



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

Netivot Shalom

DECEMBER, 2002 • KISLEV-TEVET, 5763

FROM THE RABBI

Role of the Non-Jew

By Rabbi Stuart Kelman

I am writing this column while still in the middle of a very stimulating set of sessions that are being conducted on Sunday mornings. They all center on the topic of the "Role of the non-Jew in the Life of Netivot Shalom." Stated slightly differently, how does our congregation deal with the tension between providing a welcoming environment to all who would be part of our community while maintaining definitions of identity as Conservative Jews. As the saying goes, the answer lies in the details! So as a congregation, we set about trying to approach the topic by using the format of *she'elot u'teshuvot* (questions and answers), the format of Responsa literature. Typically, questions were posed to rabbinic authorities—in the beginning, from far-flung communities to some central authority—and a response was sent back. (This is how the Siddur started, in answer to someone's question about what prayers should be said.)

These questions tended to be very specific, as did their answers. Often similar questions were sent to different rabbis and each answer provided a glimpse into the soul of the community in which the rabbi was located. So, too, with us. The questions themselves provide a glimpse into the soul of our community, and the answers, which will be forthcoming after a genuine process of deliberation, will also paint a picture of who we at Netivot Shalom are.

The questions we are using as a framework for this process were generated first by some members of the Judaism Revealed group together with some members of the Ritual Committee. The original questions were later refined and a theoretical grouping was proposed in order to study the issues as a whole.

Many of these questions have been discussed by a variety of groups within the synagogue. By way of reminder, the Judaism Revealed group consists of families that include a Jew and a non-Jew (NJ), families that identify with Judaism, raise their children as Jews, in which the NJ does not profess or practice any other religion, which study the doctrines and history of Judaism and celebrate its festivals and holydays together. The term actually used by the *chavurah* is "melded families".

While there are responses to each of these questions that define our practice, this process of study is intended to review them in a much more systematic fashion. During the course of the sessions, we have discovered that some of the questions need to be tweaked slightly to better understand the issue. But for the moment, here are the questions. We have grouped them into four categories simply for the purpose of study.

1. Participation of the Non-Jew

- a. May a NJ partner hand out *siddurim/ chumashim*/be a greeter?
- b. May a NJ stand alongside the Jewish partner handing out *siddurim*?
- c. May a NJ serve as a Yamim Nora'im usher?
- d. May a NJ open the Ark?
- e. May a NJ stand by a Jewish partner who is opening the Ark?
- f. What committees and committee chair positions are open to NJ members of melded families?
- g. What volunteer activities are not open to NJ members of families? For example, can a NJ partner serve as a teacher's aide or as a paid teacher, work in the front office, visit the sick, bake *hamentashen* or deliver *mishloach manot*?
- h. May a NJ read a section of the service

in English, including *Yamim Noraim*?

- i. May a NJ give a drash?
- j. May a NJ partner in a melded family be buried in a Jewish cemetery?
- k. May a NJ be a member of our congregation?

2. Families and Children

- a. Is it permissible to announce the birth of a child to a melded family at services?
- b. May a melded family sponsor a Kiddush celebrating the birth or adoption of a NJ child?
- c. May a NJ accompany the procession/recession of the Torah at the time of a child's bar/bat mitzvah when the NJ did not open the Ark?
- d. May halachically NJ children of our families be treated as full family members, without distinction regarding:
 - i. Yamim Nora'im tickets
 - ii. Invitations to synagogue events
 - iii. Participation in our religious school
- e. May a NJ stand at the *bimah* when the Jewish partner is having an *aliyah* to the Torah for one of the following:
 - i. Baby naming/adoption
 - ii. *Ufruf* (celebration) on the Shabbat before a wedding/*brit reyt*
 - iii. Parents of a Jewish partner celebrating an *ufruf*?
 - iv. Anniversary
 - v. Parents of a bar/bat mitzvah
 - vi. Intermarried parents celebrating a Jewish wedding
- f. Who in a melded family can be involved in a baby-naming *aliyah* in the synagogue, and in what ways?
- g. May a melded family sponsor a Kiddush celebrating the birth or adoption of a NJ child?
- h. Under what conditions may a *mi sheberach* be said?

continued on page 4



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

Jonah Sharkey
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 • rituals@netivotshalom.org

Tiferet Project Director

Rose Levinson
510-526-1322 • tiferet2@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@majoronet.com

Peter Jacobs
482-0148 • petermjacobs@earthlink.net

Florence Lewis
524-8013 • florencelewis@earthlink.net

Barbara Staman
530-2464 • bws@sfglaw.com

RESOURCES

Bikkur Cholim

Peter Strauss
547-8174 • nanandpeter@yahoo.com

Chevra Kadisha Coordinator

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

Cuban Affairs Coordinator

June Safran
526-7173 • junesafran@aol.com

Drash Coordinator

Rena Fischer
658-8713 • renafischer@mac.com

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

Kashrut Resource Coordinator

Glenn Massarano
644-0654 • massaran@lmi.net

Newsletter Editor

Karen Friedman
528-0728 • newsletter@netivotshalom.org

Shabbat Greeter Coordinator

Djedi Mateen
839-2568 • DLMateen@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

Beginning in October we had hoped to add a special hour to our Board meeting for congregation members to come and hear an update about the new building. As it turns out, we will only receive our final bids from contractors on November 22, and they are an important part of the information necessary to provide an accurate picture of going forward with the new building. Our plan now is to send a special information packet to congregation members in mid-December. We will devote an hour of our Annual Meeting in February for questions and comments, and the Board will vote on going forward at the regular Board meeting at the end of February. Although this presents a slight delay in our projected plans for construction, the Site Work Group, the Capital Campaign Committee, and the Board all feel that it is important that members of the congregation have all the necessary information, as well as an opportunity to express opinions, prior to that final vote by the Board.

The Annual Meeting will be held on **Sunday, February 9, 2003**, and I encourage you to attend. Along with the discussion about the new building, we will be electing new members of the Board as well as new chairs for committees. The lay leadership of the congregation, and many others, put in countless volunteer hours to keep our shul running, and the Annual Meeting is our opportunity to thank those who are leaving their positions and welcome those who are taking them on.

"Countless hours" probably doesn't come close to describing the amount of time and energy that members voluntarily provide the shul. I'd attempt to list all of the things people do, or even list all of those things—but I'd likely leave someone or something out, and why make people *broiges*? Yes, we have paid staff people (a surprisingly small number for a congregation of our size!), but a vast majority of the work that needs to be done to keep running the number of services and programs we provide is done by volunteers. It's getting more and more difficult for people to find the time to provide all of these volunteer hours. We all "have lives"—we work, have families, other commitments, interests and hobbies. And yet we want the shul to continue to provide what it does, if not more. Here, then, is the dilemma: we want the programs and services, yet more and more, when called on to volunteer, people are saying "No." I have to wonder why that is. I don't know that our lives have gotten appreciably more complicated in the past few years. Perhaps it has less to do with our amount of discretionary time than it does with what it's like to volunteer. One of the things I've learned is that we do a poor job of honoring and thanking those who volunteer—and I'm likely the biggest culprit of all in this. Here's a prime example: Vicky Kelman has provided Family Kol Nidre, a program that she developed for our shul, for three years now. We have not publicly thanked her once—not in print, not from the pulpit, not in a letter—for all of the work that she put in to developing this program, or providing it. To her, and to all those others whom I regularly forget to thank, I'd like to apologize for my oversight, and to say *todah rabah*.

Could it be that this is the reason that we're having trouble finding people to take on important volunteer positions? Or that those who do take positions sometimes leave feeling burned out? I welcome comments and thoughts—best sent to me via e-mail at president@netivotshalom.org. At the same time I hope that we can continue to learn and grow, individually and as a congregation.

