



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

Netivot Shalom

OCTOBER, 2002 • TISHRI-CHESHVAN, 5763

FROM THE RABBI

Doing No Harm

I'm writing this column during the *Aseret Yemei Teshuva*, the Ten Days of Repentance between Rosh Hashanah and Yom Kippur. (Actually, it's September 11). And during services this morning we read a Psalm, which was so spectacularly appropriate that many of us who were there were extremely moved. Psalm 130

**By Rabbi
Stuart
Kelman**

is inserted right before the *Baruchu* in *Shacharit* and begins: "...Out of the depths I call to You, Adonai, heed my plea; be attentive to my prayers, to my sigh of supplication..." When I got up this morning, and turned on the TV, I witnessed just that — from the depths of ground zero came the pleas and sighs of thousands. The appropriateness of this Psalm to the moment was uncanny.

So that's where my mind and thoughts are today. But they are also on another matter that I'd like to share with you.

I'm part of a Rabbinical Assembly committee, which is writing a new mahzor for Yamim Nora'im. The chair of this committee, Rabbi Ed Feld, always begins meetings with a prayer. The prayer is not what one would expect — namely, the blessing "to study Torah" — but rather the prayer which says (after the usual beginning) "*shelo tavo takala al yadi*" — roughly translated, "May it be Your will that no mishap come as a result of what I do." I've been pondering this in my role as rabbi lately. When I stand before you and make a remark, or choose a reading

on the holydays, or give a drash, or simply talk to you privately, I'm always concerned that I 'do no harm'.

Rabbi Feld asks that we, as a committee who are doing this holy work, at least 'do no harm'; that we be mindful that our words, interpretations and understandings of the prayers cause no harm to someone who may inadvertently misconstrue the meaning, and that we be sensitive to all readers. Sometimes, it's just really hard to know what to say.

Another aspect of this is more personal. I must try to understand what our tradition demands of each of us when we need to, carefully and sensitively, engage in '*tochaycha*', words intended to correct something. Sometimes they may be words which provide a corrective to a textual reading and sometimes they may be words which take a position on some matter of importance to you and to me. I must always be mindful of what I say and how I say it while knowing that it needs to be said. Sometimes, it's just really hard to know what to say.

Conversely, I must thank many of you when you nudge me, when you engage me in "*tochaycha*" and remind me of the obligation, "do no harm".

These two pieces — to "do no harm" and yet to act — remain in tension with each other. There is a prayer that we say every morning which touches on this issue. It's on page 10 in the *Sim Shalom*: "May we feel at home with your Torah and cling to Your mitzvot. Keep us from

error, from sin, and transgression. Bring us not to trial or to disgrace. Let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You, Adonai, who bestows lovingkindness upon the people of Israel."

It's a beautiful reminder of a very Jewish and human dilemma.

Shabbat Afternoon Study & Discussion At the Kelmans' Home

1003 Mariposa St., Berkeley
4:30-6:00 p.m.

The Tradition Continues!

The Kelmans are once again opening their home once a month for an hour and a half of study and discussion late Shabbat afternoon. This year, the topic will be "Prayer". Each Shabbat afternoon, we will study some recently published article of significance on the broad topic of prayer.

Dates: October 26, November 23, December 14

Come to schmooze, sing & study!



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: Mon.-Thurs. 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

Director of Education

Deb Fink
549-9447 ext. 104 • edu@netivotshalom.org

Admin. Assistant to Director of Education

Susan Sholin
549-9447 ext. 108 • eduaa@netivotshalom.org

Midrasha Director

Diane Bernbaum
843-4667 • dianebernbaum@midrasha.org

Shabbat B'Yachad Coordinator

Cathy Shadd
549-9447 ext. 248 • cathy@inventek.com

Ramah Day Camp

549-9447 ext. 111
ramah@netivotshalom.org

Ritual Coordinator

Debra Lobel
428-1048 ritualcoordinator@netivotshalom.org

Tiferet Project Director

Rose Levinson
510-526-1322 • roselev@earthlink.net

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 • touchers@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@major.net

Peter Jacobs

482-0148 • petermjacob@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

Alice Webber & Stephen Tobias
654-4561 • ahwebber@cs.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

Djedi Mateen
839-2568 • DJMateen@aol.com

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 • cathy@inventek.com

Fundraising

Open

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

President's Letter

Although it hasn't happened yet while I'm writing this article, by the time you read this our plans for the new site at 1316 University Avenue should have gone before the ZAB — Zoning Approval Board. I am hopeful that we'll sail through that process so that we can begin construction. There is a lot of information for members of the congregation, and it's been decided to present that information at the Board meeting on Sunday, October 27th. Board meetings usually begin at 5:00 p.m. — for this meeting we will begin at 4:00, and use that first hour for the presentation of information, and for questions and answers. The Board meeting will take place in the library at the shul office, and all who are interested are invited to attend.

We are also in the process of seating the Nominating Committee. This committee creates the slate of officers and committee chair people for the Annual Meeting in February. Carol Cunradi is chairing the Nominating Committee. Positions that will open on the Board in February 2003 are: president; secretary; treasurer; two at-large positions. Committee chair positions that will open are: Administration; Community Building; Fundraising; Public Relations; Ritual; and Social Action. If you have an interest in a position, or would like to know more about a position, please contact Carol.

I'd like to stress the importance of having a fundraising chairperson. Like all synagogues and other non-profits, the Netivot Shalom budget cannot be balanced based on dues and tuition alone. Non-profit organizations rely heavily on fundraising activities, and this requires a person to organize them. Some of the activities, such as the Cody's Bookstore weekend sale, during which Cody's donates a percentage of receipts to participating organizations and schools, are already in place and simply need someone from our end to coordinate our participation. Chai for Chanukah, our own fundraiser, has not taken place for the past two years because there has been no one to take the lead. Most non-profit organizations also have an annual fundraising event — but, again, this can only be done if there is someone to spearhead the effort.

While I'm writing about fundraising, I learned something amazing about escrip, Albertson's Community Partner cards and paper scrip for Berkeley Bowl: At Back to School Night this year, I learned that our children's school, which has about 450 children attending, earned \$10,000 last year through escrip and Albertson's Community Partner cards. This is a *totally* effortless way to raise money. Participating stores donate a percentage of your purchase tab directly to the school or synagogue that you designate. Our family has been participating in escrip for about three years. Every time I go to the grocery store I make sure to use my Safeway Club card or my Albertson's Community Partner card. The stores then donate a percentage directly to whom I've designated. I have never received any spam email or junk snail mail associated with this effort. *This is something that we all should be doing.* Again, it's effortless, painless and costs you absolutely nothing — yet the shul can benefit. If you aren't already signed up, please contact David Levine and do so.

Finally, I want to thank all of the *shlichei tzibur* — those who daven, read Torah or Haftarah, or give a drash — during the year and during the Yamim Nora'im, making our services truly participatory. It's a remarkable experience!

B'shalom,
Debby Graudenz

Summary of the Board meeting on August 25, 2002:

- Debby reported that she is looking for a replacement for board member Florence Lewis. Florence and her husband will be living in New York from September through December. The hope is to find someone to complete Florence's term (until the Annual Meeting in February, 2003) who will also stay on the board for at least another one-year term.
- The Rabbi reported that Netivot Shalom will be the recipient of 200-300 Jewish videos over the next few years. We will be asked to provide short critiques of the videos, which will then remain in the Netivot Shalom library.
- In June 2003 there will be a 3-day national Chevra Kadisha Conference in Washington, DC. Our congregation's work under the leadership of Andrea Cassidy will be part of the program.
- From the Treasurer: accounts from last fiscal year (7/1/01 – 6/30/02) are being closed out. Final year-end report will be presented at the Board meeting in September.
- Debby presented a request from Seymour & Hilda Kessler, chairpersons of Bridges to Israel, to make their group an ad hoc committee of the shul. The Board agreed to do so, within certain guidelines. It was also suggested that a motion be presented at the Annual Meeting to make such a committee a standing committee of the shul.
- After a discussion about various security company options for Yamim Nora'im, the Board voted to hire a security company comprised of former Israeli security officials.
- Report from the Site Work Group (SWG):

Our building design unanimously passed the Berkeley Design Review Committee.

We go before ZAB (Zoning Approval Board) at their September meeting.

The SWG has sent out Request for Qualifications to five general contractors and is working on the process of selecting one.

By the end of October the SWG, in conjunction with Mike Irwin, will have a breakdown of the sequence of our construction spending and timeline, as well as our need for and timing of a construction loan.

To help with the construction decision-making process, the following motion was passed:

"The President, Vice President and Treasurer, along with the legal advice of Barbara Staman (Board member at-large and liaison to SWG), shall be empowered to make decisions between Board meetings."

•The process to select and seat the Nominating Committee was undertaken. Carol Cunradi has offered to chair the committee, and it is hoped that the committee members will be seated by the date of the September Board meeting.

T'FILAH SCHEDULE

SATURDAYS

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

Torah Study 9:00 a.m.
each Shabbat

Shabbat Services 9:45 a.m.

Meditative Minyan,
3rd Shabbat, room 14 9:30 a.m.
October 19

Learner's Minyan,
2nd & 4th Shabbat, room 14 9:00 a.m.
October 12 & 26

For Children & Parents:
Shabbat B'Yachad (pre-school),
2nd & 4th Shabbat, room 14 11:00 a.m.
October 12 & 26

Children's Program
for K-2nd grade
(2nd & 4th Shabbat) 11:30 a.m.
for 3-6th grades 10:30 a.m.
(each Shabbat, 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 Cheshvan is on October 6

TORAH STUDY SCHEDULE FOR: OCTOBER

5 Bereshit
Genesis 1:1-6:8
with Nitzhia Shaked

12 Noah
Genesis 6:9-11:32
with Gershom Cox

19 Lekh Lekha
Genesis 12:1-17:27
with Nitzhia Shaked

26 Va-Yera
Genesis 18:1-22:24
with Rabbi Art Gould

Shabbat Shalom: Bringing Peace Home this October

Shalom Bayit (Bay Area Jewish Women Working to End Domestic Violence) is pleased to announce *Shabbat Shalom: A Sabbatical from Domestic Violence* on **Friday, October 18** through Saturday, October 19, 2002 (Shabbat Lekh Lekha).

