



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

## Netivot Shalom

MAY, 2002 • IYAR-SIVAN 5762

## From the Rabbi: Remembrance, Tiferet & Thanks

By Rabbi Stuart Kelman

Today is the day after Yom HaShoah. We've been struggling with memory and just how to remember the six million who died "*al kiddush hashem*." As individuals, we remember the life of someone important to us on *yahrtzeit*, the day of death, by saying *kaddish* with a minyan and lighting a candle. Four other times during the year we are compelled by our ritual to recall the life of someone by saying *Yizkor*, the "remember" prayer. We ask God and, by implication, ourselves, to recall the life of someone who shared moments in the path of our existence. Those four days, Yom Kippur, Sh'mini Atzeret, Pesach and Shavuot, are the main "holy days" in our traditional calendar. They are also the most difficult emotionally, for on each of these days, when we celebrate time and pause in our routine, we are forced to think and remember these people one-by-one. Many of us light a *Yahrtzeit* candle, and some come to shul to recite *Yizkor*.

As a child I remember going to Rodef Sholom in Bridgeport, Connecticut to hear *Yizkor* on these holy days. The sanctuary with 800 seats would always be filled. The most frequently asked question the previous day was, "When exactly will the rabbi be doing *Yizkor*?" It was standing room only! People came from work, from play, from school, from home—from everywhere—but they came. Now, in 2002, my mother reports there were 60, maybe 75 people there. Here at Netivot Shalom, only one person called about *Yizkor*. What's happening? I can't imagine that people don't, or are too busy, to care. Are we finding other avenues to remember? Or has this practice simply lapsed? I don't have an answer to these questions. But any thoughts you have on

how people remember their loved ones, individually, after the first year, will be welcome and will help me to understand.

So, how do we remember the six million? How do we remember the collective lives of six million Jews who perished during the Holocaust? For some, Yom HaShoah works as a day for remembering our brothers and sisters who were murdered. Others propose Tisha B'Av for this purpose, since all kinds of other national destructions have been lumped together onto this day—the destruction of two temples, expulsions from Spain and England, and many other communal atrocities. But perhaps we are still too close to the Holocaust for it to be added to Tisha B'Av's list.

This year, a few members of the Ritual Committee struggled with these questions and made a little progress. But I believe that we, as a community, haven't even begun to figure this out. So I urge each of you to engage in acts of remembering. Together maybe we can shed new light on the practice of memory. Maybe our sanctuary will fill to capacity for *Yizkor*.

### Tiferet Receives a Grant

On another note, Netivot Shalom, along with three other East Bay Conservative synagogues, B'nai Shalom in Walnut Creek, Beth Abraham in Oakland and Beth Shalom in San Leandro, have just received a substantial three year grant (\$170,000) from the Walter and Elise Haas Fund for Tiferet: A Project For and About Intermarried Families. As some of you know, Tiferet (Harmony) began at Netivot Shalom a few years ago with such activities as Judaism Revealed and (in conjunction with national Camp Ramah) a Shabbat retreat for intermarried families

with children. In addition, I have just completed our first study sessions examining *t'shuvot* on intermarriage and the definition of someone who is not Jewish. More of these discussions internal to our own congregation will follow, as our community studies and discusses the issue.

The Haas grant enables us to continue our examination of the role and place of intermarried families within Conservative Judaism and to develop responsive programming for this segment of our community. Along with program development, the grant's other major focus is on rabbinic text study and writing on intermarriage. I will be studying and working with Rabbis Gordon Freeman, Mark Bloom, Harry Manhoff and Ted Feldman, Executive Director of Jewish Family and Childrens' Services.

Tiferet's Project Director is Rose Levinson. She will be keeping the Netivot Shalom community apprised of the project's activities as we begin this challenging undertaking. I would like to personally commend Rose on her efforts on behalf of our community. She has spent countless hours working on this grant and on all aspects of our programming for intermarried families.

CONTINUED ON PAGE 5

### Upcoming Rosh Chodesh Services

- **SIVAN: Sunday, May 12**  
(Mothers' Day) Services will be held at 9:00 a.m. in the shul library; Bat Mitzvah of Gina Guinasso
- **TAMMUZ: Monday, June 10**  
7:15 a.m., in the shul library
- **AV: Wednesday, July 10**  
7:15 a.m., in the shul library



# 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 Abrahamson  
549-9447 ext. 246  
bookkeeper@netivotshalom.org

### Education Administrator

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

### Education Coordinator, Grades 3-6

Revital Heller  
549-9447 ext. 248

### Education Coordinator, Grades K-2

Judy Radousky  
549-9447 ext. 248

### 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

Melissa Rogoway  
549-9447 ext. 111  
RamahDay@eb.jfed.org

### Ritual Coordinator

Peggy Sandel  
843-9027 • orypeg@msn.com

### Tiferet Project Director

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

Carol Cunradi  
234-1003 • Cunradi@prev.org

### Secretary

Robert Jacobvitz  
268-9100 • secretary@netivotshalom.org

### Treasurer

Mark Priven  
559-8393 • privwest@pacbell.net

### Past President

Pauline Moreno  
428-1048 • touchrs@aol.com

### Finance Chair

Rena Dorph  
527-6656 • rena.dorph@ucop.edu

### Budget Chair

Marshall Platt  
526-8358 • marshallpl@yahoo.com

### At Large

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

### Peter Jacobs

482-0148 • petermjacobs@earthlink.net

### Florence Lewis

524-8013 • florencelewis@earthlink.net

### Barbara Staman

530-2464 • bws@sfglaw.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

### Gemilut Chassadim

Lee Feinstein  
527-0464 • lee@mtsobek.com

Sharon Priven (New Babies)

559-8393 • privwest@pacbell.net

### 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

OPEN

### Torah Study Coordinator

Noriko Obinata  
848-7906

### Web-Shomer

Jim Davis  
webmaster@netivotshalom.org

### Yahrzeit Coordinator

Diana Wood

## COMMITTEES

### Administration Chair

Jan Malvin  
658-8780 • janmalvin@yahoo.com

### Adult Education co-Chairs

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

### Ethel Murphy

559-8372 • emurphy@california.com

### Arrangements

Andrea Altschuler  
649-9290 • andalt1@yahoo.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

### Fundraising

TBA

### House Chair

Eugene Berg  
415-665-3927 • lilypadgroup@attglobal.net

### Membership Chair

Rebecca Calahan Klein  
524-0939 • rcklein@mindspring.com

### Money Management

Phyllis Helfand  
925-376-9341 • PHelfand@aol.com

### 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

Robin Mencher  
528-6814 • robinjm189@aol.com

Deadline for the June newsletter is  
**Thursday, May 9.** E-mail submissions  
and Letters To The Editor to:  
newsletter@netivotshalom.org.

# President's Letter

By Debby Graudenz

By the time you read this, our involvement in Sukkot in April will be a fond memory of hard work bringing a sense of accomplishment and performing a needed and important *mitzvah*. As I write this, at the beginning of April, I'm eagerly anticipating my participation in the project. Believe me, my carpentry skills are barely rated as "basic," I can just about draw a straight line with the aid of a ruler, and I have no experience—except for one "mission" many years ago ...

I had just turned ten and my cousin David, who was seven, lived around the block from me. What he wanted more than anything else was a desk, and since his parents couldn't afford to buy him one, we decided to build him one in his parents' garage. We spent most of our Sundays that fall, winter and spring working on his desk. When the weather was nice enough, we'd load our red wagons with bottles to return for the deposit, and trundle down the hill to the local grocery store for materials. Unlike the shopping behemoths of today, this was a locally owned and managed store, filled with people from our neighborhood. The owner/manager sold us nails in return for our bottle deposits (probably losing money on the deal) and was happy to save us wooden orange crates (remember those?), which we would load up and take back to David's garage. There we'd take them apart, stacking the slats of wood by size.

Serious about our project, we measured and drew our design. Our parents loaned each of us a hammer and we were set to go. We spent many rainy Sundays immersed in building. Trial and error was the name of the game. When something didn't work, we'd take it apart, re-think our design, and try again. Although our parents knew what we were doing, we wanted the finished project to be a surprise, so David's father loaned us a tarp with which we covered our work at the end of each building session.

We unveiled David's desk right around Shavuot. We brought our parents and siblings into the garage and with great fanfare, raised the tarp. That rickety desk probably wouldn't have withstood the wind of a sharply slammed door, and you had to balance just so to be able to write on it without the whole shebang copping a serious lean, but the pride on our beaming faces as we showed off our work could have lit up the night sky.

So, why am I sharing this with you? David and I learned some invaluable lessons with that project: You don't need expertise, you don't need to have all the right tools and materials, and the final product doesn't need to be perfect in order to feel pride in your accomplishment. Dreams and imagination inspire us to work. And joining in and cooperating make things happen.

We have many projects before us at Netivot Shalom and we are always looking for volunteers willing to take them on. For instance, we still have one at-large position open on the Board, we need a Fundraising Chair (a position unrelated to the Building Campaign, this person is NOT expected to call and ask people to contribute to the shul, but rather to organize events and other ways to encourage donations), and we are still short a Shabbat Greeter. Remember, you don't need to be an expert, the final product doesn't have to be perfect, and dreams and imagination are what inspire us. If you are interested in these or other opportunities to actively participate in the Netivot Shalom community, please contact me!

*B'shalom,*

Debby

## 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  
May 18 9:30 a.m.

**Learner's Minyan,**  
2nd & 4th Shabbat  
May 11 & 25 9:45 a.m.

For Children & Parents:  
**Shabbat B'Yachad (pre-school),**  
2nd & 4th Shabbat  
May 11 & 25 11:00 a.m.