B'shalom,

Debby Graudenz

PLEASE NOTE THE NEW DEADLINE FOR THE NEWSLETTER:

In an attempt to get the newsletter to your door more quickly, I am changing the deadline for submitting material. It will now always be the first of the preceding month.

THE DEADLINE for submitting material for the January newsletter is **Sunday, December 1**. Please send articles or letters to: newsletter@netivotshalom.org.

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.
December 21

Learner's Minyan,
2nd & 4th Shabbat, room 14 9:00 a.m.
December 14 & 28

FOR CHILDREN & PARENTS:

Shabbat B'Yachad (pre-school),
2nd & 4th Shabbat, room 14 11:00 a.m.
December 14 & 28

Children's Program
(Registration required)
for K-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 Tevet is on December 5

TORAH STUDY SCHEDULE FOR: DECEMBER

7 Miketz
Genesis 41:1-44:17
with Naomi Seidman

14 Va-Yigash
Genesis 44:18-47:27
with Nitzhia Shaked

21 Va-Yechi
Genesis 47:28-50:26
with Robert Alter

28 Shemot
Exodus 1:1-6:1
with Nitzhia Shaked

UPCOMING ROSH CHODESH SERVICES

Rosh Chodesh Tevet is
Thursday, December 5.
Services will be held at 7:15 a.m. in
the shul library.

Rosh Chodesh Shevat is
Saturday, January 4.

From the Rabbi
continued from page 1

3. The Jewish Partner

- a. May a halachically Jewish person be called for an *aliyah* using the name of both parents if one of those parents is a NJ?
- b. May a Jewish partner in an intermarriage be employed by the congregation?

4. The Rabbi

- a. May the Rabbi attend a wedding reception of a Jew and an NJ?
- b. May the Rabbi give a benediction at the wedding reception of a Jew and a NJ?
- c. May the Rabbi participate in the burial of a NJ?

When you read this in December, we will have concluded our deliberations, but please feel free to write comments to me. Here is the outline for the sessions we conducted:

Session 1: (October 13)

The Process, Emotional Issues, Questions, Law

- The Role of Halacha in the Conservative Movement—A summary from a 1995 *teshuva* about the role of gays and lesbians at CNS
- The framing of these seven sessions:
- The outline of these sessions and the process of coming to decisions.
- The process of decision-making, and the intersection of *halacha* and policy.
- The questions, discussion, elaboration and clarification

Sessions 2 & 3: (October 20, 27)

Biblical and Rabbinic Sources

- Traditional categories of the non-Jew in classical sources
- “Crossing the Boundary and Becoming a Jew”, Shaye J. D. Cohen. *Harvard Theological Review*. 82:1 (1989) 13-33 (especially, page 31)
- “Reflections of the Biblical Ger”, Jacob Milgrom. *Leviticus 17-22, Anchor Bible Series*, Doubleday, 2000
- “Ger”, *JPS Torah Commentary. Numbers*, Jacob Milgrom, JPS, 1990
- “Dealing with Strangers—Relations with Gentiles at Home and Abroad”, Joel Rembaum, *Etz Hayim*, JPS, 2001
- Rabbinic classical texts
- Late Medieval texts (Meiri)
- Comments on the Haftora of Tazria, Rabbi Mike Graetz
- Terms:

<i>Ger</i>	<i>Mechzei</i>
<i>Ger-toshav</i>	Apostates
<i>ezrach</i>	Conversion and adoption
<i>Yerei shamayim</i>	Patrilineality
<i>Mareet ayin</i>	<i>Bedeavad/lechatchila</i>
<i>Chillul hashem bifnei nochrin</i>	<i>Halacha/minhag</i>
<i>B'nai noach</i>	<i>Keruv</i>
<i>Mipnei Darkei Shalom</i>	

Session 4: (November 3)

Reform, Reconstructionist and Renewal Approaches, One Orthodox Perspective

UAHC/CCAR, “Defining the Role of the Non-Jew in the

Synagogue”, 1990
 “Jewish Communal Ritual: Some Terms, Formulas, and Concepts”
 “Selected Reform Responsa”
Brit Ger Toshav
 Reconstructionist Values
 “A Renewal Response”, Arthur Waskow
 “Between Intermarriage and Conversion: Finding a Middle Way”, Rabbi Steve Greenberg

Sessions 5 & 6: (November 10, 17)
Conservative, United Synagogue & Netivot Shalom Policies

Leadership Council of Conservative Judaism, “Statement on Intermarriage”, 1995
 Kassel Abelson, “The Non-Jewish Spouse and Children of a Mixed Marriage in the Synagogue”, CJLS 1982
 Jacob Agus, “The Mitzvah of Keruv”
 Joel Roth, Daniel Gordis, “Keruv and the Status of Intermarried Families”
 Seymour Siegel, “Comments on ‘Keruv and the Status of Intermarried Families’”
 Harry Z. Sky, “The Mitzvah of Keruv”
 Ben Zion Bergman, “The Case of the Unconverted Spouse”
 Jerome Epstein, “The Role of the Non-Jewish Parent in Blessings for the Bar/Bat Mitzvah”
 Jerome Epstein, “Participation of Non-Jewish Parents or Grandparents in Home Religious Ceremonies”
 Jerome Epstein, “Issues Regarding Employment of an Intermarried Jew by a Synagogue or Solomon Schechter Day School”
 Stuart Kelman, “A Letter to the CJLS”
 Ben Zion Bergman, “A Matter of Grave Concern—A Question of Mixed Burial”
 Mark Diamond, Gordon Freeman, Stuart Kelman, “Responsa on Jewish Cemeteries”, 1992/3
 Carl Perkins, “The Challenges and Appeals of Keruv in a Conservative Context”
Building the Faith—A Book of Inclusion for Dual-Faith Families, Federation of Jewish Men’s Clubs, 2001
 Jack Wertheimer, “Surrendering to Intermarriage”, *Commentary*, March, 2001
 Temple B’nai Abraham Ritual Committee, “Statement on Intermarriage Policy”, 1993

Session 7: November 24
Listening to congregants

Each congregant had three minutes to express opinions relating to any of the questions that are under discussion. Some congregants who were not present provided their responses in writing. Congregants were asked to identify themselves for the purposes of taping and to indicate which specific sessions they attended.

All the papers and the tapes of the sessions are available. Please contact the office. You may also be aware that our deliberations coincide with those of Tiferet, a project under the leadership of Rose Levenson and funded by the Haas Foundation, which is examining the issue of intermarriage and the Conservative community here in the East Bay. ☆

Congregation Netivot Shalom's

Chanukah Party!



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

In the shul library & classrooms
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.

Travel to Jewish Cuba!

Visit our sister congregation in Santiago de Cuba, make lasting
friendships, and experience the life and culture of this island nation!

OPTION 1: February 12-19

For those who are most interested in the Oriente province.
5 days in Santiago de Cuba and Oriente Province & 2 days in Havana.

OPTION 2: February 12-24

For those who want more time in Havana. 5 days in Santiago de Cuba
and Oriente Province, 5 days in Havana, 2 days visiting communities
in the countryside while staying in Trinidad.

OPTION 3: February 17-24

For those who prefer to visit Havana area only. Join us for 5 days in
Havana & 2 days visiting communities in the countryside while we stay
in Trinidad.

For more information and sign-up forms contact June Safran at the Cuba-America
Jewish Mission. Phone: 510-526-7173; e-mail: June@thecajm.org

Rosh Chodesh Group

FOR DECEMBER

The Rosh Chodesh group will meet on **Thursday, December 5**
at 7:00 p.m. December is our Chanukah meeting and we will enjoy
an evening of telling stories and making *sufganiot!* For location and
other information, contact Toby Gidal, tgidal@attbi.com.

