



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

# Netivot Shalom

NOVEMBER, 2002 • CHESHVAN-KISLEV, 5763

## FROM THE RABBI

# Minhag Hamakom & Bagel Problems

By Rabbi Stuart Kelman

Suppose you go to another shul to daven. You might find yourself in a place where the ritual practices are not the same as those that you have become accustomed to here at Netivot Shalom. (I don't mean when you are visiting an institution of another denomination, but another shul, perhaps even a Conservative one.)

It is a moment when two Jewish values come into tension with each other. One of the values is "community". The other is "self". On the one hand, the community has decided what is to be its practice—whether it be what women and men should wear, or whether the congregation will read the Torah using a triennial cycle, or whether they will or won't repeat the *Amidah*. On the other hand, you and your community have made a decision on which practices you observe. What to do?

Whenever I think about this issue, I remember myself as a child walking into a church—and being told that the proper behavior was to remove your hat. Similarly, at least in my early years, when I went to a ballgame, the proper behavior was to stand, remove your hat, and place your hand over your heart while singing the national anthem. Personally, when I attend a service at a Reform congregation on Shabbat morning, I will wear a *kippah* and *tallit* since in the case of most Reform congregations, the wearing of these objects is quite acceptable, but not mandatory (in *Shacharit*, at least). If I attend an Orthodox congregation, I will sit in the men's section, because that is the *minhag hamakom*, the behavior which has been decided upon

by the congregation. If I am asked to daven from the *amood*, I will use the liturgy that they use, even though my personal practice is to include the matriarchs in the *Amidah*, for example. I can also choose not to lead the service as another way to solve the value clash.

To restate the obvious, it is the individual who, by attending another house of worship, needs to find a way to be comfortable while observing the *minhag hamakom*, the practice of the place. *Minhag*, in this case means the 'accepted communal practice' and not 'custom' as the term is usually used. Here at Netivot Shalom, there are a few practices which fall in the category of *minhag hamakom*—the first is the liturgy as we have set it. Even though there may be more comfort with an alternative version of a *beracha* (benediction) we have settled on the use of the traditional formula as our *minhag*. The same holds for our decision to have everyone who approaches the *bimah* to wear a headcovering and a *tallit*. *Minhag hamakom* has a wide range of implications, for dress, for treating people, for welcoming strangers, for almost everything that we do as a community. This is, in fact, its power.

## Bagels, Bagels, Bagels!

Ever since the decision by Noah's New York Bagels to alter their stores in order to serve non-Kosher deli, there has been a decided problem in serving bagels and *schmear* to our *Amitim*, at our *Kiddushim* and in our homes.

Here's what I learned: The dough that is used to make the bagels is produced in Los Angeles and is, in fact, kosher and is then delivered to all the local outlets. In keeping with our *kashrut* policy, I made a field trip to the local Noah's on Solano to find out what happened to the dough, figuring that if only bagels were baked in their ovens, they could be considered kosher for our community purposes. To my chagrin, I found out that this is not the case. Bagel dogs (hot dogs wrapped in bagel dough) were also made in those ovens. So, please do not buy Noah's bagels from any of their retail outlets for use in our community. That's the bad news. There is, however, good news. I've learned that The Grand Bakery and Oakland Kosher Foods have bagels available. But the best news of all (thanks

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## Of Special Note

*Mazal tov!* to Debbie Graudenz and Debbie Lobel on being selected as Kallat Torah and Kallat Bereshit on Simchat Torah. These two people were honored by the Ritual Committee with having an aliyah to the Torah when we finished *Devarim* and began *Bereshit*.

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Thank you to Cantor Pam Sawyer for producing CD's which contain all the melodies we use at Shabbat services. Copies are available in the office and, shortly, over our website.



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# President's Letter

By Debby Graudenz

It's unusual for me to come up with an idea easily for my article each month—even more unusual for what happened this month: two topics, unrelated except by date.

The first weekend in October, Rom, Avi and I spent at the 2<sup>nd</sup> annual Mosaic Family Camp, held at Camp Tawonga. This is a breathtakingly beautiful location in the Sierras, surrounded by mountains, and filled with trees. There's a small lake for boating and kayaking, a gigantic pool, an animal farm, a garden, and all of the rustic amenities that many of us fondly remember. Camp Tawonga is sponsored by the Jewish Federation in San Francisco. Meals begin with *hamotzi* and end with a shortened *birkat hamazon*. The camp is not kosher, but at every meal delicious vegetarian and vegan alternatives are offered. And twenty-four hours a day fresh-brewed Peet's coffee (regular and decaf) is available in the *chadar ochel* (dining hall). Staff who work with the children at Mosaic Family Camp are summer camp staff who return for the various weekend family camps. They are friendly, energetic, and truly committed to making the camp experience—whether a weekend or an entire session—wonderful for each and every child. Many of the camp staff are former campers themselves, a true testament to the fun and positive atmosphere.

Is this an unabashed advertisement for Camp Tawonga? Actually, it's not. Rather, it's a statement of appreciation for those who are aware of the changing face of the Jewish community, and their efforts to encourage acknowledgement and acceptance of diversity. Mosaic Family Camp hosted about twenty-five families with multi-ethnic backgrounds. More than half of us were returnees from last year, the rest were new faces this year. There were interracial couples, gay and lesbian couples, straight couples and single parents. The children were a scrumptious rainbow—African-American, Asian, Caucasian and Latino—all unified by the fact that they are Jewish. I loved overhearing one snippet of conversation Friday evening when some of the kids were playing ping-pong while waiting for *Kabbalat Shabbat*: a little five-year old boy asked Avi, "Are you Jewish?" To which Avi replied, "Yeah, you too?" The little boy's positive response elicited a "Cool!" from Avi, and the game continued.

I try to imagine what it must be like to be one of those children, walking into shul or Hebrew school, searching for a face that looks like his or hers. I admire their courage anew each time they enter one of those rooms, already knowing that the likelihood of seeing someone with whom they can physically identify is close to nil. Yet they continue to come and continue to struggle with their identities.

One of the things that attracted me to Netivot Shalom was the acceptance of diversity, whether of people who are physically, intellectually or emotionally differently abled, sexual preference, or race. I love that we have a *bimah* that is lowered when someone in a wheelchair has an *aliyah*, and I will never forget the lesson I learned from Robin Keller, who sat in a chair to address her daughter, Talia, when she became a bat mitzvah.

Diversity comes in many forms—those more overt and easily identified, and those that are more subtle. It takes a lot of different people to keep this world spinning 'round, with different needs and wants, different abilities and different opinions. I hope that we at Netivot Shalom continue to explore, acknowledge and applaud our richly diverse Jewish community.

October 5, 2002 – *motzei Shabbat* at Mosaic Family Camp. Walking around in the cool night air I stopped to look up at the stars, and suddenly remembered another October 5, on a much warmer night, in a very different part of the world.

In 1973 October 5 was a Friday night. It was also Erev Yom Kippur. We were on Kibbutz Dorot in the northern Negev, inland from Ashkelon. We had completed our basic training in the army, and the girls (as we called ourselves then) were stationed on Kibbutz Dorot, beginning our serious training in running a kibbutz prior to settling Ketura in the Southern Arava. The guys (as we called them then) were in various stages of advanced training and active duty. Some had passes to be home on the kibbutz for the weekend, others were at their posts. Around 10:00 that night we got a call from the army, ordering many of the men

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## 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,** 9:30 a.m.  
3rd Shabbat, room 14  
November 16

**Learner's Minyan,** 9:00 a.m.  
2nd & 4th Shabbat, room 14  
November 9 & 23

### FOR CHILDREN & PARENTS:

**Shabbat B'Yachad (pre-school),** 11:00 a.m.  
2nd & 4th Shabbat, room 14  
November 9 & 23

**Children's Program** 10:30 a.m.  
for K-6th grades  
(each Shabbat, unless otherwise indicated)

### WEEKDAY MINYANIM

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

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

### Rosh Chodesh Minyan

Rosh Chodesh Kislev is on November 5

## TORAH STUDY SCHEDULE FOR: NOVEMBER

**2 Hayyei Sarah**  
Genesis 23:1-25:18  
with Nitzhia Shaked

**9 Toldot**  
Genesis 25:19-28:9  
with Naomi Seidman

**16 Va-Yetze**  
Genesis 28:10-32:3  
with Nitzhia Shaked

**23 Va-Yishlach**  
Genesis 32:4-36:43  
with Rabbi Stuart Kelman

**30 Va-Yeshev**  
Genesis 37:1-40:23  
Numbers 7:18-23  
with Michael Cohen

**From the Rabbi**

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to Mary Breiner’s persistent investigation) is that Costco now sells Noah’s bagels! It turns out that they get the dough from Los Angeles, bake them in their ovens and put them in the bakery section. In my earlier investigation of their baking practices, I found that their products are baked using purely vegetarian products.

**Bottom line: we CAN use Noah’s bagels if they are purchased from Costco ONLY.** By the way, for a large order, please call them and give them a day’s notice. Well, they don’t have *schmears*, but, regular Philadelphia Cream Cheese isn’t that bad!!

**Here is a list of bakeries who make kosher bagels:**

**The Grand Bakery**

3264 Grand Ave., Oakland, 465-1110

They will only sell up to three dozen and need to be called at least two days ahead.

**Oakland Kosher Foods**

3419 Lakeshore Ave., Oakland, 839-0177

Bagels are fresh on Wednesdays, Thursdays, Fridays and Sundays.