For twenty-five hours of Shabbat, we call upon members of the Jewish community to focus on preventing all physical, verbal and emotional abuse of family members and intimate partners.

We are calling upon every congregation in the greater Bay Area to offer sermons, workshops, lectures and other programming about Jewish family violence during the month of October, annually recognized as National Domestic Violence Awareness Month. Particularly on this Shabbat of October 18-19, we ask each rabbi and synagogue to speak out about the problem of Jewish domestic abuse and provide information to congregants seeking assistance or wishing to help. Congregation Netivot Shalom is a participating congregation, helping to make this a Shabbat of peace for every Jewish woman and child.

Have You Celebrated Your Bar or Bat Mitzvah at Shul?

By Rabbi Kelman

If you have celebrated a bar or bat mitzvah at our shul, we hope that you will come on the anniversary and be recognized. Ideally, we would like to mark the occasion by giving you an aliyah or some other way to participate in the service, perhaps even learning a new Torah reading for that Shabbat. When you come to shul, please tell the *gabbai* that you're there. If you wish to prepare a Torah reading in advance, contact Debbie Lobel. If you celebrated a bar or bat mitzvah elsewhere and your family has recently joined our congregation, please let the office know that as well, and we will add your name to the list. It is our hope to list everyone for the first 10 years following a bar or bat mitzvah and after that, at five-year intervals. Remember, it is always good to find moments of joy, and to be able to celebrate them in community, or, as the phrase goes: *auf simchas!*

Upcoming B'nai Mitzvot Anniversaries

October 5: Bereshit

Rachel Meresman, Lilah Valfer, Sarah Goldberg, Leah Whitman-Salkin, Amit Gressel

October 12: Noah

Nicolas Bell, Zephira Derblich, Jacob Breslow, Avi Samelson

October 19: Lekh Lekha

Japhet Weeks, Miriam Feeley, Tahle Sendowski, Simon Stahl

October 26: Va-Yera

Benjamin Simler, Renna Khuner-Haber

November 2: Hayyei Sarah

Ethan Levy

Thanks Again To Debby, Wendy

By Josh Gressell, Ritual Committee Chair

If my calculations are correct, the Netivot Shalom community has just enjoyed its sixth and fourth Yamim Nora'im organized by Debbie Lobel and Wendy Rosov, respectively. I will never tire of saying how important it is to give public recognition to those who stay in the trenches, year after year. It's easy to take what they do for granted, especially because it seems easier as the years go by.

But in some ways things were much more difficult for Debbie and Wendy this year. Debbie began working as our Ritual Coordinator in June, so she had to balance organizing the Yamim Nora'im with organizing the weekly Shabbat services. The Ritual Coordinator's hardest period is during the holidays because of the numerous weekday services that occur, when it's harder to find people to lead services because they occur during the work day and because service leaders are already "burned out" from the Yamim Nora'im. To have to handle both tasks simultaneously is nothing anyone in our synagogue has ever done, to my knowledge.

Wendy has a very demanding job which requires much out of town travel. She had to organize all the different service leaders without the advantage of being on site to nudge and prod for responses. Even the most mundane of tasks has to be remembered and completed. For example, the Torahs have to be rolled from one end to the other repeatedly to be in place for the different readings. It's just one of the many details Wendy remembers and does that makes our services go smoothly and seem to "just happen."

On behalf of the Ritual Committee and the entire congregation, my heartfelt thanks and appreciation for your work in making the High Holydays a real "high."

Parenting After Divorce Support Group

Come join us for this unique opportunity to discuss many parenting issues inherent in divorced families. Facilitated by Ellen Dekker, MFT, an experienced therapist and a divorced mom. This group will be a safe and confidential place to share ideas and receive support for such issues as disciplining alone, negotiating with your "ex" finding time for yourself, and addressing the special needs of our children. This group will be open to members of synagogues in the East Bay and will meet in Rabbi Chester's office at Temple Sinai on the third Wednesday of each month from 6:30-8:00 p.m., beginning **October 16th**. To sign up for this group or to obtain more information, please call Ellen Dekker at 415/979-6830.

Rosh Chodesh Group

The Rosh Chodesh meeting for Cheshvan will be held on **Monday evening, October 7**, at 7:00 p.m. This month we will be decorating candles for use at our meetings. We start with thick white candles, then cut colorful designs from thin sheets of wax and press them onto the candles. The heat from our fingers will melt the designs onto the candles. While working we will discuss the program for the upcoming year. For additional information and location, contact Toby Gidal at tgidal@attbi.com.

Role of the Non-Jew at Netivot Shalom

By Rabbi Stuart Kelman

As many of you know, for several years now, many issues have arisen concerning the role of someone who is not Jewish here at our congregation. These issues have included matters of membership in the congregation, participation in and at our services and life cycle events, burial, serving on committees, doing a drash, and the like. These and other questions have been discussed many times by participants in the Judaism Revealed Chavurah and in other settings as well. Policies have been formulated as needed. Now, a series of specific questions have been compiled which may provide a more comprehensive response to these questions.

Our procedure for addressing such difficult issues has been to formulate the questions and study the literature and listen to our own voices. This process, known as *she'alot u'teshuvot*, allows for the addressing of the specific issue in a traditional way. The process is then completed by the rabbi who formulates the guiding policies for the congregation. He does so, as *mara d'atra*, literally, "the teacher of the place", which is my role as the rabbi of our Conservative Congregation.

In October, Netivot Shalom will begin a series of seven study sessions to address role of the non-Jew in our congregation. The questions fall into five broad categories:

- I. The participation of the non-Jew in the congregation
- II. Matters involving children
- III. The family unit
- IV. The Jewish partner
- V. The rabbi

The seven sessions fall under the following broad headings:

1. October 13

How Conservative halacha is decided, and analysis of the questions

2. October 20

Halachic sources: Biblical and Rabbinic – Part 1

3. October 27

Halachic sources: Biblical and Rabbinic – Part 2

4. November 3

Conservative Teshuvot and United Synagogue Policies

5. November 10

Reform and Reconstructionist Teshuvot

6. November 17

Flex session (depending upon prior sessions)

7. November 24

Listening to Congregants

All sessions will be held at the shul, 1841 Berkeley Way, Sundays from 10:30 a.m.-12:00 p.m.

Ideas for Yom HaShoah Commemoration

By Robin Braverman and Larry Hanover

This year, as in years past, we held special events to commemorate Yom Hashoah. We also agreed to engage the community in a dialogue to help decide whether or not we want to create our own "Netivot Shalom Yom Hashoah Commemorative Event" or join forces with other East Bay synagogues to plan and participate in a jointly-sponsored annual event.

Please help by giving us some feedback on this year's efforts (or previous years, if you'd like) and either check any of the following areas of interest or include your own thoughts and ideas. Clip out this article and send it to the office in an envelope marked "Ritual Committee".

We appreciate your thinking about this complex and emotionally-charged issue that, as yet, has no formal or predictable form of expression. Your thoughts and concerns can really help the Ritual Committee in the planning process. Thank you.

- Speakers/Guest Lectures**
- On-going discussion groups**
- Concerts to honor survivors and the memory of those who died**
- Music**
- Singing**
- Dance**
- Theatrical event**
- Broader issues of social justice**
- Addressing hate**
- Film**
- Interviews with survivors**
- Stories of resistance**
- Outreach to survivors in the community**
- Specific Community Outreach Projects to commemorate Yom Hashoah**
- Create a Yom Hashoah Fund to assist community members in need**
- Celebration of the language and culture of pre-Holocaust Jewry**
- Organized visits to Holocaust sites**
- Other:**

What's Happening in Cuba?

By June Safran, Cuban Affairs Coordinator

The answer is simple. LOTS of good things. The birth rate is jumping with about one new baby per month. Of course that means we need to send more diaper wipes and powder for those sweet little bottoms, but such responsibilities are a pleasure. Conversions just took place in Havana after almost a year of study by many people who have been participating in the community with their spouses for several years. They were trained by the JDC representative, with help from visiting teachers and Sunday school teachers who were specially trained for the task. Then, in August, there were seven Jewish weddings performed by Rabbi Szeinhendler (the JDC rabbi), who is a pulpit rabbi in Chile. Tatiana writes, "We are getting ready here for Rosh Hashana and the beginning of the school year. We celebrated some marriages and persons from other provinces came. It was a lovely party."

Maimonides Lodge of B'nai B'rith has just elected a new board with a vibrant president by the name of Isaac Rousso. Isaac has been developing interesting programs which appeal to Jewish intellectual interests while improving the social scene. Various members prepare programs for the monthly meetings and a committee is working vigorously to provide for needy members through a grant from B'nai B'rith International. The Cuba-America Jewish Mission helps with special projects like a new refrigerator compressor, supplies for a manicurist to start her own business, and a trip to the beach by bus to escape the August heat and humidity of Havana. Now, Isaac is trying to develop a visiting scholars lecture program. Any Spanish speakers interested?

Our community in Santiago is doing okay. Everyone is healthy as far as I know (all phone circuits are busy whenever I try to call). The last visitor told me that little Sofia is growing quite large. She will be nine months old as of September 23. Both Alejandro (16) and David (13) are participating in the High Holy Day services. Both are very

interested in Jewish studies and looking forward to the Hillel students' visit in December.