**Shabbat Shelanu (grades K-2),**  
1st Shabbat  
May 4 11:30 a.m.

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

### 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 Sivan,  
Sunday, May 12 9:00 a.m.

## TORAH STUDY SCHEDULE FOR:

### MAY

**4** Behar Bechukotai (Lev 25:1-27:34)  
with Gershom Cox

**11** Bemidbar (Num 1:14-20)  
with Nitzhia Shaked

**18** Re'eh (Deut 14:22-16:17)  
with Rabbi Kelman

**25** Naso (Num 4:21-7:89)  
with Nitzhia Shaked

# Tikkun Leyl Shavuot

Thursday, May 16  
8:00 PM to 6:30 AM

Berkeley Richmond Jewish Community Center

What the Berkeley community does each year for Shavuot is unprecedented among Jews! Tikkun Leyl Shavuot. In one place, all together, despite our differences, we receive Torah together and we study together.

Walk from room to room. In one room study with an Orthodox Talmudic scholar; in the next room meditate on the meaning of receiving Torah with Jews from the Renewal Movement. In one place we will gather together teachers and scholars, the best each aspect of Judaism has to offer, and lay the feast before you to satisfy every appetite.

The tradition is to study all night long. Somehow the heavens will open and Torah will be received at a different level within each of us. At the end of the night, at dawn, we daven Shacharit and read from the Torah what happened at Sinai. That moment is awe inspiring for those who have lasted last the night. Weary, almost drunk with fatigue, among those with whom one has studied all night long—with the light of dawn peeking through the windows, one can almost put one's soul there, at Sinai.

Somewhere out of time  
Out of the mystery of time  
Amid the fire and the thunder  
Once I stood there at Your mountain  
Out of slavery and afraid  
And You loved me and You fed me  
And I feasted on Your words  
And yes, I can remember how the fire was my soul  
And the thunder was my heart  
Oh yes I do remember  
The fire burns in me anew  
For now, standing in the light of Your Torah,  
I am reborn

(Author unknown)

This year's theme for the Tikkun is Torah: The Collective Dream. We will begin at 8:00 p.m. with two simultaneous Ma'ariv services, one egalitarian, the other Orthodox, followed by an *a cappella* vocal Opening Kavanah. Study sessions will begin at 9:15 p.m. There will be five sessions with multiple study options in each. The sessions will continue until 6:00 a.m. with breaks for food and coffee interspersed throughout. There will also be special teen programming. At 6:00 a.m. we will daven Shacharit.

Come and be part of this extraordinary Jewish event. There is nothing like it, anywhere.



## From the Rabbi

CONTINUED FROM PAGE 1

### A Few Thoughts About Gratitude & Acts of Tzedakah

Something I have heard over the course of the last year, as our campaign has progressed, is how incredibly generous people have been. We should recognize generosity, whether public or anonymous, so, I want to say 'Thank You'. As we continue with such a crucial event in the life of our congregation, clearly these acts of *tzedakah* need to continue.

And in the ongoing life of our congregation, indeed, in the last month alone, there have been other acts of *tzedakah* which need to be recognized.

First came a major gift from the Rosenblatts to our library. Their gift has enabled us to purchase three sets of books from a leading Jewish publisher, Jewish Lights, and another set from The Rabbinical Assembly and United Synagogue. *My People's Prayer Book*, (edited by Larry Hoffman), explores specific prayers through the lenses of modern commentators. *The Way Into... (Encountering God, Mysticism, Prayer and Torah)* are, in my opinion, the best books on aspects of Jewish prayer, mysticism, theology and Torah. They are a wonderful way to explore these subjects and the books are written in a rather sophisticated manner. There is also a collection of delightful new books for children. The fourth set (from the RA and United Synagogue) is remarkable, because, for the first time, we now have all the *Teshuvot* (responsa) from the Conservative Movement through 2001. Now everyone can have access to the reports of the Committee on Jewish Law and Standards of the Conservative Movement.

Second is a gift of 100 *Etz Hayim Chumashim* to Netivot Shalom. Everyone who comes to shul can now have a Chumash available for use. This gift from the Weissmans is made in memory of a close friend and in honor of their daughter, Julie.

The third act of *tzedakah* was actually a phone call right before Pesach from someone who (having discovered how expensive *kosher l'Pesach* foods are,) asked me if I knew of anyone who needed fiscal help in order to buy food.

And fourth are the countless acts of *chesed* which so many of you have performed, reminding us all that we belong to a caring congregation. Whether it was preparing food, visiting a person who is ill, helping to bury someone, or placing books in the library in order that others can read, learn and enjoy, each of these acts of *chesed* carries its own reward.

To all, thank you.

#### NEW SHABBAT GREETER COORDINATOR:

Djedi Mateen has agreed to coordinate Shabbat greeters. Please help him along by agreeing when he approaches you. Even better, contact him yourself and volunteer to greet. He can be reached at (510) 839-2568 or [dlmateen@aol.com](mailto:dlmateen@aol.com)

## Social Action Committee Presents Talk By Danny Siegel

Danny Siegel, world renowned author, poet, lecturer and teacher on *tzedakah* (creator of the term 'mitzvah heroes') will speak about **"Now that Netivot Shalom is moving into a new building, what are our obligations to the larger local community?"** Don't miss this opportunity to hear a person who has made an enormous impact on the Jewish community through his teachings about *tzedakah*. This is a rare opportunity for our community and one that addresses these issues through texts and deed.

**Sunday, May 5, 4:00-5:30 p.m.** In the shul library.

## ONGOING PROGRAMS

### MATURE MAVENS

On **May 13** Ann Swidler will talk about growing older as it relates to us as Jews. We will meet at the home of Jean Bradman, in Berkeley at 7:00 p.m. as usual. If you are planning to attend, please call and leave a message for Jean at 549-3231.

### ROSH CHODESH GROUP

The Rosh Chodesh group will meet on **Monday, May 13** to discuss *The Amazing Adventures of Kavalier and Clay* by Michael Chabon. Please contact Toby Gidal, [tgidal@attbi.com](mailto:tgidal@attbi.com) for location, time and other information.

### 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. All levels are welcome.

#### May 11, Esther Brass

*Birchot 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?

### GENDER & JUDAISM

**Saturdays, 1:30-3:00 p.m.**, in the BRJCC library

#### May 11: Rachel Brodie

Biblical 'Temptresses': Wily Women at Work

Why is the story of the temptress told over and over again in the Tanach? We will examine four biblical women in order to gauge the threat of the sexually autonomous woman and the illusion of women's power in a patriarchal system.

#### June 8: Open Discussion of Gender & Judaism

Do you want more of the Gender & Judaism series or other presentations, study sessions, etc.? Discussion will be led by Rivka Greenberg and Judy Kunofsky.

**Childcare provided at each Gender & Judaism session.**

## Talking About God

How often do we seriously discuss our beliefs about God? When do we talk about our spiritual path, and where Judaism (and Netivot Shalom) fit into that? With whom should we talk about this, if not with each other?

Please join fellow congregants for an evening to talk about our spiritual beliefs, questions, and confusion. We will begin with Havdallah, then have a facilitated, but non-directed discussion on our spiritual lives. Group will be limited to 15. **Saturday, May 11, 9:00 p.m.**, at the home of Josh & Noga Gressel, 1215 Navellier St., El Cerrito.

RSVP: [adirhu@yahoo.com](mailto:adirhu@yahoo.com) (preferred) or 234-4862.

## Grief & Growing

A Healing Weekend for Bereaved Families and Individuals will take place at Camp Tawonga over the weekend of **May 10-12**. If loss is an issue for you (no matter what the loss was or when it occurred,) this weekend can be a source of comfort and support. If you have any questions you can contact Vicky Kelman, [vkelman@bjesf.org](mailto:vkelman@bjesf.org), or write to [griefandgrowing@tawonga.org](mailto:griefandgrowing@tawonga.org), or go to [www.tawonga.org/wf\\_grief.html](http://www.tawonga.org/wf_grief.html).

# Festival Israel

**SUNDAY, MAY 5, 2002**

11:30 am-4:30 pm

Contra Costa Jewish Community Center

Enjoy family entertainment with the Contra Costa Children's Chorus, the Simcha Orchestra, Rebbe Soul, camel rides, a petting zoo, Jerusalem maze and Passport to Israel! Shop in our Dizengoff Square for Israeli food, crafts and Judaica. Learn about Israeli cuisine at our cooking classes and kosher wine tasting. Experience a Dead Sea Spa. Test your "IQ"—Israel Quotient—at a trivia contest and lectures.

Israel Now and Forever Solidarity Gathering, 12:45 pm

For information, call 510-839-2900, ext. 258

• Or visit our website at [www.jfed.org](http://www.jfed.org). •

Sponsored by The Israel Center of the Jewish Federation of the Greater East Bay





## Yes, I AM Losing Sleep...

By Rom Roseblum

When my wife, Debby, made the commitment to become our synagogue president, we realized that there would be some sacrifice and inconvenience. Our family would have to do without wife/mom from time to time. We'd put up with the phone calls at all hours, the mediating of petty and not so petty problems, the "radiation" from personality conflicts, and so on and so on. There would also be the reward of helping our shul grow and stay healthy. This would be our family's contribution to our community.

But what we didn't steel ourselves for was the recent spate of calls in the night from an irate woman who made it clear that we Jews are the root of the problem in the Middle East. The Rabbi's voice mail at our synagogue refers all emergency after-hours calls to our home phone number. Neat, huh?