**Semifreddis** does not make bagels, but sells a variety of baked goods, including panini.

372 Colusa Ave., 596-9935

**Cheeseboard** (1504 Shattuck Ave.) and **Grace Baking**, (5655 College Ave., Oakland,) don’t make bagels.

**Upcoming B’nai Mitzvot Anniversaries**

**November 9, Toldot**

Josh Buchin

**November 16, Va-Yetze**

Eyal Zilberman, Madelyn Knaster, Avi Ben Avram

**November 23, Va-Yishlach**

Aytan Benaderet, Misha Mintz-Roth, Mika Bertel

**November 30, Va-Yeshev**

Leo Goldberg, Yonaton Rappaport

**December 7, Miketz**

Rachel Krantz, Sam Finn

**President’s Letter**

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of military age, and certainly all of those in active duty, to break their fasts and be ready to be picked up. This was NOT an exercise.

I remember running around that very warm night, waking the women to make food for the men, waking the men to tell them what was needed. Looking up at the stars in a very different night sky, I remember feeling disbelief and fear. No one had said the word “war,” but it was on the tips of our tongues. Shortly before midnight, the trucks started rolling in to pick up the men, and we spent the rest of the night glued to our radios. By morning we knew the horrible truth.

Those days I worked as a *m’tapelet*, a childcare worker, with the babies and toddlers on the kibbutz. Almost immediately I was assigned night guard duty with the children, and also given a bomb shelter assignment with the younger children should we have an air raid. A few days later, the sirens went off. As I ran to my assigned shelter, helping to herd the younger ones into our shelter, I overheard a conversation between two sisters, ages 12 and four. The older sister was bringing the younger one, who was crying, to our shelter and was trying to calm her down. The younger one said that she was afraid: What if their father didn’t return? What if any of the other fathers didn’t return? The older one reassured her, saying that everything would be all right. The younger one stopped at the entrance to our underground shelter, hugged her older sister and said, “You can say that because you’ve already done this. You have to remember, this is my first war.”

What a concept—“my first war.” And from the mouth of a four-year old. I can’t imagine what it was like here in the U.S. that Yom Kippur and in the weeks following. But I know what it feels like to be here now, two years into the *matzav*, watching each new prospect for a peaceful resolution dashed, yet remaining ever hopeful. The alternative is too terrible to entertain.

We all have feelings of love for Israel, many of them attached to our visits or living there. It’s safe to guess that we all hope and pray for a peaceful resolution, not only to the current *matzav*, but also for an ongoing and lasting peace. In many ways, we at Netivot Shalom are a microcosm of the greater Jewish community—our political views run the full gamut, from left of left to right of right. What *unifies* us is our love for Israel, and that is all that I really find important. It shouldn’t matter where each of us stands politically, or even *how* we think our ultimate goal of an Israel secure within its borders can be reached. The fact remains that nobody has *The Answer*. What matters is that acknowledging, accepting and applauding diversity, as I mentioned above, are what keep the world spinning on its axis, are an integral part of Netivot Shalom, and are goals toward which we continue to strive. “The rest,” to borrow a phrase, “is commentary.”

**Summary of 9/24 Board Meeting**

There was not a quorum at this meeting, so all issues discussed are continued to the meeting in October.

The board discussed the structure of the board and committees in relation to a strategic plan and the upcoming work of the Nominating Committee. One potential change would require board members to attend the monthly meetings of those committees for which the board member is a liaison. A second idea involves having 2-3 meetings per year for board members and committee chairs to get together.

DEADLINE for submitting material for the November newsletter is **Friday, November 8**. Please send articles or letters to: [newsletter@netivotshalom.org](mailto:newsletter@netivotshalom.org).

## Bridges to Israel Speakers

By Seymour Kessler

**B**ridges to Israel-Berkeley (BTIB) is pleased to announce an exciting new speakers series bearing directly on Israel's survival and security. The series, jointly sponsored by the Israel Relations Committee of Congregation Beth El, is part of our mission to develop an educational program that rises above the din of rhetoric and provides a reasoned understanding of the perils Israel currently faces. The program is as follows:

### Sunday, November 17

Yitzchak Santis, Director, Middle Eastern Affairs, JCRC, speaking on "Arab Anti-Semitism and What it Means for Peace"

### Sunday, January 12, 2003

Ephraim Margolin, civil rights attorney, former Chairman of the JCRC, speaking on "Security and Civil Rights in Israel"

### Sunday, March 9, 2003

Nitzhia Shaked, attorney and professor at SFSU, speaking on a topic TBA

All members and friends of Netivot Shalom are invited to attend these lectures, all of which will take place at Congregation Beth El, 2301 Vine St., Berkeley, at 7:15 p.m. A donation to cover expenses is requested.

The series is co-sponsored by the Israel Task Force of the Jewish Community Federation of the Greater East Bay and Temple Israel, Alameda. For further information contact Seymour Kessler (510) 525-1526 or seykessler@aol.com.

BTIB is also co-sponsoring the following events at the BRJCC:

### Sunday, November 3 at 7:00 p.m.

A special evening of poetry by Ronny Someck, one of Israel's leading poets. His poems will be read in Hebrew and English followed by a question and answer session. \$5 Admission.

### Sunday, November 10 at 7:00 p.m.

"From Tragedy and Triumph: The Politics Behind the Rescue of Ethiopian Jews". Dr. Mitchell Bard, foreign policy analyst and author of *Myths and Facts: A Guide to the Arab-Israeli Conflict* will reveal hitherto unknown secrets behind the dramatic rescue operations of Ethiopian Jews. \$5 Admission.

*Mazal Tov To*

**Deb Fink & Aaron Katler**  
on joining together under the *chuppah*  
on **October 27, 2002**

## Yom Kippur Appeal

By Debby Graudenz

**F**irst of all, I'd like to say that I appreciate all of the comments I received from members, both before and after Yom Kippur. This was the first year that we attempted a Yom Kippur Appeal, a decision made by the board to help finance our operating budget. One of the reasons we came to this decision is that we have no Fundraising Chair and no one to chair fundraising events. As I mentioned in my letter announcing the appeal, non-profit organizations depend on donations and fundraising as an integral part of building our budgets.

When we adopted this decision, we decided to try the "NPR approach"—that is, we sent the letter announcing the appeal in an attempt to collect the necessary funds prior to Yom Kippur. Our minimum goal for this appeal was \$24,000. In response to the letter, and prior to Yom Kippur, we received \$7,000. During Yom Kippur we received identifiable pledges of \$4,000. I say "identifiable pledges" because some people inadvertently indicated their pledges on the tickets *without* their address labels, making it impossible to send them a follow-up reminder letter.

A Yom Kippur Appeal, though new for Congregation Netivot Shalom, is *not* a new phenomenon at synagogues. As a matter of fact, other synagogues here in the Bay Area are reporting making between \$60,000 and \$90,000 during their Yom Kippur Appeal!

The bottom line is that the goal of \$24,000 for the Yom Kippur Appeal is necessary for the current operating budget. At our meeting in October, the board will begin to look at possible fundraising activities that we can undertake between now and June 30<sup>th</sup>, which is the end of our fiscal year. If you are interested in chairing a fundraising event, *please* get in touch with me either via email, [president@netivotshalom.org](mailto:president@netivotshalom.org), or telephone, 525-1814.

### **MAZAL TOV TO:**

**Howard & Belinda Solovei**, on the birth of a baby boy, William

**Toby & George Gidal**, on the birth of a Rosh Hashanah granddaughter, Sylvia Anna

**Celia & Paul Concus**, on the birth of their grandson

**Rabbi Serena Eisenberg & Yaron Simler**, on the birth of their son, Adam Ariel Simler

**Ava F. Kahn**, on the publication of her book, *Jewish Life in the American West*

**Claire Max** on being elected to the American Academy of Arts and Sciences

### **CONDOLENCES TO:**

**Florence Pripstein** on the death of her mother, Sylvia Swersky Sherman, z"l

**Malka Sheinok**, on the death of her sister, Rachel Wener



## Mature Mavens

By Jean Bradman

The Mature Mavens resumed its monthly meetings for the year 5763 with a fascinating text study and discussion of Jewish perspectives on aging, lead by Rabbi Kelman.

We have many interesting plans for this coming year, but not all the monthly slots have been filled. What do you want to think about? Talk about? Share with the group? We need your input if our gatherings are to continue to be as fulfilling as they have been in the past.

Note: All meetings will be held in the shul library, 1841 Berkeley Way, on the second Monday of each month, at 7:00 p.m.

As I'm sure you all know, Iris Greenbaum hasn't been well. Although she is back at work, we want to make things as easy as possible for her. If you have any suggestions, please call me at 549-3231. Thanks.

Good health for everybody this coming year!

## Rosh Chodesh Group

We will meet at 7:00 p.m. on **Tuesday, November 5**. The topic and location will be announced, and information can be passed on, by contacting Toby Gidal, tgidal@attbi.com.

For December:

The Rosh Chodesh group will meet at 7:00 p.m. on **Thursday, December 5**. One of our group will be leading storytelling for Chanukah. Please contact Toby Gidal for details.

## Food Drive Results

The Alameda Community Food Bank and Bay Area Coalition on the Environment and Jewish Life sent us a letter of thanks for the contribution of 180 pounds of food on our High Holyday drive. This year's total collection was more than 17,500 pounds of food. Barrels are available in the office year round.

### Time for That New Tallit?

Afikomen Judaica is pleased to bring Joe Schwartz of Eretz Judaica Israel to Netivot Shalom on **Thursday, November 7**, from 7:30-9:00 p.m.