Upcoming B'nai Mitzvot Anniversaries

December 7, Miketz

Rachel Krantz
Sam Finn

December 14, Va-Yigash

Jesse Mintz-Roth
Sarah Reingold

December 28, Shemot

Madeline Sproul Friedman
Emma Schnur

January 4, Va-Era

Benjamin Simler
Renna Khuner-Haber
Rachel Ranney

Letter to the Editor

Dear Editor,

I am sure I will not be the only one to send in my "two cents", but I
want to respond to Rabbi Kelman's bagel article. When trying to
determine whether Noah's bagels were "kosher enough" for a Netivot
Shalom event, I naturally looked to our congregation's Kashrut guidelines.
What I found was a confusing and inconsistent standard. On the one
hand, the "Overview" section states, "Baked goods, whether purchased or
home baked, are considered kosher if they are made with 100% pure
vegetable oil, butter or margarine. ... It is always important to ask and
read labels and ingredients." It also specifically states that "Packaged food
not bearing a *hekshter* may be deemed kosher and acceptable for use by
reading the list of ingredients on the packaging...." On the other hand, in
the "Sources" section, we are warned that some bakeries (including, as we
now know, Noah's) "...have started selling a non-kosher product which
makes everything they produce not kosher."

So, I was wondering, why does the inclusion of non-kosher products
make all bakery items non-kosher, while a packaged good may be deemed
kosher on the basis of its ingredients alone? We all know of companies
that produce packaged goods which include both vegetarian and meat
versions. Do we know for certain that a company cooks their canned
macaroni with wieners (clearly not kosher) in separate equipment from the
cheese ravioli (kosher ingredient list)? Why is that different from bagel-
dogs on the tray, then poppy seed bagels?

To me, it is the same. In my "kosher" kitchen, I operate on ingredients
alone. I know that some people require a *hekshter* before they will
purchase a product. Households do not all follow the same guidelines, and
that is fine. However, I think as a congregation, we need to have a *consistent*
test. If it is kosher by ingredients when in packaged foods, I think that
should suffice for food no matter its source. If there is concern about
food being made *treif* (non-kosher) by contact with non-kosher pots/
equipment, then I would think that would apply to packaged foods as well,
since we have no way of knowing what else contacted the equipment.

I hope the Ritual Committee will address this and make it consistent.

Ruth Konoff

Our Kashrut Resource Coordinator Replies:

Ruth,

You are right, this part of the guidelines can be confusing. I talked with
Rabbi Kelman about this and the following should clarify this section of
our Kashrut Guide.

You brought up a couple of good questions, and your main point was
"why does the inclusion of non-kosher products make all bakery items
non-kosher, while a packaged good may be deemed kosher on the basis of
its ingredients alone?" This has to do more with the way packaged goods
are produced in the U.S. Because of the standards in this country, we can
be confident of the cleanliness of the machinery and utensils used and that
they were not used for other purposes during the making of the product.
However, at an establishment like Noah's, the oven and utensils are used
for both bread products (that have the potential to be kosher) and non-
kosher products without cleaning in between. The latter use is what
renders the oven and products cooked in it non-kosher.
I hope this helps.

Glenn Massarano,
Kashrut Resource Coordinator

Come & sing...

...at our annual Kumzitz!

December 24, 8:00 p.m.

**Join with Rabbi Ed Hurwitz and others in an informal
evening of singing! Bring nosh food or drink!
At the Kelmans, 1003 Mariposa Ave., Berkeley**

Summary of the 10/27/02 Board Meeting

•Debby reported at the June meeting of the Board that Rabbi Kelman has exercised his option (as is delineated in his contract), to continue his employment with the congregation with a three-year extension. In 2003 the Rabbi will have a four-month sabbatical. Both of these were inadvertently omitted from the minutes in June. With the pending Rabbi's sabbatical, it was reported that plans have been made for others to take on congregational responsibilities in the Rabbi's absence.

•Bridges to Israel will stay independent of the synagogue, but will be in close contact with us on their planned activities.

•A group of students from Tehiyah Day School spent a day of community service at our new site in September. They removed 20 large bags of trash and weeds, and painted over graffiti on the back fence and the front windows. This was organized by Rabbi Tzipi Gabai, while teacher (and NS member) Rachel Heinstein provided the on-site supervision.

•Jerry Derblich graciously agreed to have a one-day shopping-at-Afikomen fundraiser for Netivot Shalom.

•Ken Schnur has agreed to send out a letter for the *Chai for Chanukah* fundraiser.

•Fund Raising. Our FR need for this year is \$24,000. The Yom Kippur Appeal will raise approximately \$11,000. We need to raise an additional \$13,000. Suggestions to raise the money are:

- a. Chai for Chanukah
- b. Afikomen shopping day on 11/11
- c. Excess book sale
- d. Silent auction

•Committee Reports:

The House Committee is looking for more members.

Youth Education Committee: teacher hiring and retention is of concern, particularly in that the congregation pays substantially less than other congregations and class sizes are good.

Carol Cunradi is chairing the Nominating Committee and it is coming along; nothing to report to date.

Pauline Moreno reported on the Rabbi-Congregation Liaison Committee. The committee was established as an ad-hoc working board committee with a vote of the board. The committee will meet the third Sunday of each month and have three meetings in November, December and January until the president's term ends in February. At the Annual Meeting in February, 2003 this committee will appear on the ballot to become a standing committee of the shul.

The following is the mission statement of the committee:

- i) Establish an organizational feedback mechanism between the Rabbi and the congregation
- ii) Define the role of the rabbi in our participatory organization
- iii) Set up an evaluation process of the Rabbi

Committee-Board Structure Discussion centered on creating a stronger connection between the board and committee chairs. Board members who are liaison to specific committees will begin attending the meetings of those committees. There will also be three meetings during the year (perhaps on Sunday mornings) attended by board members and committee chairs.

UNIVERSITY AVENUE SITE WORK GROUP General Contractor Selected

By Joe Meresman, Site Work Group Chair

Last month we informed you that we had selected a general contractor for our construction project. We are now pleased to announce the name of the contractor: Herrero Construction, a well-known and distinguished San Francisco firm. Herrero has a strong record of experience in building schools, places of worship and other similarly scaled public buildings; they have a good background of strong principal/owner involvement in projects; references from both project owners and project designers and engineers were excellent; and the firm was very responsive to our queries, in submittals and in interviews, and proposed a strong team of staff including a cost estimator, project manager and superintendent of construction. We are looking forward to a very positive professional relationship with Herrero. Construction is expected to begin by end of February and we remain on schedule to occupy our new home in the fall of 2003, most likely after Yamim Nora'im.

By the beginning of December we will have concluded a board review of the project, including budget, fund raising, and cash flow projections. We will provide a progress report to the congregation and the board will review these items one more time before construction begins in February.

As we mentioned last month, 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 Art and Objects team recently held a meeting with the architects, Ritual Committee members and Rabbi Kelman to establish criteria for the design of the *aron* and *shulchan* for the new sanctuary. At an upcoming meeting the architects will present design concepts, methods, and materials for broader discussion.

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.

Visitor From Israel Goldstein Youth Village

Often visitors to our congregation join us for Shabbat and are willing to speak about the work they do. A close friend of the Kelmans, Judy Segal, works for the Israel Goldstein Youth Village of Hanoar Hatzioni in Jerusalem. The Goldstein Youth Village first served as one of Youth Aliyah's absorption centers when it opened in 1949. It aims to integrate Jewish youth from Israel and the Diaspora. Judy will be with us for Shabbat on December 14 and will speak about the Village after services.

Mature Mavens

There will be no meeting of the Mature Mavens for the month of December.

