



C O N G R E G A T I O N

# Netivot Shalom

JANUARY, 2002 • TEVET-SH'VAT 5762

## From The Rabbi

### Tu Bish'vat, God & the Xerox Disposal Problem

By Rabbi Stuart Kelman

**T**evet is a pretty quiet month, followed by Sh'vat and the 15<sup>th</sup> of that month, the "New Year for (fruit bearing) Trees". Originally, this minor holiday was tax time for fruit trees; i.e., the date on which one took inventory of fruit for purposes of tithing and counting towards the first three years. Today, this seemingly minor holiday has been transformed, first by the mystics, who fashioned a Seder of wine, fruits and verses/poetry/blessings; and second by the environmentalists/ecologists, who use the 15<sup>th</sup> of Sh'vat to focus our attention on the major elements of our world and how we treat it.

If you would like to conduct a Tu Bish'vat Seder in your own home or with friends, stop by and pick up a Haggadah written by Claire Sherman (or even one that has been translated into Spanish for our sister congregation in Santiago de Cuba). Both have clear instructions for your own do-it-yourself celebration.

For us as a congregation, there are other issues to ponder as we consider our new home and just how "green" we are to be. What precipitated this column was a question asked about our current practices of photocopying; in specific, our paper recycling procedures in the office. I want to respond to this issue in the format of *shey'lah v'teshuva*, question and response. At the outset, I need to thank Barbara Bibel and Nathan Martin who helped me with the research and the writing of this

*responsa*.

**Question:** Is the recycling of photocopies of sacred texts that contain the name(s) of God permissible at Netivot Shalom?

**Answer:** Historically, Jews bury sacred texts such as Torahs, *siddurim*, *chumashim* and Talmud in a *genizah*, a small room that often was a storeroom adjacent to a synagogue. The *genizah* of Cairo, for example, discovered in the 1800's by Solomon Schechter, provided an enormous number of texts, which significantly advanced our understanding of medieval Jewry. Today, the more common practice is to bury these sacred texts in a Jewish cemetery either in a separate plot or with people.

The question of what needs to be placed in a *genizah* is related to four different mitzvot:

1. It is biblically forbidden to actively destroy or erase one of the seven holy names of God (Deut. 12:3-4, and Sifre Deut. ad loc.).
2. A Torah scroll that has become worn out needs to be buried next to a Torah scholar (Meg. 26b).
3. There is an additional prohibition against destroying biblical books (Shab. 115a). Later on, Talmud and Midrash were added.
4. It is forbidden to toss or throw biblical books (Eruvin 98a), which means they must be treated with respect.

With the advent of printing, and more

recently, photocopying, the sheer volume of materials has grown to enormous proportions. This growth has direct impact on the ability of the community to dispose of large quantities of sacred material in existing *genizah* space.

With regard to photocopying, other questions arise.

1. What type of "destruction" is prohibited? Indirect erasure seems to be permitted (Shab. 120b).
  2. Is there a difference between books written by hand and books "written" by a printing press or a photocopy machine? Today, most rabbis agree that printed bibles and other sacred texts are holy and cannot be destroyed though they do not have the same degree of sanctity as a Torah scroll.
  3. When exactly does a page of bible or other texts become holy? Galleys, for example, were never intended to be used; hence they may be discarded. Photocopies, on the other hand, are legible and intended to be used.
  4. Does the law change given the current circumstances, i.e., the meteoric growth of paper consumption in modern society.
- In the early part of the 18<sup>th</sup> century, Rabbi Jacob Reisher ruled that large barrels of holy books and pages which were left standing in a cemetery and were being stolen or used as toilet paper, should be burned in private and the ashes be placed in a clay jar and buried next to a Torah scholar. Large bags of books and pages



# Congregation Netivot Shalom

1841 Berkeley Way • Berkeley, California 94703  
Telephone: 510-549-9447 • Fax: 510-549-9448  
www.netivotshalom.org • email: administrator@netivotshalom.org  
Office Hours: Monday-Thursday 10:30 a.m.-6:00 p.m. • Friday 10:30 a.m.-4:00 p.m.

## RABBI & STAFF

### Rabbi

Rabbi Stuart Kelman  
549-9447 ext. 103  
skelman@netivotshalom.org

### Office Administrator

Rhea Harlow  
549-9447 ext. 101  
administrator@netivotshalom.org

### Administrative Assistant

Jennifer Zahigian  
549-9447 ext. 102 • aa@netivotshalom.org

### Bookkeeper

Lauri Abrahamsen  
549-9447 ext. 246  
bookkeeper@netivotshalom.org

### Education Administrator

Lorraine Rosenblatt  
549-9447 ext. 104 • edu@netivotshalom.org

### Education Coordinator, Birth-Grade 2

Judy Massarano  
549-9447 ext. 249 • eduk@netivotshalom.org

### Education Coordinator, Grades 3-6

Bat Sheva Miller  
549-9447 ext. 248 • edu3@netivotshalom.org

### Community Programs Coordinators

Melissa Rogoway  
549-9447 ext. 110 • MRogoway@aol.com

### Midrasha Director

Diane Bernbaum  
843-4667 • dianebernbaum@midrasha.org

### Ramah Day Camp Director

Judith Schwartz  
549-9447 ext. 111  
ramah@netivotshalom.org

### Ritual Coordinator

Peggy Sandel  
843-9027 • orypeg@msn.com

### Tiferet Coordinator

Rose Levinson  
549-9447 ext. 244

### Building Campaign

Adam Brown  
644-2743  
campaign@netivotshalom.org

## BOARD OF DIRECTORS

### President

Debby Graudenz  
525-1814 • president@netivotshalom.org

### Vice President

Mark Priven  
559-8393 • privwest@pacbell.net

### Secretary

Robert Jacobvitz  
268-9100 • secretary@netivotshalom.org

### Treasurer

Eugene Berg  
415-665-3927 • treasurer@netivotshalom.org

### Past President

Pauline Moreno  
428-1048 • touchrs@aol.com

### Finance Chair

Rena Dorph  
527-6656 • dorph@socrates.berkeley.edu

### At Large

Turi Adams  
415-648-3988 • live-mic@majornet.com

George Gidal  
841-8868 • ggidal@attbi.com

Florence Lewis  
524-8013 • florencelewis@earthlink.net

Joe Meresman  
653-1978 • MeresmanJ@aol.com

Brad Rudolph  
524-2245 • bradrudolf@aol.com

## RESOURCES

### Bikkur Cholim

Peter Strauss  
547-8174 • nanandpeter@yahoo.com

### Chevra Kadisha Coordinator

Andrea Cassidy  
549-1407 • acass@cc.co.contra-costa.ca.us

### Cuban Affairs Coordinator

June Safran  
526-7173 • junesafran@aol.com

### Drash Coordinator

Rena Fischer  
658-8713 • renaf@itsa.ucsf.edu

### Etz Hayim Book Order Coordinator

Rena Fischer  
658-8731  
renaf@itsa.ucsf.edu

### Kiddush Coordinator

Janet Harris  
524-2245 • janeth2@aol.com

### Mashgichim

Glenn Massarano  
644-0654 • massaran@lmi.net

### Newsletter Editor

Karen Friedman  
528-0728 • newsletter@netivotshalom.org

### Shabbat Greeter Coordinator

Robin Braverman  
925-979-1998 • rivkah48@aol.com

### Torah Study Coordinator

Sanne DeWitt  
845-2098 • hdewitt@earthlink.com

### Web-Shomer

Jim Davis  
webmaster@netivotshalom.org

### Yahrzeit Coordinator

Diana Wood

## COMMITTEES

### Administration Chair

Jan Malvin  
658-8780 • janmalvin@yahoo.com

### Adult Education Chair

Jonathan Heinstein  
548-5830 • jheinstein@hotmail.com

### Capital Campaign Steering Committee co-Chairs

Art Braufman  
525-8492 • braufs@cs.com  
Ann Swidler  
644-0858 • swidler@uclink2.berkeley.edu  
Claudia Valas  
848-6536 • eks@wenet.net

### Community Building co-Chairs

Mel & Lisa Sibony  
841-2268 • sibony@telocity.com  
Cathy Shadd  
654-5522 • cshadd@pacbell.net

### House Chair

Sally Martin  
559-8880

### Membership Chair

Joanna Weinberg  
653-0679 • weinbgj@itsa.ucsf.edu

### Public Relations Chair

Claude Fischer  
fischer1@uclink4.berkeley.edu

### Ritual Chair

Josh Gressel  
234-4862 • adirhu@yahoo.com

### Site Work Group Chair

Joe Meresman  
653-1978 • MeresmanJ@aol.com

### Social Action Chair

Cyndi Spindell Berck  
524-2984 • cyndiberck@hotmail.com

### Youth Education Chair

Andrea Altschuler  
649-9290 • andalt1@yahoo.com

Deadline for the February newsletter is **January 7, 2002**. E-mail submissions and Letters To The Editor to: [newsletter@netivotshalom.org](mailto:newsletter@netivotshalom.org).

## TEFILAH SCHEDULE

### SATURDAYS

All services are held at the Berkeley-Richmond Jewish Community Center 1414 Walnut Street, Berkeley

**Torah Study** 9:00 a.m.

**Shabbat Services** 9:45 a.m.

**Meditative Minyan,**  
3rd Shabbat  
January 19 9:30 a.m.

**Learner's Minyan,**  
2nd & 4th Shabbat  
January 12 & 26 9:45 a.m.

For Children & Parents:  
**Shabbat B'Yachad (pre-school),**  
2nd & 4th Shabbat  
January 12 & 26 11:00 a.m.