**"How can you sleep at night?"** she asks... (Well... if you didn't call so late, we'd have a chance!)

**"You Jews have all the money and power, can't you solve this?"** (OK, let me just get out my Rolodex and call Ariel Sharon and the Tri-Lateral commission. I'll just wire them some of my \$\$millions\$\$ and all will be right with the world.)

**"How can you stand by while innocent Palestinians are murdered?"** (Ummm, do we have time to discuss both sides of this issue?) How much history to include? Is going back to cause/effect going to make things better? Are not the leaders of both sides in it for the perpetuation of their own agenda? Is not some septuagenarian pishing-contest at the root of all this? Land for peace? Come on. Real peace will be between people, not leaders. How can one find common ground with a community where mothers send their babies to be killed and settlers show no respect for the rights of others? And what about the press? Every day there are massacres in East Africa, Kashmir, Colombia, Philippines, etc. Where is the outcry from the press? Does CNN pound those hot spots into our minds? Does the SF Chronicle HAVE to always show Palestinian babies killed, but only Israeli military forces on their front pages?

I'll bet some feel the opposite is true. How about the headline: "Israelis Bring Tanks & Troops 50 Yards From The Church Of The Holy Sepulcher"? Where is the part, as reported by the West County Times, about the Palestinian gunmen who'd forced their way in?

Am I falling into the blame-game trap here? (I've become what I contest... I'm ranting!) I try to talk some objective sense to her. I try to explain that both sides need to take a step back. I try to show that "we" *do* have compassion and yearn for a viable peace.

**"But Jerusalem is a Christian city. You have no rights there."** (OK, Debby's right—this one's off her meds.)

There's nowhere to go. This interaction is as nonsensical as the problems in Israel. No matter how much one tries, the rhetoric prevails. I end the conversation with another plea for her to not call again. Lying in bed, I can't help but think of all the possibilities. Could I make a difference? What would it take? Who would join me? Am I being selfish by fearing the wall of opposing

rhetoric on both sides that would bury me if I stood up to try? Where do I draw the line between my belief in Zionism, and bad ideas perpetuated by an over-the-top right-wing Israeli government? I'm not alone. Everyone in my community struggles with this dilemma.

In the 60's we took it for granted that we could change the world. We can even say that we did chip away at some of the problems. Where did that fervor go? Can it return? Do my Arab counterparts anguish over this as I do? How are they sleeping?

## Cubans on Our Minds

By June & Bob Safran

Bob and I will be on our way to Israel as you read this message. Our prime purpose is to go for the wedding of Eduardo Bradman and his bride, Haya, a Sabra of Sephardic heritage. Eduardo made *aliyah* from Havana in February, 2000. He studied Hebrew and then went to work as a computer programmer, utilizing his good English skills as well as his Hebrew. He was only in Israel a few weeks when he met Haya at a salsa palace in Tel Aviv.

Their relationship flourished and the wedding plans began. But they had to leave Israel for a civil ceremony, first because Eduardo has a gentile mother and, second, because his conversion was by a Conservative *beit din*. It happened that Eduardo's parents were given permission by the Cuban government to visit his aunt and uncle in New York last September, so Eduardo and Haya decided to surprise them by showing up at the door and inviting them to the wedding. It was all very exciting on September 5th when they went to New York City Hall. But the joy turned to fear just six days later as they were returning from their three-day Cuban-style honeymoon (complete with parents) to share the horror of 9/11.

Now, in spite of the fear and worry in Israel, they are going ahead with their religious wedding and plans to make a Jewish family life in their Jewish state of Israel. We are planning to share the event with them and with other Cubans who are just as committed to Israel as Eduardo. We are proud to have played a role in the lives of the Cuban Israelis and are especially proud of our synagogue members who continue to support us in these efforts. G-d willing, we will return with a joyous report and some photos of the wedding and our Cuban-Israeli friends.

It is with great sadness that  
we announce the death  
of congregant Sarah Ruth Bat Avraham,  
who died this past April.  
May her memory be for a blessing.

# You are invited to a Bar Mitzvah!

## Celebrating Congregation Netivot Shalom's 13th Year & Honoring Rabbi Stuart Kelman on the occasion of his 60th Birthday

### Synagogue Services

Saturday, June 8, 2002 / 28 Sivan, 5762

9:45 a.m. at the BRJCC

Kiddush to follow services

### Dinner / Dance

Sunday, June 9 / 29 Sivan, 5762

6:00 p.m.

Scott's Restaurant\*

#2 Broadway,

Jack London Square, Oakland

*With live music for lively dancing!*

#### PLEASE R.S.V.P. FOR THE DINNER/DANCE BY MAY 22, 2002

Cost per ticket  
\$ 75 • Friend of the shul  
\$125 • Friend of the Rabbi  
\$250 • Friend of the Rabbi's wife  
Request: \_\_\_\_\_ tickets @ \$\_\_\_\_\_

Cost per table (10 tickets)  
\$1,800 • A *Minyan of Friends*  
Request: \_\_\_\_\_ table(s)

Amount enclosed \$ \_\_\_\_\_  
Please make your check payable  
to Congregation Netivot Shalom

Indicate your entrée selections:  
*Place the number of individuals  
requesting the selection in the space provided.*  
\_\_\_\_\_ Salmon \_\_\_\_\_ Vegetarian

Send these tickets to:  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

R.S.V.P. by returning this form  
and your check to the shul office.



*\*Kashirut certified  
by Va'ad HaKashrus of Northern California*

## Pesach B'Midbar: Our Passover Seder in the Desert

By David Marcus

My family and I fulfilled a long-time fantasy this year. We held a *Seder b'midbar*, a Passover Seder in the desert. It was on the first night of a five-day backpack down to the Grand Canyon's Horseshoe Mesa, to be specific. Brief, dusty and a bit windy, our seder was the first of what I hope will be many held in the loveliness of the desert spring. Now that our children attend a Jewish day school, the conjunction of Pesach vacations and spring in the desert will provide ample opportunity to hone our *Seder b'midbar* skills.

Not for those who like to sit at the table and delve into what the rabbis said, our seder was a bare-bones, hit-the-highlights sort of affair. We didn't have a clear picture beforehand of how it all would work, and we had to do it quickly after a long day of steep hiking. We also had to prepare food and "table" on the ground amid rocks and sand without the aid of cutting boards, mixing bowls, oven or sink, all the while avoiding the constantly blowing grit set aloft by young feet tromping through our "kitchen". Plus, strong winds blow down-canyon as soon as the sun sets, and when the sun is down, it's too dark to do or find much of anything, let alone

the *afikoman*.

There were seven of us—four bouncy children and three exhausted adults—none of whom is particularly well-versed in seder ritual. Though what we lack in scholarship, I guess we made up in gumption. Our *zroah* (bone) was really a dried up parsnip, the part of the egg was played by a roundish white rock and our candles were crammed down among some rocks to keep the wind from extinguishing the flames. But we did make *charoset* from scratch (note to self: next time chop the nuts before we leave home!), and we even had delicious matzah ball soup, thanks to my inventive brother-in-law!

A key factor in our Seder was weight. The first night of Pesach found us at the end of our first day of hiking, about half way down to the bottom of the Canyon. Our backpacks were at their heaviest and we didn't want to carry around a lot of seder stuff that would only be dead weight for the rest of the trip. Our seder plate was a white cloth bag Karen had sewn, with pictures and words drawn in marker. Inside she stowed candles, some salt, a bag of almonds, the 'bone', a little container of *maror*, one copy of a children's Haggadah and a small bottle of grape juice. Matzah, greens, an orange, chicken soup fixings and all the rest were purchased and divvied up before we started to hike.

Things to keep in mind for next year: The nuts—chop 'em first! Remember that when dusk falls, that's it, so start a bit early, or camp in a place that allows campfires. Practice a few songs with *all* the kids. Don't forget to use the sleeping pads to recline on. A film canister-full of *maror* is NOT enough. Creek-beds are best for finding rock "eggs", and try to find a local plant to serve as *karpas*; greens don't hold up very well.

On the other hand, matzah holds up surprisingly well inside a backpack, so it wasn't hard to avoid *chametz* on the trip. But I do hope the creature who chewed his way through an entire box of matzah isn't feeling too poorly.

- Barbara Bibel,
- Carla Cassler,
- Robin Keller,
- Anna Korteweg,
- Edie Murphy

invite you to join them  
on May 4, 2002,  
as they are called to the  
Torah as b'not mitzvah



**Our desert Seder plate**



## Notes from Two Board of Directors Meetings

### February 24, 2002

- Pauline Moreno has volunteered to Chair the committee preparing the Bar/Bat Mitzvah celebration for the shul. Others who have volunteered their time for this effort are Denise Moyes-Schnur, Alison Jordan and Rena Dorph, with Florence Lewis offering pre-event consultation.

- Board members volunteered and/or were assigned as liaisons to committees as follows:

- Arrangements Committee—Mark Priven
- House Committee—Marshall Platt
- Adult Education—Florence Lewis
- Membership—Carol Cunradi
- Chevra Kadisha—Carol Cunradi
- Publicity—Marshall Platt
- Ritual—Florence Lewis
- Money Management—Mark Priven
- Administration—Mark Priven
- Youth Education—Peter Jacobs
- Community Building—Turi Adams
- Social Action—Barbara Staman
- Site Work Group—Barbara Staman

### March 31, 2002

- Board member liaisons to committees are asked to be in monthly contact with those committees. Should a committee need to bring something to the Board, the liaison needs to notify the Executive Committee prior to their meeting (since that is when the agenda for the Board meeting is set). Beginning in April a standard item on the agenda for Board meetings will be updates from Board liaisons regarding the committees.