Greetings from Our Friends in Santiago de Cuba

By June Safran, Cuban Affairs

Early in November I was in Santiago to visit our sister congregation, Comunidad Hebra HaTikva. Everyone asked when Netivot Shalom members and Rabbi Kelman would come to see them again. The community is much smaller than when we first began our relationship. Many have moved to Israel and one family to Florida after two years in Ashkelon where they had trouble finding work and learning the language. When the younger members of the family insisted on moving, the whole family decided to go. They all moved to Hialeah with their adult children, spouses, and three grandchildren. If you would like to contact them, just call me and I will give you their phone numbers and addresses.

As I said, all is well in Santiago. No one is sick at the moment, the children are growing and happy, and the members are involved in community activities and study. I saw the newest member, Sofia. She is 11 months old and walking. Grandma Eugenia Farin is ecstatic.

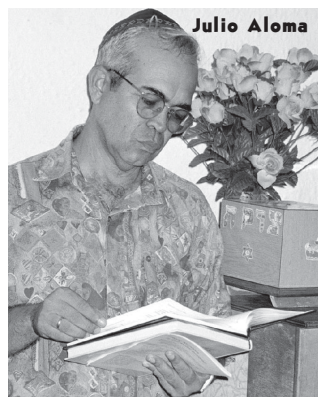
Mama Betty is back in school earning her nursing degree and Papa Abilio is working and studying for conversion. He loves what he learns and wants more to read. Other avid students of Judaism are also asking for teachers and books in Spanish. Finally, there



is an active effort to build a bookcase in the main area so that people can see the books and check them out. Of course, once there is a bookcase, it becomes incumbent on us as the sister congregation, to provide the necessary reading materials. The problem has been lack of availability of wood to build the bookcase. It is similar to the problem of repairing the cemetery wall that has threatened to fall for the past four years. The government had just approved a new wall before the big hurricane of last November. Since then, all excess building materials have been sent to the hard-hit center of the island.

General living conditions have taken a turn for the worse this year. There is a shortage of oil for power and gasoline. Everyone is

looking for emergency battery-operated lights. They sell out of the stores almost as fast as they arrive. Public transportation has been officially cut back. This is particularly difficult in Havana, a city as sprawling as Los Angeles. There is plenty of food but much less variety this year. Many fruit trees were damaged or destroyed by hurricanes. Squash and green beans seemed plentiful in the farmers markets and on



RITUAL COMMITTEE

Teacher's Speeches & Reading the Full Parashah

By Josh Gressel, Ritual Chair

Two months ago I wrote a short article on behalf of the Ritual Committee, to let the congregation know of our deliberations on whether to keep or drop teacher's speeches at *B'nai Mitzvah*. We adopted the temporary policy of making them optional and sought input from Amitim parents and the community at large before making a final decision.

We wish to thank all of you who took the time to write us regarding your views. Because of this, we learned that the teacher's speeches are indeed an important part of the Bar/Bat Mitzvah ceremony for many parents and *B'nai Mitzvah* alike. At the same time, there were several families who chose not to have a teacher's speech during this experimental period.

The Ritual Committee has decided to leave teacher's speeches optional. Each family can choose to have none, one or two parents' speeches and choose to have or not have a teacher speak in addition. We continue to remind parents that all speeches should be kept to a three-minute maximum length. We hope this policy will satisfy the needs of both families and the community.

Once again, thank you to all who wrote for helping us make a more informed and collaborative decision. Your voices truly counted.

The Ritual Committee has been experimenting with moving to a full reading of the weekly Torah portion, rather than the current triennial cycle in which we read one-third each week. Last year we had six experimental full readings. This year we are planning to increase this number to 12.

In order to educate and be educated, the Ritual Committee has scheduled two informational meetings, facilitated by Rabbi Kelman and myself. During the first meeting Rabbi Kelman will teach about the different systems used throughout history for Torah reading. I will list some of the considerations the Ritual Committee has considered in debating this topic to date. During the second meeting, congregants will be invited to give their input into the pro's and con's of this proposal.

The meetings are scheduled for **December 15 and 22** from 10:30 a.m.-12:00 p.m. in the synagogue office. We hope to see you—your feedback is important to our deliberations on this process.

street corners in the oldest parts of town. But dollars are obviously less plentiful. Most telling is that people look thinner.

Bob and I will lead a trip to Santiago and Havana leaving **February 12**. We will spend several days in the area of Santiago before going to Havana. You may come for one week (returning on February 19th), or 12 nights (returning on February 24th). The second week will include areas outside of Havana. You can get more information and sign-up forms by contacting me at 510-526-7173 or by e-mail to June@cajm.org. June Safran, Cuba Affairs. Bob and I hope you will join us for our new adventure to Jewish Cuba. (See our ad on page 5.) ✨

A Home of Our Own

By Ann Swidler, Claudia Valas, Art Braufman

"Happy are they who dwell in Your house" Psalms 84:5

As we reach the end of the year 2002, we are thrilled to report that 246 members and friends have pledged \$3.3 million to the Building Fund Campaign. For the first time we want to publicly recognize and acknowledge all of you who have made this possible. Eventually we will have a donor board in our new home, but we want to take the time now to thank all who have participated in reaching this significant milestone. The commitment of each of you is making our dream become reality.

We also appreciate the many additional gifts to the Building Fund, which have been received in honor or in memory of someone and which have been acknowledged in previous newsletters. We have tried to make this list as accurate as possible. If you believe there is an error, please let us know.

Scott & Turi Adams
 Michelle & Shahpour Akhavi
 Hope & Noah Alper
 Dan Alter
 Robert Alter & Carol Cosman
 Andrea Altschuler & David Finn
 Ross Andelman
 Ed Anisman & Claire Sherman
 Anonymous (2)
 Gale Antokal & Neil Gozan
 Fred Astren
 Shelly Ball & Jeff Burack
 Eugene and Nancy Bardach
 Edie Barschi & Robert Jackson
 Sharona Barzilay & Tom Graff
 Julie Batz & Adam Stern
 Lee Bearson & Beatrice Freiberg
 Dina (Marilyn) Beck
 Dorothy & Joseph Becker
 Chauncey & Shirah Bell
 Peter Berck & Cyndi Spindell
 David Berman & Deenah Bookstein
 Douglas Berman & Billi Romain
 Edwin & Diane Bernbaum
 Barbara Bibel
 Angela & Steven Bileca
 Eric & Golda Blum
 Steven Bond & Shari Rifas
 Steve & Karen Bovarnick
 Jean Bass Bradman
 Joan Bradus & Dale Friedman
 Art & Sheila Braufman
 Robin Braverman
 Judy Breakstone
 Mary & Tom Breiner
 Ze'ev & Lisa Brinner
 Rachel Brodie & Adam Weisberg
 Marcia Brooks

Lydia Brose
 Eugene & June Brott
 Herman & Shelly Bruch
 Andrea Cassidy
 Michael Cohen
 Celia Concus
 Jane Credland & Cynthia Hoffman
 Jim & Carol Cunradi
 Shawnee & Bernard Cuzzillo
 Susan David
 Jerry Derblich & Alexis Milea
 Sanne & Hugh Dewitt
 Carol Dorf & Nathan Landau
 Margaret Dorfman & Wayne Pickus
 Rena Dorph & Peter Wahrhaftig
 Grant & Shannon Edelstone
 Robert Efrogmson
 Alisa Einwohner
 Serena Eisenberg & Yaron Simler
 Nancy Facher & Glenn Wolkenfeld
 Michael Feeley & Lisa Schwartz
 Paul & Lee Feinstein
 Ted Feldman
 Elliott & Shelley Fineman
 Lisa Fink & Robert Milton
 Simon Firestone
 Jan Fischer
 Rena Fischer
 Sam Fishman
 Audrey Franklin
 Steve & Marion Fredman
 Ednah Beth Friedman
 Karen Friedman & David Marcus
 The Solman & Libe Friedman Foundation
 Sharon Friedman
 Mark & Robin Geliebter
 Jory & Lisa Gessow
 George & Toby Gidal