**Shabbat Shelanu (grades K-2),**  
1st & 3rd Shabbat  
January 5 & 19 11:30 a.m.

**Children's Service**  
for K-2nd grade 11:30 a.m.  
(2nd & 4th Shabbat)  
for 3-6th grade 10:30 a.m.  
each Saturday, unless otherwise indicated

### WEEKDAY MINYANIM

All services are held at our offices, 1841 Berkeley Way, Berkeley

**Morning Minyan**  
Wednesdays 7:15 a.m.

**Rosh Chodesh Minyan**  
Rosh Chodesh Sh'vat,  
Monday, January 14 7:15 a.m.

## TORAH STUDY SCHEDULE FOR:

### JANUARY

- 5 Torah Study of Shemot with Nitzhia Shaked
- 12 Torah Study of Va Era with Nomi Seidman
- 19 Torah Study of Bo with Nitzhia Shaked
- 26 Torah Study of Be Shallach with Esther Brass

# President's Letter

By Debby Graudenz

When I was in high school, George Orwell's *1984* was required reading. This was in the 1960's, and I remember the fear of the tyranny of that fantasy Orwellian society against the backdrop of the realities of the Vietnam War, the Civil Rights Movement, and post-Camelot America — jumbled together with the angst and idealism that are the hallmarks of adolescence. In my senior year it was the movie "2001: A Space Odyssey" that captured our imagination and fascination. We made it through the year 1984 without Big Brother watching our every move, though I remember switching the calendar that January and wondering if any of Orwell's predictions about society would come true. 2001 has come and gone, and though technology has brought us places many of us could never have imagined, we've not had to deal with a H.A.L. run amok, telling us "I can't do that, Dave."

Though I'm sure there are science fiction authors out there who have written futuristic novels about this new millennium, none of them has entered our collective psyche the way either *1984* or "2001: A Space Odyssey" did. So here we are in January, 2002 — facing uncharted territory in a very new way. There will be no looking over our shoulders to watch for Big Brother, smiling smugly when we realize that he doesn't even exist. Instead we are faced with an increasingly uncertain world.

There are a couple of ways that I deal with existential dilemmas when presented with them. One of them is incredibly simplistic and practical — I'll clean out a closet, reorganize my recipes, or wash the kitchen floor. Golda Meir used to clean and shine her *kumkum*, her teakettle. Another is to spend more time while davening and during the Torah reading, reading each word and sentence more slowly, trying to extract more meaning and, yes, comfort. And another is somehow a combination of the first two, finding something meaningful in my life and devoting my time and energies to that.

Our Netivot Shalom community is moving into uncharted territory. We've never owned a building before, never embarked on a Capital Campaign, never before been so physically attached to the greater community. Can we feel overwhelmed by it all? Of course we can. But there are many ways, both practical and spiritual, that can help us feel more grounded and organized. Volunteering some of our time and energy can ease not only the confusion and concern about the world in general, but also the anxiety that many of us feel when buying a new home. Plus, the effort helps our community as well. We pride ourselves on the participatory nature of our shul. That participation comes in many forms: volunteering to sit on a committee, taking an adult education class, giving a drash, being a Shabbat Greeter, reading Torah, being a *shaliach tzibur*, sponsoring a Kiddush, making a carefully considered pledge to the Capital Campaign, and making other donations to Netivot Shalom at times of *simcha*, or in honor or memory of someone. The beauty and strength of a community like ours, to borrow from Karl Marx, is "From each according to his ability, to each according to his need."

*B'Shalom,*

Debby Graudenz

**Celebrate a Simcha!!** Sponsor a kiddush! Contact the Kiddush Coordinator, Janet Harris, at 524-2245 and at janeth2@aol.com.

**Turn to page 8 to find out easy it can be!** If you are already signed up for a kiddush, contact Janet to re-confirm.

## COMMUNITY

### Netivot Shalom Chanukah Party: Latkes, Music & Fun

A large crowd gathered together on the first night of Chanukah to celebrate and eat lots of latkes at last month's party. Storytellers Ed Silberman and David Tannenbaum kept the group well-entertained. The children made Chanukah magnets and potato print pictures while the adults had some schmooze time and teens participated in a game of Chanukah Jeopardy. Rabbi Kelman taught a short lesson on the meaning of Chanukah while the kids watched a special video. The event closed with candle-lighting and lots of *ruach* and singing by the whole group. Many thanks to our wonderful volunteers, mentioned above, and to Mel Sibony, who was the latke delivery man and chief warmer-upper. Thanks also to Deborah Yager and Barry Muhlfelder, who helped with the art room, Iris Greenbaum and Cathy Shadd for their help planning the event, and administrator Rhea Harlow.

**The Rosh Chodesh Group** will meet on **Sunday, January 13**, from 7:00-9:30 p.m. **Julie Batz** will lead us for an evening of singing! Please contact **Toby Gidal** at [tgidal@attbi.com](mailto:tgidal@attbi.com) for location and other information.

#### From the Rabbi CONTINUED FROM PAGE 1

were actually reported to have been found in recent years at *Har Hamenuchat* in Jerusalem. Rabbi Solomon Freehof in a Reform responsa<sup>1</sup> rules that recycling is merely an extension of burning and is therefore permissible. In 1991, the Central Conference of American Rabbis ruled that while "historically, great care was always taken with the name of God and every effort made to protect texts" by placing them in a *genizah*, this method "did not prevent the ultimate destruction of the texts". They further argued that the real task was that of protecting the text from improper use, which would be offensive.

Ecological values such as the saving of natural resources and *baal tashchit*, the prohibition of wanton destruction, come into tension with the desire to protect texts that contain God's name. Furthermore, one may re-use *mitzvah* objects (Shab. 117b) such as *lulavim* (put away and used to burn *chametz* before Passover), the *etrog* (poked full of cloves and used for *Havdalah*), old *tzitzit* (used as bookmarks), olive oil (hung in a container in a *Sukkah* and then used for the *Chanukiyah*), a *talit* used as a *chuppah* (and then given to the groom.)<sup>2</sup>

In a *teshuvah* for the Conservative Rabbinical Assembly Law Committee in Israel, Rabbi Chaim Wiener brings four opinions<sup>3</sup>:

1. Rav Chayim David HaLevi ruled that a book with one of the seven names of God cannot be recycled. As for texts that do not have the name of God, he is unclear. As for newspapers that have God's name, they can be recycled.
2. Rav Shavty Avraham HaCohen Rappaport at Yeshiva Har Zion rules that it is acceptable to recycle the paper of *sifrei kodesh* (sacred texts). His reasoning is that one is not throwing away a

### Mature Mavens

#### Save the Date!

Hilda Kessler, Ph.D., will present a workshop entitled "The Harvest Years" on Monday evening, **January 14** at 7:00 p.m. Please call Iris Greenbaum at 524-8548 for location and to RSVP. This workshop is sponsored by the Mature Mavens for the entire Netivot Shalom community. Join us for an engaging, informational discussion!

#### Chanukah Celebration

The shul library was enlivened by the festivities of the Mature Mavens Chanukah celebration! Our potluck event featured delicious homemade *latkes* (thanks to Dina & Bob Beck), salads, desserts, and *sufganiot*. Thanks to Rita Stein for her inspiration and for coordinating the many details to make our Chanukah celebration a success! We sang Chanukah favorites, including Claire Sherman's alternative version of the dreidle song.

#### Greetings!

The Mature Mavens send lots of loving wishes to Jean Bradman, in honor of the *simcha* of her son's wedding. We also send her a wish for a *refuah shleima* during her recovery from knee surgery. And we send many loving wishes for a *refuah shleima* to Shoshanna Meir during her recovery from surgery.

text when it is put it into a designated recycling bin, so one is not liable for purposely throwing away a text. The new paper derived from recycled material has been made into a totally new thing (*davar chadash legamrei*).

3. Rav Moshe Feinstein, with regard to Rav Rappaport (above), rules that it is permissible to recycle texts without the seven names of God again because there is no direct cause of loss of the texts (*ibud bayadayim*) by throwing them in a receptacle.

4. Rav Uri Dasberg notes that in a recycling facility, different types of papers are separated. Therefore one can't say that the workers who separate cannot identify sacred texts. He therefore recommends recycling only pages that are thrown away from printing houses.

Rabbi Chaim Wiener concludes, "Books are 'holy objects' which are more sacred, but if we are already desperate enough to ignore their holiness and burn them, it would be preferable to recycle the paper...."

In conclusion, it is permissible to recycle photocopies of sacred texts that contain the name(s) of God at Netivot Shalom, provided that these pages are placed in a designated recycling container and that this container is specifically given to a designated recycling agency.

1. Solomon Freehof, in *New American Reform Responsa*. 1980

2. Rabbi Binyomin Adilman, "Recycling in Jewish Tradition". The Jewish Student Research Center (JSOURCE), Jerusalem, 2001.

3. Rabbi Chaim Wiener. "The Disposal of Photocopies of Bible, Siddur, Talmud and Midrash". In *Responsa of the Va'ad Halakhah of the Rabbinical Assembly of Israel*. V. 44, 5750/5752. Rabbinical Assembly, Masorti Movement, Jerusalem: 1992 pp. xxiii-xxv, 65-72.

COMMUNITY

**13 Reasons To Sponsor Kiddush**

1. To honor someone's birthday
2. To celebrate a graduation
3. To celebrate an anniversary
4. To honor your teachers — extra points for religious school class!
5. To celebrate the birth of a child
6. To have a "seudat Mitzvah" in honor of a Bar/Bat Mitzvah
7. To celebrate an *aufruf*
8. To celebrate an engagement
9. To honor someone you respect or love
10. To welcome friends arriving from afar
11. To bid farewell to friends travelling afar
12. To thank someone who helped you
13. Just because you are part of a community, and this is what we do for, and with, each other!

Upcoming available dates are: **January 26, February 9.** Thank you, in advance, and please e-mail me, Janet Harris, at janeth2@aol.com.

Thanks to all of December's kiddush sponsors: Carla Cassler & Dean Kertesz; Andrea Altschuler & David Finn, in honor of Sam becoming a Bar Mitzvah; Brenda Goldstein; Ann Swidler & Claude Fischer in honor of their 25th anniversary. THANK YOU!! in particular to Debby Graudenz, who stepped in at the last minute on December 8 to provide kiddush. "But I can't do this any more," she warns.

**Have You Always Wanted to Make Shabbat A Bigger Part of Your Life?**

Have you wished that there were others, struggling to do the same, for you to talk to and support you in your efforts? Do work situations and family issues seem to get in the way?

I'm looking for others who want to form a *chevrah*, a support group, to help one another in our goal to not work on Shabbat and deepen our Shabbat observance. Please call me for more details and discussion of how to make this a reality. Robin Braverman 925-979-1998.

**Jewish Heritage Tour to Spain**

Congregant Steve Bileca is leading a Jewish Heritage Trip to Spain this spring, open to members of Netivot Shalom and other congregations of Northern California. The dates are **May 17-28, 2002**, and the itinerary includes some of Sephardic Spain's most enchanting sights: Seville, Granada, Córdoba, Segovia, Toledo. Space is limited to 16 people. Call Steve at 510-339-1498 for more information.