Hillel students? Yes, we have been working with three Spanish-speaking Cal students who are active at Hillel as they prepare to teach for three weeks in Cuba during their winter break. They are all well educated Jewishly, including one who studied this summer at Pardes Institute in Jerusalem. The leader, Michal Landau, taught in Santiago for more than a week last December and a week in Sancti Spiritus in January. She was very effective, so we are excited by the prospect of three students going this year. They are very serious about raising the money and are offering to give classes in Jewish subjects to anyone who is interested and willing to support their endeavor. They asked me to remind you that donations given on their behalf to the non-profit Cuba-America Jewish Mission are income tax deductible. If you are interested in learning more, contact Michal Landau at 510-410-8140.

Finally, the various Rosh Hashanah greetings are the best indication that our efforts to bring Judaism to life in Cuba are succeeding. I am including three messages because, although there is a long way to go, they speak clearly of what I am telling you.

"SHANA TOVA HUMETUKAH!!!! I wish you a sweet new year to share with your family and friends!!! Thank you for the article. I know the story about Mr. Anger & Wallenberg. I saw the film, too. Kisses & hugs. Shalom, Olguita"

"I would like to take this opportunity to wish you and your family a Happy New Year. May this year be a year of health, prosperity, success and happiness for you and may it be a year of true peace for the Jewish people. Shana Tova, Jacobo Behar Family (Santiago)"

Dr. Alberto Mechulam Cohen is the devoted volunteer principal of the religious school in Havana. He spends his Sunday mornings running around, filling the needs of teachers and children. Dr. Mechulam began his work several years ago with only the Jewish education of his childhood to help him. Here is his greeting to all those who have supported his work.

"Dear friends:

Rosh Hashana involves a level of absolute connection between man and God. Our sages teach that on Rosh Hashana God said, 'Ask man to accept Me over you.' We do that over the course of these days by sounding the shofar, not only to proclaim Hashem as the master of the World, but also to announce the beginning of the ten days of penitence between Rosh Hashana and the ladder of our own spirituality. Please, on behalf of me and my family, I wish you a great new year, *Ketiva vejatima tova!!!*, and really thank you very much for all that you are doing for us in the past and, please God, in the near future."

As we come to the end of this holiday cycle, I wish each of you a very happy, healthy and peaceful year, one in which the wisdom of world leaders will increase so that the work of *tikkun olam* can progress quickly.

The Newsletter Needs Your Help!

If you would like to contribute to the newsletter, there are several small tasks that need to happen on a monthly basis. Please contact Karen Friedman at 510-520-0728 or newsletter@netivotshalom.org to find out how you can help.

Deadline for submitting material for the November newsletter is **Thursday, October 10**. Please send articles or letters to: newsletter@netivotshalom.org.

Upcoming Rosh Chodesh Services

Rosh Chodesh Cheshvan is Sunday, October 6.

Services at the shul at 8:30 a.m.

Rosh Chodesh Kislev is Tuesday, November 5.

Services at the shul at 7:15 a.m.

UNIVERSITY AVENUE SITE WORK GROUP

Starting Strong in the New Year

By Joe Meresman,
University Avenue Site Work Group Chair

The start of the new year has seen a lot of activity in the process of creating our new home, most of which is still in progress as this update is being written. By the time you read this, we should have made our presentation before the Berkeley Zoning Approvals Board, along with the Berkeley Montessori School. Given the letters of support we've received from other neighborhood organizations, and the unanimous approval of the Design Review Board at their July meeting, we expect a favorable response from ZAB and look forward to reporting on that in the next newsletter.

We have signed a Mutual Easement with Montessori, a legal requirement guaranteeing permanent mutual access for both parties to the shared entry and exit lanes of the joint campus. Many thanks go to attorney and Netivot Shalom member Steve Bovarnick for his assistance in drafting this important agreement. We have selected a general contractor and are now identifying various subcontractors. We have refined the budget for the building project, and our loan application is now being processed. All in all, we are quickly moving ahead toward breaking ground later this year.

Please watch the weekly announcements for the date of an upcoming board meeting that will include an open-to-the-congregation progress report on the latest status of the site design and project schedule. And as always, please continue to watch this space for more exciting developments on University Avenue, and feel free to contact me at MeresmanJ@aol.com with any comments or questions.

Feedback on Kol Nidre

The Netivot Shalom community was treated to our first-ever Sephardic Kol Nidre, chanted by Rabbi Tsipi Gabai. In order for the Ritual Committee to know if this should be a "one time thing" or an ongoing offering, we need to hear from the community. Did you like the service? Would you return to one if it's offered again next year? If you didn't come, did you hear anything from anyone that would make you come next year if it happens again?

No telepathy, please. The only way we know what you're thinking is if you take a few minutes and e-mail me at adirhu@yahoo.com. Your input will be essential in deciding what we do next year.

Josh Gressel, Ritual Chair

SOCIAL ACTION COMMITTEE

Seeking Mentors & Other Volunteers

By Cyndi Spindell Berck

Jewish Federation Seeks Mentors

Thanks to all who contributed to the Yamim Nora'im Food Drive, and shared art supplies and backpacks for schoolchildren in need. Now the Jewish Federation of the East Bay is seeking something that can't be put in a box or barrel: your knowledge and experience. The COACH project is seeking business professionals to mentor low-income entrepreneurs. Retail, food, building trades, manufacturing and arts experience are in demand, as well as skills in office management, business plan development, marketing, finance and insurance. More information is available at www.jfed.org/businessmentor.htm, or from Ilana Schatz of the Jewish Federation Volunteer Action Center, at 839-2900 ext. 261. Please let me know if you are interested (cyndiberck@hotmail.com, 524-2984).

Also, Jewish Family and Children's Services is always seeking your time and warmth. There are many volunteer opportunities as simple as being a friendly visitor to an older person. Shoshana Meir of our shul has offered to coordinate the matching of volunteers with people in need of companionship. Please contact Shoshana at 849-0219 or shoshonat@aol.com if you have an hour a week. And thanks to Shoshana for taking on this responsibility

RITUAL COMMITTEE

Meeting Minutes of 9/20/02

On the topic of ending Shabbat Services on time, when should services be done: There was much discussion about what timing we should try to identify and what could be done, but no clear sense of how to achieve this. We'll revisit this issue a few months down the road.

There was a report on Yamim Nora'im preparations. As this is the first year with the requirement of kippah & talit for those on the *bimah*, there was a suggestion to help people with donning tallit the first time.

Budget items discussed: Break-the-Fast, an announcement to go in the newsletter asking for help and money; sign language interpreter, needs a ticket, copies of *d'rashot*, remuneration.

Site Committee has suggested a movable ark, to move both the ark and *shulchan*. Rabbi Kelman pointed out that we need to deal with the Ner Tamid as well.

Review of Seating in the Round: It was agreed to continue with the alternate arrangement when appropriate.

Role of Non-Jew/Study Sessions: Discussion about who will be attending, fees, if any.

Mature Mavens

We will gather on **Monday, October 14**, 7:00 p.m., at the shul library, 1841 Berkeley Way. RSVP to Jean Bradman, 547-3231.

RITUAL COMMITTEE

Shabbat Services, Part V(A): The Torah Service

By Josh Gressel, Ritual Committee Chair



This is the fifth article in a review of Shabbat liturgy. The first four, on *Birkot Hashachar*, *Psukei D'Zimra*, the *Sh'ma* and its blessings, and the *Amidah*, have appeared in earlier newsletters. Page numbers cited, unless otherwise noted, refer to *Siddur Sim Shalom*.

This article is twice as long as the preceding four in this series. I went into more detail on the Torah service for two reasons: (a) it is the frame for the Torah and Haftorah readings, unquestionably the most important part of the Shabbat liturgy, and (b) the service itself is treated as something somewhat “less than” other parts, so I wanted to compensate for this by showing how much it contains.

This article will be organized as follows:

- I. History of the Torah service
- II. Preparation for removal of the Torah
- III. Removing the Torah
- IV. Reading from the Torah
 - IV.a. *Halacha* of Torah reading
 - IV.b. *Aliyot*
 - IV.c. Blessings before and after *aliyot*
 - IV.d. Community blessings after Torah reading
 - IV.e. Concluding affirmation of the Torah
- V. *Haftorah*
 - V.a. Blessings before and after *Haftorah*
- VI. Returning the Torah

This month's article will cover from section I through IV.b. The remainder will appear next month.

I. History of the Torah service

Technically, the Torah “service” is not a service. This name is reserved for a set of prayers that includes an *Amidah*, such as *Shacharit* or *Musaf*. In common parlance, however, the term “service” is used more broadly to indicate discrete sections of liturgy with a specific purpose, e.g. “*Yizkor*” service.

The history of the Torah service to some extent parallels the history of public Torah reading. There is no known definitive starting point of when the Torah began to be read publicly on a regular basis. Tradition holds that Moses introduced the reading of Torah on Sabbaths and festivals and Ezra on market days (Monday and Thursday). Nehemiah 8 provides the earliest record of a public ritual associated with reading the Torah, and it is thought Torah readings were common by the late Second Temple period. While Torah reading was first an act of study, it gradually — especially after the destruction of the Second Temple — took on heightened symbolic significance, so that hearing Torah became symbolically a re-creation of the revelation at Sinai.

The first prayers associated with Torah reading were the blessings before and after the Torah and *Haftorah* readings. The first elaborate ceremony for which we have historical record is *Massechet Sofrim*, from the 8th century CE. These rites were gradually added to over the centuries, as there were no *halachic* regulations that fixed the Torah service in place. Even in the 20th century significant changes have been introduced; e.g., a prayer for the State of Israel, which was added after Israel's founding, and the singing of a “*Mi sheberach*” for the sick.