- The Board voted unanimously to accept the bylaws for the Max & Cecilia Rosenheimer Camp Scholarship Fund as presented by Mike Rosenheimer. Mike agreed to amend the bylaws to add a section regarding honoring the privacy of those who are recipients of the scholarship.

- Jewish scholar/poet Danny Siegel will be in the area on **May 5, 2002** and Rabbi Kelman would like him to lead a congregational workshop on what it means for a congregation to move into a new community.

- The Board adopted the following proposal: Because of space limitations and the need to provide Jewish communal/public service notices to members on a timelier basis, I recommend that the weekly handout be used only for Netivot Shalom announcements, other Jewish communal/public service notices for the benefit of Netivot Shalom members and for assisting people in need; and that there be no charge for such notices. The Board further recommended that advertisements that are profit-based in nature (i.e., renting property, selling items) be placed in the monthly newsletter when (and if) someone is identified who will coordinate that aspect of the newsletter.

## UNIVERSITY AVENUE SITE WORK GROUP We're Taking a Breather

By Joe Meresman, Site Work Group Chair

*The Site Work Group is busy working on our new home and is taking a newsletter break this month. Watch this space for an update in the June newsletter. In the meantime, if you have any questions please contact me at Meresmanj@aol.com*

### Letter From Israel

*A brief note of admiration from Jerusalem. Jonathan Klein's letter about your home repair volunteering for low income seniors is heart-warming. From the distance of a mere 9,000 miles, consider yourselves hugged.*

*Brachot,  
Jo & Jacob Milgrom*

**SUSAN LAWRENCE  
& ANDY COHEN**

**INVITE YOU TO JOIN THEM**

**ON MAY 11, 2002**

**AS THEIR SON,**

**ASHER COHEN,**

**IS CALLED TO THE TORAH**

**AS A BAR MITZVAH.**

# MAY 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>  <b>June 9</b>  <b>Netivot Shalom's</b>  <b>Dinner / Dance</b>  <b>at</b>  <b>Scott's Restaurant</b>  <b>(see announcement on page 7)</b></p>		<p><b>1</b>  <small>19 IYAR</small></p> <p><b>7:15 am</b> Morning Minyan</p> <p><b>7:30 pm</b> Hebrew class</p>
<p><b>5</b>  <small>23 IYAR</small></p> <p><b>10:00 am</b> Trope Hand Signs class, Glenn Massarano</p> <p><b>11:30 am</b> Trope, drop-in help with Torah/ Haftorah reading</p> <p><b>11:30 am</b> Festival Israel, Contra Costa JCC</p> <p><b>4:00 pm</b> Danny Siegel presentation</p> <p><b>5:00 pm</b> Executive Committee meeting</p> <p><b>7:00 pm</b> Ritual Committee meeting</p>	<p><b>6</b>  <small>24 IYAR</small></p> <p><b>7:40 pm</b> Advanced Talmud class with Ilana Fodiman: Makkot</p>	<p><b>7</b>  <small>25 IYAR</small></p> <p><b>7:30 pm</b> Talmud class with Rabbi Kelman: Brachot</p>	<p><b>8</b>  <small>26 IYAR</small></p> <p><b>7:15 am</b> Morning Minyan</p> <p><b>7:30 pm</b> Hebrew class</p>
<p><b>12</b>  <small>1 SIVAN</small></p> <p><b>9:00 am</b> Rosh Chodesh services; Gina Guinasso will be called to the Torah as a Bat Mitzvah</p> <p><b>5:00 pm</b> Youth Education meeting</p> <p><b>7:30 pm</b> Choir Practice</p> <p><b>MOTHERS' DAY</b></p>	<p><b>13</b>  <small>2 SIVAN</small></p> <p><b>time TBA</b> Rosh Chodesh Group</p> <p><b>7:00 pm</b> Mature Mavens</p> <p><b>7:00 pm</b> Social Action Com. mtg.</p>	<p><b>14</b>  <small>3 SIVAN</small></p> <p><b>7:30 pm</b> Talmud class with Rabbi Kelman: Brachot</p> <p><b>7:30 pm</b> University Ave. Site Work Group meeting</p> <p><b>LAST DAY AMITIM</b></p>	<p><b>15</b>  <small>4 SIVAN</small></p> <p><b>7:15 am</b> Morning Minyan</p> <p><b>7:30 pm</b> Hebrew class</p> <p><b>7:30 pm</b> Adult B'Nai Mitzvah class</p> <p><b>LAST DAY RELIGIOUS SCHOOL</b></p>
<p><b>19</b>  <small>8 SIVAN</small></p> <p><b>10:00 am</b> K'tanim at the BRJCC</p> <p><b>10:45 am</b> Midrasha Graduation, Temple Beth El</p> <p><b>5:00 pm</b> Board of Directors meeting</p> <p><b>7:00 pm</b> Choir Practice</p>	<p><b>20</b>  <small>9 SIVAN</small></p>	<p><b>21</b>  <small>10 SIVAN</small></p> <p><b>7:30 pm</b> Talmud class with Rabbi Kelman, <b>CANCELLED</b></p>	<p><b>22</b>  <small>11 SIVAN</small></p> <p><b>7:15 am</b> Morning Minyan</p> <p><b>7:30 pm</b> Hebrew class</p>
<p><b>26</b>  <small>15 SIVAN</small></p>	<p><b>27</b>  <small>16 SIVAN</small></p> <p><b>MEMORIAL DAY</b>  <b>OFFICE CLOSED</b></p>	<p><b>28</b>  <small>17 SIVAN</small></p> <p><b>7:30 pm</b> Talmud class with Rabbi Kelman: Brachot</p>	<p><b>29</b>  <small>18 SIVAN</small></p> <p><b>7:15 am</b> Morning Minyan</p>
<p><b>June 2</b>  <small>22 SIVAN</small></p> <p><b>10:30 am</b> Ritual Fair</p> <p><b>7:00 pm</b> Ritual Committee meeting</p>	<p><b>June 3</b>  <small>23 SIVAN</small></p>	<p><b>June 4</b>  <small>24 SIVAN</small></p> <p><b>7:30 pm</b> Talmud class with Rabbi Kelman: Brachot</p>	<p><b>June 5</b>  <small>25 SIVAN</small></p> <p><b>7:15 am</b> Morning Minyan</p>

# IYAR-SIVAN 5762

## THURSDAY

## FRIDAY

## SATURDAY

<p><b>2</b> 20 IYAR</p> <p><b>6:30 pm</b> Amitim parents of 2003, meeting in classroom Aleph</p>	<p><b>3</b> 21 IYAR</p> <p><b>7:43 pm</b> Candle Lighting</p>	<p><b>4</b> 22 IYAR</p> <p><b>9:00 am</b> Torah Study of <b>Behar Bechukotai</b>, with Gershom Cox <b>9:45 am</b> SHABBAT SERVICES; Barbara Bibel, Carla Cassler, Robin Keller, Anna Korteweg, Edie Murphy will be called to the Torah as adult b'not mitzvah <b>10:30 am</b> Religious School for Grades K-6 <b>11:30 am</b> Shabbat Shelanu, room 20</p>
<p><b>9</b> 27 IYAR</p>	<p><b>10</b> 28 IYAR</p> <p><b><u>Yom Yerushalayim</u></b></p> <p><b>7:49 pm</b> Candle Lighting</p>	<p><b>11</b> 29 IYAR</p> <p><b>9:00 am</b> Torah Study of <b>Bamidbar</b>, with Nitzhia Shaked <b>9:45 am</b> Learner's Minyan, room 14: Esther Brass, <i>Birchat Ha Shachar</i> <b>9:45 am</b> SHABBAT SERVICES; Asher Cohen will be called to the Torah as a bar mitzvah <b>10:30 am</b> Religious School for Grades K-6 (last day for K) <b>11:00 am</b> Shabbat B'Yachad, room 14 <b>1:30 pm</b> Gender &amp; Judaism: Rachel Brodie, "Biblical 'Temptresses'", BRJCC library <b>9:00 pm</b> Discussion: "Talking About God", at the Gressels' home</p>
<p><b>16</b> 5 SIVAN</p> <p><b><u>Eruv Tavshilin</u></b> <b><u>Erev Shavuot</u></b></p> <p><b>8:00 pm</b> Ma'ariv Services <b>9:00 pm-6:30 am</b> Tikkun Leyl Shavuot, all night study, at the BRJCC</p>	<p><b>17</b> 6 SIVAN</p> <p><b><u>Shavuot</u></b></p> <p><b>9:45 am</b> Shavuot Services <b>7:56 pm</b> Candle Lighting <b>OFFICE CLOSED</b></p>	<p><b>18</b> 7 SIVAN</p> <p><b><u>Shavuot</u></b></p> <p><b>9:00 am</b> Torah Study of <b>Re'eh</b>, with Rabbi Kelman <b>9:30 am</b> Meditative Minyan, room 14 <b>9:45 am</b> SHABBAT SERVICES; Yizkor, and Graduation of 6th grade Religious School students</p>
<p><b>23</b> 12 SIVAN</p> <p><b>7:30 pm</b> University Ave. Site Work Group</p>	<p><b>24</b> 13 SIVAN</p> <p><b>8:01 pm</b> Candle Lighting</p>	<p><b>25</b> 14 SIVAN</p> <p><b>9:00 am</b> Torah Study of <b>Naso</b> with Nitzhia Shaked <b>9:45 am</b> Learner's Minyan, room 14, with Brenda Goldstein <b>9:45 am</b> SHABBAT SERVICES; Daniel Goldman will be called to the Torah as a bar mitzvah <b>11:00 am</b> Shabbat B'Yachad, room 14</p>
<p><b>30</b> 19 SIVAN</p>	<p><b>31</b> 20 SIVAN</p> <p><b>8:07 pm</b> Candle Lighting</p>	<p><b>June 1</b> 21 SIVAN</p> <p><b>9:00 am</b> Torah Study of <b>Beha'alotecha</b> with Yosepha Raz <b>9:45 am</b> SHABBAT SERVICES</p>
<p><b>June 6</b> 26 SIVAN</p>	<p><b>June 7</b> 27 SIVAN</p> <p><b>8:11 pm</b> Candle Lighting</p>	<p><b>June 8</b> 28 SIVAN</p> <p><b>9:00 am</b> Torah Study of <b>Bamidbar</b> with Nitzhia Shaked <b>9:45 am</b> Learner's Minyan, room 14, Open Discussion <b>9:45 am</b> SHABBAT SERVICES: Celebrating Netivot Shalom's 13th year &amp; Honoring Rabbi Kelman's 60th birthday <b>11:00 am</b> Shabbat B'Yachad <b>1:30 pm</b> Gender &amp; Judaism: Open Discussion, BRJCC library</p>