Joe will be showing the newest styles of artistic tallitot designed by Efrat Schwartz, noted Israeli fabric designer. This event will take place in the shul library. Friends as well as members are welcome to attend.

10% of all sales will be donated to Netivot Shalom.

## Talking About God

There will be another evening of "Talking About God" in the home of Josh & Noga Gressel on **Saturday, November 16**, 8:00 p.m., at 1215 Navellier Street, El Cerrito.

People who previously attended have asked if there's any point in coming again. People who never attended have asked if they should come at all, i.e., if they "missed something."

These meetings are for both those who have already attended and those who never have. It is our belief that no one person knows more than another about how to talk about God or what to say. Anyone who has previously attended will be asked to make no reference to earlier groups or previous comments. Each meeting, like each moment, is a fresh opportunity for us to explore this subject.

We will begin with Havdallah and then have a facilitated, open-ended discussion on what we really believe about God. Group size will be limited to 15. Please RSVP to Josh Gressel at adirhu@yahoo.com.

## Michael Cohen, Master Chef

By Josh Gressel, Ritual Chair

This year we ended Yom Kippur with a magnificent break-the-fast in Haver Hall, returning to a tradition we abandoned several years ago when we began doing a second *Ne'ila* service there. It's a wonderful way to end a day of fasting together. I think preparing the break-the-fast has to be one of the most arduous and thankless jobs. It requires real sacrifice from all who prepare it and clean up afterwards.

Michael Cohen put in at least 40 hours of his own time and a lot of his own money to make it happen. While everyone was able to get their spiritual high and a delicious meal, he and his helpers were working in the kitchen on empty stomachs. When everyone went home, he and his helpers were there until past 10:00 p.m. cleaning up. Please take a moment to thank him for the work he did for us all. The *davenners* fed our souls; Michael fed our bodies.

### Hadassah Lecture on Osteoporosis

On **November 12** the Berkeley Chapter of Hadassah will hold a jointly sponsored meeting at the Berkeley-Richmond JCC, at 7:30 p.m. The topic is of interest to all women: The Diagnosis and Treatment of Osteoporosis. The speakers will be Dr. Risa Kagan, an obstetrician/gynecologist and Associate Professor at UCSF. The other speaker will be Cindy Gibson-Horn, a Certified Physical Therapist. This is a topic of interest to all women; please come and bring your friends!

**Temple Sinai in Oakland** is establishing a group for youth with developmental disabilities, tentatively aimed at ages 15-22. Local disabled Jewish youth in that range have few choices for social activities. If interested, please call Rabbi Steve Chester at 451-3263.

### Upcoming Rosh Chodesh Services

**Rosh Chodesh Kislev** is **Tuesday, November 5**.

**Rosh Chodesh Tevet** is **Thursday, December 5**.

Services will be held at 7:15 a.m. in the shul library.

# Unplugging the Chanukah Machine

A PRE-CHANUKAH MEMO TO PARENTS,  
GRANDPARENTS, AUNTS, UNCLES AND ASSORTED KITH AND KIN!

By Vicky Kelman

Looking for some new traditions to slow down the materialistic monsters that the "eight nights/eight gifts" system seems to encourage? Here are some alternative models.

## A.

**1<sup>st</sup> night** Big gift night

**2<sup>nd</sup> night** Mommy night: Kids give gifts to one parent

**3<sup>rd</sup> night** Daddy night: Kids give gifts to second parent or to other relatives or special friends

**4<sup>th</sup> night** Poem night: Everyone brings a poem (original preferred but not required) to share

**5<sup>th</sup> night** Small gift night

**6<sup>th</sup> night** Gift-of-self night: Anything from a hug to a promise for future help with dishwashing, homework, etc

**7<sup>th</sup> night** Giving night: *Tzedakah*; money or material possessions for those in need

**8<sup>th</sup> night** Word night: Everyone brings a word to share or stump

*Alternate:* Sweets night: A dinner made of desserts

Parents handle nights 1 and 5, kids handle nights 2 and 3 and then everyone shares in the remaining. (These suggestions are from *New Traditions* by Susan A Lieberman, pp 58-59.)

## B.

**1<sup>st</sup> night** Jeopardy game night: Write and play a trivia game based on the Chanukah story

**2<sup>nd</sup> night** Movie night: Choose a movie on a Jewish theme, rent the video, share some treats, discuss the movie

**3<sup>rd</sup> night** Book night: Gifts of new books all around; set aside time to read together

**4<sup>th</sup> night** *Tzedakah* night: Decide as a family what to give and to whom, go out and volunteer at a soup kitchen or make a family trip to the supermarket to buy food for the food bank

**5<sup>th</sup> night** Baking and ice-cream night: Make Chanukah cookies or *sufganiyot*; eat ice-cream sundaes for dinner

**6<sup>th</sup> night** Craft night: Make Chanukah decorations or cards for the local hospital, senior residence or convalescent home

**7<sup>th</sup> night** Game night: Each family member chooses a game for the family to play together

**8<sup>th</sup> night** Music night: Listen to Jewish music, sing together, invite some friends over and get out the rhythm instruments

(These ideas come from a flyer from the Central Agency for Jewish Education in Philadelphia.)

## C.

Parents, get out your calendars and plan eight family outings to be taken throughout the year. Put them on the calendar and then write each event on a separate slip of paper and place them in a bag. Children can pick one out each night. Outings can be large (weekend get-away) or small (family movie night with popcorn). Museum, beach, concert, skiing, home-made playdough fest, apple-picking, hiking, star-gazing, bike ride, bird watching in Marin to see egrets nesting, bowling, hopscotch... whatever the events, the trick is to make sure they are on your calendar so that they really happen. Then enjoy your time together as the Chanukah gifts pop up all year long!

So, you have the idea. If the concept appeals to you, mix and match from the above lists and come up with your own ideas of what would be meaningful in your family. If the kids are old enough this is a great topic for a family discussion. Work together to create something that works for your family. Just one caveat: you can't break the "eight nights/eight gifts" cycle in one year. Make a three year plan—and have fun!

Congregation  
Netivot Shalom's  
**Chanukah  
Party!**

**Wed., December 4th,  
6:00-7:30 pm**

In the library & classrooms  
at the shul



Games, Sing-along and Food!  
Candlelighting at 6:30 p.m.

Bring your chanukiah &  
candles and come and  
celebrate as a community.



R.S.V.P. to Mel & Lisa Sibony  
(841-2268 or  
sibony@telocity.com)  
with the number of people  
attending.



# Let's Go to Cuba!

By June Safran, Cuban Affairs Coordinator

First, I want to thank all of you who have left medicines and other humanitarian aid at the synagogue office. Your donations are greatly appreciated by our sister congregation in Santiago and the Havana Community Pharmacy where the line for medicines is always longer than the supplies on the shelves.

And now, it's time to think about visiting Cuba. We are planning a trip for February, 2003. It will include Presidents' Weekend in Santiago and a week in Havana. We will travel from Miami to Santiago to spend the Shabbat and a couple of days with our friends at Comunidad Hebrea Hatikva as well as visit some of the historic and cultural sites of the city. Nights are free for enjoying the great Cuban music. Then we will fly to Havana to spend time in the Jewish communities there and enjoy the wonders of this great city. There will be a side trip to either Pinar del Rio or Trinidad, or both, just for the beauty of the landscape.

The following excerpts from letters are meant to entice you into joining us to either meet these wonderful people or to reunite with them if you have traveled with us before.

## Letters From Havana:

Dear June, Maybe you received my postcard now you know I wish you and your family all the best. We had a beautiful religious service in Yom Kippur. All my family is well and Rebeca is going to have a baby girl, that is okay. We delivered almost all the clothes for babies that you sent. Now we are in need of Tylenol in drops for babies, spray for asthma, medicated powder, vitamin E 400 mg. for adults, antacids diltiazem, Fixodent. So if you know someone is coming you can tell them. Send my regards all our supporters; to all your family a big kiss for the babies and special regard for Bob. Love, your friend Rosa

Dear June, We had a hurricane, but not in Havana, this crossed by the edge part in the western part of the island. A lot of rain but not much damages. We are working very hard in the school new plans. We will start [teaching] October 6. I miss you a lot. Kisses and hugs, Tatiana

## From Santiago de Cuba:

My very remembered June, It was with much pleasure that I read your accounts of life in Israel for members of Hatikva del Este [Hatikva East]. We saw the video yesterday and were very pleased to see everyone from the families Novoa, Caneti and Behar. Fernando and I understand your pleasure in your grandchildren now that we are members of the "Club de los Abuelos" [Grandparents' Club]. Sofia is 10 months old. She is saying many words like "Tata" and "Nene". She eats soft foods but wants only the milk from her mother. She stands in her crib and is walking around it while holding on. Everyone in the community enjoyed an excursion to the beach thanks to your generous donation. On August 21st, there was a Majane organized for middle-aged people from all over the Island. They took us to Costa Sur in Trinidad [del Cuba] where we enjoyed the beach and learned more about our Jewish life. In July, we celebrated the 7th anniversary of our new synagogue with an art show, a literary

presentation, dancing by our youth group, and a singer to serenade us. We miss you. When are you coming to visit? A big hug from Eugenia [Farin]!

So now that you are enticed, how about giving me a call? The itinerary is not yet set but should be by the time you read this. Let me know if you would like more information or to sign up. You can contact me at 510-526-7173 or by email at June@thecajm.org. I'm sitting by the phone and waiting for your call so that we can make this a Netivot Shalom trip, something we haven't done for long time.