II. Preparation for removal of the Torah (p. 394-398)

The Torah service begins with a series of quotes taken from different Psalms. The first line (“*Ein kamocha beElohim Adonai ve-ein kemaasecha*”/“There is none like You amongst the gods Adonai, and there are no works like Yours”) is from Psalm 86:8. The service begins with reference to God, not Torah, which isn't introduced until much later. The second line (“*Malchutecha malchut kol olamim, umemsheltecha bechol dor vedor*”/“Your kingship is everlasting; Your dominion endures throughout all generations”) is from Psalm 145:13 – *Ashrei*. Because we use a

different tune here, most of us don't recognize it is as the “*mem*” line of the *Ashrei* acrostic. The next several lines include phrases culled from different psalms, but put together to convey the idea of the dominion of God and to pray for the rebuilding of Jerusalem. The imagery has to do with kingship, and if you will look at the way we adorn our Torah, from its outer garment to its *rimonim*, which are like twin crowns, we are symbolizing God's kingship as embodied in the Torah.

After declaring that it is God in whom we put our trust (“*ki vecha levad batachnu*”) the ark is opened and the congregation rises (the congregation always stands out of respect when the ark is open or the Torah is lifted/held). The congregation leader continues with a quote from Numbers 10:35 (“*Veyehi bin'soa aron... misanecha mipanecha*”/“When the ark was set out, Moses would say: ‘Advance, O Lord! May your enemies be scattered, and may Your foes flee before You!’”), which was recited when the ark was picked up to be carried in the wilderness. The continuation of the quote (Numbers 10:36) is used when we return it to the ark. The imagery is martial because in the Bible the ark was carried into battle so that God's presence would accompany the warriors. Kushner and Polen (in Hoffman, p. 60) write that according to the mystics, the Torah “is more than the record of God's revelation. It is a manifestation of the presence of the Holy One, the shape of the divine... ‘the body of God.’”

Some more liberal *siddurim* have edited or deleted parts of this service because of their discomfort with everything from the implication that there is more than one God (“*Ein kamocha beElohim*” = “There is none like You amongst the gods, Adonai,”) to the call for our enemies to be scattered (“*kuma Adonai, veyafutzu oivecha*”).

There now follows a prayer in Aramaic (*Bareach Shamaia*) that I suspect 99% of the

congregation does not read except for the first two words and last two lines. I think the reason we don't read it is because it's in Aramaic and read silently and few of us know Aramaic. Other Aramaic prayers in common usage (e.g., the *Kaddish* or *Kol Nidre*) are familiar to us because they are recited aloud.

The *Bareach Shamaia* prayer is taken from the Zohar. According to Kushner and Polen (in Hoffman, p. 73), the Zohar states that when the ark is open, "the heavenly gates of mercy are opened and love is aroused in the world above. [Here] a person must say the following: 'Blessed is the name of the Master-of-the-Universe, blessed is Your crown and Your place. May You love Your people Israel forever' [a portion of the *Bareach Shamaia* prayer]." It was first introduced into the Torah service in Italy, and after 1600 was incorporated into prayer books. Reform congregations omit it because of their anti-mystical sentiment. Reconstructionist *siddurim* offer alternatives for the same reason.

III. Removing the Torah (p. 398)

Following the *Bareach Shamaia* prayer, the congregation leader takes the Torah, faces the congregation, and says the *Sh'ma* antiphonally (leader says, congregation repeats). Dorff says this makes the statements "dramatically declarative: we as a community affirm the convictions contained in them" (in Hoffman, p. 80, emphasis original). I find this back-and-forth declaration of the *Sh'ma* to be one of the most striking moments of the Shabbat services. The communal emphasis continues as the congregation leader turns to face the ark and bows with the Torah while saying "Proclaim God's greatness with me and together we will exalt God's name" ("*Gadlu leAdonai iti, unerommema shmo yechdav*").

The congregation leader then begins a processional around the room, called a *hakafa*. During the procession the congregation joins in with a prayer (bottom of page 398) which is a composite of quotes from I Chronicles 29:11 (the first sentence from *Lecha Adonai hag'dula... vehamitnasei lechol lerosh*) and Psalm 99:5 and 99:9 (last two sentences). These quotes were carefully picked to echo the themes just mentioned

above. The Chronicles quote echoes the first half "*Gadlu leAdonai iti*" ("Proclaim God's greatness with me") in its use of the word "*hag'dula*". The second and third lines from Psalm 99:5 and 99:9 pick up the second theme of exalting God together in its use of the word "*rommemu*". I am continually struck by the care and precision with which the liturgy is written to create a thematic whole, such as pulling these specific quotes from the entire Bible in order to weave these themes.

The *hakafa* begins to the congregation leader's right as he or she turns to face the congregation. As Dorff (in Hoffman, p.88) explains:

As the Torah approaches, it is common for people to touch it with the fringes on their *tallit* or with their prayer book and then to kiss the fringe or the prayer book, or in some congregations, to kiss the Torah mantle itself. This procession with the Torah thus graphically symbolizes several important convictions of Judaism: that the Torah belongs to the people as a whole, not to the religious elite alone; that through touching it we indicate that we subscribe to it and affirm its importance for our lives; and that through kissing it, directly or indirectly, we proclaim that we see it as a great gift.

Kushner and Polen (in Hoffman, p. 6) write that mystical commentators see the Torah's procession around the synagogue as symbolically representing God's light being carried into the darkness: "In our procession with the scroll of the Torah, we are in effect carrying the physical presence of God out into the congregation and into the world!"

IV. Reading from the Torah

The Torah is then undressed and placed on the *bima*. The congregation sits and the rabbi offers an introduction to the week's Torah reading. Looking from the congregation, the calling *gabbai* stands to the left of the *bima*, the pointing *gabbai* to the right (the word "*gabbai*" means an official at a religious institution or synagogue).

Following the rabbi's introduction, the calling *gabbai* begins (p. 400) to call up the first *aliyah* with an introductory prayer which quotes and paraphrases from different contexts to make a theological point. The line which here reads "*Havu godel leEloheinu*" ("bring greatness to God") is lifted from Deuteronomy 32:3. There the context is that God is honored — here it continues with a paraphrase of Psalm 115:1 to continue with "*utnu kavod leTorah*" ("and give honor to the Torah"). That is, the original context from which the quotes were taken is about honoring God. Here it has been recontextualized to honor the Torah, as if to say that Torah replaces God here as the closest incarnation of the divine for Jews.

IV.a. Halacha of Torah reading

As one might expect, the rabbis have promulgated many laws for how, when and who can read Torah, which is considered both public study and divine revelation. This dual view, of Torah as both study and revelation, affects how it must be done. As study, it must happen within a *minyan*, as it is a communal obligation: "Listeners must pay close attention, exerting their intellectual capacities to the fullest, so as to fulfill a serious commitment to study within a community" (Landes, in Hoffman, p. 30). As revelation, there are experiential (as opposed to intellectual) requirements: we are to experience the reading as if we were standing at Sinai with Moses. We are not allowed to read anything else (even other parts of the Torah) while it is being read. In terms of choreography, the Torah and Haftorah readings are done facing the congregation, as they are considered teachings to be learned rather than prayers to be led.

There are numerous laws dedicated to showing the Torah the respect it is due: (1) it should be open only for the period of time during which it is read, (2) between readings (while the next person is called and the blessings are recited) it should be covered, (3) the parchment should not be directly touched, (4) we approach the Torah only with clean hands, (5) nothing inappropriate may be said in front of the Torah, (6) if the Torah must be moved, it should be

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OCTOBER 2002

TISHRI-CHESHVAN 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 25 TISHRI 4:30 pm Amitim 7:30 pm Talmud Study, with Rabbi Kelman	2 26 TISHRI 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	3 27 TISHRI 7:30 pm Adult B'nai Mitzvah	4 28 TISHRI 6:30 pm candle lighting	5 29 TISHRI 9:00 am Torah Study 9:45 am Shabbat Services; Rose Hermalin will be called to the Torah as a bat mitzvah 10:30 am Children's Program
6 30 TISHRI <u>Rosh Chodesh Cheshvan</u> 8:30 am Rosh Chodesh Service 10:00 am Robert Alter: "100 Best Jewish Books & How They Were Selected" 5:00 pm Youth Ed Com. mtg. 7:00 pm Ritual Committe mtg.	7 1 CHESHVAN <u>Rosh Chodesh Cheshvan</u> 4:00 pm Religious School 7:00 pm Rosh Chodesh Group	8 2 CHESHVAN 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Univ. Ave. Site Work Group	9 3 CHESHVAN 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	10 4 CHESHVAN 7:00 pm Naomi Seidman, "Faithful Renderings", Jewish & Christian translations	11 5 CHESHVAN 6:20 pm candle lighting	12 6 CHESHVAN 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; Jacob Shandling will be called to the Torah as a bar mitzvah 10:30 am Children's Program 11:00 am Shabbat B'Yachad
13 7 CHESHVAN 10:30 am Role of the non-Jew, Session #1, with Rabbi Kelman 5:00 pm Executive Committee meeting	14 8 CHESHVAN 4:00 pm Religious School 7:00 pm Mature Mavens 7:00 Social Action Com.	15 9 CHESHVAN 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	16 10 CHESHVAN 7:15 am Morning Minyan 4:00 pm Religious School 6:30 pm Parenting After Divorce group, at Temple Sinai 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	17 11 CHESHVAN 6:10 pm candle lighting	18 12 CHESHVAN 6:10 pm candle lighting	19 13 CHESHVAN 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; Arielle Levine will be called to the Torah as a bat mitzvah 10:30 am Children's Program 1:30 pm Conversations About God
20 14 CHESHVAN 10:00 am Shabbat B'Yachad Fall Kickoff Brunch 10:30 am Role of the non-Jew, Session #2, with Rabbi Kelman	21 15 CHESHVAN 4:00 pm Religious School	22 16 CHESHVAN 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	23 17 CHESHVAN 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	24 18 CHESHVAN 7:30 pm University Ave. Site Work Group 7:30 pm Gender in Judaism, with Rachel Brodie	25 19 CHESHVAN 6:01 pm candle lighting	26 20 CHESHVAN 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; drash by Edie Murphy 10:30 am Children's Program 11:30 am Shabbat B'Yachad 4:30 pm Discussion on prayer, at the Kelmans' home
27 21 CHESHVAN 10:30 am Role of the non-Jew, Session #3, with Rabbi Kelman 5:00 pm Board of Directors meeting DAYLIGHT SAVINGS ENDS	28 22 CHESHVAN 4:00 pm Religious School	29 23 CHESHVAN 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Com. meeting	30 24 CHESHVAN 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	31 25 CHESHVAN 		