**To the Editor:**

It upset me that Meghan Starkey found the joke in the November newsletter (about the Pope and the simple Jew) insulting and insensitive. First, I felt bad for Meghan. Obviously, we should have no tolerance at Netivot Shalom for jabs, insults, or prejudices of any kind toward the backgrounds of our members, or the community at large. But Meghan's upset at the joke caused me to reflect as to why I have always found it to be such a funny and clever joke, and that she finds it particularly unfunny and insulting.

At first, nothing particular came to mind. But upon further reflection, it dawned on me why this joke is so funny, if not liberating to many Jews, and why there are so many funny Jews (both professional and lay), disproportionate to our numbers in the population.

To me, this isn't a joke about the most simple Jew outsmarting the most exalted Catholic. Rather, it's a joke that reverses centuries of Catholic dominance over Jews, which resulted in horrors for the Jewish community and individual Jews, i.e. the Crusades, the Spanish Inquisition, the position long officially held by Catholicism that Jews killed Christ. This joke encapsulates the brilliance of any minority's humor against the dominant majority. While it is very difficult, if not impossible to marshal political or military power against a majority that is subjugating a minority, many minorities have been able to turn to humor in their "assault" against dominant forces, which reverses the role of dominator and repressed. As such, we get jokes that, in this day and age when Jews enjoy access and power in nearly all arenas of life, seem anti-Catholic, but to my mind, reflect the historical reality and pain of centuries of subjugation. To me, that's the brilliance of this sort of humor — it allows the joke teller and the listener to escape from the dominance, if momentarily, of prevailing forces (including those that are now historical), and have a good laugh while they're at it.

So I'm still sorry that Meghan was hurt by the inclusion of this joke in the newsletter, but I hope my take on it puts the joke in a slightly different context.

— Andrea Altschuler

**MAZAL TOV TO:**

**Mort & Marilyn Markowitz** on the birth of a grandson to their children, Jonathan & Sarah Markowitz  
**Vicky & Rabbi Stuart Kelman** on the engagement of their daughter Elana to Adam Naftalin

**CONDOLENCES TO:**

**Joanna Weinberg** on the death of her mother, Doris Kudisch  
**Judith Lieberman and Michael Lieberman** on the death of their father, Jerome Lieberman  
**Jay Goldman** on the death of his sister, Nancy Koenigsberg  
**Ralph Kramer** on the death of his brother, Norman

**THE WEINBERG-LEVINE FAMILY** would like to thank Rabbi Kelman, all of the daveners, and the many people who brought food and emotional sustenance during *shivah* for Joanna's mother, Doris Kudisch.

## LETTER FROM JERUSALEM

**Security's an Every Day Thing**

By Jerry D. Isaak-Shapiro

Sometimes a cigar really is just a cigar. My son Josh (two months shy of his 12th birthday) and I were walking back to our apartment in Talpiot and passed one of the busier intersections in the neighborhood. We walked by four or five police (not an uncommon sight in Jerusalem) trying to settle a dispute amongst a gaggle of passionately arguing Israelis (also not an unusual thing around here). Josh didn't need subtitles to feel the heat of the argument. The hands and the foot stomps gave it away.

"Is it something to do with the Palestinians?" is what he asked; what I heard was, "do we need to be worried about being here? Will this explode into something larger, one in which we too could be engulfed just for having walked this way?" "No. It's just a traffic accident," the type of fender-bender that inflames passions whether you're at the corner of Market & First in San Francisco, or Rivka & Ein Gedi in Jerusalem. Relieved that it was just a case of bad driving, we walked on.

But all too often, it's more than lousy driving. A week later, I'm on the balcony putting the finishing touches on the sukkah (pre-fab, built to fit any porch in Israel), when there's a very loud BOOM and a thick, black cloud of smoke in the sky. Two blocks from our home, in front of the bank in which we wait to have our monthly statement deciphered for us, a car bomb explodes. The first thing you hear are the car alarms, then the sirens, then the calls from friends who know where you live or even where you bank. This time, damage is only to cars and property; no one is injured or killed.

I had a momentary existentialist dilemma: continuing to secure our sukkah seemed so pedestrian. Yet after receiving and making the "Are you all right?" calls, after checking in with the news to determine if there's anything or anyone else we should know about, what else was there to do? Car bomb or not, Sukkot would be here that evening. So I finished building what is sometimes referred to as a *sukkat shlomecha*, a shelter of peace. Our first Sukkot in Israel was terrific, and

if I do say so myself, we had a particularly sturdy sukkah this year.

A recent New York Times op-ed referred to the "Israelis' near-obsession" with the hourly news. Anyone who has visited Israel for a significant amount of time knows what happens or what used to happen every hour on the hour: the beep-beep-beep, and the hush as everyone strains to listen to the hourly news recap. Yet today, many Israelis choose not to listen in at 12:00, 1:00 and 2:00. Some have stopped reading the paper (a near-heresy here), and others choose to listen only after their children are asleep. Western news junkies that we are, we haven't gotten to that point yet. But while my first reaction to the Times' piece was indignation (Is it an obsession to be concerned about life-and-death matters, especially your own life and death?), my second reaction was simply: The Times should really update their stereotypes.

Much is made of the irony that in Israel, one's purse or backpack is checked before one enters a mall or store, while in the States, bags are checked upon leaving the store (or at least they used to be, before September 11). But there's more to it than that. One of the most bizarre things someone (from the West) can be asked is, "*Slicha adoni, yesh l'cha neshkek?*" ("Excuse me sir, but do you have any weapons [on you]?") Trunks are searched before entering the parking lot, shoppers pass through metal detectors on their way into the mall, and it's all part of the fabric of daily life.

Yet security concerns take their toll in insidiously powerful ways. There's the internal calculus one goes through getting onto the bus or when waiting in line at the post office. A quick scan of those around you: It's not so sunny out, why is he wearing sunglasses? Does that package belong to someone? It's kind of warm, why the jacket? All of these and some other thoughts no card-carrying Western liberal would be proud of go through your head as you take the bus to town. Try as you might, you develop your own profile, which often as not makes very little sense

in the real world.

A case in point: It occurred to me that I could feel more at ease when surrounded by other *kippa*-wearing riders; that at least I didn't have to worry about them. Foolish. Naïve. And dead wrong. Three weeks ago two people were killed and four injured by a Palestinian who had dressed in the black coat and black velvet *kippa* uniform that I had previously assumed was an all-clear sign. And as for thinking that as long as I was amongst those in an IDF uniform things were okay, that too turned out to be wishful thinking. Two weeks ago, a member of Islamic Jihad, dressed in an Israeli army uniform, killed two before being killed, by an off-duty soldier out of his uniform.

The moment of a terrorist attack is horrific, with loss of life, limb and property. Yet the aftermath and the "in between" time take their own toll. The daily cost, the mental tension and social strain: these are the shock waves that ripple out from the actual attack. You run to contact friends and family not to worry, that you were nowhere near "it." There is a silent profiling that seeps, unbidden, into your consciousness. Even lowering the standard by which a tragedy is measured ("None killed, can't have been that bad") slowly but inexorably erodes your personal protective layer of civility.

There are many in the West who facilely say that Israelis need to dig deeper, to not succumb to the dark side. But the premise is all wrong. The powerful, affirming and very conscious act of not surrendering is repeated every day, in ways small and large. Saying this discards none of the shortsighted or wrong-headed actions of government or individual. Yet the unsung heroes are the vast majority who keep the wolf at bay, who accept the fear but reject the hate. It is a testament. And it gives me hope.

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*Jerry Isaak-Shapiro is a member of Netivot Shalom. He is a Jerusalem Fellow, currently living in Talpiot, Jerusalem, with his wife, Debbie, and their two children, Joshua and Naomi.*

# Back! By popular demand ...

It's getting to be that time of year again,  
when visions of Haman, Esther & Mordchai  
dance in your head ... It's (almost)

## PURIM!



This year, send your favorite friends and relatives  
a super Purim treat: beautiful Mishloach Manot baskets! These lovely  
baskets are each hand packed and decorated by Netivot Shalom students  
and parents. All you have to do is decide who gets the goodies, write out a  
check, and send it to the shul in an envelope marked "Purim". If you'd like  
to send one basket or several, we'll take care of it; just let us know who it's  
from and who the lucky recipient is, and we will do the rest.

### Chai Basket: \$18 Chai v'chetzi Basket: \$27



•All baskets include assorted and numerous sweets and  
treats, with the **Chai v'chetzi** basket having about one-  
and-a-half times as much as the **Chai** basket.

•Make checks payable to Congregation Netivot Shalom,  
indicate "Purim Basket".

•Delivery is free for local destinations (Berkeley, Albany, El  
Cerrito, Oakland). A charge of \$5.00 will be added for  
mailing within the U.S.

•**All orders must be received & paid in full by  
February 1, 2002.** Order forms are available from  
Lorraine in the Education Office.

•All proceeds will go to support Netivot Shalom's Youth  
and Family Education Programs. (As in past years, all  
Netivot Shalom members will still receive Mishloach Manot  
from the shul.)

•For more information and/or if you'd like to help with a really  
fun project, please call Karen Friedman at 528-0728 or e-mail  
newsletter@netivotshalom.org.

#### Sender(s):

Name \_\_\_\_\_

Address \_\_\_\_\_

City / State / Zip \_\_\_\_\_

Phone \_\_\_\_\_

#### Recipient(s): (Feel free to send to more than three!)

1.  
Name \_\_\_\_\_

Address \_\_\_\_\_

City / State / Zip \_\_\_\_\_

2.  
Name \_\_\_\_\_

Address \_\_\_\_\_

City / State / Zip \_\_\_\_\_

3.  
Name \_\_\_\_\_

Address \_\_\_\_\_

City / State / Zip \_\_\_\_\_

## COMMITTEES

# The Making of a Costco Kiddush Queen or King

### Debby Graudenz's Kiddush 'How To'

In shul on December 8th, I mentioned that I could give pointers on putting together kiddush quickly and without a lot of expense. I know that the thought of sponsoring a kiddush can be overwhelming and intimidating, but it needn't be. Now you, too, can become a Costco Kiddush Queen or King.