## What to Do With Your Leftover Food

When your catered event has extra food, are you left wondering what to do with it? Here is a great opportunity to perform a mitzvah. This extra food, referred to as "live food", can be donated to local charities for immediate distribution to those in need. The following is a list of sites that will accept live food.

### McGee Ave Baptist Church (Monday-Friday only)

1640 Stuart St. Heading south from the shul, turn right off MLK onto Stuart and go to the back. Deliver by 11:45 a.m. 843-1774.

### East Bay Food Not Bombs

Contact Charles Gary at 869-3800 or 601-5806; 3124 Shattuck Ave. They may pick up if you call them or you may deliver to these drop off areas:

- Monday-Friday, 2:30 p.m.

People's Park between Dwight & Haste, above Telegraph Ave., Berkeley

- Sunday, 2:30 p.m.

Corner of 14th St. & Jefferson in front of the Sutter Hotel, downtown Oakland

### Berkely Women's Refuge

Call Tony Cook, 547-4663 (address not given out.)

### City Team

Call Alisa Penman, 452-3758

Deliver by 7:00 p.m. No services on Wednesdays.

722 Washington St., Oakland

### Open Door Mission (Sunday dinner only)

Call Dave Ferguson, 451-7924, 92 7th St., Oakland. Deliver by 2:30 p.m.

**Food Bank Hotline:** 870-3663



## UNIVERSITY AVENUE SITE WORK GROUP:

**ZAB-a-dab-a-doo! City Approves Our Plan**

By Joe Meresman,  
Site Work Group Chair

On Thursday, September 26, Netivot Shalom requested and received a change of use permit for 1316 University Avenue from the Berkeley Zoning Adjustment Board (ZAB); the Berkeley Montessori School also received their permit for the adjacent site. This means that all systems are GO for our new home. The ZAB's decision was unanimous, which is a very rare occurrence, and uncharacteristically enthusiastic. In particular, ZAB members commented favorably on the cooperative approach of Netivot Shalom and Montessori in creating a single campus with shared entry/exit and parking.

This is a tremendous milestone, and many thanks are in order for helping us reach it: to the entire Design team, for an architectural design that is functionally and aesthetically creative, and for the meticulous preparation that the ZAB review required; to Debby Graudenz, Rabbi Kelman and Design team members David Finn and Blair Prentice for their presentations to the ZAB; to Ellen Gobler and Janet Schneider for organizing the critically important community and congregational support for the meeting; and to the two dozen Netivot Shalom members who turned out to show support through their presence and their words. We couldn't have done it without you!

With regulatory obstacles cleared, construction looms on the horizon. We have selected a general contractor to lead the project, and the firm's name will likely have already been announced by the time you read this article. The design team, together with Art Braufman, Mike Rosenheimer and Brad Rudolph, engaged in a thorough six-week process to evaluate and select the contractor. Seven well-known, reputable firms were initially approached; four were asked to submit detailed, competitive proposals. The team reviewed the proposals, conducted interviews, and chose one firm based on a number of factors, including experience in dealing with non-profits and religious institutions, familiarity with this type of project, responsiveness and enthusiasm, and references from former clients. The team's recommendation was then approved by the board. More details around pricing, budget and schedules are now being worked out, and at this point we are on track with our plan to occupy our new home by fall of 2003.

On the construction theme, there may be Netivot Shalom members who have personal or professional relationships with vendors/suppliers of building materials, and it would be worthwhile to investigate working with these vendors, especially if donations or discounts are a possibility. If you have any relevant connections or suggestions please contact the Site Work Group.

The Arts & Objects team, together with the Design team and other participants from the congregation, is continuing its work on the ritual objects for our sacred spaces. There are several important

considerations in this process: the history of these objects and how they have been interpreted through the ages; our own congregation's history and priorities with these objects; practical and mechanical considerations; and issues around the look, feel and functioning of these objects in the new space being created for them, including scale and portability. Continue to watch for more information about this ongoing process.

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.

## Exploring Jewish Traditions Surrounding Dying and Death

June 22-24, 2003, in Rockville Maryland

The first North American Chevra Kadisha Conference for synagogue & Chevra Kadisha members, lay leaders, professionals, rabbis, administrators, counselors educators... focusing on Chevra Kadisha (Holy Burial Society), Taharah (purification), funeral, burial, cemetery issues, Bikkur Cholim. Workshops, demonstrations, discussions, networking, book/resource displays, programs. Check the web site: [www.jewish-funerals.org/conference/conference.htm](http://www.jewish-funerals.org/conference/conference.htm) for more information. Rabbi Kelman and Alison Jordan are involved in the planning of this conference.


## A Flowering of Hope

By Cyndi Spindell Berck

Hope Flowers is a school in the West Bank that teaches Palestinian children the values of peace, democracy, and co-existence with their Jewish neighbors in Israel. Please join Gene Sandretto, a volunteer with Hope Flowers, **Tuesday, November 19**, 7:00 to 8:30 p.m., at the shul office, 1841 Berkeley Way. The evening is primarily informational, but contributions will be appreciated. For more information, see [www.mideastweb.org](http://www.mideastweb.org) (Hope Flowers link) or contact Cyndi Spindell Berck, 524-2984, [cynidberck@hotmail.com](mailto:cynidberck@hotmail.com).

# NOVEMBER 2002

# CHESHVAN-KISLEV 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					<b>1</b> 26 CHESHVAN	<b>2</b> 27 CHESHVAN  9:00 am Torah Study 9:45 am Shabbat Services; drash by Hannah Dresner 10:30 am Children's Program
<b>3</b> 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	<b>4</b> 29 CHESHVAN 4:00 pm Religious School	<b>5</b> 30 CHESHVAN <u>ROSH CHODESH KISLEV</u> 7:15 am Rosh Chodesh minyan 4:30 pm Amitim 7:00 pm Rosh Chodesh Group 7:30 pm Talmud, with R. Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel <b>ELECTION DAY</b>	<b>6</b> 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	<b>7</b> 2 KISLEV 7:30 pm Adult B'nai Mitzvah  7:30 pm Afikomen Judaica presents Joe Schwartz: Tallitot on display and for purchase	<b>8</b> 3 KISLEV   4:46 pm candle lighting	<b>9</b> 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
<b>10</b> 5 KISLEV 10:30 am Role of the non-Jew, Session #5, with Rabbi Kelman 5:00 pm Executive Committee meeting	<b>11</b> 6 KISLEV 4:00 pm Religious School (school meets as usual) 7:00 pm Mature Mavens 7:00 pm Social Action Com.  <b>VETERANS DAY</b>	<b>12</b> 7 KISLEV 4:30 pm Amitim 7:00 pm New Parent Education Series with Vicky Kelman, offsite 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	<b>13</b> 8 KISLEV 7:15 am Morning Minyan  4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	<b>14</b> 9 KISLEV  7:00 pm Naomi Seidman, "Faithful Renderings", Jewish & Christian translations	<b>15</b> 10 KISLEV   4:40 pm candle lighting	<b>16</b> 11 KISLEV 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Eric Seder 10:30 am Children's Program 8:00 pm Conversations About God: at the Gressels
<b>17</b> 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	<b>18</b> 13 KISLEV 4:00 pm Religious School	<b>19</b> 14 KISLEV 4:30 pm Amitim  7:00 pm Hope Flowers; a meeting with Gene Sandretto 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Committee meeting	<b>20</b> 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	<b>21</b> 16 KISLEV 8:00 am Minyan in honor of Robert Moses Alper reaching the age of mitzvot  7:30 pm Gender in Judaism, with Rachel Brodie	<b>22</b> 17 KISLEV   4:36 pm candle lighting	<b>23</b> 18 KISLEV 9:00 am Torah Study 9:00 am Learner's minyan 9:45 am Shabbat Services; drash by Michael Meltzer 10:30 am Children's Program 11:30 am Shabbat B'Yachad 4:30 pm Oneg Shabbat, at the Kelmans
<b>24</b> 19 KISLEV 10:30 am Role of the non-Jew, Session #7, with Rabbi Kelman 5:00 pm Board of Directors meeting	<b>25</b> 20 KISLEV 4:00 pm Religious School	<b>26</b> 21 KISLEV 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	<b>27</b> 22 KISLEV 7:15 am Morning Minyan   <b>NO RELIGIOUS SCHOOL</b>	<b>28</b> 23 KISLEV     <b>THANKSGIVING OFFICE CLOSED</b>	<b>29</b> 24 KISLEV  <b>CHANUKAH FIRST CANDLE</b>  4:33 pm candle lighting  <b>OFFICE CLOSED</b>	<b>30</b> 25 KISLEV  <b>CHANUKAH SECOND CANDLE</b> 9:00 am Torah Study 9:45 am Shabbat Services  