RITUAL COMMITTEE

# Shabbat Services, Part III: The *Sh'ma* & Its Blessings

By Josh Gressel, Ritual Committee Chair

I don't know how much to assume when writing these articles, so you'll forgive me if I think many people haven't read previous ones in the series, and those who have don't carry a memory of too many specifics. Which is my prelude to apologizing for repeating: this is another in a series of articles on Shabbat morning services. The first two parts, on *Birchot Hashachar* and *Psukei D'Zimra*, appeared in the February and April newsletters. Please beg, borrow or buy a copy of *Siddur Sim Shalom* to refer to while reading this article. Page numbers, unless otherwise noted, refer to the *siddur*.

The *Sh'ma* and its blessings are the first half of the *Shacharit* service. Our synagogue follows the widespread but probably mistaken practice of beginning the *Shacharit* service on page 336. For many different reasons (described in the article on *Psukei D'Zimra*) it should begin on page 340 with the *Barchu* call to public prayer. *Shacharit* consists of (a) the *Sh'ma* and its blessings (pp. 340-352) and (b) the *Amida* (pp. 354-364) and Full Kaddish (p. 392). The *Amida* will be the next installment in this series.

The structure of the *Sh'ma* and its blessings was set already in the Mishnah (about 200 CE). Organizationally, it looks like this:

- A. *Barchu*/Call to prayer (p. 340)
- B. Blessing 1: Creation (pp. 340-344)
- C. Blessing 2: Revelation (p. 346)
- D. The *Sh'ma*: Three Biblical readings (pp. 346-348)
  - D.1. Accepting the yoke of the kingdom of heaven (Deuteronomy 6:4-8), p. 346
  - D.2. Accepting the yoke of the commandments (Deuteronomy 11:13-21), p. 348
  - D.3. The section on tassels (Numbers 15:37-41), p. 348
- E. Blessing 3: Redemption (pp. 350-352)

The themes of the three blessings are tied to the themes of the three biblical readings in the *Sh'ma*. This thematic interweaving will be more apparent as each of the blessings and readings are described below.

**A. *Barchu*/Call to Prayer (p. 340):** This prayer requires a minyan and begins with everyone standing and the *shaliach tzibbur* reciting the first line: "*Barchu et Adonai hamevorach.*" The congregation responds "*Baruch Adonai hamevorach leolam vaed,*" which would translate literally as "Bless the blessed God forever." When reciting this line, the congregation bends its knees with the word "*Baruch,*" and bows with "*Adonai*" (as the *shaliach tzibbur* does with his/her line).

The word "*barchu*" shares the same root as "*berech*" (knee) and "*bracha*" (blessing). Our bodily motions (bending the knees and then the body) reflect the meaning of the words: there is a humbleness and openness that constitutes blessing. As Dorff (p.

31) writes, this prayer asks "us to transcend our self-centered view of the world and our self-congratulatory stance within it."

**B. Blessing 1: Creation (p. 340-344):** If you look at the English on page 340, it identifies this first blessing as that of "creation." (In general, it's worth paying attention to these editorial insertions by the publishers. We often skip over them but they contain important information on context and orientation.) This blessing, "*Baruch ata Adonai Eloheinu Melech Haolam, yotzer or uvorei choshech, ose shalom uvorei et hakol*" translates literally as "Bless You God, King of the world, producing light and creating darkness, making peace and creating all." The blessing is actually a quote from Isaiah 45:7—except the last word is changed from the original "*ra*" (evil) in Isaiah, to "*hakol*" (everything) here. So the original from Isaiah reads "...producing light and creating darkness, making peace and creating evil." I think one could do an entire drash on the theological implications of the original line and what happens when it's been amended as it was in this prayer. But for now, imagine what would happen if a modern prayer book dared to change a prophet's words to something more politically or theologically correct, as appears was done some 2,000 years ago when this prayer was written.

It is at this point only that the Shabbat liturgy diverges from the daily *Sh'ma* (the daily liturgy continues at the bottom of page 342). The change consists of the next three paragraphs: (i) *HaKol Yoducha* (p. 340), a poetic piece where the word "*hakol*" plays off the last word just discussed in the preceding blessing, (ii) *El Adon* (p. 342, top), an acrostic, where full phrases are used to praise God, as opposed to single words in the acrostic that parallels this in the daily liturgy (see top of p. 344), and (iii) *LeEl asher shabat*—to God Who Rested, which is thought to be the only surviving hymn of an original seven that were created for each day of the week. *HaKol Yoducha* and *El Adon* use language that recalls the ancient conception of nature, where the sun gallops across the sky from

THE WORD "BARCHU" SHARES THE SAME ROOT AS "BERECH" (KNEE) AND "BRACHA" (BLESSING). OUR BODILY MOTIONS (BENDING KNEES AND BODY) REFLECT THE MEANING OF THE WORDS: THERE IS A HUMBLENESS AND OPENNESS THAT CONSTITUTES BLESSING.

east to west (“God who daily opens the gates of the heavens, the casements of the eastern sky, bringing forth the sun from its dwelling place ...”) (p. 341) and explicit astrological references: “Good are the lights [sun and moon] which our God has created ... endowing them with power and vigor to maintain dominion amidst the world.”

Both daily and Shabbat liturgies re-converge on page 344 with the prayer “*Titbarach tsurainu ve goaleinu*.” This contains a partial acrostic, beginning with “*kulam ahuvim, kulam brurim, kulam giborim*” and “*kulam osim...kulam potchim...*” Partial acrostics were common, so it does not mean a piece of the prayer is missing, though more complete acrostic versions of this prayer have been found elsewhere. The prayer continues to a Kedusha (“*Kadosh, kadosh, kadosh...*”). It is unknown whether the Kedusha appeared originally here and was later transferred to the *Amida*, or if the reverse occurred. The creation blessing ends with *LeEl Baruch*, which contain a series of rhyming words (*po'al gevurot, ose chadashot, ba'al milchamot, zorah tzadakat...*), a return to the theme of the opening of this blessing in speaking of the luminaries (“Creator of great lights”) and even an exact repetition of words found earlier: “*hamechadash bechol yom ma'aseh beresheit*”—“day after day in His goodness He renews creation” (translated when it appears earlier on page 340 as “You illumine the world and its creatures with mercy; in Your goodness, day after day”). These devices tie the end of this long blessing to its beginning four pages earlier.

### C. Blessing 2: Revelation (p. 346):

We now begin the second blessing before the *Sh'ma*, *VeAhavata*. Most of us know the words to this prayer by heart, as we all read this portion aloud together, week after week. While the beginning and ending words speak of “love”, the central theme is considered to be revelation. This is

because God's love for us is through the revelation of the Torah. Both Talmuds report that originally the Ten Commandments were recited here, but were dropped in the 2<sup>nd</sup> Century and replaced with this blessing when heretics charged that only the Ten Commandments, and not the whole Torah, was given at Sinai.

Pay careful attention to the wording of this blessing: its imagery repeatedly suggests a move from separateness toward unity: *dabek lebainu bemitzvotacha* (cleave our hearts to Your commandments), *yeched levaveinu* (unite our hearts), *vehaveinu leshalom mi'arba kanfot ha'erezt* (bring us to peace from the four corners of the world) which leads up to the unifying cry of the *Sh'ma* itself.

### D.1. Accepting the yoke of the kingdom of heaven Deuteronomy 6:4-8), p. 346:

Here we begin the biblical quotes which comprise the *Sh'ma* itself. You will notice the instruction “If there is no minyan, add ‘*El Melech Ne'aman*’” (God, faithful King) before the actual recitation. Elbogen explains the reason for this as follows:

[These words] exemplify the typical way in which misunderstandings arise and acquire religious significance. The three words are simply the word *amen* treated as an acronym. This word is found before the *Sh'ma* in Amram, Saadia, and even in Machzor Vitry [early authoritative prayer texts]; in Palestine it was the practice to say “amen” after the benediction “With great love”...Now in the Talmud (B. Shab. 119b) we find: “What does ‘amen’ mean? Said R. Hanina: God, faithful King.” When the kabbalists came along and began to count the words of the prayers, seeking the mysteries concealed in numbers, they found that the three biblical passages contain 245 words, so that by adding the three words, “God, faithful King,” they reached the mystical number 248, corresponding to the

number of limbs in the human body or the number of the positive commandments (p. 20).