Okay, shoppers, get ready. The first place I go is straight to the back of Costco. In front of the butcher are refrigerated cases. There are large jars of herring, reasonably priced at something like \$4.29 a jar. Three or four of those are plenty. Buyer beware: the herring jars are right by jars of oysters, so make sure you look at the label of each one. Also in those refrigerator cases are blocks of cheese; I usually pick up a block of cheddar and a block of Monterey Jack. They run about \$5.99 a block. At home, I cut them up into cubes, and put them in ziplock bags to bring to the JCC. You can find tubs of hummus, pesto and spreads in those same cases. And there are even packages of ready-made guacamole there. Hummus, guacamole, etc. run between \$3.99 to \$5.99 a tub/package. Judging by the last kiddush I put together, three tubs of hummus are better than two. One package of the guacamole (which has four plastic envelopes of ready-made guac inside) is usually enough.

Back in that same area are the fruits and vegetables. Depending on what they have, and the type of kiddush you're planning, you can pick up packages of broccoli flowerets, small carrots, fruits, etc.

The only things that I usually don't get at Costco are the drinks, since they don't carry large bottles of soda, Calistoga, etc. Those you can pick up at Smart & Final, or any grocery store. Costco does carry large jugs of juice, and you can always get the individual sodas or Calistogas if you're not interested in making multiple stops. If you're going to get big bottles of soda, plan on four to six at least for a regular Shabbat. If you're buying the flats of individual cans/bottles, plan on at least two flats. If you've decided not to go to another store, then while you're in the back of Costco swing to the very back and pick up drinks.

Turn your cart around and face the front of the store. On the right-hand side, about half to two-thirds of the way up, are the aisles with the crackers and cookies. I usually pick up a large box of Breton crackers — there are four or five packs of crackers in the large box. There are round plastic tubs of Honey Almond cookies (not expensive, and quite tasty), as well as large packages of Oreo's, Mrs. Field's chocolate chip cookies and others to choose from. For the last kiddush I set out, I had one container of the Honey Almond cookies and one big package of Oreos.

If you decide to go the chips and salsa route, those items are in the same general area as the crackers and cookies. I usually look in those aisles, as well as in the aisles right by the check-out lines for any extras: candy, nuts, etc.

This is a really basic, yet satisfying, kiddush that you can "throw together" at a cost of between \$75 and \$100. **Call Janet Harris, Kiddush Coordinator (524-2245), today!**

## UNIVERSITY AVENUE SITE WORK GROUP Enthusiastic Response for the Site Design

By Joe Meresman, Site Work Group Chair

While there are several biblical references to "neighbors," the Mr. Rogers song "It's a beautiful day in the neighborhood," seems to best capture the theme of Site Work Group activity that began over the past month. With the site design and preliminary planning complete — a process marked by close cooperation between the Site Work Group (SWG) and the congregation — we have begun reaching out to our future neighbors and the larger community around the University Avenue site.

Our closest neighbor will be the Berkeley Montessori School, which has purchased the lot immediately adjacent to our own, currently occupied by the Santa Fe Bar & Grill restaurant. The SWG and its Montessori counterpart have established a good relationship, and have reached an agreement in principle, soon to be formalized in a Memorandum of Understanding, to develop each site in the spirit of a shared campus, including common and/or mutually accessible outdoor space such as parking, gardens and play areas. This will allow both of us to maximize the available outdoor space, and will also address City of Berkeley concerns around traffic patterns and neighborhood aesthetics. As an example of this spirit of cooperation, the SWG viewed the designs and models submitted by the five architects bidding for the Montessori project, and provided feedback to Montessori, which they will take into consideration when making their final architect selection.

Rabbi Kelman has joined with SWG members to establish a relationship with several nearby churches and religious organizations. We have introduced ourselves to various neighborhood associations and have been attending some of their standing meetings. December and January will see open community meetings, which will give residents of the area a chance to meet us, ask questions and voice any concerns, which we will need to consider as we proceed to submission of official plans to the city. We are pleased to report that up to now, our reception by the community has been positive.

On the subject of outreach, I would like to remind you that all Netivot Shalom members are welcome to attend Site Work Group meetings. Our next meeting will be **Wednesday, January 9**, at 7:30 p.m. in the shul office. You can get the name and contact information for SWG members from the office.

At the Annual Congregation Meeting (on **February 10**), the SWG will present general status and ways in which you can participate in upcoming phases of the project. Until then, please continue to watch this space for more exciting developments on University Avenue, and as always, feel free to contact me at MeresmanJ@aol.com.



SOCIAL ACTION COMMITTEE

COMMITTEES

# Getting Ready for Sukkot Early

By Cyndi Spindell Berck

It's already time to think about Sukkot ... Sukkot in April, that is. On **Sunday, April 28**, Netivot Shalom will join with other Jewish organizations for Sukkot in April, the Jewish arm of Rebuilding Together. Rebuilding Together, formerly called Christmas in April (or Chanukah on Shabbes, as some called it when their good works were done on Saturday), repairs the homes of low-income people, including seniors and people with disabilities. As in past years, Netivot Shalom will contribute money and volunteers. We need lots of each.

Some of you may have received calls from Jon Klein, who is coordinating Sukkot in April this year for Netivot Shalom. Please understand that the Social Action Committee has made a deliberate decision to minimize any fundraising that might compete with the building fund campaign. The one exception is that we have to raise funds to cover our own activities.

Sukkot in April requires a contribution of \$3,000 per each house we work on. The deadline for pledges is **Monday, January 7**. Last year, we did not come up with \$3,000, and "shared" a house with another Jewish group that was able to come up with more money (but fewer volunteers).

If we can't raise enough money for our "own" house, we can share again. But we on the Social Action Committee think that it would be a great community building exercise to contribute all of the money (and all of the dozens of volunteers) necessary to fix up a house in our new neighborhood. A "house" of our home near a "home" of our own?

We also need volunteers for April 28. Anyone with construction skills is especially needed.

## Understanding Islam

Jon Klein attended an event called "Understanding Islam," sponsored by the Oakland Coalition of Congregations, an interfaith group that includes two Oakland synagogues.

Imam Khalid Siddiqi, director of the Islamic Education and Information Center in Newark, California, spoke of Islam's belief in the oneness of God and of humanity.

The word "jihad" really refers to a struggle for personal transformation, other speakers explained. Compare this concept

to that of Jacob's struggle with God, suggested Rabbi Andrea Berlin of Oakland's Temple, Sinai. Anyone interested in reading Jon's write-up of this event is welcome to contact me for a copy.

## Calling All Environmentalists

As a new member of the Coalition for the Environment and Jewish Life (COEJL), we have received material for including environmental values in Jewish education. Is anyone interested in working on this? If so, please contact me.

## Help with Energy Bills

Low-income households can save money on their utility bills by calling 1-866-PGE-CARE. Qualifying income levels are \$22,000 for a household of one or two, to \$36,300 for a household of five. Thanks to COEJL for this information.

## Blood and Marrow — A Gift of Life

Two synagogues have invited us to donate blood, and to be tested for compatibility for marrow donation. Marrow testing involves a blood test, and may save the life of a leukemia patient who needs a match, often found in one's own ethnic group.

**Sunday, January 13**, 10:00 a.m.-4:00 p.m., Temple Beth Abraham, 327 MacArthur Blvd., Oakland. A reservation is required to donate blood (call 832-0936), and please bring your photo ID.

**Tuesday, January 15**, 2002, 2:00-8:00 p.m., Temple Beth El, 2301 Vine Street, Berkeley. Contact Dina Cowan at 528-0609 (cowand@pacbell.net) for information and reservations.

## Click against Hunger

The Hunger Site will donate food to hungry people each time you visit [www.thehungersite.com](http://www.thehungersite.com) and click "give free food."

## NEWER New Meeting Date

Forget what I said last time. Our new meeting date is the second Monday of the month (**January 14**), 7:00-8:00 p.m., 1048 Keith Ave. (between Spruce and Euclid). Contact Cyndi Berck, 524-2984 (cyndiberck@hotmail.com).

## U.S. Policy Toward Israel Post-September 11th

The Israel Action Committee of the East Bay will hold a community meeting on Sunday, **January 13**, 2:00-5:00 p.m., at the BRJCC.

We are honored to have Yossi Amrani, Israeli Consul General, Ernest Weiner, American Executive Director of the Northern California American Jewish Committee, and Kenneth Cohen, president of Lehrhaus Judaica as our main speakers.

We will show two videos, "Jihad in America" and "Teaching Children to Hate", followed by a discussion of these videos. Dani Kopstein of AIPAC and Riva Gambert of The Jewish Federation will lead workshops on media response and dealing with anti-Israel bias in the media.

Please join us for the first community meeting of the newly organized Israel Action Committee of the East Bay (IACEB).

**Date:** January 13, 2002

**Time:** 2:00-5:00 p.m.

**Place:** BRJCC, 1414 Walnut St. (betw. Rose & Vine)

**Admission:** \$5 general admission. No one will be excluded for lack of funds. Contributions to IACEB are gratefully accepted.