Hannah Ginsborg & Daniel Warren
 Ellen Gobler
 Gloria Goldberg
 Peter & Deborah Goldberg
 Mona Goldfine & Jay Goldman
 Leonard Goldschmidt & Jeanne Reisman
 Brenda Goldstein & David Shragai
 Herbert & Susanna Goodman
 Anne Goor
 Gail Gordon & Jack Joseph
 Sandra Gore & Ronald Sires
 Steve Gottlieb & Pat Hellman
 Debby Graudenz & Rom Rosenblum
 Iris Greenbaum & Stephen Knaster
 The Kelman Family
 Stuart & Vicky Kelman
 Dean Kertesz & Carla Cassler
 Seymour & Hilda Kessler
 Seth Kimball & Vicki Sommer
 Alan & Elissa Kittner
 Herb Klar
 Jonathan Klein & Rebecca Calahan Klein
 Rivka Greenberg & Ken Stanton
 Milton & Marge Greenstein
 Josh & Noga Gressel
 Simon & Sylvia Guendelman
 Nancy Gurian & Barry Kamil
 George & Leah Haber
 Theda Haber & Kathy Khuner
 Larry Hanover
 Janet Harris & Brad Rudolph
 David Heber
 Anthony & Karen Hecht
 Jonathan & Rachel Heinstein
 Phyllis Helfand
 Ben Hermalin & Ruth Konoff
 Ben Heschen & Ellen Peskin
 Michael Irwin & Charlene Stern

COMMITTEES

CONGREGATION NETIVOT SHALOM

Susan & Larry Isaacs
Jerry & Deborah Isaak-Shapiro
Peter Jacobs & Karen Pliskin
Norman Jacobson & Jennifer Ring
Richard & Lauraine Jaeger
Alison Jordan
Andrew Kahn & Janet Schneider
Loren & Brandi Kaplan
Norma Kaufman & Michael Meltzer
George & Selma Klett
Judy Klinger
Karel Koenig
Steve Koppman
Anna Korteweg & Jim Davis
Ralph & Hadassah Kramer
Gail Krowech
Edouard & Judith Kujawski
Judy Kunofsky & Mitchell Shandling
Tom Lee & Ida Jean Newton
Leo & Kathryn Levenson
Jamie Levin & Jane Wise
David Levine & Joanna Weinberg
Simon Levine
Rose Levinson & David Jeffrey
Leslie A. Levy
Deborah Lewis & Martin Myers
Florence Lewis
Judith Lieberman & Allen Samelson
Michael & Marlene Lieberman
Debbie Lobel & Pauline Moreno
Julia London & Bridget Wynne
Mary Lukanuski
Herbert & Babette Maccoby
Alex Madonik & Eve Sweetser
Mort & Marilyn Markowitz
Laurie & Stuart Marson
Sally Martin
Claire Max & Jonathan Arons
Robin Mencher
Joseph Meresman & Cathy Bolding
Philip & Amy Mezey
Jacob & Jo Milgrom

Henry Miller & Connie Philipp
Ruth & Gregg Morris
David Mostardi
Lance & Dalia Nagel
Jeffrey Newman
Susan & Barry Noss
Frank Olken
Perl Perlmutter & Meghan Starkey
Marshall Platt & Elana Reinin
Elijah & Ginette Polak
Lawrence Polon & Ernestina Carrillo
Daniel & Suzanne Portnoy
Blair & Helaine Prentice
Donald Pretari & Carol Whitehurst
Moishe & Florence Pripstein
Mark & Sharon Priven
Frances Quittel
Michael Ranney & Michelle Million
Arthur Reingold & Gail Bolan
Michael & Barbara Rose
Norman & Lorainne Rosenblatt
Jeff Rosenbloom & Melissa Mednick
Dov Rosenfeld & Cathy Shadd
Michael & Betsy Rosenheimer
Phil & Sherrin Rosenthal
Sheldon & Barbara Rothblatt
Jane Rubin
Sarah Ruby
Robert & June Safran
Sam Salkin & Frankie Whitman
Judith & Hillel Salomon
Ory & Peggy Sandel
Samuel & Kathryn Scheffler
Helen Schneider
Ken Schnur & Denise Moyes-Schnur
Eric & Rachel Seder
Susan Seeley
Family of Gladys Sessler
Susan Sheffel & Robert Meola
Danielle Shelley
Mel & Lisa Sibony
Dan & Traci Siegel

Philip & Ellen Siegelman
Lois Silverstein
Ethelyn Simon
Gwynn Simon & William Schwartz
Kim & Vali Sorell
Harvey Stahl, z"l & Marissa Moss
Staman Trust
Barbara Staman
Bruce Starkman
Nan & Peter Strauss
Ann Swidler & Claude Fischer
Stan & Judi Taubman
Naomi & William Teplow
Andrew Tobias & Charles Nolan
Stephen Tobias & Alice Webber
Judy Tobias-Davis
Evan & Jamie Traeger-Muney
Elsa Tranter
Martin & Katherine Trow
Claudia Valas & Carl Buchin
Ernst Valfer & Lois Brandwynne
David & Virginia Vogel
Kara Vuicich & David Radwin
Helen & Martin Wachs
Arne & Gail Wagner
Julian & Elsa Waller
Josephine Walter
Alfred & Constance Weissman
Julie Weissman
Jonathan & Heidi Wexler
Barbara Wezelman
Roger & Edie Wilson
David & Irene Winston
Chuck & Ellen Wunderlich
Deborah Yaeger & Barry Muhlfelder
Eve Zeff
Beth Zeitman
David Zilberman & Lenorah Abouav-Zilberman
Tal & Elad Ziv
Cheryl Zlotnick
Kim & Assi Zvik

אשרי יושבי ביתך



DECEMBER 2002

KISLEV-TEVET 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 26 KISLEV CHANUKAH THIRD CANDLE 7:00 pm Ritual Committee meeting	2 27 KISLEV CHANUKAH FOURTH CANDLE 4:00 pm Religious School	3 28 KISLEV CHANUKAH FIFTH CANDLE 4:30 pm Amitim 7:00 pm Rosh Chodesh Group 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	4 29 KISLEV CHANUKAH SIXTH CANDLE 7:15 am Morning Minyan 4:00 pm Rel. School 6:00 pm Chanukah Party 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	5 30 KISLEV ROSH CHODESH TEVET CHANUKAH SEVENTH CANDLE 7:15 am Rosh Chodesh Services 7:00 pm Rosh Chodesh Group 7:30 pm Adult B'nai Mitzvah	6 1 TEVET ROSH CHODESH TEVET CHANUKAH EIGHTH CANDLE 4:33 pm candle lighting	7 2 TEVET 9:00 am Torah Study 9:45 am Shabbat Services; Joshua Isaak-Shapiro will be called to the Torah as a bar mitzvah 10:30 am Children's Program
8 3 TEVET Time TBA Youth Education Committee meeting	9 4 TEVET 4:00 pm Religious School 7:00 pm Social Action Com.	10 5 TEVET 4:30 pm Amitim 7:30 pm NO Talmud with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Univ. Ave. Site Work Group	11 6 TEVET 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew	12 7 TEVET 7:00 pm Tiferet Group 7:00 pm Naomi Seidman, "Faithful Renderings", Jewish & Christian translations	13 8 TEVET 4:34 pm candle lighting	14 9 TEVET 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; drash by Sheri Pearl Jacobvitz 10:30 am Children's Program 11:00 am Shabbat B'Yachad 4:30 pm Oneg Shabbat, at the Kelmans
15 10 TEVET 10:30 am Presentation #1 by the Ritual Committee on reading the full Kriya 5:00 pm Executive Committee meeting	16 11 TEVET 4:00 pm Religious School (school meets as usual)	17 12 TEVET 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	18 13 TEVET 7:15 am Morning Minyan 4:00 pm Religious School PARENT-TEACHER CONFERENCES 7:30 pm Beginning Hebrew	19 14 TEVET 7:30 pm Gender In Judaism	20 15 TEVET 4:36 pm candle lighting	21 16 TEVET 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Hillel Heinstein RELIGIOUS SCHOOL & AMITIM WINTER BREAK (UNTIL 1/6)
22 17 TEVET 10:30 am Presentation #2 by the Ritual Committee on reading the full Kriya	23 18 TEVET RELIGIOUS SCHOOL & AMITIM WINTER BREAK	24 19 TEVET 7:30 pm Membership Committee meeting 8:00 pm Kumzitz, at the Kelmans' home RELIGIOUS SCHOOL & AMITIM WINTER BREAK	25 20 TEVET 8:00 am Morning Minyan RELIGIOUS SCHOOL & AMITIM WINTER BREAK OFFICE CLOSED	26 21 TEVET 7:30 pm Univ. Ave. Site Work Group	27 22 TEVET 4:40 pm candle lighting	28 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
29 24 TEVET 5:00 pm Board of Directors meeting	30 25 TEVET RELIGIOUS SCHOOL & AMITIM WINTER BREAK	31 26 TEVET RELIGIOUS SCHOOL & AMITIM WINTER BREAK OFFICE CLOSED	RELIGIOUS SCHOOL & AMITIM CLASSES END ON DECEMBER 20 AND WILL RESUME ON MONDAY, JANUARY 6 Parent/Teacher conferences will be held on December 18. Please contact Jonah to reserve a time slot (eduaa@netivotshalom.org or 549-9447, ext. 108).			