If there is a minyan, the three words are not recited because the *shaliach tzibbur* ends the recitation with “*Adonai Eloheichem Emet*” (p. 348).

The *Sh'ma* is followed by our silently saying “*Baruch Shem Kavod Malchuto Leolam VeEd*” (a paraphrase from Psalm 72:19). The only time this is recited aloud is on Yom Kippur, in remembrance of Temple times when the people called out this phrase after the High Priest would say the ineffable name of God on Yom Kippur.

The *Sh'ma* probably ranks with the *Akedah* and Ten Commandments as one of the most frequently discussed passages in Judaism. I will quote from two sources I found particularly interesting in my research. The first is from Lawrence Kushner and Nehemia Polen. They talk about how in the Tanya (a central Chasidic mystical text)

God is not only the basis of reality, God is the *only* reality; God is all there is. Creation is continuously brought into being through the divine word. If our eyes could truly see reality we would see no material world at all, but instead, behold God's continuous utterance of the Hebrew letters, the real matrix of all being (p. 94).

In reading this I thought of the similarity to the film *The Matrix*, where reality behind the visible world was a series of 0's and 1's streaming down a computer screen. The second view, from Judith Plaskow, views unity as inclusiveness:

Monotheism is about the capacity to glimpse the One in and through the changing forms of the many, to see the whole in and through its infinite images. “Hear O Israel!": despite the fractured, scattered and conflicted nature of our experience,

CONTINUED ON PAGE 14



**Shabbat Services, Part III**

CONTINUED FROM PAGE 13

there is a unity that embraces and contains our diversity and that connects all things to each other (p. 99).

The first biblical reading continues with “*veahava*” (“And you shall love ...”) and commands teaching the commandments to one’s children, thus linking it thematically with the blessing on revelation which preceded it.

**D.2. Accepting the yoke of the commandments (Deuteronomy 11:13-21), p. 348:** “*Vehaya...*” Here begins a promise of Divine reward and punishment for adherence to the commandments, a neat moral calculus where the righteous will be rewarded and the wicked punished. This has troubled rabbis for centuries, because any adult knows reality is quite different. A variety of explanations have been offered: punishment and reward will be in the world-to-come; the Deuteronomy passage is speaking in the plural and thus referring to whole communities and not the fortunes of individuals; the passage refers to the need for ecological restraint—we must follow God’s laws or the earth will not produce for us. We all cling to different partial answers to this question. Dorff writes:

I find that this paragraph, with all its problems, [is] central to my beliefs, for it insists starkly (even if too starkly) that God is ultimately just. Somehow, justice is an inherent part of the world and of God .... The Rabbis too had problems with the doctrine of justice announced in this paragraph, but they included it anyway because they too had a deep faith in the ultimate justice of God as the metaphysical backdrop and support for human acts of justice (p. 108).

This biblical passage is said to be connected to the first blessing, on creation, by its description of how God’s creative forces will either reward or punish us.

**D.3. The section on tassels (Numbers 15:37-41), p. 348:** At first blush, this passage appears out of place with the other two. It is from a different—and earlier—biblical book. Indeed, Elbogen believes this passage was tacked on later to the *Sh’ma*. It was originally included by virtue of its ending sentences, because “here that central event in Jewish history—the Exodus from Egypt—particularly its religious significance, is emphasized with a degree of clarity unmatched in Scripture” (p. 23). Later, it was enlarged backwards, to include the instructions on *tzitzit*, paralleling the instructions for *mezuzot* and *tefillin* given in the preceding biblical passage. Its ending theme of redemption links it to the ending blessing of the *Sh’ma*.

**E. Blessing 3: Redemption (p. 350-352):** Here the long concluding blessing begins with *Emet veyatziv* (p. 350) and ends just before the beginning of the Amida with *ga’al Yisrael* (Redeemer of Israel). The first part has nothing to do with redemption: it is a forceful restating (using 16 consecutive adjectives) of the truth of the unity just proclaimed in the *Sh’ma*. The passage contains

elements (celebrating the killing of the Egyptian firstborn and the drowning of the pursuing Egyptians) many Jews have found troubling, and these sections were dropped in Reform and Reconstructionist prayer books.

Overall, the *Sh’ma* and its blessings take us from creation, through revelation, and to our ultimate redemption, thus tracing the past and future course of the Jewish view of human history.

REFERENCES:

Elbogen, I. (1993). *Jewish Liturgy: A Comprehensive History*. (R. Scheindlin, Trans.). Jewish Publication Society. (Original work published 1931).  
 Harlow, J. (Ed.). *Siddur Sim Shalom*. New York: The Rabbinical Assembly.  
 All other quotes are from Hoffman, L. (Ed.) (1997). *The Sh’ma and its Blessings*. Woodstock, VT: Jewish Lights Publishing.

**Notes from the Ritual Committee Meeting of 4/7/02**

The Ritual Committee held a special three-hour meeting on April 7th. The first two hours were dedicated to a “Year in Review.” Facilitated by Alexis Milea, the committee looked at the decisions and non-decisions it has made in the past year, evaluated its performance as a committee, evaluated the Chairperson, and compiled a list of issues to be covered in the upcoming year.

The consensus was that the committee is by and large functioning well. Meetings are well attended and discussions lively. While there is always more that can be done, and members are always aware of how we fall short of the mark in many ways, services continue to be well attended and to be meaningful.

In its third hour, the committee dealt with the following issues:

- Finding a new Ritual Coordinator, as Peggy Sandel is stepping down at the end of May,
- Inviting new members to join the committee,
- Finding a person to coordinate ushers on Shabbat,
- The possibility of having a Sephardic Kol Nidre service this Yom Kippur,
- Revisiting the issue of headcoverings, *tallitot* and *tefillin*,
- Review of preparations for Yom Ha’Atzmaut and Shavuot.

**SEEKING RITUAL COORDINATOR:** The Ritual Committee is looking for a person to replace Peggy Sandel as Ritual Coordinator. This person organizes Shabbat and holiday services (except for Yamim Nora’im). It is a paid part-time position that can be done entirely from the home. Regular attendance at Shabbat services and membership in the Ritual Committee are also expected. If you are interested, please contact Josh Gressel, Ritual Chair, at 234-4862 or [adirhu@yahoo.com](mailto:adirhu@yahoo.com)

**ADULT EDUCATION  
In Solidarity There Is Strength**

By Ethel Murphy and Robin Braverman  
Adult Education co-Chairs

During these trying times in Israel and, indeed, around the world, it is especially important for our Jewish community to come together. The May calendar brings three events designed to bring Jews together for fun and learning.

**1. On Sunday, May 5**, the Jewish Federation of the Greater East Bay is holding “**Festival Israel: A Celebration of Israel at 54**” at the Contra Costa JCC. There will be a wide variety of activities and entertainment for young and old! Information is available from the Federation office: 510-839-2900, ext. 268. (See the announcement on page 5 of this newsletter.)

How about Netivot Shalom members car pooling out there? Renting a bus to go together? Call Ethel at 510-559-8372. We'll arrange something.

**2.** Here in Berkeley we will start our Shavuot celebration with **Tikkun Leyl Shavuot**, our all night study session. This is a joint venture with other synagogues and *minyanim* coming together to learn at the Berkely Richmond JCC. The committee needs help with set-up, clean-up, etc. Call Robin Braverman, 925-979-1998.

**3.**The **Ritual Fair** will take place on **June 2nd**, in the shul offices. The topic is “Rituals of Death and Dying,” with concurrent sessions on *t'filah*, Torah and Shabbat. Call Robin Braverman at 925-979-1998 for more information.

**Trope Hand Signs Class & Drop-In 'Office Hours'**

**Sunday, May 5**, 10:00 a.m.-12:00 p.m.

Glenn Massarano will be leading a class for those people interested in learning the Torah trope hand signs. These hand signs are given by the *gabbai* while the Torah reader is reading from the scroll as a visual cue of the trope. Both Torah readers and *gabbaim* are encouraged to attend. (We need you both!) Class will be from 10:00-11:30 a.m.

From 11:30-12:00 there will be Trope 'Office Hours' for anyone with questions or wanting help with Torah/Haftorah reading. Please let Glenn know if you are planning to attend or if you have any questions. Glenn can be reached at massaran@lmi.net or 510-644-0654.

**Amitim Parents for 2003:**  
Meeting in classroom Aleph on  
**Thursday, May 2**, at 6:30 p.m.

**Welcome Deborah Fink,  
New Director of Education**

By Debby Graudenz, President

A few months ago the Board of Directors authorized hiring a new Director of Education. This position was re-defined in such a way as to assure that our Director of Education will be involved with all aspects of education within our congregation. The position is defined as: Youth Education (60%), Adult Education (20%) and Community Building (20%). A job announcement was posted on a number of web sites, and the resumés began rolling in.

The Search Committee was formed, and included Andrea Altschuler, Diane Bernbaum, Carol Dorf, Janet Harris, Rabbi Kelman, Judith Klinger, Robin Mencher, Mel Sibony, and myself. Each of us brought insights reflecting at least one of the areas in which our new Director of Education will be working as well as a willingness to expand his/her perspective to include the broad overview of the needs of the shul. As a committee, we were pleasantly surprised by the number of resumés received from qualified candidates, some from as far away as Australia, Israel, Virginia and Connecticut. We conducted both phone and in-person interviews over a period of about a month. We narrowed the field down to four exceptionally qualified candidates before making our final decision.