NOVEMBER 2002

CHESHVAN-KISLEV 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 26 CHESHVAN 4:53 pm candle lighting	2 27 CHESHVAN 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's Program
3 28 CHESHVAN 10:30 am Role of the non-Jew, Session #4, with Rabbi Kelman 5:00 pm Youth Ed. Committee meeting 7:00 pm Ritual Committee meeting	4 29 CHESHVAN 4:00 pm Religious School	5 30 CHESHVAN <u>Rosh Chodesh Kislev</u> 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel ELECTION DAY	6 1 KISLEV <u>Rosh Chodesh Kislev</u> 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	7 2 KISLEV 7:30 pm Adult B'nai Mitzvah	8 3 KISLEV 4:46 pm candle lighting	9 4 KISLEV 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; Simon Pickus will be called to the Torah as a bar mitzvah 10:30 am Children's Program 11:00 am Shabbat B'Yachad
10 5 KISLEV 10:30 am Role of the non-Jew, Session #5, with Rabbi Kelman	11 6 KISLEV 4:00 pm Religious School (school meets as usual) VETERANS DAY	12 7 KISLEV 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Univ. Ave. Site Work Group	13 8 KISLEV 7:15 am Morning Minyan 4:00 pm Religious School (Parent/Teacher conferences) 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	14 9 KISLEV 7:00 pm Naomi Seidman, "Faithful Renderings", Jewish & Christian translations	15 10 KISLEV 4:40 pm candle lighting	16 11 KISLEV 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services 10:30 am Children's Program 1:30 pm Conversations About God
17 12 KISLEV 10:00 am Shabbat B'Yachad Chanukah Celebration, at the BRJCC 10:30 am Role of the non-Jew, Session #6, with Rabbi Kelman	18 13 KISLEV 4:00 pm Religious School	19 14 KISLEV 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Com.	20 15 KISLEV 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	21 16 KISLEV 7:30 pm Gender in Judaism, with Rachel Brodie	22 17 KISLEV 4:36 pm candle lighting	23 18 KISLEV 9:00 am Torah Study 9:00 am Learner's minyan 9:45 am Shabbat Services 10:30 am Children's Program 11:30 am Shabbat B'Yachad 4:30 pm Discussion on prayer, at the Kelmans' home
24 19 KISLEV 10:30 am Role of the non-Jew, Session #7, with Rabbi Kelman 5:00 pm Board of Directors meeting	25 20 KISLEV 4:00 pm Religious School	26 21 KISLEV 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	27 22 KISLEV 7:15 am Morning Minyan 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer NO RELIGIOUS SCHOOL	28 23 KISLEV THANKSGIVING OFFICE CLOSED	29 24 KISLEV Chanukah First Night 4:33 pm candle lighting OFFICE CLOSED	30 25 KISLEV Chanukah Second Night 9:00 am Torah Study 9:45 am Shabbat Services 

Shabbat Services, Part V(A)

continued from page 9

accompanied by at least one person besides the person carrying it, (7) it should not be moved to another location, such as another synagogue, unless it will be read from on at least three different occasions.

Concerning the blessings before and after, the following rules apply: (8) the person who says the blessings before and after is considered to have the actual honor of reading from the Torah (originally the person who said the blessings always did the reading of the particular *aliyah*), (9) the person reciting the blessing touches the Torah at the point where the reading will begin with his/her *tallit* or *siddur* (see #3 above), (10) the opening blessing is said with the Torah covered, for reason #2 above and so there will be no mistaken notion that the blessing is being read from the Torah itself, (11) during the blessing we are to hold both of the handles while during the reading we hold the right handle, (12) the person who says the blessing should read quietly with the Torah reader, so the blessing will not have been said in vain, (13) after the blessing we again kiss the Torah with our *tallit* or *siddur* at the place of the conclusion of the reading, (14) all blessings should be recited loudly enough for everyone to hear, (15) one called to the Torah must approach with the most direct route and as quickly as possible, (16) after concluding an *aliyah* we return to our seat slowly and deliberately, so as not to imply the experience was burdensome.

Jacob Milgrom, a former congregant writing an essay on the *tzitzit* in the *Etz Hayim* (p. 1468), has an amplification on the practice of touching the open Torah with one's *tallit*. He says in ancient times the hem of the garment, or the *tzitzit*, represented the person, like a wax seal on an envelope. He quotes Ephraim Speiser, who suggested that:

The practice in the synagogue to this day of pressing the edge of the *tallit* to the Torah scroll is a vestige of the ancient custom [of using the *tallit*, or hem, as a "signature"]. This act, followed by the recital of blessings, may well have originated as a dramatic reaffirmation of the participant's

commitment to the Torah. One thereby pledges both in words (blessing) and in deed (impressing a 'signature' on the scroll) to live by the Torah's commandments.

Concerning the order/priority by which people are given *aliyot*, the following rules are to apply (rules regarding *kohen* and *levi* will not be listed here since we do not observe them): (17) while *aliyot* were once auctioned off as a display for the community's regard for the Torah, the Vilna Gaon forbade this practice as it seemed like ordinary buying and selling, (18) on festivals, *aliyot* are to be given to people who support the community, (19) people with life-cycle events are called up according to the following system of priority: (a) a wedding on that day (for weekday Torah readings), (b) a wedding during the coming week, (c) a bar/bat mitzvah child, (d) the birth of a child, (e) a wedding during the previous week (for a Shabbat Torah reading), (f) a *Yahrzeit* on that Shabbat or during that week, and (g) being a parent, *mohel* or *sandak* of a *brit mila*.

There are many other rules concerning what to do about mistakes made during the reading or writing of the Torah but as they are more specialized they will not be reviewed here.

IV.b. Aliyot

The word "*aliyah*" (plural "*aliyot*") means "going up." There are two common meanings to this word in this context: physically, the *bima* is typically raised, so having an *aliyah* would involve going up stairs and being higher; metaphysically, we are elevated by the honor of blessing the Torah. Hauptman (in Hoffman, p. 110), however, says that "*aliyah*" in this context means neither of these, but that according to the Talmud means "to be counted." Hauptman further states that according to the Talmud everyone, even minors and women, may read from the Torah:

Women are technically eligible to read from the Torah in public. There is no problem, for instance, of a woman's voice being sexually

distracting to men or of a woman's ritual impurity — two rationales that are sometimes advanced against women having an *aliyah*.

The reason given for women not to read from the Torah was *kavod hatsibur*, "the dignity of the congregation." In the patriarchal time during which the Talmud was written, women's status was unabashedly lower than that of men. For a woman to read from the Torah would imply that none of the men could do so, which would shame the community. "Nowadays...egalitarian Jews hold that women enjoy equal standing with men, so that the Talmud's reasoning becomes moot" (ibid).

The holiness of the days on which Torah is read is reflected in the number of *aliyot* which are assigned: three for weekday readings, including the minor fast days and Tisha B'Av; four on Rosh Chodesh and the intermediate days of festivals; five on the festivals; six on Yom Kippur; seven on Shabbat morning. Shabbat afternoon readings involve only three *aliyot*, not because the afternoon is less holy but because there was already an extensive reading in the morning. While according to this ordering, Shabbat is holier than Yom Kippur, there is an unresolved contradiction here because Yom Kippur is referred to as the "Sabbath of Sabbaths" and Yom Kippur rules are more stringent than those for Shabbat.

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ADULT EDUCATION

AN OVERVIEW OF THE COMING YEAR'S CLASSES

By Ethel Murphy & Robin Braverman, Adult Education Committee co-Chairs

Torah Study

Every Shabbat morning 9:00 a.m. in the BRJCC library. Teachers are Nitzhia Shaked, Naomi Seidman and others from the Netivot Shalom community.

Torah / Haftorah Trope

Wednesday evenings at 7:30 p.m. at the shul. Taught by Jan Fischer. Haftorah trope begins **October 2**. Torah trope begins **January 8**. Call Jan Fischer at 525-0731 for information.

Hebrew Language

- Wednesday evenings at 7:30 p.m., beginning **October 2** at the shul. Multiple levels of study available. Beginners always welcome. Contact Jonathan Heinstein for registration and fee information (jheinstein@hotmail.com).
- Individual study with Ethelyn Simon. Call her at (510) 530-7970.

Talmud Study

- Beginning Talmud study with Rabbi Kelman, Tuesday evenings at 7:30 p.m., beginning **October 1** at the shul.
- Advanced Talmud study with Ilana Fodiman, Tuesday evenings at 7:30 p.m., beginning **October 8**. This class is sponsored jointly with Congregation Beth Israel, and will be held there (1630 Bancroft Way, Berk.) Free to members. \$50 fee for non-members. Call Rabbi Kelman (549-9447, ext. 103) for information.