# JANUARY 2002

## SUNDAY

## MONDAY

## TUESDAY

## WEDNESDAY

<p>Unless otherwise stated, all Saturday morning activities take place at the BRJCC (1414 Walnut St.) and all other activities take place at the Netivot Shalom offices (1841 Berkeley Way).</p>	<p><b>Save the Date!</b></p> <p><b>ANNUAL CONGREGATIONAL MEETING</b>  <b>February 10,</b>  <b>10:00 a.m.</b>  <b>at the North Berkeley Senior Center</b></p>	<p><b>1</b> 17 Tevet</p> <p><u><b>New Years Day</b></u></p> <p><b>OFFICE CLOSED</b></p>	<p><b>2</b> 18 Tevet</p> <p>7:15 am Morning Minyan</p>
<p><b>6</b> 22 Tevet</p> <p>5:00 pm Youth Education meeting</p> <p>7:00 pm Ritual Committee meeting</p>	<p><b>7</b> 23 Tevet</p>	<p><b>8</b> 24 Tevet</p> <p>7:30 pm Talmud &amp; Advanced Talmud class          Rabbi Kelman: Brachot          Ilana Fodiman: Makkot</p>	<p><b>9</b> 25 Tevet</p> <p>7:15 am Morning Minyan</p> <p>6:15 pm Teacher Inservice</p> <p>7:30 pm University Ave. Site Work Group meeting</p>
<p><b>13</b> 29 Tevet</p> <p>10:00 am Shabbat B'Yachad/Shabbat Shelanu Planning Brunch</p> <p>2:00 pm IACEB community meeting, at the BRJCC</p> <p>5:00 pm Executive Committee meeting</p> <p>7:00 pm Rosh Chodesh Group (call for loc.)</p> <p>7:30 pm Adult Ed Committee meeting</p>	<p><b>14</b> 1 Sh'vat <b>Rosh Chodesh Sh'vat</b></p> <p>7:15 am Rosh Chodesh minyan</p> <p>7:00 pm Social Action Committee meeting</p> <p>7:00 pm Mature Mavens: "The Harvest Years", with Hilda Kessler</p>	<p><b>15</b> 2 Sh'vat</p> <p>7:30 pm Talmud &amp; Advanced Talmud class          Rabbi Kelman: Brachot          Ilana Fodiman: Makkot</p>	<p><b>16</b> 3 Sh'vat</p> <p>7:15 am Morning Minyan</p> <p>7:30 pm Hebrew class          Trope for Beginners, with Jan Fischer</p>
<p><b>20</b> 7 Sh'vat</p> <p>10:00 am Overview of the Shabbat Amidah, Part 1, with Rabbi Kelman</p>	<p><b>21</b> 8 Sh'vat</p> <p><u><b>Martin Luther King, Jr. Day</b></u></p> <p><b>NO RELIGIOUS SCHOOL</b></p>	<p><b>22</b> 9 Sh'vat</p> <p>7:30 pm Talmud &amp; Advanced Talmud class          Rabbi Kelman: Brachot          Ilana Fodiman: Makkot</p>	<p><b>23</b> 10 Sh'vat</p> <p>7:15 am Morning Minyan</p> <p>7:30 pm Hebrew class          Trope for Beginners, with Jan Fischer</p>
<p><b>27</b> 14 Sh'vat</p> <p>10:00 am Kindergarten program</p> <p>5:00 pm Board of Directors meeting</p>	<p><b>28</b> 15 Sh'vat</p> <p><u><b>Tu Bish'vat</b></u>  <b>New Year for Trees</b></p>	<p><b>29</b> 16 Sh'vat</p> <p>7:30 pm Talmud &amp; Advanced Talmud class          Rabbi Kelman: Brachot          Ilana Fodiman: Makkot</p>	<p><b>30</b> 17 Sh'vat</p> <p>7:15 am Morning Minyan</p> <p>7:30 pm Hebrew class          Trope for Beginners, with Jan Fischer</p>
<p><b>february 3</b> 21 Sh'vat</p> <p>10:00 am Overview of the Shabbat Amidah, Part 2, with Rabbi Kelman</p> <p>5:00 pm Youth Education meeting</p> <p>7:00 pm Ritual Committee meeting</p>	<p><b>february 4</b> 22 Sh'vat</p>	<p><b>february 5</b> 23 Sh'vat</p> <p>7:30 pm Talmud &amp; Advanced Talmud class          Rabbi Kelman: Brachot          Ilana Fodiman: Makkot</p>	<p><b>february 6</b> 24 Sh'vat</p> <p>7:15 am Morning Minyan</p> <p>7:30 pm Hebrew class          Trope for Beginners, with Jan Fischer</p>

# TEVET-SH'VAT 5762

## THURSDAY

## FRIDAY

## SATURDAY

<p><b>3</b> 19 Tevet</p>	<p><b>4</b> 20 Tevet</p> <p>4:46 pm Candle Lighting</p>	<p><b>5</b> 21 Tevet</p> <p>9:00 am Torah Study of Shemot, with Nitzhia Shaked            9:45 am SHABBAT SERVICES            10:30 am Religious School for Grades K-6            11:30 am Shabbat Shelanu, room 20</p>
<p><b>10</b> 26 Tevet</p>	<p><b>11</b> 27 Tevet</p> <p>4:53 pm Candle Lighting</p>	<p><b>12</b> 28 Tevet</p> <p>9:00 am Torah Study of Va Era, with Nomi Seidman            9:45 am SHABBAT SERVICES; Bat Mitzvah of Rachel Ranney            9:45 am Learner's Minyan, room 14, with Wendy Rosov            10:30 am Religious School for Grades K-6            11:00 am Shabbat B'Yachad, room 14            Kiddush sponsored by Michael Ranney &amp; Shelley Million in honor of Rachel being called to the Torah as a Bat Mitzvah            1:30 pm Gender &amp; Judaism lecture, with Jennifer Ring</p>
<p><b>17</b> 4 Sh'vat</p> <p>7:30 pm Adult B'nai Mitzvah class</p>	<p><b>18</b> 5 Sh'vat</p> <p>5:00 pm Candle Lighting</p>	<p><b>19</b> 6 Sh'vat</p> <p>9:00 am Torah Study of Bo, with Nitzhia Shaked            9:30 am Meditative Minyan, room 14            9:45 am SHABBAT SERVICES; Bat Mitzvah of Maggie Bond            10:30 am Religious School for Grades K-6            11:30 am Shabbat Shelanu, room 20</p> <p>Kiddush sponsored by Shari Rifas &amp; Steven Bond, in honor of Maggie being called to the Torah as a Bat Mitzvah</p>
<p><b>24</b> 11 Sh'vat</p>	<p><b>25</b> 12 Sh'vat</p> <p>5:08 pm Candle Lighting</p>	<p><b>26</b> 13 Sh'vat</p> <p>9:00 am Torah Study of Be Shellach with Esther Brass            9:45 am Learner's Minyan, room 14, with Brenda Goldstein            9:45 am SHABBAT SERVICES            10:30 am Religious School for Grades K-6            11:00 am Shabbat B'Yachad, room 14</p>
<p><b>31</b> 18 Sh'vat</p>	<p><b>february 1</b> 19 Sh'vat</p> <p>5:15 pm Candle Lighting</p>	<p><b>february 2</b> 20 Sh'vat</p> <p>9:00 am Torah Study of Yitro with Nitzhia Shaked            9:45 am SHABBAT SERVICES; Bar Mitzvah of Jonathan Levy-Wollins            10:30 am Religious School for Grades K-6            11:00 am Shabbat Shelanu, room 20</p> <p>Kiddush sponsored by David Wollins &amp; Yonit Levy, in honor of Jonathan being called to the Torah as a Bar Mitzvah</p>
<p><b>february 7</b> 25 Sh'vat</p>	<p><b>february 8</b> 26 Sh'vat</p> <p>5:23 pm Candle Lighting</p>	<p><b>february 9</b> 27 Sh'vat</p> <p>9:00 am Torah Study of Mishpatim with Rena Fischer            9:45 am Learner's Minyan with Wendy Rosov            9:45 am SHABBAT SERVICES            10:30 am Religious School for Grades K-6            11:30 am Shabbat B'Yachad, room 14</p>

RITUAL COMMITTEE

# Halacha and Kavanna: Point/Counterpoint

By Josh Gressel, Ritual Committee Chair  
And Seymour Kessler

One of the nicest things about my current job as Ritual Chair is writing the monthly articles that appear in this newsletter. And one of the nicest things about writing the articles is all the feedback I get from congregants, whether just warm words of support, help in researching particular issues, or a spirited debate on a topic broached in an article.

Seymour Kessler has been one such advocate, helping me with research and encouragement. One Shabbat he approached and asked me: "Nu, what are you writing about this month?" "Kavanna," I answered ("How Do You Hold a Moonbeam in Your Hand?" July/2001). "Kavanna," Seymour said, with a dismissive wave of his hand, "is a bit of New Age mumbo-jumbo."

There is a current tendency to believe that one ought to approach religious practice on the basis of feelings rather than on the basis of rational thought. If it feels good, it must be right and it must be what God wants. Such beliefs have led to excesses which have been destructive to traditional Jewish practices and to alterations in the significant meaning of certain prayers.

"Feeling good" is not a basis upon which to approach prayer. Judaism isn't against feeling good, but it gives far greater weight to obedience to commandments that often run counter to human nature and personal desires in the food, sex and other departments. The Torah's vision of holiness and the capacity of the human being to achieve holiness has never been

"feelings" and state of mind follow. This is a central aspect of Judaic belief which is deeply embedded in Torah teachings. It has its foundation in how the Israelites originally accepted the Torah at Sinai by saying "Na'aseh v'nishmah," "We will do and we will obey." From this we can learn that one must hasten to fulfill a *mitzvah* and in fulfilling it properly we will open ourselves to the opportunity to experience the appropriate emotions and feelings associated with the *mitzvah*.

There is a distinct sense of difference in one's inner state (and one's subsequent actions) when *amitzvah* is performed in its prescribed way. Lighting Shabbos candles at their specified time leaves one in a considerably different spiritual place than when they are lighted at a time of our own convenience (as, for example, when a group we have invited to our home, sits down to dinner well after darkness and Shabbat has set in). When hearing bad tidings, we do not stop to conjure up the feelings of loss and grief we might feel. Rather we say immediately *Baruch dayan emet* (Blessed is the true Judge) and thus fulfill the *mitzvah* appropriate to that occasion.

In *U-Vikashtem mi-Sham*, Rabbi J.B. Soloveitchik, z"l argues that in reciting the various *brachot* one is required to say when we observe natural phenomena (e.g., seeing a rainbow, hearing thunder, etc.) or when we derive a benefit from the natural world through eating, drinking and so on, we transform the natural order into "a supernatural world, a world of marvelous mystery" at the moment of speaking the words of the *bracha*. We speak with the intellectual understanding of what we are saying and our perception of our internal and external world becomes transformed. That is *kavanna*. *Kavanna*, then, is not the prerequisite for the fulfillment of *amitzvah*, it is a consequence of the actions attendant upon its fulfillment....

— Seymour

**"'Feeling good' is not a basis upon which to approach prayer. Judaism isn't against feeling good, but it gives far greater weight to obedience to commandments that often run counter to human nature and personal desires in the food, sex and other departments."**

I was both amused and intrigued by his response. How could a man whose opinion I respect so highly dismiss something that's so important to me? I asked him to write up his views on this, and what follows are his letter (excerpted for space with his approval) and my response to him. Anyone else who is interested is welcome to join in this discussion by e-mailing me at [adirhu@yahoo.com](mailto:adirhu@yahoo.com).