# DECEMBER 2002

# KISLEV-TEVET 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
<b>1</b> 26 KISLEV <b>CHANUKAH</b> THIRD CANDLE  5:00 pm Youth Education Committee meeting 7:00 pm Ritual Committee meeting	<b>2</b> 27 KISLEV <b>CHANUKAH</b> FOURTH CANDLE  4:00 pm Religious School	<b>3</b> 28 KISLEV <b>CHANUKAH</b> FIFTH CANDLE  4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	<b>4</b> 29 KISLEV <b>CHANUKAH</b> SIXTH CANDLE  7:15 am Morning Min. 4:00 pm Rel. School 6:00 pm Community Building Chanukah Celebration 7:30 pm Beg. Hebrew 7:30 pm Haftorah Trope with Jan Fischer	<b>5</b> 30 KISLEV <b>CHANUKAH</b> SEVENTH CANDLE  7:15 am Rosh Chodesh Services  7:00 pm Tiferet Group 7:30 pm Adult B'nai Mitzvah	<b>6</b> 1 TEVET <b>CHANUKAH</b> EIGHTH CANDLE  <b>ROSH</b> <b>CHODESH TEVET</b>  4:33 pm candle lighting	<b>7</b> 2 TEVET 9:00 am Torah Study 9:45 am Shabbat Services; Joshua Isaak-Shapiro will be called to the Torah as a bat mitzvah 10:30 am Children's Program	
<b>8</b> 3 TEVET  10:30 am Presentation #1 by the Ritual Committee on reading the full Kriya	<b>9</b> 4 TEVET  4:00 pm Religious School  7:00 pm Mature Mavens  7:00 pm Social Action Committee	<b>10</b> 5 TEVET  4:30 pm Amitim  7:00 pm New Parent Education Series with Vicky Kelman, offsite 7:30 pm No Talmud 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm University Ave. Site Work Group	<b>11</b> 6 TEVET  7:15 am Morning Minyan  4:00 pm Religious School 7:30 pm Beginning Hebrew (last class) 7:30 pm Haftorah Trope with Jan Fischer (last class)	<b>12</b> 7 TEVET  7:00 pm Naomi Seidman, "Faithful Renderings"	<b>13</b> 8 TEVET  4:34 pm candle lighting	<b>14</b> 9 TEVET 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; drash by Sheri Pearl Jacobovitz 10:30 am Children's Program 11:00 am Shabbat B'Yachad 4:30 pm Oneg Shabbat, at the Kelmans	
<b>15</b> 10 TEVET  10:30 am Presentation #2 by the Ritual Committee on reading the full Kriya	<b>16</b> 11 TEVET  4:00 pm Religious School	<b>17</b> 12 TEVET 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 Committee	<b>18</b> 13 TEVET  7:15 am Morning Minyan  4:00 pm No Religious School (Parent/Teacher conferences)	<b>19</b> 14 TEVET  7:30 pm Gender & Judaism	<b>20</b> 15 TEVET  4:36 pm candle lighting	<b>21</b> 16 TEVET 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Hillel Heinstein <b>RELIGIOUS SCHOOL                      &amp; AMITIM                      WINTER BREAK</b>	
<b>22</b> 17 TEVET	<b>23</b> 18 KISLEV  <b>RELIGIOUS SCHOOL                      &amp; AMITIM                      WINTER BREAK</b>	<b>24</b> 19 TEVET 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Com.	<b>25</b> 20 TEVET 7:15 am Morning Minyan  7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer  <b>OFFICE CLOSED</b>	<b>26</b> 21 TEVET	<b>27</b> 22 TEVET  4:40 pm candle lighting	<b>28</b> 23 TEVET 9:00 am Torah Study 9:00 am Learner's minyan 9:45 am Shabbat Services; Michelle Berck will be called to the Torah as a bat mitzvah 11:30 am Shabbat B'Yachad	
<b>29</b> 24 TEVET  5:00 pm Board of Directors meeting	<b>30</b> 25 TEVET  <b>RELIGIOUS SCHOOL                      &amp; AMITIM                      WINTER BREAK</b>	<b>31</b> 26 TEVET 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel <b>RELIGIOUS SCHOOL                      &amp; AMITIM                      WINTER BREAK</b>	<b>RELIGIOUS SCHOOL &amp; AMITIM                      CLASSES END ON DECEMBER 20                      AND WILL RESUME ON MONDAY,                      JANUARY 6</b>				

## RITUAL COMMITTEE

# Shabbat Services, Part V(B): The Torah Service

By Josh Gressel, Ritual Committee Chair

This month's article concludes the discussion begun last month on the Torah service, the fifth in a series devoted to 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 has been 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. *Haftarah*
  - V.a. Blessings before and after *Haftarah*
- VI. Returning the Torah

Last month's article covered sections I through IV.b. Today's article contains the remainder.

## IV.c. Blessings before and after *aliyot* (p. 400-402)

Dorff (in Hoffman, p. 107) points out that the tense changes in the blessings both before and after the readings. Before: "Blessed are You, Adonai, King of the world, who chose us from all peoples and gave us His Torah. Blessed are You Adonai, who gives the Torah." After: "Blessed are You Adonai our God, king of the world, who gave us the true Torah and planted eternal life within us. Blessed are You Adonai, giver of the Torah" (my translation and tenses emphasized). Dorff suggests this means that "not only has God given us the Torah in the past; God gives it to us anew each and every time we read it" (in Hoffman).

These blessings are one of the numerous

places where our liturgy baldly states we are chosen. These statements cause great consternation to Jews at the more liberal end of the spectrum. Most Reform *siddurim* kept the original Hebrew but muted the English, from "who chose us from all peoples" to "who called us from all peoples." Mordecai Kaplan, the founder of Reconstructionism, took out the Hebrew and replaced it with "asher kervanu l'avodato" ("who brought us close to His work"). At the other end, some Orthodox *siddurim* (e.g. *Tfillath Yesharim*, p. 262) change the English to read "who chose us above all nations," thus editorializing in the other direction.

I did my doctoral dissertation on the connection between the Jew as chosen and the Jew as victim, so I've given a lot of thought to this doctrine. I'll save you three years of research and over 300 pages even my mother wouldn't read and give you my one paragraph about what "I believe" it means for the Jew to be chosen.

I think we were chosen from all peoples to have a direct relationship with God. Every other monotheistic religion with which I'm familiar places an intermediary between the people and God (Jesus, Mohammed, even Buddha). Only the Jews have as part of their living history and daily reality the notion of direct, unmediated contact between God and an entire people. For Christians, Jesus is the filter through which the cosmos is experienced, as Mohammed is the filter for the Muslims. We have no filter—we heard God's voice directly at Mt. Sinai—every one of us is a spiritual descendant of that event. I think this has profound implications for our state of religious consciousness. It makes our religious path simultaneously more direct and more abstract. This is not "better"—it is a different, and I think in some ways a more difficult and demanding path.

## IV.d. Community blessings after Torah reading (pp. 402-408)

After the Torah reading, but before it is lifted and dressed, the rabbi recites a series of

community blessings. These blessings have a unique opening, "*Mi sheberach*," ("May the one who blessed"), as opposed to the more common formula, "*Baruch Ata Adonai*" ("Blessed are You God"). In our congregations we always do community blessings for the sick and for those called to the Torah. There are special formulas for different lifecycle events, such as anniversaries, births, and *Bnei Mitzvot*.

Landes (in Hoffman, p. 123), in writing of the *halacha* surrounding the recitation of the prayer for the sick, says that:

(T)he *mi sheberach* is not a magical incantation. It obligates [giving charity] and to pray personally on behalf of the person for whom the prayer is given. It summons us all to recognize our own utter powerlessness in the face of illness.... Traditionally, this prayer is articulated covenantally for fellow Jews. Both Jews and non-Jews are the object of the prayer for the sick that is offered daily during the *Amidah*.

## IV.e. Concluding affirmation of the Torah (p. 410, top)

When the rabbi concludes the community blessing, the Torah is raised for the whole congregation to see by the *magbiah* ("the one who raises," same root as *gavoal*/tall). Ideally, the *magbiah* is physically able to hold the scroll aloft with three columns exposed (our local Olympic Torah lifter, Rom—which in Hebrew means "high"—Rosenblum, typically hits six!) The *magbiah* turns in all directions so the whole congregation can see the Torah. At this point the congregation recites: "*VeZot HaTorah, asher sam Moshe, lifnei Bnei Yisrael al pi Adonai, beyad Moshe*" "This is the Torah that Moses put before the children of Israel, dictated by God and transcribed by Moses." This single line contains a powerful statement of belief with which I believe we should grapple. Accordingly, I will devote a lot of space here

to its discussion.

The line is a combination of quotes from two separate sources, Deuteronomy 4:44 and Numbers 9:23. They are combined here to give the impression of a seamless, Divine dictation to Moses which resulted in the Torah. This is a Rabbinic construction however, as these verses are taken out of context and combined to make a theological point. Brettler (in Hoffman, p. 126) points out that Numbers 9:23 (the source for “*al pi Adonai, beyad Moshe*”/“dictated by God and transcribed by Moses”)

does not refer to the Torah at all, but to Israel's path through the wilderness, which is said to be divinely decreed and told to Moses. No single biblical verse at all conceptualizes a single Torah composed of the books of Genesis through Deuteronomy. In fact, Leviticus 26:46 mentions *torot* (plural) meaning “laws” or “teachings” that God gives Moses. The rabbis assembled this combination of biblical verses to underscore their own central theological notion of a single Torah mediated by Moses and composed of the five biblical books from Genesis through Deuteronomy.

The degree to which Jews accept the Torah as divine revelation typically corresponds to their place on the religious continuum. At one pole are the Orthodox, who take a literal view that God not only dictated the Torah to Moses but that it was in Hebrew and we have an exact copy of the original. Dorff (in Hoffman, pp. 128-129) says that Conservative, Reform and Reconstructionist Jews take a historical view of the Torah, seeing it as a document that evolved over time and was eventually edited into its present form. They support this view because of the different styles of writing used throughout, differing or contradicting accounts of different events in the Torah, and “archeological, linguistic and cross-cultural evidence suggesting that the Torah's laws and stories were influenced by other cultures among whose peoples the ancient Israelites lived.” While as Conservative Jews we can be open to or even embrace this view, we are then left with the troubling question: If the Torah was not divinely

dictated, why should we follow it?