Learner's Minyan (Learn to daven/pray)

Second and fourth Shabbat mornings from 9:00-9:45a.m. at the BRJCC, room 14. (New time this year, so you don't have to miss services.) Begins **Saturday, October 12th** with Julie Batz teaching the Kedusha.

Adult B'Nai Mitzvah Program, with Rabbi Kelman

First Thursday of each month, beginning **October 3**, held at the shul. This is a two-year program. Call Rabbi Kelman for fee and other information (549-9447, ext. 103).

Faithful Renderings, Jewish & Christian Translations, with Naomi Seidman

The second Thursday of October, November, and December from 7:00-9:00 p.m. at the shul. Begins **Thursday, October 10th**. Free to members. Fee for non-members. Call Robin Braverman for more information (925-979-1998).

Gender In Judaism: Women In The Bible, with Rachel Brodie

Three Thursdays: October 24, November 21, December 19 from 7:30-9:30 p.m. at the shul. Begins **October 24**. Free to members. Fee for non-members. Call Robin Braverman for more information (925-979-1998).

Role of the Non-Jew in Conservative Halacha (Laws), with Rabbi Kelman

Sunday mornings at 10:30 a.m. at the shul. There will be 7 sessions beginning **Sunday, October 13**. No registration required. Co-sponsored by the Ritual and Adult Education Committees. Please see the article on page 5 for information.

Conversations About God

1:30 p.m. on the third Shabbat each month, in the BRJCC library. Begins **October 19**. This is a continuation of the sessions organized by Josh Gressel over the summer at his home.

SPECIAL LECTURES & CLASSES

•**Robert Alter: "100 Best Jewish Books and How They Were Selected"** Sunday, October 6, 10:30 a.m., in the shul library.

•**Seymour Kessler: A Series of Four Study Sessions on Levinas, Leibowitz, and Soloveitchik:** Beginning Sunday, January 5, 2003.

STUDY OPPORTUNITIES BY DAY OF THE WEEK**Monday**

No Adult Education classes on Mondays

Tuesday

- Beginning Talmud Study with Rabbi Kelman; 7:30 pm (begins October 1)
- Advanced Talmud Study with Ilana Fodiman, at Beth Israel; 7:30 pm (begins October 8).

Wednesday

Hebrew Language Study; all levels; 7:30 pm (begins October 2)
Torah/Haftorah Trope with Jan Fischer; 7:30 pm (Haftorah trope begins October 2, Torah trope begins January 8.)

Thursday

- Adult B'nai Mitzvah, with Rabbi Kelman, first Thursday of each month; 7:00 pm (begins October 3)
- "Faithful Renderings", with Naomi Seidman, second Thursday of October, November, and December; 7:00 pm
- Gender in Judaism: Women in the Bible, with Rachel Brodie, Thursdays: October 24, November 21, December 19; 7:30 pm

Shabbat

- Torah Study, 9:00 a.m.
- Learner's Minyan, 9:00 a.m. on the second and fourth Shabbat each month (Begins October 12)
- Conversations About God, 1:30 p.m., third Shabbat each month (begins October 19)

Sunday

- Robert Alter: "The 100 Best Jewish Books", October 6, 10:30 a.m.
- Role of the Non-Jew in Conservative Halacha, with Rabbi Kelman, 10:30 a.m., seven sessions, beginning October 13
- Seymour Kessler on Levinas, Leibowitz, and Soloveitchik, four sessions, begins January 5, 2003

Lecture by Robert Alter

Our own literary scholar and translator, Robert Alter, was on the National Yiddish Book Center panel that picked the "100 Best Jewish Books". On October 6, he will talk about the process and arguments involved in choosing these books.

•••••

Thanks to everyone who taught during Yamim Nora'im!

Jonathan Heinstein, Jane Rubin,
Rabbi Tsipi Gabai, Rabbi Stuart Kelman

New-Parent Education Series!

Interested in bringing core Jewish values into your parenting? Come to a discussion group focused on the inspirational book by Wendy Mogul, *The Blessing of a Skinned Knee: Using Traditional Jewish teaching to Raise Self-Reliant Children*. Vicky Kelman, the director of the Jewish Family Education Project at the Bureau of Jewish Education, will facilitate six sessions for parents of young children (age 10 years and under). Come share your experiences and get new ideas. Both parents are strongly encouraged to participate.

Dates: 2nd Tuesday of each month, November–April, beginning **November 12**

Time: 7:00-9:00 p.m.

Place: the Kelmans' home, 1003 Mariposa St., in Berkeley

Cost: \$36 per couple
(monies to fund future parent education projects)

For more information or to register, contact the Shabbat B'Yachad Coordinator, Cathy Shadd at cathy@inventek.com, or 549-9447, ext. 248.

Ruth & Ben Hermalin

invite you to share in their simcha

on Saturday, October 5, 2002,

as their daughter,

Rose Abigail Hermalin

is called to the Torah

as a bat mitzvah.

From Midrasha

By Diane Bernbaum, Midrasha Director

Because of the way this wonderful publication is produced, I am writing this article before the beginning of Midrasha, but you will be reading it long after school has begun. So rather than try to predict the future (of our magnificent beginning of the school year, which I know will be energetic, filled with great faculty and eager kids), let me tell you about something that doesn't need a crystal ball.

Over the years Midrasha has become quite well known to the general synagogue population, whether or not they have students at Midrasha, for our JOB BANK. Do you need a babysitter? Would you love a teenager to help serve and clean up at your next party? Tired of cutting your own grass? Do you wish someone would explain your computer's mysteries? Need someone for filing in your office? Does your dog need walking? Do you wish you had someone to fold your laundry or vacuum your floors? Would your kids appreciate a teen to help them read Hebrew or figure out their math? Then you need a copy of the Midrasha job bank. This is a list of our students who are available to do work. Call the Midrasha office, 843-4667, and leave us either your address or fax number and we will send you a copy.

Adult B'nai Mitzvah Class

For men and women who have:

1. Never celebrated becoming a bar or bat mitzvah, OR
2. Always wanted to learn to chant Torah, Haftorah and daven, OR
3. Just want to acquire a basic Jewish literacy, OR
4. Meet with others who are also seeking, OR
5. Want to study with Rabbi Kelman, OR
6. Want to celebrate a 2nd bar/bat mitzvah at age 83!!!!!!

Enroll now for Netivot Shalom's Adult B'nai Mitzvah Class for 5763

- A two year program meeting once a month for two hours
- Culminating in a group and/or individual celebration
- Individualized, personalized learning plan
- 1st year curriculum: Torah service, Musaf, and Birkhat Hamazon
- 2nd year curriculum: Shacharit, Birkhot Hashachar, P'sukei D'Zimra and Havdallah

Plus, discussion of contemporary issues

First meeting: Thursday, October 3, 7:30 pm at the shul.

Cost: \$150 for 1st year students/\$200 for 2nd year students, plus books and tutoring, if needed; scholarships available

To Register: call Susan Sholin, 549-9447, ext. 108 or email edu@netivotshalom.org. For further information, contact Rabbi Kelman.

YOUTH EDUCATION

Shanah Tovah to Everyone!

Robin Mencher, Youth Education Committee Chair

By the time you read this, the school year will be well under way with wonderful students, great new teachers and a fantastic new Director of Education! In upcoming months, this column will feature the exciting activities of the religious School, but since I am writing this before opening day, we'll all have to wait until next month for the reports to come rolling in.

However, I can't let another moment pass without acknowledging the amazing and creative developments of Amitim (the B'nai Mitzvah program). Watch for more details about structural and programmatic changes in future newsletters. Thanks to all of the dedicated parents in this year's Amitim class who have been involved in the program's reshaping.

Yamim Noraim L'Yeladim

A huge *TODAH RABBAH* goes to Ruth Weisberg and Revital Heller for all your fantastic work with Yamim Noraim L'Yeladim, the youth program for the High Holy Days. Because of all your long hours of planning, organizing, arranging, and just plain hard work, this innovative program offered incredible and unique ways for our children to have a meaningful experience of the Yamim Nora'im. We also want to formally acknowledge how much we appreciate the teachers and *madrichim* for this program: Alisa Arquilevich, Gabi Perelmuter, Jonathan Perelmuter, Rebecca Rudolf-Harris, Becky Moskowitz, Gal Gressel, Daria Armstrong, Zephira Derblich-Milea, Emma Schwartz, David Meresman, Rachel Meresman, Laura Cunradi, Judith Rosenblatt, Emma Schnur, Andy Moskowitz, Laura Miller, Ross Wunderlich, Livia Bell, Andy Moskowitz, and Renna Khuner-Haber, as well as puppeteer Diana Schmiana. And of course, this Yamim Nora'im L'Yeladim would not have been a success without the help of countless volunteers: Jacquie Farber, Andrea Altschuler, Babbie Frieberg, Mel Sibony, Joanna Weinberg, Ilana Reinin, Deborah Yager, Jeff Rosenblum, Vicki Sommer, Robin Mencher, Pauline Moreno, Debby Graudenz, Simone Kertesz, Sarah Breiner, Ben Bovarnick, Ariel Platt, Rebecca Lee, Max Blum, Mayan Stanton, Michelle Berck, Sasha Rassmussen, Andrea Morris, Yona Rappaport, Jonathan Levy-Wollins, Rachel Ranney, Avi Shragai, Arie Levine, Asher Cohen, Sam Finn, Tali Ziv, Golda Blum, Melissa Mednick, Kathryn Levenson, Elizabeth Lee, Karen Hecht, Lydia Brose, Deborah Peres, Allen Samuelson, Ruth Shorer, Traci Siegal, Billi Romain, Shalom Spencer, Edie Barschi, Lisa Gessow, Meghan Starkey, the Youth Education Committee, the entire Netivot Shalom Staff and, of course, Mike Rose and Semifreddi's for the challot. Thank you all so very much!