JANUARY 2003

TEVET-SHEVAT 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>"You should know that I have not stopped telling people here how much I enjoyed your synagogue! It makes me wonder how involved I might be if a similar one existed here."</p> <p>(As reported to Judy Kunofsky about Netivot Shalom, from an out-of-town bar mitzvah guest.)</p>			1 27 TEVET 8:00 am Morning Minyan OFFICE CLOSED	2 28 TEVET 7:30 pm Adult B'nai Mitzvah	3 29 TEVET 4:45 pm candle lighting	4 1 SHEVAT 9:00 am Torah Study 9:45 am Shabbat Services; Simone Kertesz will be called to the Torah as a bat mitzvah <i>NO Children's Program</i>
5 2 SHEVAT 5:00 pm Youth Education Committee meeting 7:00 pm Ritual Committee meeting	6 3 SHEVAT 4:00 pm Religious School	7 4 SHEVAT 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 University Ave. Site Work Group	8 5 SHEVAT 7:15 am Morning Minyan 4:00 pm Religious School	9 6 SHEVAT	10 7 SHEVAT 4:52 pm candle lighting	11 8 SHEVAT 9:00 am Torah Study 9:00 am Learner's Minyan 9:45 am Shabbat Services; Ariel Platt will be called to the Torah as a bar mitzvah 10:30 am Children's Program 11:00 am Shabbat B'Yachad 4:30 pm Oneg Shabbat, at the Kelmans
12 9 SHEVAT 5:00 pm Executive Committee meeting	13 10 SHEVAT 4:00 pm Religious School 7:00 pm Mature Mavens 7:00 pm Social Action Committee	14 11 SHEVAT 4:30 pm Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	15 12 SHEVAT 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	16 13 TESHEVATVET Time TBA Amitim workshop 7:00 pm Tiferet Group	17 14 SHEVAT 4:59 pm candle lighting	18 15 SHEVAT 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services <i>NO children's Program</i>
19 16 SHEVAT	20 17 SHEVAT MARTIN LUTHER KING, JR.'S BIRTHDAY NO RELIGIOUS SCHOOL OFFICE CLOSED	21 18 SHEVAT 4:30 Amitim 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Committee meeting	22 19 SHEVAT 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	23 20 SHEVAT 7:30 pm University Ave. Site Work Group	24 21 SHEVAT 5:06 pm candle lighting	25 22 SHEVAT 9:00 am Torah Study 9:00 am Learner's minyan 9:45 am Shabbat Services; Sam Hecht will be called to the Torah as a bar mitzvah 10:30 am Children's program 11:30 am Shabbat B'Yachad
26 23 SHEVAT 5:00 pm Board of Directors meeting	27 24 SHEVAT 4:00 pm Religious School	28 25 SHEVAT 7:30 pm Talmud, with Rabbi Kelman 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	29 26 SHEVAT 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Haftorah Trope with Jan Fischer	30 27 SHEVAT	31 28 SHEVAT 5:14 pm candle lighting	

RITUAL COMMITTEE

Shabbat Services, Part VI: The Drash

By Josh Gressel, Ritual Committee Chair

This article covers the sixth segment of the Shabbat services: the drash, or sermon. Previous articles appearing in the newsletter have reviewed Birkot HaShachar, P'sukei D'Zimra, the Sh'ma and its blessings, the Amidah, and the Torah service.

The only fixed component of the drash as we practice it today at Netivot Shalom is the fact that it is a regular feature of our Shabbat services, coming between Torah service and *Musaf*. There are no specific rituals or prayers accompanying it and its style and content vary from week to week and from *darshan* to *darshan*. For this reason, today's article will be different in format from previous installments. The first half will be a history of the drash. The second half will be my "drash on a drash"—what I think its significance is, and what makes a good one.

History of the drash:

It is not only to the modern congregant that the words of Torah—even when translated—are sometimes obscure, confusing or seemingly irrelevant. Already during Biblical times it is recorded (Neh. 8:7) how the Levites "explained Scripture to the people," or how messengers "went about in all the cities of Judea and taught among the people" (II Chron. 17:9). The two words used for this teaching of Torah were "lamed" and "hevin," meaning "to teach" and "to make understood" respectively. The New

Testament also reports on Jesus teaching from the weekly portions in synagogue.

The term "drash" is a later designation for this form of scriptural explanation. The use of this term, instead of the earlier "lamed" or "hevin" corresponded to a relaxation of the style of exegesis (a word used to refer to theological explanation of Scripture). According to Elbogen, the more ancient method

"followed directly upon the reading; it explained the short Torah passage just read, and may even have been identical with the translation that restated the contents of Scripture in a broad paraphrase....As the readings became longer, the area of freedom expanded, the material that could be selected increased, and the themes became freer and more loosely connected to the text." (pp. 156-157)

It therefore might be said that in moving from "lamed" and "hevin" to "drash" the sermon moved from "p'shat" to "drash." The *Etz Hayim chumash* organizes its commentary into these categories. Immediately beneath the text is *p'shat*, an explication of what is written: "this sentence means this." The root of "p'shat" is the same as in "lehitpashet," meaning "to undress" and "pashut," meaning "simple." The text is stripped bare to its simplest essence. Underneath the *p'shat* in the *Etz Hayim chumash* is the *drash*, the non-literal commentary and interpretation of the passages: "this sentence teaches us this." The root of "drash" is the same root as that found in "midrash," a form of rabbinic literature which interprets the biblical text to teach lessons (*midrash aggada*) or to derive laws (*midrash halacha*). It is also the same root as that found in "lidrash," meaning "to insist or demand." To perform a *drash* is to insist or demand that a text reveal its teaching.

Scolnic (p. 1495) sums up the difference between *p'shat* and *drash* like this: "P'shat is literal; it is 'reading out' from the text (exegesis); d'rash is non-literal, it is 'reading into' the text (eisegesis).