**Dear Josh:**

When it comes to *kavanna* the dialectic of subjectivity and objectivity come to the foreground. On one hand, there are as many individual ways to pray and to meet with the idea of God as there are human beings. On the other, there are strictures of *halacha* and the ancient traditions which, after millennia, assume *halachic* status in

in step with Western ideas of how human beings should be in the world. Therein lies its mystery, its strength and its beauty. It is certainly out of phase with the contemporary stance of moral relativism and other intellectual ideologies that champion subjectivity over eternal truths.

The Torah tells us: "You shall be holy, for I, the Lord your God, am holy." This injunction provides the foundation for the fulfillment of all the *mitzvot*.

Let's get more specific. The fulfillment of any *mitzvah* requires two elements: first and foremost, *pe'ulat hamitzvah*, that is the technical performance of the required action in a way and at a time carefully prescribed by *halacha* and second, *kiyyum hamitzvah*, the appropriate internal effects of the prescribed action. Notice: the action is performed first and the appropriate

CONTINUED ON NEXT PAGE

## COMMITTEES

**Dear Seymour:**

Let me begin by agreeing with you. I too often take the “feel good” approach to *mitzvot* (such as not lighting Shabbat candles on time) and, aside from performing far fewer *mitzvot* because of that, I also feel less good because of it. The “feel good” approach doesn’t always lead to feeling good, which is why, I suppose, we have to have these laws in the first place. We are given a roadmap (for the Jews, the *mitzvot*) for how to live our life because none of us is smart enough to get it right on our own.

I also share your difficulty with the moral relativism of our culture. You and I both received extensive training in the secular mental health field [*editor’s note: Seymour and Josh are psychologists*]. Were you ever taught morality or ethics with psychology? I certainly wasn’t, and when I sit with a male client who says he’s not visiting his child because he needs to “take care of himself” or a woman who justifies her infidelities to her husband because he “doesn’t meet her needs” my secular training only prepares me to side with them and hope they will find their own morality with my “unconditional positive regard” (a truly beautiful piece of Christian theology channeled through Carl Rogers).

The Jew in me, however, is outraged. I deeply believe there is no contradiction between religious morality and psychological health, that it is not good for people to do the wrong thing, and that there is such a thing as “wrong” and “evil.”

The “but” in my rebuttal is with myself, not with you, for I have long had an internal debate on this very issue. If the method of *mitzvot* you describe works well for you, I have no quibble. I have tried in the past to apply it to myself, and it inevitably turns me into a self-righteous, unhappy prig who is a poor example of a religious person and a pain to live with. Abraham Joshua Heschel refers to this imposition of religious principles without regard to internal experience as “religious behaviorism.” I must admit, however, that this happens to me not just with religious observance, but with anything I get compulsive about: exercise, diet, work, etc. I “should” do this and I “should” do that and since I have a lot of self discipline I do them whether I want to or not and that’s when I become so obnoxious.

You began your letter mentioning the “dialectic of subjectivity and objectivity.” I think the word “dialectic” is key here, because it is in the ongoing back-and-forth of the two that we can find the balance of *halacha* and *kavanna*. I think each of us falls someplace on the *halacha/kavanna* continuum and it’s part of our spiritual work to find out where. It sounds like you fit more on the *halachic* side. I’m definitely more on the *kavanna* side. I recognize the danger of falling into “I’m okay-You’re okay” moral relativism by just saying we each need to find our own spot on the continuum. I’m not sure I have an adequate response for how to prevent that from happening. Perhaps what’s necessary is that each of us asks ourselves uncomfortable questions. Am I really doing all I should be doing? Are you fulfilling the *mitzvot* in spirit as well as in form?

In other ways as well, my personal experience seems to be the reverse of yours: when I have a deep experience of the Divine through *kavanna*, I am naturally drawn to want to perform more *mitzvot*. I began keeping kosher following a kabbalistic meditation by Abulafia on the Tetragrammaton that took me very deeply someplace. In that place I realized that keeping kosher is a method of spiritual purification for Jews; that each person needs a certain level of *kashrut* observance depending on their place on the path; that to artificially impose *glatt* kosher standards at the place I am is the equivalent of a beginning skier buying the most expensive ski equipment available simply to “look good” — it’s both a waste of effort and counterproductive to spiritual development because there’s so much ego involved. What I got in those few seconds of contact has sustained my ability to keep kosher in a healthy way (by this I mean not overdoing it for reasons of ego) for many years now.

**“I think each of us falls someplace on the  
halacha/kavanna continuum and it’s part of our  
spiritual work to find out where.”**

I want to end with a quote, again by Heschel. He’s speaking of *halacha* and *aggada*. I’m going to use *aggada* as the rough equivalent to *kavanna*, in that it refers to the spirit (rather than the law) of Judaism:

To maintain that the essence of Judaism consists exclusively of *halacha* is as erroneous as to maintain that the essence of Judaism consists exclusively of *aggada*. The interrelationship of *halacha* and *aggada* is the very heart of Judaism. *Halacha* without *aggada* is dead, *aggada* without *halacha* is wild....

*Halacha* speaks of the estimable and measurable dimensions of our deeds, informing us *how much* we must perform in order to fulfill our duty, about the size, capacity, or content of the doer and the deed. *Aggada* deals with the immeasurable, inward aspect of living, telling us *how* we must think and feel; *how* rather than *how much* we must do to fulfill our duty; the manner, not only the content, is important....

Obedience to the letter of the law regulates our daily living, but such obedience must not stultify the spontaneity of our inner life. When the law becomes petrified and our observance mechanical, we in fact violate and distort its very spirit. (Abraham J. Heschel, *Between God and Man*, pp. 175-76, emphasis original).

Thank you, Seymour, for caring enough about me, the congregation and Judaism to write your letter. May our dialogue continue.

— Josh

## Adult Education Chair Prepares to Step Down

By Jonathan Heinstein  
Adult Education Chair

I will be completing my tenure as Chair of Adult Education this month. I am looking forward to having more time to study, which is both a challenge and a pleasure. With my son, Hillel, I am presently studying the Hebrew of *Sefer HaHinuch*, a medieval enumeration and explication of the mitzvot. We also study together in Ilana Fodiman's Tuesday evening Talmud course in Tractate Makkot, Chapter two on accidental murders. My daughter Eva will be in the final semester of her senior year at Berkeley High, and her schedule frees her up to study some Modern Hebrew. We haven't chosen a textbook yet, but it will be fun for me to return to the 'new' Hebrew. I miss the evenings that Rachel and I have spent perusing the weekly portion for those twists of language and oddities of explication that make the Torah so human.

The interaction of collective and individual study opens a path that makes Judaism viable for me. The repetitive, almost redundant acts that we perform for the sake of *kashrut*, Shabbat or prayer admit of the thoughts and intentions of

other Jews, and other Jewries. This historical continuum of a people is accessible to all of us through study. It leads me away from the fallow and unsatisfying approach which asks what Judaism can offer me, where my personal comfort zone may be. I am as self-absorbed as the next person, so I seek a Judaism that challenges my insular world with an array of spiritual types, with a rigorous intellect nurtured by a variety of cultures.

There is something about historical Judaism that is more materialistic than its counterparts. The time, the place and the act are strictly defined. It was this extreme specificity of content that led the Rabbis to be skeptical regarding the possibility that the nations might one day adopt Jewish monotheism. Jews have their own antidote to what has been called *keva*, or permanence. It is a pedagogy of learning in which the debates and controversies of the past are not simply rehearsed or reviewed. Old wounds are opened again, the concluding logic of a halachic debate is refuted, and competing scenarios are fully funded.

## Learner's Minyan for 5762

The Learner's Minyan meets on the second and fourth Shabbat of each month in room 14 of the BRJCC, 9:45-10:35 a.m. The program is designed to develop a greater appreciation for the structure and sense of our services and to teach *nusach*, the melodic form of the prayers. All levels are welcome.

### January 12, Wendy Rosov

Overview of the Shacharit Service

### January 26, Brenda Goldstein

Shacharit Service: *Nishmat kol chai, Yishtabach*

### February 9, Wendy Rosov

Shacharit Service: *Barchu, K'riat Sh'ma* and surrounding blessings

### February 23, Brenda Goldstein

Shacharit Service: *K'riat Sh'ma* and surrounding blessings, continued

### March 9, Eva Heinstein

Shacharit Service: Benedictions of the Shabbat Amidah, A Sephardic *Yismach Moshe*

### March 23, Brenda Goldstein

Hallel

### April 13, Julie Batz

Shabbat Amidah: The Public Repetition

### April 27, Brenda Goldstein

*Birchat Ha Shachar*: Overview & *nusach*

### May 11, Esther Brass

*Birchat Ha Shachar*

### May 25, Brenda Goldstein

Musaf Service: Remnants of the Temple Service and the variations in the Musaf Amidah

**June 8** Discussion: How should we teach the Learner's Minyan?

## Jewish Ethics: Case Studies from The Bible

This course will focus on careful reading and analysis of biblical cases that challenge basic principles of ethical behavior. The cases presented examine present ethical issues of a social, political, and business nature, as well as religious problems involving the relationship between humans and God.

Events such as the story of Dina (Genesis 34), the case of the Golden Calf (Exodus 32), the Rape in Givah (Judges 19, 20) and David and Bat-Sheva (Samuel 11) are some of the cases which we will discuss in class. Rabbinic and other responses to these events will be presented and discussed as well. In addition, we will study Torah laws which promote ethical conduct, fairness in business, and dignified political behavior.

Nitzhia Shaked, MA, holds a degree in law from Hebrew University and worked for the Israeli Supreme Court. She has a Master's degree in Jurisprudence from Harvard and is a member of the California Bar. She is a professor in the Judaic Studies department at San Francisco State and also teaches at Midrasha, Lehrhaus, and other venues. Nitzhia is a Wexner scholar.

**Text:** The Bible

**8 Sessions:** Mondays, 7:30- 9:00 p.m. beginning **February 11**, 2002 (except Presidents' Day)

**Site:** Congregation Netivot Shalom, 1841 Berkeley Way (at MLK), Berkeley  
Directions/parking: 549-9447

**Tuition:** \$85; \$65 for members of Alameda co-sponsors

Co-sponsored by Congregation Netivot Shalom and Lehrhaus Judaica.  
Contact person: Sanne DeWitt (510) 845-2098.