Family Events for Each Grade Level

This year we would like to hold events for the families of each grade in the Religious School. If you would like to volunteer to be the parent organizer for your child's grade, please call the Religious School office. Responsibilities include contacting other families in your grade level

to coordinate activities such as potluck dinners, Shabbat gatherings, or holiday celebrations. We are still looking for family event coordinators for the following grades: Kindergarten, Third, Fifth, and Sixth. You can sign up with a friend and share the responsibilities!

Volunteering With the Religious School

Our Religious School is a central part of our community. If you are interested in becoming involved with your child's class or the school as a whole, please let us know. There are plenty of ways to get involved, even if you don't have kids in the school (trust me)! Volunteer opportunities include: being a head room parent, helping in the classroom, shopping for snacks, coordinating childcare, and helping in the office.

And, if you meant to join the Youth Education Committee this year, but couldn't make it to the first couple of meetings, join us at 5:00 p.m. on **Sunday, October 6**, at the shul office. For more information or to RSVP, contact Robin Mencher, 510-528-6814, robinjm189@aol.com.

Shabbat Program for Youth Update

The planning group of the Shabbat Program for Youth met again in late August to help plan for the school year, and the program is off to a great start. All youth, K-6th grade, are welcome to register for the program, which meets Shabbat mornings from 10:30 a.m. until 12:30 p.m. For more information contact the Director of Education, Deb Fink, at edu@netivotshalom.org or at the shul offices, ext. 104.

Shabbat Chavurah Forming

Robin Braverman and Herb Klar are forming a chavurah to deepen Shabbat observance and understanding. No particular level of Shabbat experience is required. Contact Herb Klar at 510-658-1164 or Herb.Klar@kp.org, or Robin Braverman, 925-979-1998 or rivkah48@aol.com for more information.



Need a Unique Baby Gift? Check out ...

**MARGE'S BUBBY
BLANKETS**

Soft cotton crib tie-quilts, guaranteed to bring your little one years of comfort.

(One 11-year-old granddaughter still takes hers to bed every night!)

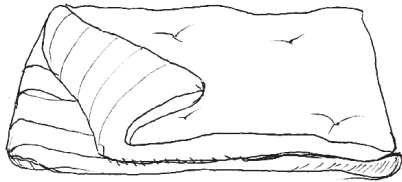
All Proceeds go to the

Netivot Shalom Building Fund!

Minimum Donation: \$36 (Double Chai)

Call Marge Greenstein

at 925-376-5589 for more information.



**Judy Kunofsky &
Mitchell Shandling**

invite you to share in their simcha

on Saturday, October 12, 2002,

as their son,

Jacob Shandling

is called to the Torah

as a bar mitzvah.

**SHABBAT B'YACHAD
Shabbat B'Yachad Events and News**

By Cathy Shadd, Shabbat B'Yachad Coordinator

Shabbat B'Yachad, our program for families with children five years old and under, continues to grow! Over 40 families participated in the Yamim Noraim B'Yachad this year. The children learned about Rosh Hashana and Yom Kippur from craft and game activities, participated in their own special services (thank you Judy Radousky, Carol Delton, and Serena Eisenberg). They listened to wonderful stories (thank you Lisa Fink and Deb Goldberg), dipped apples in honey for a sweet new year, decorated cupcakes to celebrate the world's birthday, and sampled round challot. Special thanks to Michael Rose of Semifreddi's for the donated challot. Heartfelt thanks to our teen assistants who helped make the children feel so welcome and the program function so smoothly: Madlyn Knaster, Carol Brass, Rina Breakstone, Shaina Rappaport, Caryn Roth, and Simon Stahl! And many thanks to Kelcey Wrightsmith from SF State, who helped oversee the program, and to congregant Wendy Garfield who volunteered her time to help us. You were all wonderful!

Shabbat B'Yachad (SBY) is a program of Shabbat and holiday celebrations for families with children under the age of five years. We meet the second and fourth Saturdays of each month in Room 14 of the BRJCC at 11:00 a.m. for a mini-Shabbat service including a Torah parade, story, and kiddush. SBY is supported by its fees and sales of its siddur. Please join us!

UPCOMING SPECIAL SBY EVENTS:

Annual Kick-Off Brunch!

Sunday, October 20, 10:00 a.m.-12:00 p.m., in the shul library. We'll have songs, a story, snacks, activities for children, info for parents. RSVP to Cathy Shadd by October 14 (549-9447, ext. 248). For more information, please contact Cathy Shadd at cathy@inventek.com or call the shul office.

Our next big holiday celebration will be Chanukah on **Sunday, November 17**, from 10:00 a.m.-12:00 p.m. at the BRJCC. Please save the date and contact Cathy Shadd to help with the preparations.

To register for Shabbat B'Yachad, please clip and complete this form and send it with your annual registration fee (\$55 for Netivot Shalom members, \$165 for non-members) to the shul office.

REGISTER FOR SHABBAT B'YACHAD

Parent(s)' first and last names _____

 Address _____
 Telephone _____ email _____
 Your child(ren)'s English name(s) _____

 Child(ren)'s Hebrew name(s) _____

 Birthdate(s) _____

To: Women Of a Certain Age

By Diane Bernbaum

Don't be fooled by the hair. I have my father's genes. He died at 82, still blond. Despite my head of still un-dyed hair, I am indeed a "woman of a certain age." And therefore, certain ritual objects do not sit naturally on my body. When I started religious school in the 1940's (gulp), boys did one thing and girls did another.

I had a bat mitzvah. I remember the secular clothing I wore, but not the ritual clothing, because there wasn't any. On Friday night when I sang the Kiddush in front of the congregation I wore the light blue flowered dress that had been a gift from a family friend. The next day I wore a stiff navy blue dress, with a white lace collar. My sole participation in the service was chanting the Haftarah and giving a speech. Not a drash, a speech. I don't remember what I said, only that when I presented a draft to the rabbi, he really balked at the line I had in about "our two countries: America and Israel." It was the middle of the Red scare and the House Un-American Activities Committee and he demanded I change the text, telling me I had only one country. Stories aside, the point is that my shoulders and my head were bare, just like the content of the event itself.

I'm not sure when I began to wear a *tallit*, but it must have been sometime within the last seven years, which is the time that has elapsed since the bar mitzvah of my youngest son. Several months before his bar mitzvah wanting to provide some reality for the upcoming *simcha*, I took him to the studio of Nancy Katz, a good friend and great fiber artist. She helped him design and paint a wonderful *tallit*, reflective of his Torah portion, his interests and his esthetics. When we brought it home my older son said something like: "Not only is he able to use his gift money to buy a computer that is three years newer, faster and more up to date than the one I got, but his *tallit* is so much nicer than the one I made in my 6th grade religious school class." So of course I returned to Nancy's studio with Son Number One, who also painted a glorious *tallit*, reflective of who he was. My children's shul-going days soon began to diminish and I found myself with these two gorgeous *tallitot*. I wish I could remember when I decided to start wearing them, but I do so now, and select one depending on who is the furthest away. When David lived in China for a year, his was the one I wore. During baseball season, Jonathan, who often calls from Boston after a game to talk scores and plays, is the one whose *tallit* I'm wearing. And last December when I asked them both to meet me in shul to say Kaddish for my dad, they dutifully showed up at five minutes to 12:00 and I passed them their *tallitot* just in time for them to say the prayer. Most of the time though, they couldn't care less and the garments are mine. And I must say that when I find myself at Beth Israel and don't wear a *tallit*, I feel a little naked.

A *kippah* though is a different matter. In 1973 I returned from living in Asia for a year. I hadn't been in the Conservative

synagogue in Milwaukee, where I grew up, for many years, but I found myself there for Rosh Hashana. As I walked in, someone shoved a lace doily in my hand and told me to put it on my head. I was livid. This was not about egalitarianism. There were no women anywhere on the *bimah*. Girls who were having their Bat mitzvahs then would probably do as little as I had done fifteen years before. This was some vestige left over from a sheitle. This was based on rules of married women covering their heads. I was nearing 30 and although I had already met Ed several months before, he wasn't running to the chuppah. I was feeling my singleness very much and as far as I was concerned, one of the few good things about being single was that there was no halachic reason in the world to have a lace doily on my head. The usher didn't buy my Talmudic explanation. I almost didn't return the next day, but instead came prepared with one of the many little hats I had brought back from Afghanistan (like the ones Tony Kushner wrote a whole act about in "Homebody/Kabul") and plopped it on my head. I would show them. If they made me cover my head, I'd do it in a garment of an Orthodox male Muslim. Ever since, although I'm sure I've been in congregations which asked me to wear a *kippah* for an *aliyah*, and which I've gladly done, at Netivot Shalom, I've remained bare headed.

But this year when I was about to leave Erev Rosh Hashana dinner at my friend Hannah's house, she asked me how I was feeling about Netivot Shalom moving towards having women wearing *kippot* and shared her own feelings. I told her I truthfully had only skimmed the letter that came over the summer and hadn't thought about it. Still, the next morning I slipped a *kippah* in my *tallit* bag, just in case. As luck would have it, the person greeting me at the door was Debby Graudenz, a person who should know shul policy. She gently encouraged me to put the *kippah* on my head. I didn't think I'd like it. I did. It wasn't like the *tallit*, which has more weight and which I can always see. But I think I always knew it was on my head. And then I started thinking of the big bag of *kippot* I have in my closet. Leftovers from our wedding (where I crocheted 50 for the male guests) and some from the boys' bar mitzvahs (where I crocheted a lot more than that), *kippot* stamped with names and dates of other weddings and bar and bat mitzvahs, all happy memories. I think I can get into this. Each week I'll grab another memory and put it on my head.