Fishbane traces the development of the sermon along a different path, from the nearly divine to the divinely inspired. In his view, the Torah is the closest to God, as Moses was the pre-eminent prophet. Following the Torah in terms of purity are the prophets, whom we hear in the weekly *Haftorot*—which are perfectly legitimate but usually neglected sources for the weekly *drash*. Following the

prophets come the sages, the learned and pious Jewish leaders who continue to transmit the word of God by explaining the Torah and the prophets:

The synagogue preacher could see his task as explicating the teachings of Moses, of the other prophets, or of both, on those occasions when he renewed God's message in the hearing of an assembled congregation.

The preacher thus added his words of interpretation to the divine words, to make their eternal relevance and significance clear and immediate to his contemporaries. However, even though he spoke on behalf of Moses and the prophets, the preacher's authority came from the Sages in their role as transmitters of the divine word. Their self-appointed task, in the synagogue as in the study hall, was to make Scripture come alive for the people. For these reasons, the Sages saw themselves as heirs to the prophets (p. 1487).

Therefore, those of us who stand before the congregation should see ourselves as heirs to the prophets as we attempt to make Scripture come alive for our congregation.

My drash on the drash

In preparing this section, I sought input from three other people: Vicky Kelman, who has taught classes on giving a drash; Rena Fischer, who is the drash coordinator on behalf of the Ritual Committee; and Eric Seder, who organized the darshanim for Yamim Nora'im. Their views are highlighted in boxes on these pages.

In preparing a *drash*, we make an assumption that everything in the Torah (depending on your orientation) is either the divine word exactly transcribed or the divinely inspired teachings of spiritually elevated souls. Thus each word comes directly or indirectly from God, and with focus will open its spiritual message to us.

I once had a very palpable experience of this. Several years ago I was trying to prepare for reading a small section of Torah for my son's Bar Mitzvah. I don't know trope, and I was trying to memorize the words and tunes by playing and replaying a tape prepared for me by Wendy Rosov. She would sing it, I would stop the tape and sing it, rewind, replay, repeat, over and over.

Vicky Kelman

A drash should:

- Never be more than 15 minutes
- Be rooted in a good question which legitimately emerges from the text
- Make one clear point
- Derive a contemporary meaning and application
- Have a warm-up and a conclusion
- Not include a summary of the story except where absolutely necessary to make a point
- Bring in points not included in *Eytz Chaim*
- Reflect that the darshan put in time, effort, research and thought (this shows respect for the kahal/community)

Someplace between the 15th and 20th repetition, the words began “leaking” spiritual energy. It was a completely mundane passage from Leviticus, and I think the mantra like repetition of the words opened up some kind of portal in me, into which flowed this incredible energy. I thought to myself: “My goodness. That is always there, and I’m always closed off to it. No wonder religious people are religious.”

I think this powerful spiritual energy is what makes us treat Torah with such respect, even

when we’re not consciously in tune with it. Further, I believe that our devotion to the Torah, our study and our reverence for it, maintains and adds to it as a spiritual resource. It might be likened to an energy bank, which we both draw from and contribute to each time we make contact.

How can we make this deeper contact with the Torah? How do we go from the blind arrogance of seeing it as a collection of quaint stories to opening up to its richness?

One traditional method of inquiry is contained in the acronym PaRDeS (Hebrew for “orchard”): *pshat*, *remez*, *drash*, *sod*. This method of inquiry involves examining the Biblical text from four levels: the literal (*p’shat*), the allegorical (*remez*), the homiletical/teaching (*drash*), and the mystical (*sod*). An example of this form of inquiry applied to Biblical text can be found in Scolnic’s “Traditional Methods of Bible Study” at the back of the *Etz Hayim*.

My method during the *drashot* I’ve given has been to wait for some small inspiration and then request the *drash* for that portion, building my sermon around the initial point of insight. Everyone seems to have a unique way of taking on this challenge. But whatever one’s method, I believe the following elements are common to an effective *drash*:

Preparation: You have to be a brilliant scholar *and* a brilliant public speaker to give a worthwhile *drash* without putting in a lot of preparation time. The minimum I’ve put in is 20 hours; the most is 40. Also, practice out loud. It can feel funny, but reading it over to yourself is not enough. You need to hear yourself say it as part of your preparation.

Ego vs. Essence: Ask yourself: Does this need to be said or do I want to say it? Standing up before an audience raises all kinds of issues related to the ego. I’ve found it tempting to add flourishes that I fantasize would make me look smart, clever or somehow special. It requires religious devotion to edit these out and include only that which the subject requires.

A *drash* is written to be heard, not read: This is one of the most common mistakes, particularly for people who are gifted writers. Complex sentence structures and multi-syllabic words can be beautiful to read, but they’re confusing to hear. Simple sentences with simple words delivered in an outline format are the easiest for the listener to digest and follow.

Keep it short: I have never heard anyone complain that a *drash* was too short. I have heard the opposite. Ten minutes or less is my personal preference; the Ritual Committee mandates no more than 15.

Research is necessary, but what do you think? Classic commentators are classic for a reason: their insights have withstood the test

Eric Seder

Keep it to ten minutes. With luck, when the darshan finishes, the congregation is left wanting more.

Make it personal, but the theme must spring from that week’s parasha. The best ones stimulate the brain, make you laugh, make you cry, touch your heart. Not an easy feat for ten minutes.

of time. Yet for me, a *drash* that relies only on what other people said leaves me frustrated. I wait for the individual’s metabolizing of the material; how they make it their own.

Relevance to today: When someone can take the obscure and sometimes arcane words of the Torah and show what they teach us about how to live our life today (rather than simply be a paean to the virtues of yesteryear) I feel I have truly been given a gift of Torah.

Preparing and giving a good *drash* is time consuming, challenging, and—depending on your comfort level in front of people—nerve wracking. But it pays rich dividends. You will always have a deeper relationship with whatever you spoke on. It will also give you a deeper relationship to your community. Because in giving a *drash*, you not only give the gift of Torah, but also the gift of yourself.

REFERENCES:

- Elbogen, I. (1993). *Jewish Liturgy: A Comprehensive History*. (R. Scheindlin, Trans.). Jewish Publication Society. (Original work published 1931).
- Fishbane, M. (2001). *Haftarah*. In Lieber, D. (2001). *Etz Hayim. Torah and Commentary*. New York, NY: The Jewish Publication Society.
- Scolnic, B. (2001). *Traditional Methods of Bible Study*. In Lieber, D. (2001). *Etz Hayim. Torah and Commentary*. New York, NY: The Jewish Publication Society.
- Telushkin, J. (1991). *Jewish Literacy*. New York: William Morrow & Co.

NOTE ON THIS SERIES: I am going to have to take a few months’ break from this series on Shabbat services. I am waiting for the publication of the next book in the My People’s Prayerbook series. These books have accounted for probably 75% of the material in these articles, and since the book on Musaf was scheduled for release in late November, I thought it worthwhile to wait.

I anticipate using the break to write articles on the Conservative, Reform and Modern Orthodox movements. ✨

Rena Fisher

A *drash* can emerge from extensive research into the parashah and its commentaries or from our own individual contemplation of the Torah text.

Rather than seeking a text to prove a point, let the text speak for itself—and to you.

A *drash* can relate the text of the Torah to our own lives, or it can remain focused on the Torah’s description of the biblical reality.

The text of the parashah can be the complete context for a *drash*, holding the *drash* together in its entirety, or a single word or phrase may encourage associations and connections that will carry a *drash* from beginning to end.

Most succinctly, a successful *drash* emerges from an engaged reading of the Torah text.

How should one prepare a *drash*? By reading the parashah. By exploring the commentaries, both traditional and contemporary. By being open to inspiration—and by sharing that inspiration with the congregation.

While proficiency with Hebrew texts is not a prerequisite to giving a good *drash*, Netivot Shalom as a congregation values and encourages Hebrew language and Hebrew learning. If you are quoting from the Hebrew and you are uncertain about usage or pronunciation, check with Rabbi Kelman or another Hebrew-knowledgeable person.