## One-on-One Hebrew Lessons for Beginners or Intermediate Students

The adult education committee will match up individual students wanting to learn Hebrew on a one-on-one basis ongoing. This is free and can adjust to your schedule. Call Robin Braverman at 925-979-1998.

### Coming Soon: The Ritual Fair, Part II

Learn the Rituals of: Torah & T'filah; Shabbat and the Home; Pesach; Pregnancy, Infertility, Adoption & Birth

## Do You Know What You Asked For?

The blessings of the Amidah are called '*bakashot*', requests. The language of the prayer alternates between a plea, almost cajoling, and an affirmation of what tradition has understood as divine attributes. There is an undercurrent of need, of victimization. The Shabbat Amidah, shortened from nineteen to seven blessings, contains the poetic '*yismach Moshe*', in which a joyful Moses accepts his lot, not as a burden or obligation, but as a gift.

### Come and Learn Hebrew!!

In a series of ten sessions, beginners will learn to read the text of the Shabbat Amidah, recognize the form of the blessings, and acquire a rudimentary vocabulary. Intermediate learners will study the text in depth, master the vocabulary, and gain a familiarity with the form and syntax of the prayer.

**Time:** Wednesday evenings, **January 16-March 20**, 7:30 p.m.

**Location:** The shul offices

**Taught by:** Wendy Rosov, Yosefa Raz, Rachel Heinstein, Jerami Goldschen and guests.

**Cost:** Free to members of Netivot Shalom, \$50 for non-members.

All are warmly invited to participate in discussions of

## GENDER & JUDAISM

This series is held on the second Saturday of the month at the Berkeley Richmond Jewish Community Center, 1414 Walnut St., Berkeley, 1:30-3:00 p.m., in the Library.

### January 12: Jennifer Ring

"Tradition versus Inclusion: Tensions Between Women and Authentic Jewish Observance"

Jennifer Ring is Professor of Political Science and Director of Women's Studies at the University of Nevada, Reno. She earned her doctorate in Political Science from the University of California, Berkeley, specializing in European and American political theory and political psychology. Ring is a nationally regarded expert in multicultural and identity politics, and race and gender in the United States.

The Gender and Judaism series is sponsored by Congregation Netivot Shalom and co-sponsored by the Berkeley-Richmond Jewish Community Center, Congregation Beth Israel, Congregation Beth El, Kehilla, and the Aquarian Minyan.

## SHARI RIFAS & STEVEN BOND,

TOGETHER WITH

## MAGGIE BOND,

THANK CONGREGATION NETIVOT

SHALOM FOR INVITING MAGGIE

TO BE CALLED TO THE TORAH

IN CELEBRATION OF BECOMING

A BAT MITZVAH

ON JANUARY 19, 2002.

# EDUCATION

## Midrasha

By Diane Bernbaum

In case you didn't know, enrollment at Midrasha never closes. New students come in every week. A perfect time to start would be **January 13**, the start of the second semester. Just to whet your appetite, here are the course choices for this semester....

**10-12th grade choices include:**

Two Jews, Three Opinions: Debate and Judaism; Unsolved Mysteries: History, Memory and the Holocaust; What's Bothering Rashi: Part II; Exodus: Life and Death in the Tanach; How do I Deal With My Parents?; Parshat HaShavuah; Mama Said (There'd Be Jews Like This); Jewish Feminist History; The Feminist Muse: Jewish Women Poets Through Time; Keshet Aleph: Israel, A Present That Opens to the Past; Keshet Bet: The American Jewish Experience; Comparative Judaism; Ethics in the Bible.

**8th and 9th grade choices**

**include:** Jews on Stage; Jewish Writers from Around the World; Creative Writing for Fun and Service; Ess, Ess Mein Kind: Eat, Eat My Child; You Be the Rabbi; First Person Holocaust Memoirs; Hollywood Meets Pirkei Avot. In addition the 8th grade Gesharim core (Ethics and Action) and 9th grade Etgar core (Jewish Identity) continue this semester.

**All grades are offered:** Beginning, Intermediate & Advanced Hebrew; Advanced Hebrew II: Poetry & Pop Music; Classical Hebrew Texts; Micrography: The Art of the Tanach; Fought (Using) the Law: Jewish Social Activism Today; Expressing Exodus: Multimedia Midrash; Modern Jewish Thinkers.

As you can see, it looks like a great semester. Thank You to so many of you who have contributed to our annual fundraising appeal. The response has been very gratifying.

## Alef-Bet News

By Judy Massarano

After reading *The Shabbat Lion*, a wonderful folktale set in Algeria and its environs, the children in Kita Alef-Bet were inspired to make various Shabbat and Havdalah-related items. We have made a challah cover, a candle holder and a *besamimjar!* Thanks to Rebecca Callahan for running the spice errand, and to Seth, our wonderful aide! Also, thanks to Nomi, who taught us a Ladino Chanukah song, along with a Hebrew one.

**New words:**

- Shemen = oil
- Besamim = (post Shabbat) spices
- Leviva = latke = potato pancake
- Chanukah = Chanukah
- Chanukiya = the menorah or lamp used during Chanukah
- Nerot = candles
- Sevion = dreidel = spinning top

**MICHAEL RANNEY & SHELLY MILLION**

**INVITE YOU JOIN THEM**

**ON JANUARY 12, 2002**

**AS THEIR DAUGHTER, RACHEL,**

**IS CALLED TO THE TORAH**

**AS A BAT MITZVAH.**

**DAVID WOLLINS & YONIT LEVY**

**INVITE YOU TO JOIN THEM**

**ON FEBRUARY 2, 2002**

**AS THEIR SON,**

**JONATHAN LEVY-WOLLINS**

**IS CALLED TO THE TORAH**

**AS A BAR MITZVAH.**



# Shabbat B'Yachad Reaches Out to Cuba

By Cathy Shadd

My four-and-a-half-year old daughter can now add Cuba to the short list of countries she knows the names of (Israel being at the top of that list) thanks to a wonderful *tzedakah* project organized as part of Shabbat B'Yachad's annual Chanukah celebration. This year the children, from babies to kindergartners (plus a few older siblings) each brought a baby gift for Betty and Abilio Farin, young members of our sister congregation, Hatikva, in Santiago de Cuba who are expecting their first baby in January. At one of the activity stations, the children and their parents gift-wrapped these presents, covered them with fancy bows and stickers, and attached a card and family photo labeled with the children's names and ages. We went through a lot of sticky tape! Some of the children had made cards at home. Displayed at the table were photos of the soon to be young parents, Betty's parents (her mother Eugenia is the President of the shul), a map of the U.S. and Cuba with an arrow showing the route from Berkeley to Santiago, and some information about Betty's family and the history of the shul. And wandering around the room was one of the SBY dads with a video camera, recording children and parents introducing themselves to Betty and Abilio and wishing them well in English, Spanish, or Hebrew.

But the activity at the *tzedakah* table went well beyond gift-wrapping. The children were full of questions about the name and gender of the baby (neither of which is known at this point), whether someone will drive these presents to Cuba (June Safran will be bringing them in suitcases), who Betty is (a 20-year-old nursing student and active member of Hatikva and its dance group), while the parents wanted to know about our connection with this shul, how large is it, what is its history, and how we got connected with it. Upon learning that the shul was founded in 1924 by Sephardic Jews from Turkey, one father shared that he believed that his grandfather was one of them! Suddenly our connection with the families of Hatikva seemed very close.

Tzedakah projects like this are so wonderful in that everyone benefits: Betty, certainly, by receiving much needed baby items; the children, by being given the chance to do a real *mitzvah*; and the parents, by getting to feel a direct connection with the larger Jewish community, particularly with our sister congregation in Santiago. It is nice to feel that a little piece of Shabbat B'Yachad will be in Santiago de Cuba.

## Will Your Child Turn 13 in the Year 2004?

If so, and you have not yet heard from the Netivot Shalom Education Office, please contact Lorraine in that office **immediately!** We are setting dates for B'nai Mitzvot and you must speak with Lorraine in order to secure a date for your child. Education office: 549-9447, ext. 104.

# Yahrzeit List

Bernard David Laytner	18 Tevet	January 2
Alan Gordon	19 Tevet	January 3
Al Becker	19 Tevet	January 3
Max Rosenheimer	20 Tevet	January 4
Naida Schlossman Epstein	21 Tevet	January 5
Cecelia C. Rosenheimer	21 Tevet	January 5
Fanny Kohn Fingerhut	23 Tevet	January 7
Sheldon Berrol	24 Tevet	January 8
Samuel Banc	25 Tevet	January 9
Ann Weintraub	26 Tevet	January 10
Harry Alter	26 Tevet	January 10
Celia Linsey	26 Tevet	January 10
William Samelson	28 Tevet	January 12
Edwin Posner	28 Tevet	January 12
Gertrude Aronstein	29 Tevet	January 13
Rosalie Cohen	29 Tevet	January 13
Benjamin Goor	1 Sh'vat	January 14
Ellen C. Isaak	1 Sh'vat	January 14
Mary Rosenblatt	1 Sh'vat	January 14
Max Grosz	2 Sh'vat	January 15
Nathan Solomon	2 Sh'vat	January 15
Esther Radousky	3 Sh'vat	January 16
Florence Marson	3 Sh'vat	January 16
Nancy Kennedy	3 Sh'vat	January 16
Nina Chaya Davis	5 Sh'vat	January 18
Harold Seder	5 Sh'vat	January 18
Sarah Cohen Stahl	7 Sh'vat	January 20
Chaim Radousky	7 Sh'vat	January 20
Mollie Levine	8 Sh'vat	January 21
Leonard Fox	8 Sh'vat	January 21
F. R. Scott	9 Sh'vat	January 22
Paul Madonik	9 Sh'vat	January 22
Binyamina Lawrence Cohen	10 Sh'vat	January 23
Rose Milkman Shandling	10 Sh'vat	January 23
Sidney Edelstone	10 Sh'vat	January 23
Tamar Rubin	11 Sh'vat	January 24
Sylvia Facher	12 Sh'vat	January 25
Harry Rappaport	12 Sh'vat	January 25
Minnie Mandel Zeff	15 Sh'vat	January 28
Harry Cohen	15 Sh'vat	January 28
Samuel Kraus	15 Sh'vat	January 28
Shirley Burnstein	15 Sh'vat	January 28
William Mandel	16 Sh'vat	January 29
Barnet Kaprow	16 Sh'vat	January 29
Frieda Bloom	16 Sh'vat	January 29
David Hellman		
(David ben Simcha haLevi v'Golda)	17 Sh'vat	January 30
Harry Valas	17 Sh'vat	January 30
David Sendowski	17 Sh'vat	January 30
Phil Rothblatt	17 Sh'vat	January 30
Pearl Max	18 Sh'vat	January 31
Goldye Spilky	18 Sh'vat	January 31
Louis Kahn	23 Sh'vat	February 5
Joseph Banc	23 Sh'vat	February 5
Moishe ben Yudel HaCohen	24 Sh'vat	February 6
Ruth Blachman	24 Sh'vat	February 6
Joseph E. Gould	26 Sh'vat	February 8
Seymour Breslow	26 Sh'vat	February 8
Edith Shapiro	26 Sh'vat	February 8
Julia De Lorraine Levin	26 Sh'vat	February 8
Cynthia Walter Drazen	27 Sh'vat	February 9
Lee Valas	28 Sh'vat	February 10
Fanya Cohen	29 Sh'vat	February 11
Flora Spitz	29 Sh'vat	February 11
Florence B. Levine	30 Sh'vat	February 12
David Wunderlich	30 Sh'vat	February 12
Ida M. Cohen	2 Adar I	February 14
Marion Morris	3 Adar	February 15