We are extremely pleased to announce that we have offered the position to Deborah Fink, who lives right here in Berkeley. Deb comes to us most recently from the Bureau of Jewish Education in San Francisco, where she was the Director of Teen Leadership Programs and Resource Consultant, having led numerous teen leadership programs for the last three years. She holds a Masters of Education in Counseling, and has a wealth of professional experience in a wide range of areas including Community Building, Adult Education and Youth Education. Deborah grew up in a Conservative congregation, was active in USY, and lived in Israel for three years. She is familiar with the Bay Area Jewish Education community, and has taught in religious schools in the East Bay and Marin County. Deb is warm, engaging, energetic, has great ideas and a wonderful sense of humor.

Deb will begin her position with us on July 1<sup>st</sup>. Please join me in welcoming her.

**RELIGIOUS SCHOOL DATES**

<b>May 11</b>	<b>Last day for Kindergarten</b>
<b>May 14</b>	<b>Last day for Amitim</b>
<b>May 15</b>	<b>Last day for Grades 1-5</b>
<b>May 18</b>	<b>6th Grade graduation</b>

**Don't forget to check the Lost & Found!**

**MIDRASHA**

**A Heartwarming Day**

By Diane Bernbaum, Midrasha Director

What's my favorite day of the Midrasha year? Graduation! No, not because it's the end of the school year and I can finally sleep a little later or go to a ball game or the beach on Sundays. I love graduation day because when I hear each graduate speak about what Midrasha and their 18 years of Jewish education have meant to them, I am overwhelmed with pride and have absolutely not a worry in the world about "Jewish continuity." All the early mornings, late nights, long work days, difficult phone conversations and worry about programs all fly out the window and I realize that I have chosen the right profession and the right job.

If you'd like to be similarly filled with *nachas* (you don't have to be the school director or be related to Midrasha in any way to take pride in these kids; just living in our community will do!), please join us for graduation. It is **Sunday, May 19** at 10:45 a.m. in the Congregation Beth El sanctuary.

Graduation epitomizes the pluralistic nature of our Midrasha community. We have 42 graduates. They come from nine different synagogues and six of them are unaffiliated. We are truly a community school.

See you **May 19** at 10:45 at graduation!

**Congratulations Netivot Shalom**

**Graduates of Midrasha!**

*Eva Heinstein*

*Josh Isaacs*

*Laura Miller*

*Adam Scheffler*

*Ben Simler*



**Welcome Stacey Barros!**

Stacey Barros has recently joined our Hebrew school faculty. She is working with students in grades 1-6 who are in need of extra tutoring. Stacey has a BA in Philosophy from the State University of New York (New Paltz) and is currently working on her MA in Special Ed at SF State. In addition to teaching at our school, she is also responsible for curriculum development and mainstreaming of special-needs children in the San Francisco Community School. At the Jewish Federation of the Greater East Bay, she is the curriculum development specialist who works with special needs children in grades K-3, teaching Judaism through art and drama. For five years Stacey worked in the Religious School Program at Sherith Israel. We are excited that she brings with her such a wealth of experience. Her presence on our faculty is made possible through a special grant provided by Arlene Mayerson.

**RAMAH DAY CAMP  
Top Quality Jewish  
Day Camp Is a Bargain!!**



By Melissa Rogoway, Ramah Day Camp Director

Camp Ramah has one of the best camper-staff ratios, an experienced and enthusiastic staff, phenomenal Jewish programming, sports, swimming, field trips, overnights, dramatics, arts, music—all complying with Ramah's nationally recognized high standards offered here at affordable rates!! The theme underlying this exciting program is Ethics of our Ancestors (Pirkei Avot), where Jewish values will be put into action through community service projects. Where else can your child have a great time and learn to be a mensch at the same time?

And, in a perfect culmination to a perfect Jewish Day Camp experience, our campers will perform a special musical based on our summer themes and written by Joyce Klein. Don't let your child miss out on this incredible opportunity to participate in a memorable, meaningful and fun-filled summer!

To find out more about Ramah Day Camp, contact Melissa Rogoway at 549-9446, ext. 111, or e-mail RamahDay@eb.jfed.org. Come and join the fun!

*Rochelle & Don Guinasso*

*invite you to join them*

*on Sunday, May 12, 2002*

*as their daughter,*

*Gina Guinasso,*

*is called to the Torah*

*as a bat mitzvah.*

# A Prayer for Owen

By Jean Sheridan

Three of us—my son, one of my daughters, and I—are driving from Providence to Maine when the cell phone brings the news that my daughter Julie, who lives in Brooklyn, is in labor. She is five weeks early.

By eleven o'clock the next day I am at Laguardia and in a taxi on my way to Beth Israel Hospital in New York City. Once there, I wind through a maze of ramps and up rickety old elevators, pulling my suitcase behind me down windowless corridors. When I eventually find Julie and her husband, Eric, in a small dark room, Julie greets me, her speech lethargic and slurring from the magnesium which drips into her arm to stop the contractions. "Let's keep this baby in as long as we can," says the obstetrician, a young woman Julie's age.

The afternoon drones on and the contractions cease. Feeling like a country mouse in the big city, I taxi back alone to Julie's Brooklyn apartment and lug my suitcase up four flights of stairs, wondering how they are going to deal with a baby in this place. The next day, while waiting for Julie and Eric to arrive, I clean out the refrigerator, drink tea, and wonder what I will do with myself until the baby's due date four weeks away. But this baby will not wait. By eleven o'clock that night I'm back at the hospital, recalling a year earlier when I was with another daughter in another labor room. There, in a small town in Oregon, we looked out on a vast rolling hillside and timed contractions while she soaked in a warm Jacuzzi. There is no green hillside at First Avenue and Sixteenth Street in New York, there is no Jacuzzi, and the grimy window shade we pull up reveals only a rain-streaked brick wall. It is just the three of us, and it is the middle of the night.

Julie is yelling, but she is brave despite the back pain that has been plaguing her throughout this pregnancy and that recurs every time she has a contraction. Eric massages her back. Suddenly we hear a loud crack like the retort of a gun; the bag of amniotic fluid has finally burst. Now the pushing can begin. I want to leave. This is the second time I have watched a daughter writhe for hours in labor, and I don't like it any better now. But I am needed; it is my job to hold her leg while she pushes.

As the monitors bleep away and the birth becomes immanent, a team of pediatric specialists pushes open the door and crowds into the tiny space, hooking up equipment and setting up bright lights. They huddle and whisper, scrutinizing the monitors, checking the baby's vital signs. The doctor becomes stern. "Push harder," she tells Julie sharply. "Get this baby out."

Finally the baby emerges. He's in fine shape and a good weight for an early arrival. The tension in the room quickly dissolves into a combination of exhaustion and serenity as the new mother and father peer into his little red face. The obstetrician and neo-natal pediatricians chat about hospital news. Julie sits up and eats a sticky doughnut. I would do anything for some sleep; we have been up now for 36 hours. It is morning again.

Looking for food, I wander the maze of halls and wings and come upon a door labeled Meditation Room. Finding it unlocked, I slip inside. I am in a small room loaded with books. They are everywhere, scattered on tables and crowded onto shelves. Peering around a corner, I find myself staring for the first time in my life into what appears to be a sacred Jewish space. Like Julie's room, it,

too, is small, crammed with a jumble of ten or twelve chairs that look as if they had just been vacated. Several panels on the front wall are painted with what appear to be red flames. "Oh, the Ark of the Covenant," I think. I stare in awe at this revered ancestor of my own Roman Catholic faith.

I tiptoe inside and tentatively take a seat—is it all right to be here?—enjoying the distance from the chaos in the noisy corridors outside. I can still feel the wonder that accompanies a birth, and I want to savor it. I whisper words of thanksgiving and then look around, poking through the books; no one would mind, I think. The *Daily Prayer Book* catches my eye. How many daily prayer books have I held in my hands over the years? I pick this one up and peek inside, fighting the sense that I am trespassing on someone else's holy ground. The prayers are in Hebrew as well as English, and I find this delightful. I am reminded of the Latin-English missals of my childhood, now replaced by no missals at all. I scan the table of contents. There are prayers for everything in this book I am holding, even a "Prayer for Dew." I am touched that the first and last prayers are for children. In the "Morning Prayer for Children" I read, "Hear, my son, your father's instruction, and reject not your mother's teaching."

My new grandson will not be instructed in the Lutheran or Jewish faiths of his father's parents, nor will he be taught the Catholicism in which Julie was raised. The baby has been named after the title character from John Irving's *A Prayer for Owen Meany*, but there will be no prayers for this Owen, no baptism, no naming ceremony. The symbols of water, oil, light will not attend his coming into a community of faith, as he will not be brought into a community of faith. No words entreating the divine force to strengthen and inspire him on his life's journey will be prayed over him. His parents, like so many today—and who can blame them?—are opposed to all forms of religion and would not even countenance the mention of God in their marriage ceremony. When it comes to religious faith, Owen is out there on his own.

In the good-natured way most parents of my generation handle this disappointment, I will not mention the matter. In my heart, however, I am sad for him, I am sad for his parents, and I am sad for all those many others who have rejected the cultural and spiritual nourishment—so rich, so grand, so elegant—provided by the great religions. I am sad for myself, too, but I will leave my sadness behind in the comforting calm of this lovely space, asking God to receive it and hold it there. I am one of the lucky ones; in today's strange world, I can still count on this.

Before I leave, I say a prayer for Owen. It is on page 752, part of the ceremony for "Redemption of the First-Born Son":

"May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

"The Lord guards you; the Lord at your right hand is your shelter. A long and happy life will be given you. The Lord will guard you from all evil; He will guard your life. Amen."