Dorff's answer to this question is as follows:

One view maintains that God did indeed speak Hebrew words at Sinai, but people wrote them down, and what we have in hand is God's words as filtered through the scribes of the past. The Torah retains divine authority, but is open to historical analysis. Another approach maintains that the Torah was written by human beings who were *inspired* by God. That theory, too, grounds the authority of the Torah in God's will but embraces historical study of the biblical text as a human document. Still other thinkers assert that we do not really know what happened at Sinai but that the Torah is the record of the Israelites' reactions to their encounters with God. The Torah still retains divine authority on this view, but it is interwoven with the authority that the Jewish People gave it by adopting it as their authoritative text throughout history. Historical analysis according to this view is also appropriate. Some claim that the Torah is simply a human document, and its authority completely depends on how much the contemporary community ascribes to it. Reform theorists vary in their description of revelation, but they maintain that, in any case, it is individual Jews rather than the Jewish community in whole or in part, who must determine both the degree to which they will abide by its laws and the specific way they will do so (in Hoffman, p. 129, emphasis original).

As could be expected, this single line has been edited, excised, and translated differently in the more liberal *siddurim*. While the Reform and Reconstructionists have at one time removed it, recent *siddurim* have returned the original, at least as an alternative. Ellenson (in Hoffman, p. 130) believes this is testament to the number of Reform and Reconstructionist congregants raised in more traditional synagogues and “to the mantra-like power the Hebrew possesses for those

familiar with it.”

To this analysis Kushner and Polen (in Hoffman, pp. 130-131) add the mystical/Chasidic perspective. They say we must have faith that the Torah is sacred in order to penetrate its hidden meaning:

When one learns Torah, one needs to believe with simple faith that each and every word conceals an inner secret. And one must therefore devote all one's mental faculties toward penetrating that inner core. Such conviction purifies the learning of Torah.

To put it in a more modern idiom, when we confront a Torah text that initially strikes us as apparently self-contradictory, incomplete, unintelligible, or—God forbid—simply mistaken, we have only one of two options: “Either it is stupid, or I am.” To say the former arrogantly seals us off from any further possibility of learning. To say that there must be something more here that we don't understand opens the door to infinite learning. Indeed, long ago the Zohar noted that the stories in the Torah couldn't possibly be about what they seem to be about, otherwise we would write better stories (III 152a)!

At this point the Torah is wrapped. In our congregation this function (*gollel/gollelet*) is typically done by a woman since a man usually is the *magbia*. *Halachically* children are allowed to wrap the Torah as well. We use the same prayer in wrapping as we do later when closing the ark, but with a different tune (“*Etz chaim hi lemachazikim ba ve tomchayah meaushar/Darchia darchai noam, vechol netivotaya shalom*”, “It is a tree of life to those who cling to it, and its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace”—see end of article for explanation.) The Torah is then left in the Torah stand while the *Haftorah* is chanted.

#### V. Haftorah

The word “*Haftorah*” (pl: “*Haftorot*”) comes from the Hebrew “*mafir*,” meaning “to complete.” A section from the Prophets was

*continued on page 14*



**Shabbat Services**

*continued from page 13*

chosen “to complete” the Torah readings. This goes back to at least pre-Christian times, because Luke 4:17 and Acts 13:15 describe it as a fixed institution (Luke reports how Jesus came to the synagogue on the Sabbath in Nazareth and was given the Book of Isaiah to read from). There is a common belief that the *Haftorah* reading was introduced during a time of Syrian prohibition of Torah readings, but Elbogen writes (p. 143) that “there is no ancient evidence for this assumption, and it has been properly countered with the argument that the Syrians could with equal malice have also prevented the reading of the Prophets.”

The *Haftorah* reading is thought to be a later development than the Torah reading, and has always been considered of secondary importance. The *Haftorot* were chosen with the Torah reading in mind, though sometimes only one word provides the linkage between the two. When two Torah readings are combined, the *Haftorah* typically comes from the second. *Haftorah* readings vary in length but are typically short. At one time there were *Haftorah* scrolls just as there are Torah scrolls, but with the advent of the printing press books replaced them. Only one person reads the *Haftorah*, and in order to maintain the primacy of the Torah reading, this person must also read from the Torah. Typically this occurs during the *maftir aliyah*, which is a repetition of the last three to four verses of the seventh *aliyah*.

The Torah reading “proper,” that is, the first seven *aliyot*, are

separated from the *maftir aliyah* and *Haftorah* by a half-kaddish, whose purpose is to divide units of liturgy.

**V.a. Blessings before and after the Haftorah (p. 410)**

Like the Torah reading, the *Haftorah* is preceded and followed by blessings. At this point in the service, we are holding our *chumash*, so we don’t actually *read* the blessings to ourselves, but instead listen to them chanted by the *maftir*. It is worth looking at them, not only to follow the details of this article, but also to clear up any misconceptions of the words themselves that inevitably arise when learning something strictly from listening (think of all the pop songs whose words you can only approximate because you never read them).

There is one blessing before the *Haftorah* and four afterwards. The blessing preceding the *Haftorah* is similar to that preceding the Torah reading, even in its mention of the Torah and Moses. This was apparently to prevent too great a veneration of the prophets—that is, to underscore Moses as *the* prophet and the Torah as the most direct communication from God.

Elbogen believes the latter four blessings were originally one long blessing which was eventually divided. Joseph Heineman (quoted both by Elbogen, p. 147 and Hoffman, p. 137) wrote that the structure of the concluding four blessings suggests they may have originally been included in early versions of the *Amidah*. Much of the text of these blessings has nothing to do with prophets or the *Haftorah*. Heineman theorizes that when the section speaking of the prophets was brought from elsewhere, the rest came along and it was later divided into separate blessings.

**VI. Returning the Torah (pp. 415-426)**

When the *maftir* finishes chanting the *Haftorah*, the person leading the Torah service returns to the *bima* to conclude it. In our congregation it resumes with a prayer for our country followed by a prayer for the State of Israel.

The idea that we should pray for the country in which we live comes from Jeremiah 29:7, where the prophet tells exiles that “they should seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf, for in its prosperity you shall prosper.” While the injunction to pray for one’s host country is ancient, inserting an actual prayer into the liturgy isn’t recorded until the 14<sup>th</sup> century. The prayer we use in our *siddur* is credited to Louis Ginzberg (1873-1953). I have no source listed for the prayer for the State of Israel. These two prayers are sometimes supplemented by others of the rabbi’s choosing. This is a place in the service where events of the week can be acknowledged by other readings.

Next we move to *Ashrei*, one of the three places where it is recited, the others being *Psukei D’Zimra* and *Mincha*. As this prayer was already reviewed at length in the *Psukei D’Zimra* article, it won’t be repeated here.

After *Ashrei*, the *shaliach tsibbur* takes the Torah, the congregation stands, and together they recite a quote from Psalm 148:13 (pp. 422): “*Yehallelu et shem Adonai, ki nishgav Shmo levado...*,” “Let them praise Adonai’s name, for His name alone is exalted...” The *shaliach tsibbur* then begins the return *hakafah*. Psalm 29 is recited on Shabbat because it is actively joyous. During the week, Psalm 24 is used.

The Torah is returned to the ark but the doors remain open and

**Margaret Dorfman &  
Wayne Pickus**

invite you to share in their simcha

on Saturday, November 9, 2002,

as their son,

**Simon Pickus,**

is called to the Torah

as a bar mitzvah.

the congregation remains standing for the concluding prayers (p. 426). First, we have Numbers 10:36: “*Uvenucho yomar*”, “And with its resting he would say.” Recall that in opening the ark we began with Numbers 10:35, the preceding verse, “with the moving of the ark.” Here we have the conclusion, “with its resting.” We only recite the first few words aloud and say the rest silently to ourselves. We begin again aloud with “*Etz chaim hi lemachazikim ba ve tomchayah meaushar/Darchia darchai noam, vechol netivotaya shalom*!” “It is a tree of life to those who cling to it, and its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace.” This portion is taken from Proverbs 4:2, 3:18, 3:17. In the original context, the “Tree of Life” is referring not to Torah but to wisdom personified. Dorff (in Hoffman, pp. 208-210) describes this as “somewhat of a liturgical sleight of hand, for Wisdom, as described in the biblical wisdom literature, is general knowledge that comes not from study of God’s Torah but from life experience. Still... the Book of Proverbs regularly identifies the Torah as a primary source of wisdom.”

With this, the ark is closed, the congregation is seated, and we move to the next section of our Shabbat service—the *drash* or sermon—which will be the subject of the next article in this series.

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**Summary Of 10/6/02 Ritual Meeting**

The bulk of the Ritual Committee meeting on 10/6/02 was spent reviewing the Yamim Nora'im services. There was a general sense of satisfaction with how the services went. The Family Kol Nidre and Sephardic Kol Nidre services were very well received. There was discussion on whether or not to repeat the Sephardic Kol Nidre, and if so, at what venue (Haver Hall, Epworth, or some other site). The committee discussed what criteria should be used in choosing *darshanim* for the holidays. A spirited discussion was held on whether or not to accommodate unaffiliated people without tickets, and if so, how to do so.

A discussion was held on initial reactions to the new policy of women being required to wear a *tallit* and headcovering before approaching the *bimah*. Rabbi Kelman said the reactions to date have been generally positive.

The Ritual Committee approved a request by the Alper family to allow Robert to have a Thursday *minyán* on November 21. His Bar Mitzvah will be at Beth Israel.

The committee was informed by Rabbi Kelman that the Solano Avenue Noah’s is no longer kosher and we cannot buy bagels from there for any synagogue function. Alternatives are being explored (see “From the Rabbi”, page 1.)