# Summary of Board Meeting of 11-29-01

•Debby reported that the Congregational meeting of November 11 went very well. We are half way through the campaign. Stan Moore has completed his fundraising consultant contract with us. The campaign office is now closed and Adam Brown will be working out of his home.

•Berkeley Montessori's design is now on exhibit and the congregation's Site Task Force will meet at the Montessori school then reconvene at the shul offices. The congregational Site Work Group is continuing on track.

•Individuals who are not members and who purchased Yamim Nora'im tickets will be contacted to see if there is interest in joining the shul.

•Brad Rudolph, who took a leave of absence from the Board because of his mother's health problems as well as an employment change, will not be returning to the Board. His position will be filled by someone else.

•Debby reminded the Board that the shul will celebrate its 13th year of existence in 2002, and would it not be a great occasion to make a fundraising Bar/Bat Mitzvah for the occasion. The 10th year celebration was a joyful occasion and she believed that celebrating the Bar + Bat = Bart Mitzvah might be a great event. The date would be June 9, 2002. And we could even raise money for the shul! After some discussion it was decided that Debby will approach the coordinators of the previous celebration. The vote was unanimous in favor.

## Long Range Planning Committee

•Debby reported that with the shul going forward with the new building and there being discussion about having a strategic plan, it is only prudent to have the basis of a Long Range Plan in place. As president she will be appointing a Long Range Planning Committee composed of all past presidents, including herself. Ken Schnur has indicated an interest in Chairing such a group. Debby will approach the prospective participants and report back to the Board.

•Rena Dorph shared her experiences of being involved with the shul's finances and working with two treasurers. She recommends the coming together of the Treasurer as the point of reference for all finance activities, with designated Chairs for specific responsibilities reporting to the Treasurer as the overall financial control officer for all shul financial responsibilities. Picture the Treasurer as the constitutional officer for all finance responsibilities and below him/her in no hierarchical order would be: Budget Chair, Special Dues Arrangements Chair, Money Management Chair, Fundraising Chair, Building Treasurer/Finance Chair

Rena's recommendation, with descriptions of responsibilities for restructuring the financial management of the shul, was discussed and accepted. Future Board/Committee Candidates will be sought.

**Are you planning an event? If it will be held in the shul, you MUST speak with Rhea Harlow, Office Administrator, to reserve the space! 510-549-9447 ext. 101**

## ETZ HAYIM: A Torah Commentary ORDER FORM

I/We will dedicate \_\_\_\_ book(s) at the price of \$50.00 each.

Please include the following on a bookplate:

First book:  In honor /  In memory of \_\_\_\_\_

Second book:  In honor /  In memory of \_\_\_\_\_

Third book:  In honor /  In memory of \_\_\_\_\_

Dedicated by \_\_\_\_\_

An anonymous gift.

I would also like a Humash for home use at a cost of \$50.00. (List price is \$75. Pre-publication price is available when you also dedicate a book for synagogue use.)

Ordered by \_\_\_\_\_

Phone number \_\_\_\_\_

Total number of books \_\_\_\_\_ x \$50.00 each  
Total Enclosed = \$ \_\_\_\_\_

Return this form with your check payable to:

Congregation Netivot Shalom - Etz Hayim Fund  
1841 Berkeley Way, Berkeley, CA 94703

# DONATIONS TO NETIVOT SHALOM

**SPECIAL THANK YOU TO:**

**Lee Feinstein** for her continued hard work in the library  
**Norm Rosenblatt** for his technology expertise, setting up our new server and upgrading Rhea's computer  
**Jim Davis** for clearing our computers of the "goner" virus  
**Paul Feinstein** for fixing the women's room door handle  
**Sally Martin & Noreen Shima** for religious school traffic control  
**Milt Greenstein** for being our shul handyman and always answering the call  
**Betty Martinez** for cleaning the Torah mantel of our small Torah  
**Debby Graudenz** for stepping in at the last minute to provide kiddush on December 8.

**ADULT EDUCATION**

**Anonymous**

**AUTOMOBILES**

**Marcy Whitebrook**

**BOOKS & RITUAL OBJECTS**

**Xena Brenna** for books for our library  
**Sherrin Rosenthal** for library book  
**Rachel Brody** for children's library book

**BUILDING FUND**

**Linda Blachman & Jurgen Bernhardt** in honor of Blair Prentice's contribution  
**Nan & Peter Strauss** on the birth of their grandson Emmett Jackson Howard  
**Susan Seeley**  
**Diane & Edwin Bernbaum** in memory of Doris Kudisch  
**Josh & Noga Gressel**  
**Barbara Bibel**  
**Ralph & Hadassah Kramer**  
**Carol Robinson & Arthur Gould** in memory of Turi Adams' grandmother  
**Sharon Richards** in memory of Doris Kudisch  
**Deena Aerenon & Steven Glaser** in memory of Doris Kudisch

**Chauncey & Shirah Bell, Karel Koenig & Fran Quittel** in gratitude for Jan Fischer's Yamim Nora'im Torah covers made in memory of Don Fischer

**ETZ HAYIM**

**Kenneth Schnur & Denise Moyes-Schnur** in honor of Emma & Noah Schnur

**GENERAL FUND**

**Robert & Gabriele Edwards** in honor of Hannah Friedman's first birthday  
**Kenneth Schnur & Denise Moyes-Schnur** in honor of Josh Buchin's birthday  
**Elana Reinin & Marshall Platt** in memory of Stephen M. Platt  
**Allen Samelson & Judith Lieberman** in memory of Jerome Lieberman and in honor of Avi Samelson

**Joan Bradus**  
**Esther Kelman** in memory of Herman Russian  
**Deborah Raiken & Charles Korn** in honor of the marriage of Gwynn Simon & William Schwartz  
**Paul Hattis & Elizabeth Samelson** in honor of Avi Samelson's Bar Mitzvah and in memory of Jerome Lieberman

**RABBI'S DISCRETIONARY FUND**

**Diane & Edwin Bernbaum** in honor of Elana Kelman's engagement

**TORAH STUDY**

**Laura Stern-Grossmann & Knut Grossman**  
**Robert Feldman**  
**Carl Sanders**

**YAMIM NORA'IM**

**Peter Samis** thanks for Yom Kippur services

**YOUTH EDUCATION**

**Douglas Berman & Billie Romain**

**YIZKOR**

**Alison Jordan**

## MAKE A DONATION

I/We wish to make a donation to Congregation Netivot Shalom. Enclosed is my/our check payable to:

**CONGREGATION NETIVOT SHALOM**  
**1841 BERKELEY WAY**  
**BERKELEY, CA 94703**

**Donor(s) Information:**

Name \_\_\_\_\_

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City \_\_\_\_\_

Please honor the following person/event:

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City \_\_\_\_\_

This donation is intended for the following:

- Adult Education
- Building Fund
- Cuba Fund
- Dinners for the Homeless
- Etz Hayim Fund
- General Fund
- Kiddush Fund
- Library Fund
- Max & Cecelia Rosenheimer Camp Scholarship Fund
- Rabbi's Discretionary Fund
- Torah Study
- Yamim Nora'im Oneg
- Youth Education
- Youth Education Scholarship Fund

**Thank you!**



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**Issue Date: January, 2002 / Tevet-Sh'vat, 5762**  
**Frequency: Monthly**  
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**CHANGE SERVICE REQUESTED**

## Opportunities to Offer Tzedakah

### **VOLUNTEER OPPORTUNITIES**

**Shabbat Greeters** We need Shabbat Greeters to welcome people into our services on Saturday mornings. Volunteer to greet for one Shabbat. Call Robin Braverman at 925-979-1998, or e-mail her at rivkah48@aol.com.

**Book Reviewers** Often library volumes are sent to us for review purposes. Many of the reviews need only be a one paragraph description while some require a bit more. In order to keep these books coming to Netivot Shalom, please contact Rabbi Kelman at 549-9447 ext. 103.

**Library Help** Do you have a few hours to volunteer in our library? We need volunteers to re-shelve books, keep track of books that are borrowed and process new books. If any of these "jobs" interest you, please contact Rabbi Kelman at 549-9447 ext. 103.

### **CONTRIBUTIONS**

**eScrip/Schoolpop** Each time you shop at Safeway, Andronico's, Albertsons and many other stores in the Bay Area, a percentage of your purchases can be donated to Netivot Shalom through eScrip and Schoolpop. Registration forms for eScrip and Albertsons Community Partner Cards are free and available through the congregation office. For Schoolpop, call 1-877-456-1032.

**Planes, Trains & Automobiles** Donate your old car, motorcycle, truck or RV to Netivot Shalom. For more information, call Claudia Valas at 558-9200.

**Stocks & Bequests** To find out how to make a donation of stock to the congregation, contact Mark Priven at 559-8393. When drafting your will, please consider making a bequest to Congregation Netivot Shalom.