In truth, I always felt a little guilty. I was a member of the professional staff of the congregation. But then, I am a woman of a certain age, which gave me an exemption. Now, though, I have been nudged to a new level of observance, and like most other things at our shul, I may have resisted at first, but it feels good once I do it. Tefillin you ask? No way. Not yet. We'll see.

MAZAL TOV

Richard & Beth Ross on the birth of their daughter, Anastasia Eve Ross

Rabbi Stuart & Vicky Kelman on the marriage of their daughter Elana Kelman to Adam Naftalin

Howard & Belinda Solovei on the birth of their son, William Solovei

David & Chalyn Newman on the birth of their daughter, Ariel Zohar Newman

CONDOLENCES

Marilyn Levi on the death of her mother, Phyllis Meltzer, z"l

Joanna Weinberg &

David Levine

invite you to share in their simcha

on Saturday, October 19, 2002,

as their daughter,

Arielle Levine

is called to the Torah

as a bat mitzvah.

TO ADD A NAME(S) TO THE YAHRZEIT LIST, FILL OUT THE INFORMATION BELOW AND MAIL, E-MAIL OR FAX (Include only names of departed parents, spouses, siblings or children.)

MAIL TO: Congr. Netivot Shalom, 1841 Berkeley Way, Berkeley, CA 94703

E-MAIL TO: administrator@netivotshalom.org • FAX TO: (510) 549-9448

NAME OF DECEASED: (English name) _____

(Hebrew name, if possible) _____

DATE OF DEATH: (civil date) _____

(Hebrew date, if possible) _____

YOUR NAME: _____

RELATIONSHIP TO DECEASED: _____

YAHRZEIT LIST

Elsa Kraus	26 Tishri / October 2
Sadie Weiser Brinner	28 Tishri / October 4
Jerome Lieberman	28 Tishri / October 4
Ben Rust	28 Tishri / October 4
Richard Yip	29 Tishri / October 5
Philip Braufman	30 Tishri / October 6
Dr. Lousi Baron	1 Heshvan / October 7
Zelma Lucoff	1 Heshvan / October 7
Leib Geliebter	3 Heshvan / October 9
Sylvia Toby Schlansky	3 Heshvan / October 9
Kent R. Granzow	4 Heshvan / October 10
Alan E. Straus	8 Heshvan / October 14
Eva Madonik	10 Heshvan / October 16
Ruth Straus	10 Heshvan / October 16
Esther Lifschitz	11 Heshvan / October 17
Flora Concus	11 Heshvan / October 17
Harry Vogel	11 Heshvan / October 17
Jeffrey Kabatznick	11 Heshvan / October 17
Jack Rogoway	11 Heshvan / October 17
Deborah Slater	11 Heshvan / October 17
Nathan Schwartz	12 Heshvan / October 18
Sura Brana bat Perl	13 Heshvan / October 19
Isadore Sherman	13 Heshvan / October 19
Max Levine	13 Heshvan / October 19
Herman Schuman	14 Heshvan / October 20
Sophie Bardach	14 Heshvan / October 20
Bessie Raphael	15 Heshvan / October 21
Ralph Klatt	17 Heshvan / October 23
Rose Beck	17 Heshvan / October 23
Tamar Kaufman	17 Heshvan / October 23
Max Harris	18 Heshvan / October 24
Karl Kraus	19 Heshvan / October 25
Isadore Teger	20 Heshvan / October 26
Esther Brott	22 Heshvan / October 28
Merle Yager	22 Heshvan / October 28
Clara Gelehrter Goodman	23 Heshvan / October 29
Martin Bergman	23 Heshvan / October 29
Irving Hanover	24 Heshvan / October 30
Chaim Pripstein	24 Heshvan / October 30
Emma Zussman Jaeger	25 Heshvan / October 31
Jack Marcus	25 Heshvan / October 31
Lillian Gottlieb	25 Heshvan / October 31
Sarah Davidson Kulakofsky	25 Heshvan / October 31
Sally Louise Raimi Brose	26 Heshvan / November 1
Jerome Wolfe Sidel	28 Heshvan / November 3
Harry Safran	28 Heshvan / November 3
George Scammel	28 Heshvan / November 3
Charles Mishkin	30 Heshvan / November 5
Robert Glickler	30 Heshvan / November 5
Doris Kudisch	1 Kislev / November 6
Adella Ruby	1 Kislev / November 6
Irving Goldman	1 Kislev / November 6
Sadie Weinstein	1 Kislev / November 6
Briendel Schwartz	1 Kislev / November 6
Pauline V. Friedman	3 Kislev / November 8
Eric Phillip	4 Kislev / November 9
Norman Kramer	4 Kislev / November 9
Henry Brott	4 Kislev / November 9
Pauline Kunofsky	5 Kislev / November 10
Gershon Shragai	7 Kislev / November 12
Rita Hermann	7 Kislev / November 12
Arnold Bloom	7 Kislev / November 12
Martin J. Burger	8 Kislev / November 13
Harold L. Cohen	9 Kislev / November 14
Sam Marson	9 Kislev / November 14
Evelyn Martin	9 Kislev / November 14
Lillian Margolis	9 Kislev / November 14
Charles Aronstein	10 Kislev / November 15
Florrie Kohn	10 Kislev / November 15

DONATIONS TO NETIVOT SHALOM

GENEROUS GIFTS

Rena Fisher, for coordinating and getting our Etz Hayim stamped with the CNS logo
Djedi Mateen, for assistance moving our Etz Hayim
Florence Lewis, for music tapes for the library
Ellen Hellman, for purchasing a new Torah mantle from the Hellman family
Milt Greenstein, for continued assistance with building maintenance
Norman Rosenblatt, for all his computer expertise and many hours of assistance
Margie & Don Kurn, for a refrigerator

ADULT ED

Vivian Numaguchi
Stephen Tobias, & Alice Webber, in honor of Eva, Rachel & Jonathan Heinstein

ADULT B'NAI MITZVAH

GRADUATION

Barbara Bibel, for funds toward the purchase of a Torah mantle in honor of Rabbi Kelman
Robin Keller, for funds toward the purchase of a Torah mantle in honor of Rabbi Kelman
Edith Leighton Murphy, for funds toward the purchase of a Torah mantle in honor of Rabbi Kelman

BREAK THE FAST

Sarah Ruby
Barbara Wezelman

BUILDING FUND

Carol & Steve Aaron, in memory of Harvey Stahl
Barbara & Bill Gutow, in memory of Harvey Stahl
Mary & Tom Breiner, in honor of Eva Heinstein, and in memory of Leo Greenberg
Carl Buchin & Claudia Valas, in honor of Celia Concus
Harold & Sara Epstein, in memory of Norman Wezelman
Leonard Goldschmidt & Jeanine Reisman, in memory of Harvey Stahl and Diane Lipton and in honor of the marriage of Elana Kelman & Adam Naftalin
Lisa Schwartz & Michael Feeley, in memory of Harvey Stahl
Florence Ross, in appreciation of Jan Fischer

GENERAL FUND

Helen Goldman, in appreciation of prayers from the congregation
Joan Bradus & Dale Friedman, in memory of Leo Greenberg and Harvey Stahl
Eleanor Jackson, in honor of Milt & Marge Greenstein
David J. Berman & Denah Bookstein in honor of the engagement of Julie Weissman & M. Steinbaugh and the marriage of Elana Kelman & Adam Naftalin
David Hirsch
Rabbi Morris & Mildred Rubinstein in honor of Sa'adiah Massarano's bar mitzvah
Zella Sobel, in memory of Harvey Stahl
Philip & Madeline Stahl, in memory of Dr. Harvey Stahl

YAMIM NORA'IM TZEDAKAH

Mary Lieberman

YAMIM NORA'IM ONEG

Peter Berck & Cyndi Spindell Berck
Karen Friedman & David Marcus
Barbara Wezelman

PAY TO MAKE HIM PLAY

Peter Jacobs
Josh & Noga Gressel

RABBI'S DISCRETIONARY FUND

Dana & Michael Gill
Matthew Gill
Debby Graudenz & Rom Rosenblum, in thanks for support during Rom's time of mourning
Sherry Knazan
Julie Patrusky, in memory of Nathan Patrusky

SHABBAT B'YACHAD

Carol Delton & Steve Zolno
Daniel & Suzanne Portnoy, in honor of Iris Greenbaum

TORAH STUDY

Vivian Numaguchi

YIZKOR BOOK

Sarah Ruby

YOUTH EDUCATION

Shari Rifas, in memory of Harvey Stahl

YOM KIPPUR APPEAL

Hope & Noah Alper
Robert Alter & Carol Cosman
Andrea Altschuler & David Finn
Eugene & Nancy Bardach
Chauncey & Shirah Alice Bell
Cathy Bolding & Joseph Meresman
Arthur & Sheila Braufman
Marcia Brooks
Ernestina Carrillo & Larry Polon
Celia & Paul Concus
John Cox
Carol & Jim Cunradi
Deborah & Michael Feiler
Dale Friedman & Joan Bradus
Karen Friedman & David Marcus
Mark Geliebter & Robin Keller
George & Toby Gidal
Debby Graudenz & Rom Rosenblum
Josh & Noga Gressel
Knut & Laura Grossmann
Ronna Kabatznick & Peter Dale Scott
Barry Kamil & Nancy Gurian
Norma Kaufman & Michael Meltzer
Esther Kelman
Herb Klar
Ralph & Hadassah Kramer
Dennis Michael & Marilyn Levi
Rose Levinson & David Jeffrey
Glenn & Judy Massarano
Philip & Amy Mezey
Denise Moyes-Schnur & Ken Schnur
Lance & Dalia Nagel
Noriko Obinata
Julie Patrusky
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