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.

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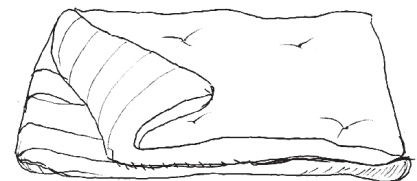
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Call Marge Greenstein

at 925-376-5589 for more information.



Please join the Alper family

at a minyan on

Thursday morning, November 21

at 8:00 a.m. in the shul office

in honor of

**Robert Moses Alper**

reaching the age of mitzvot.

## Opportunities for Learning in the Wider Community

By Robin Braverman and Ethel Murphy, Adult Education co-Chairs

We think of Adult Education as helping people find their way to Jewish learning as adults. This has two parts: 1) creating Adult Ed opportunities here at Netivot Shalom, and 2) making sure we are letting people know about other learning opportunities that exist in the wider community. We are blessed to live in an area that abounds with opportunities for learning. This month we want to point out to you three ways to enrich your Jewish educational diet.

1. The Berkeley Richmond JCC, offers a range of courses and activities. Look at the posters on the walls when you're in the building. If you're not on the center's mailing list pick up a brochure in the JCC lobby, or call and have one sent to you.
2. Pick up a Lehrhaus catalog or call Lehrhaus and get on its mailing list. Lehrhaus offers courses in language, literature, history, etc. Courses are all over the Bay area, not just at the Reutlinger Center on Bancroft, so parking need not be a problem. (We've recently been asked to offer a course in the history of Zionism—what is modern Zionism, and where is it going? We'll work on it, but I just noticed that Lehrhaus Judaica offered the very same course in October!)
3. Call the other synagogues in our area to see who's going to speak and what Adult Education courses they are offering to the public and what events are happening. Sharing this way can only enrich our whole community.

Having said this, let us remind you to look at the monthly calendar elsewhere in this newsletter to see the times and dates of offerings we have here at Netivot Shalom. It's not too late to involve yourself in study this fall. All the things listed below are

happening or continuing to happen in November.

- Torah study
- Talmud study (beginning or advanced)
- Hebrew study (all levels)
- Learn to read Haftorah and Torah
- Gender in Judaism: Studying about Women in the Bible with Rachel Brodie
- Study the issues in Translation with Naomi Seidman
- Learn about T'filah (prayer) with Rabbi Kelman at his home, or at the Learner's Minyan on Shabbat mornings. The Learner's Minyan will begin **Saturday, November 9**, 9:00-9:45 a.m. Brenda Goldstein will teach about the Amidah. On **Saturday, November 23**, Josh Gressel will teach about the Kaddish. The Learner's Minyan will continue after that each 2nd and 4th Saturday of the month.
- Study how Halachah (Jewish law) is made and applied on Sunday morning as Rabbi Kelman helps us to explore the role of the non-Jew in our congregation.
- Talk About God with other members of the congregation. The next session will be at the home of Josh Gressel on Saturday evening, **November 16**, at 8:00 p.m. Please email Josh (adirhu@yahoo.com) if you are planning to attend. This discussion is limited to 15 people.

### Help Us Out!

- The Religious School is in need of a portable CD and/or tape player (with speakers).
  - The office needs a vacuum cleaner (our current one bit the dust!).
- Please contact Rhea or Jennifer (549-9447) if you can donate either of these items. Thanks!

## Highlights from October's Youth Education Committee Meeting

By Robin Mencher, Youth Education Chair

### Director's Update

Religious School is off to a terrific start with fantastic teachers and a new song-leader who all bring great energy to the school. Registration continues for the Shabbat program; children who wish to attend on Shabbat must officially sign up. There has been a tremendously positive response to t'filah this year by students, teachers, and parents. Information about curriculum for each grade level and class rosters will be sent out to registered families in October. The Amitim class now meets on Tuesday afternoons and one Sunday a month. In addition, each student meets individually with a trope tutor, outside of class time. The Amitim families will have a Shabbaton on October 27th. Judy Massarano will join them for the weekend and will lead an educational workshop for the students. The feedback about Yamim Noraim L'Yeladim was very positive. Deb is spending a lot of time restructuring procedures and developing administrative infrastructure for the school.

### Volunteering

The committee and director will be contacting parents who signed up to volunteer to help the school in various ways. If you would like to volunteer and you didn't fill out a sheet when you registered for school, contact Robin Mencher at 528-6814 or robinjm189@aol.com.

### Grade Level Events for Religious School Families

Wonderful events are being planned for several grades by volunteer parents. They include potlucks, Havdallah, etc. We are still looking for parents to organize grade level events for grades K, 3, and 6. Contact Robin Mencher if you would like to be involved.

MIDRASHA

Parents and Teens Learning Together

By Diane Bernbaum, Midrasha Director

Recently, the rabbi of one of our sponsoring congregations told me how wonderful it was to study with one of our Midrasha teens, and the teen's parents, in an adult education Talmud class. This brought back memories of my own teen years. Each summer my parents participated in what we now call family camp, and what was then called the B'nai B'rith Institute. Families spent a few days, probably it was just a weekend, at a camp, and there were classes with a scholar in residence. The one I remember best was with Emil Fackenheim, a renowned thinker on the Holocaust. I was probably supposed to be doing something just for kids in my age group, but I didn't. Instead I took the great pleasure of participating in discussions with the adults. I felt such a gratifying sense of empowerment to be able to speak up in front of adults and have them listen when I spoke and take my comments seriously.

Such is our vibrant community that similar opportunities are around for our teens and their parents right here. Every synagogue, plus Lehrhaus Judaica, Chochmat HaLev, the JCCs, and other Jewish institutions offer a plethora of adult education classes. What a great opportunity for intellectual stimulation and family bonding. Usually the classes are of short duration—a few weeks, or maybe months. Parents and their children don't

always have an easy time communicating during the teen years and it might not work in all families, but I do think that for many families this can be a wonderful experience. And if an actual class doesn't work for you, be creative. I ran into Midrasha families last summer with festival passes for the entire Jewish Film Festival. Go to the Judah Magnes Museum. Rent a film. Read a book together. Parents will be impressed by the intellectual capabilities of their teens and teens will figure out that their parents have some good ideas about things after all.

**One last note:** Midrasha, at long last, has joined the 21st century. Our website is up! Visit us at [www.midrasha.org](http://www.midrasha.org). This is a great opportunity for those of you who don't know much about Midrasha to find out what we really are. What do we teach? Who are our faculty? When do we meet? How do we fit into the system of Midrashot in the East Bay? The site was designed by Adam Schwartz, who did a great job and was a pleasure to work with. Our site links to all ten of our sponsoring synagogues (and we hope that their sites in turn link back to us. If your synagogue's doesn't, tell your webmaster!) And for Midrasha families, now you don't have to call and ask when the next Keshet weekend is or any other calendar question. Just visit us on the web.

Shabbat B'Yachad

By Cathy Shadd  
Shabbat B'Yachad Coordinator

About 30 SBY children and parents gathered on Sunday, Oct. 20, for our annual Kick-Off Brunch. The gathering provided a time for some of the newer SBY families to get acquainted with each other and with the larger SBY community. Our wonderful teen helpers, Rina Breakstone and Shaina Rappaport, helped the children with several Shabbat-related art projects, while the parents had a short meeting to discuss the goals of the SBY program, our organizational structure, the role of parents in our services, and our budget. Many questions were addressed. Everyone enjoyed the bagel brunch, the lovely story by Lisa Fink and welcoming and closing songs.

UPCOMING SPECIAL SBY EVENTS:

Chanukah!

Our next big holiday celebration will be Chanukah on **Sunday, November 17**, from 10:00 a.m.-12:00 p.m. at the BRJCC. Holiday craft activities, a tzedakah project (please bring a preschool age children's book to donate to a local preschool), snacks, songs, and a story! Call (549-9447, ext. 248) or email ([cathy@inventek](mailto:cathy@inventek)) Cathy Shadd to R.S.V.P. by **November 10**. Please save the date and contact Cathy to help with the preparations.

To register for Shabbat B'Yachad, 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) \_\_\_\_\_

YOUTH EDUCATION

Deb Fink will be away until **November 11**. Please contact Jonah Sharkey in the office at ext. 108 if you have questions related to the Religious School program. Jonah has been a phenomenal help in the effort to whip the operations of Youth Ed programs into shape and can provide you with any information you need. He will be at school on Mondays and Wednesdays, so please introduce yourself if you haven't yet met him! Thanks so much to everyone who is helping out while Deb is away.

**Please note:**

- Conferences for parents of 1st-6th graders will be held on **Wednesday, December 18** (not in November as originally scheduled). There will be no classes on this day and parents must sign up in advance for a meeting time.
- Winter Break for the Religious School and Amitim is **December 21-January 5** (this includes the Shabbat program).