*Jean Sheridan is the aunt of Netivot Shalom congregant Elissa Kittner. Jean is an academic librarian, now retired and living in Portland, Maine. This essay first appeared in the March/April issue of the Brown Alumni Magazine and is used with permission.*

**MAZAL TOV TO:**

**Laurie Holtzberg** on her marriage to Michael Piotrkowski. Her new name is Laurie Piotrkowski; and she and Michael are now living on the Peninsula.

**Jim Davis & Anna Korteweg** on their recent *chuppah*

**Dan Schifrin & Abby Friedman** on the birth of their baby boy, Aviv Yosef Schifrin

**Rabbis Einat Ramon & Arik Asherman** on the birth of their son, born March 20

**Loren & Brandi Kaplan** on the birth of their son, Joseph Isador Kaplan, born April 6

**Jim & Carol Cunradi** on their 18th anniversary and traditional *chuppah*

**CONDOLENCES TO:**

**Debbie Feiler** on the death of her mother, Esther Matthews

**Kim Capelouto-Sorell** on the death of her father, Edward Morris Capelouto

**Claire Sherman** on the death of her mother, Ursula Sherman

**Janis Burger** on the death of her mother, Mildred Harris Burger

**Y A H R Z E I T  
L I S T**

Rita Wexler	19 Iyar/May 1
Laura Rudorfer	21 Iyar/May 3
Samuel Raphael	21 Iyar/May 3
Fred Chait	23 Iyar/May 5
Rose Schneider	24 Iyar/May 6
Sam Spiegler	24 Iyar/May 6
Joseph Leighton	25 Iyar/May 7
Walter Wise	25 Iyar/May 7
Ruchel Burack	26 Iyar/May 8
Johanna Gans	26 Iyar/May 8
Ada Wisch	26 Iyar/May 8
Steve Platt	27 Iyar/May 9
Doris Wachs	27 Iyar/May 9
William Jurdem	28 Iyar/May 10
Lee Wood	28 Iyar/May 10
Louis Schwartz	1 Sivan/May 12
Sidney Greenstein	2 Sivan/May 13
David "Mickey" Marcus	4 Sivan/May 15
Max ( <i>Mordechai</i> ) Samuely	5 Sivan/May 16
George Joseph Ring	6 Sivan/May 17
Israel Kunofsky	6 Sivan/May 17
Bessie Markowitz	7 Sivan/May 18
Harry Phillipson	9 Sivan/May 20
Max L. Spiegel	10 Sivan/May 21
Edith Netreba Marcus	13 Sivan/May 24
Fanny Klatt	15 Sivan/May 26
Jeanne Jacobson	15 Sivan/May 26
Jennie Gottlieb	16 Sivan/May 27
Rose Kahn Zion	16 Sivan/May 27
Deborah Rachel Kramer-Shalev	17 Sivan/May 28
Lillian Cohen	19 Sivan/May 30
Abram Gurian	19 Sivan/May 30
Barbara Marmer	20 Sivan/May 31
Chaim Klatt	21 Sivan/June 1
Rivka Hanover	22 Sivan/June 2
Richard Balk	23 Sivan/June 3
Raymond Richman	23 Sivan/June 3
Sylvia Strub Goldman	24 Sivan/June 4
Ruth David	26 Sivan/June 6
Madelaine Starkman	27 Sivan/June 7
Felix Khuner	28 Sivan/June 8
Celia Garber	28 Sivan/June 8
Anna Brenner	29 Sivan/June 9
Jack Markowitz	29 Sivan/June 9
Ruth Richman	29 Sivan/June 9
Dvora Yaffey	1 Tammuz/June 11
Edna Riemer	3 Tammuz/June 13
Bella Nadler	3 Tammuz/June 13
Morton Bardach	4 Tammuz/June 14

*Carol Stone  
& Stanley Goldman*

*invite you to join them*

*on Saturday, May 25, 2002,*

*as their son,*

*Daniel Goldman*

*is called to the Torah*

*as a bar mitzvah.*



# DONATIONS TO NETIVOT SHALOM

## Generous Gifts From Thoughtful People:

**Lee Feinstein** for her continued library assistance  
**Norman Rosenblatt** for creating a backup system for our computers  
**Jim Davis** for donating computer upgrade for the Rabbi's computer  
**The Blachman Family** for donating an automobile  
**Djedi Mateen** for donating a beautiful *tzedakah* box stand for our library  
**Susan Lawrence** for making Yahrzeit candle holders with the Amitim Class  
**Shalom Spencer** for library books  
**Michael Cohen** for, once again, helping congregants kosher their utensils for Pesach  
**The Rosenblatt family** for their donation of funds to purchase library books  
**Leonid Plotkin** for donation of a newer and improved microwave

## Adult Ed

**Tara Serena Shaw**  
**Simon Firestone** in honor of Jim Davis' & Anna Korteweg's wedding

## Building Fund

**Marc & Susan Mangel** in thanks for warmly welcoming their daughter, Jennifer Leorah to our community  
**Claudia Herman**  
**Carol Robinson & Arthur Gould** in honor of the birth of Arthur Chai Waterman to Alison & Steve Waterman  
**Carol Robinson & Arthur Gould** welcoming the children of Michael & Barbara Rose: Tony, Nancy & James  
**Carol Robinson & Arthur Gould** in honor of the birth of Simon Asher David Adams to Turi & Scott Adams  
**Noriko Obinata**  
**Vivian Numaguchi**  
**Steve Zolno & Carol Delton**  
**Jennifer Mangel**  
**Nathan Landau & Carol Dorf**  
**Laura Stern-Grossmann & Knut Grossmann**

## Dinners for the Homeless

**Susan Lawrence & Andrew Cohen**

## Etz Hayim

**The Isaak-Shapiro Family** in memory of Leonard Shapiro  
**Jane Rubin** in memory of Leonard Shapiro

## General Fund

**Turi & Scott Adams** in honor of the birth of their son, Simon Asher David Adams  
**Cheryl Zlotnick** in honor of Pesach  
**Debby Graudenz & Rom Rosenblum**  
**Gerald & Nessa Naftalin** for an *aliyah*  
**Lydia Brose** in honor of her father, Moishe Brose's second Yahrzeit  
**Ethelyn Simon** in memory of Sadie Kulakofsky

## Rabbi's Discretionary Fund

**Mira Kon** in honor of Jacob Joshua Kon  
**Turi & Scott Adams** in honor of the birth of their son, Simon Asher David Adams  
**Lee Bearson & Beatrice Freiberg** in honor of Pesach  
**Sarah Ruby** in honor of Pesach  
**Lydia Brose** in honor of Pesach  
**Barbara Wezelman** in honor of Pesach  
**Melissa Rogoway** in honor of Pesach  
**Mel Sibony & Lisa Tranter Sibony** in honor of Pesach  
**Carol & James Cunradi** in honor of Pesach  
**Alan & Elissa Kittner**  
**Scott & Turi Adams** in honor of Pesach  
**Norman & Lorraine Rosenblatt** in honor of Pesach  
**Charlene Stern & Michael Irwin** in honor of Pesach  
**Stephen Tobias & Alice Webber** in honor of Pesach  
**Barry Muhlfelder & Deborah Yager** in honor of Pesach  
**David Heber** in honor of Pesach

**Adam Weisberg & Rachel Brodie** in honor of Pesach  
**Kenneth Schnur & Denise Moyes-Schnur** in honor of Pesach  
**Toby & George Gidal** in honor of Pesach  
**Laura Sheppard** in honor of Pesach  
**J Morgan Tharan** in honor of Pesach  
**Steve Gottlieb & Patricia Hellman** in honor of Pesach

## Ritual Fair

**Vivian Numaguchi** in honor of Robin Braverman

## Torah Study

**Richard Burnett**  
**Fabrice Habelski**  
**Laura Stern-Grossmann & Knut Grossmann** in memory of Jens Grossman  
**Laura Stern-Grossmann & Knut Grossmann** in memory of Braina Gittle Yaffey and Robert Yaffey  
**Yvette Hoffer** in memory of Nitzhia Shaked's father, Yoseph Bruchiel

## Youth Education

**Wendy Rosov** in honor of Eva Heinstein for everything she does for our shul  
**Vicky Kelman** for the purchase of Yadayim Y'mala CD's  
**Jonathan & Rachel Heinstein** in honor of Noah Simon Belkin's Bar Mitzvah  
**Julie Emden & Michael Tertes** in memory of Pauline Moreno's father, Chan Su Kim

## Summer's a Great Time to ... Sponsor Kiddush!

By Janet Harris, Kiddush Coordinator

If each member unit sponsored kiddush once every three years, that would be *dayenu!* Please consider the mitzvah of sponsoring kiddush. It really is fun, especially when you do it with friends!

### Some upcoming available dates:

July 6, July 13, August 3 and August 24th. We also have many fall dates, including most of September.

Thanks in advance for e-mailing me at janeth2@aol.com, or calling me at 510-524-2245.



NON-PROFIT RATE  
U.S. POSTAGE PAID  
BERKELEY, CA  
PERMIT NO. 106

**Congregation Netivot Shalom  
1841 Berkeley Way  
Berkeley, CA 94703**

**Issue Date: May, 2002 / Iyar-Sivan, 5762  
Frequency: Monthly  
Issue Number: Volume 13, Number 5**

### **CHANGE SERVICE REQUESTED**

## **Volunteer!**

**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.

## **Contribute!**

**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.

**The opportunities you've been waiting for!**