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

**Kol Nidrei Poems (telephone poems and acrostics)  
from a few of the many families who attended the  
Family Kol Nidrei Service**

*THE REYNOLDS FAMILY:*

**K**ind and knowing Lord  
**O**pen our hearts to this moment of  
**L**ove

**N**ow,  
**I**ask that this not be a season of  
**D**read  
**R**ather, may  
**E**veryone be blessed with enough  
**I**magination to see this as a time to renew

*THE PERLMUTTER – STARKEY FAMILY:*

**5** Imagine how different our family  
**1** community  
**0**  
**5** and whole world could be  
**2** if each  
**6** of us reflected on ourselves before  
**2** blaming others  
**6** and that could be our goal  
**0**  
**0**

*THE ANISMAN-SHERMAN FAMILY:*

**Y**ears go by and Yom Kippur comes again  
**O**uch! It just hit me that Yom Kippur is here  
**M**y family gets ready in its own special way

**K**iss and make up and say you're sorry  
**I**n the synagogue people are praying  
**P**each should be all over the world on Yom Kippur  
**P**erhaps it will not be the hottest day of the year  
**U**mbrellas are not used often on Yom Kippur  
**R**ebbetzins give fun homework for Yom Kippur

*THE BALL-BURAK FAMILY:*

**K**ol Nidrei – Together our community  
**O**ne night to say "sorry," to forgive, to see, to  
**L**isten to our hearts, how better to be

**N**oah, he's sorry he bites now and then  
**I**, Mama, will listen much better to them, while  
**D**addy before losing his temper'll count ten.  
**R**eal patience is what Ari hopes to attain, and  
**E**veryone hopes Maya screams less when in pain  
**I**n our home, may respect, love and peace always reign.

Every family participating in the **Family Kol Nidre** made donations in honor of the new year. Monies went to the following causes: children in Israel (via Hadassah), Hatzalah in Jerusalem, Mazon, Heifer Project International, Magen David Adom, North American Conference on Ethiopian Jewry, the New Israel Fund, Shop2Give (Israel), Jewish Family & Children's Services, JCF Israel Emergency Campaign, Save Mt Diablo, Save the Redwoods

Irving Hanover	26 Cheshvan/November 1
Sally Louise Raimi Brose	26 Cheshvan/November 1
Jerome Wolfe Sidel	28 Cheshvan/November 3
Harry Safran	28 Cheshvan/November 3
George Scammel	28 Cheshvan/November 3
Charles Mishkin	30 Cheshvan/November 5
Robert Glickler	30 Cheshvan/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
Evelyn Kaprow	11 Kislev/November 16
Mitchel Lansing	11 Kislev/November 16
Chaim Zilberman	12 Kislev/November 17
Wulf Concus	12 Kislev/November 17
Chaim Victor Barki	13 Kislev/November 18
Gwendolyn M. Fischer	13 Kislev/November 18
Ruth Black	13 Kislev/November 18
Nancy Konigsberg	14 Kislev/November 19
Seymour Taubman	14 Kislev/November 19
Marian Dale Scott	14 Kislev/November 19
Maxine DeBoer	14 Kislev/November 19
Jack Becker	18 Kislev/November 23
Sylvia Lorwit	18 Kislev/November 23
Estelle Seder	19 Kislev/November 24
Mary Solomon Goldberg	19 Kislev/November 24
Morris Burack	20 Kislev/November 25
Louis Lieberman	21 Kislev/November 26
Samuel Namiot Koslav	22 Kislev/November 27
Roslyn Sterling	24 Kislev/November 29
Rudolf Grossmann	24 Kislev/November 29
Fred Brinner	25 Kislev/November 30
Louis Robinson	25 Kislev/November 30
Yosef Shein	27 Kislev/December 2
Jacob Levine	29 Kislev/December 4
Yakov Melech Ruby	30 Kislev/December 5
Gerald Tranter	1 Tevet/December 6
Joseph Yaffee	1 Tevet/December 6
Eric Wood	1 Tevet/December 6
William Bruch	2 Tevet/December 7
Harvey Beck	2 Tevet/December 7
Faye Berman	3 Tevet/December 8
Leo Lowsky	3 Tevet/December 8
Simon Dov Yaffee	5 Tevet/December 10
Charlot Rehfeld Lanier	5 Tevet/December 10
Samuel Margolis	5 Tevet/December 10
David Rosenstein	6 Tevet/December 11
Bertha Rodbell Spiegel	8 Tevet/December 13
Nathan Abraham Epstein	9 Tevet/December 14
Max Rosenheimer	9 Tevet/December 14
Ida Frank	10 Tevet/December 15



# DONATIONS TO NETIVOT SHALOM

## GENEROUS GIFTS FROM THOUGHTFUL PEOPLE

**Golda & Eric Blum:** library books  
**Jerry Derblich:** Yamim Nora'im Kippot in honor of Rabbi Kelman  
**George & Toby Gidal:** a seasonal plaque for the library in special memory of Sandy Schneider and Don Fischer  
**Mrs. Paulette Sevi:** library books  
**Susan Lawrence:** library books  
**Marjorie & Dan Stamper-Kurm:** refrigerator for our use at the BRJCC  
**Rachel Heinstejn and Tehiya Day School kids:** work done at our University Ave. site  
**Leonid Plotkin:** school supplies  
**Brenda Goldstein:** a plant for our offices  
**Jim Davis & Anna Korteweg:** donation towards the Adult B'nai Mitzvah Torah mantle and books donated to the library  
**Milt Greenstein:** carpentry help at the office  
**Norman Rosenblatt:** computer expertise and many hours of work on our computers  
**Jim Davis:** computer expertise and email help

## ADULT EDUCATION

**Anonymous** in honor of Ilana Fodiman's Talmud class and Robin Braverman, Ethyl Murphy and Rabbi Kelman

## BREAK THE FAST DONATIONS

**Shirah Bell**  
**Michael Cohen & Gerry Goeres**  
**Carol & Jim Cunradi**  
**Jan Fischer**  
**Dale Friedman & Joan Bradus**  
**Gail Gordon**  
**Ruth Konoff**  
**Mary Lukanuski**  
**Michael Rose (and Semifreddis)**  
**Jeff Rosenbloom & Melissa Mednick**  
**Dr. Perry & Maralynn (Malka) Scheinok**  
**Eric & Rachel Seder**  
**Barbara Wezelman**

## BREAK-THE-FAST HELPERS

**Turi & Scott Adams**  
**Jan Fischer**  
**Lenny Goldschmidt & Jeanne Reisman**  
**Stephen Tobias & Alice Webber**  
**Barbara Wezelman**  
**Joanna Weinberg & David Levine**  
**Rena Fischer**  
 and a number of helpful pixies...

## BUILDING FUND

**EKS Publishing**  
**Carl Buchin & Claudia Valas** *L'Shana Tovah*  
**Carol & Jim Cunradi** in memory of Harvey Stahl, ז"ל; in honor of the birth of William Solovei and in honor of Carol Dorf & Nathan Landau  
**Ronna Katatznick & Peter Dale Scott** in honor of Toby & George Gidal's new granddaughter, Sylvia Anna Brig Gidal  
**Charles & Susan Salkin** in honor of Sam Salkin & Frankie Whitman  
**Anna Dinaburg**  
**Harold & Sara Epstein** in memory of Norman Wezelman

## GENERAL FUND

**Rabbi Helen Cohn** in honor of davening with us on the 2<sup>nd</sup> day of Rosh Hashanah  
**Harold & Betty Lee Finn** in honor of the yahrzeit for S. Finn and S. Cohen  
**George & Toby Gidal** in honor of their new granddaughter, Sylvia Anna Brig Gidal  
**Stuart & Vicky Kelman**  
**Mara & David Langer**  
**Mr. & Mrs. Jerome Leventhal** in honor of the wedding of Elana Kelman & Adam Naftalin  
**David Berman & Denah Bookstein** in honor of the engagement of Julie Weissman & Mike Steinbaugh and the marriage of Elana Kelman & Adam Naftalin  
**Mel & Ingeborg Brooks** in memory of Harvey Stahl, ז"ל  
**Mitchell Richman** in honor of Ava Kahn on the publication of her book, *Jewish Life in the American West*  
**Rabbi Morris & Mildred Rubinstein** in honor of the Massarano family  
**Irving & Nancy Silverman** in memory of Nancy Silverman and in honor of Eric & Rachel Seder

## YAMIM NORA'IM ONEG / KIDDUSH

**Peter Berck & Cyndi Spindell Berck**  
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**Phyllis Helfand**  
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**Deborah & Michael Feiler** in honor of Rabbi Kelman's kindness and thoughtfulness this past year  
**Sherry Knazan**  
**Linda & Fred Newman** in honor of the engagement of Jeffrey Newman and Linda Harden  
**Julie Patrusky** in memory of Nathan Patrusky  
**Ernst Valfer**

## SHABBAT B'YACHAD

**Carol Delton & Steve Zolno**  
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**Ory & Peggy Sandel** in memory of Ann Cordes & Essie Lev  
**Arlene Zuckerberg & Alan Gellman** in appreciation of the SBY program

## TORAH STUDY

**Joyce Jacobson**  
**Betty Martinez**

## YAMIM NORA'IM

**Gail & Eugene Taback** in honor of Tsipi Gabai's chanting on Kol Nidre

## YOM KIPPUR APPEAL

**Scott & Turi Adams**  
**Hope & Noah Alper**  
**Fred Astren**  
**Sharona Barzilay & Thomas Graff**  
**Esther Brass**  
**Andrea & Michael Cassidy**  
**Clara Davis & Samuel Krantz**  
**Audrey Franklin**  
**Claudia Herman**  
**Vicky & Rabbi Stuart Kelman**  
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**Paul & Dorothy Wachter**  
**Peter Wahrhaftig & Rena Dorph**  
**Julie Weissman & Mike Steinbaugh**  
**Heidi & Jonathan Wexler**

## YOUTH EDUCATION

**Andrea Altschuler & David Finn** in honor of Ruth Weisberg, Revital Heller, Debra Lobel, Wendy Rosov and all the Yamim Nora'im leyners and daveners  
**Todd Rumph & Ruth Elowitz**  
**Steven Pascal & Danna Gillette-Pascal**

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**CHANGE SERVICE REQUESTED**

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**Thank you!**