Midrasha

By Diane Bernbaum, Midrasha Director

Do you know how it feels to work really hard to make something happen and then suddenly realize that it is happening without you? The answer is that it feels great! I love it when things I used to do no longer need me to keep them operating.

Recently I realized that I was totally out of the loop in making the twice-monthly dinners at the Berkeley Men's Homeless Shelter. I don't know when Midrasha started taking on this obligation; I think it was 1996. I can't even remember how we started doing them. It may have been because we used to send some of our 8th graders to the Harrison House shelter for an hour's volunteer work each Sunday. After two years the shelter said that although they appreciated us, it wasn't working out. Nine thirty on a Sunday morning fit our schedules well, but not the shelter residents. They didn't want to get up and dressed on the one morning they could sleep in, nor were there enough staff to supervise our visits. So we needed to think of something else our students could do to participate in Tikkun Olam.

We first undertook to cook dinners at the men's shelter once a month. At that point I was pretty hands on. Since it was a new project and families were only beginning to hear about it, there were never enough sign ups and I was often at the shelter as part of the work crew. I remember a time when it was just me, a 9th grade student, a friend of his, and my recalcitrant son. I bravely tried to make a chicken and rice dish and soon learned that rice made in a pot big

enough for 50 burns the rice on the bottom and doesn't cook the rice on top.

Before long Midrasha parents and board members—first Deborah Lesser and more recently Marilee Stark—took over the task of supervising the event. It was still our office's responsibility, however, to write the thank you notes to each cook and find last-minute replacements for canceling cooks. It seemed like a lot of my time was spent with the administration of this dinner. I didn't mind since I felt it was my personal contribution to the homeless in Berkeley.

Then Marilee, the parent in charge, took me out for coffee one day. She told me she thought teens could do the administration of the entire project. At first I was skeptical. I thought of all the times the Midrasha office phone was ringing with problems people were having with the dinner and questions they would ask. Could a committee of teens deal with all these families, some of whom needed a lot of TLC, reassurance and direction?

The answer was a resounding, "Yes!" For the last two years, the dinner has been organized by an amazing group of young women: Gabrielle Kipnes, Amelia Post, Mollie Wolf, Rachel Finkelstein, Hana Goldschmidt (and last year also Aliza Sinkinson). After our families fill out a form with their Midrasha registration indicating they would like to cook a dinner or bring cookies for dessert, all I need to do is turn the forms over to these able teens. They schedule the families, mail out instructions, make reminder calls, and send the thank you's. No one ever calls the office any more with their questions. They call these wonderful students. I now look up at my calendar where it says "shelter dinner" and know it's all happening without any input from me. And the response from the Midrasha families has been so overwhelming that we now cook dinner at the shelter not once, but twice a month. This is working as it should, a Midrasha program, run by the Midrasha teens themselves. I'll just have to do my personal *tikkun olam* somewhere else. ✨

Debbie & Jerry Isaak-Shapiro

invite you to share in their simcha

on Saturday, December 7, 2002

as their son,

Joshua Isaak-Shapiro,

is called to the Torah

as a bar mitzvah.

Adult Education

By Ethel Murphy, Adult Education Co-Chair

I hope that you all had a happy and thoughtful Thanksgiving. *Chag sameach!* Happy Chanukah! It feels a little awkward to write this in early November, however, programming needs to be completed well in advance of actual programs. We're working now on lectures for next spring. A talk on Jewish genetic diseases and a Passover art program, with an emphasis on Moses, are in the works.

Meanwhile, our Talmud, Hebrew, Torah study and Learner's Minyan continue. Naomi Seidman's class on translation and the Gender and Judaism series will conclude this month.

Seymour Kessler's four-part study session on three important Jewish thinkers: Levinas, Leibowitz and Soloveitchik, begins **Sunday morning, January 5**. Seymour suggests advanced reading for the seminar and requests advance registration. Participants will be committed to all the meetings, in order to sustain continuity. The class will be limited to eight participants. Please let Seymour know if you plan to attend. He can be reached at SEYKESSLER@aol.com.

Jan Lord and
Peter & Cyndi Berck

invite you to share in their simcha
on Saturday, December 28, 2002

as their daughter,
Michelle Berck,
is called to the Torah
as a bat mitzvah.

**Seeking Regional Director for
Camp Ramah**

Ramah Day Camp of the Bay Area is looking for a Regional Director to lead this organization. The Regional Director will be responsible for programming, logistics, marketing and communications, camper recruitment, board development, and fund raising. The director will have previous experience in summer camp leadership at a director level, a strong Jewish background, and excellent administrative skills. Candidates must have a Master's degree in Jewish education, education or Jewish Studies or equivalent experience. A familiarity with the Bay Area and local Jewish community is a plus.

For further information contact Rena Dorph at (510) 527-6656 or rena.dorph@ucop.edu.

**YOUTH EDUCATION
Mark Your Calendars!**

Parent/Teacher conferences for Religious School will be held on **Wednesday, December 18**. There will be no class for the students that day so that the teachers can meet with parents. Please contact Jonah (eduaa@netivotshalom.org, or 549-9447, ext. 108) to sign up for a time slot.

•Don't forget: Religious School's Winter Break will be December 18-January 5.

**SHABBAT B'YACHAD
SBY Celebrates Chanukah!**

By Cathy Shadd, Shabbat B'Yachad Coordinator

The children of Shabbat B'Yachad got an early start on Chanukah this year when they gathered on November 17 for their annual Chanukah celebration. About 30 families participated in holiday activities and craft projects, sang songs, listened to a Chanukah story, and tasted their first chocolate gelt of the season!

Many people helped to make the party a success. Thanks to our teen helpers Emma Schnur, Shaina Rappaport, and Rina Breakstone. Special thanks to Lisa Fink who did all the final coordinating, to Lisa Miller who shopped for and prepared the lunch, to Robin Levi for the cookies, to the Seder family for cutting out lots of Stars of David for a craft project, to Carol Delton for preparing a new SBY Chanukah song-sheet and for playing the guitar and leading us in song, and finally to Deb Goldberg who told a wonderful Chanukah story! Thanks, too, to the older children who were in SBY only a few years ago and are now helping the little ones! And thanks to all the parents who turned up with such enthusiasm! It was a great celebration!

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

e-mail

Your child(ren)'s English name(s)

Child(ren)'s Hebrew name(s)

Birthdate(s)

Another Thing About *Minhagim* and Head Covering

By Noga Gressel

As I read Diane Bernbaum's article, ('To: Women of a Certain Age', October newsletter) I thought to myself, "Good for you, Diane. I am so happy for you that through your personal process you found the right *tallitot* to wear and to feel completed with this *mitzvah*, and now you found that you were able to use a *kippah* that has meaning for yourself. It is truly wonderful, but what about the rest of us?" For me the process of finding the right *tallit* was very long and meaningful. I was not able to just "plop" something on my shoulders. I tried on many *tallitot* and still went to many services bare-shouldered before something shifted in me. After that shift happened I knew it was time to search again and then I was able to find the right *tallit*.

We come to this place from different backgrounds. For some it's a privilege to wear the *tallit* and *kippah*. For some it is a uniform, they were told that this is how it is done, and that's that. For others it is forbidden and they need to break the old frame in order to embody the new. For many women this is not a simple action and many feelings get stirred up in the process.

For me a *kippah* is really a man's garment. To wear it would be somewhat like cross-dressing. The way I show my respect is by wearing a nice dress to synagogue. (How many men would agree to wear a dress to *shul*, even if you had 13 years to get used to it?)

As women, we are told that we need to wear *kippot* because this is a Jewish custom and since we belong to an egalitarian synagogue we should do it, too. I am not so sure that we are as egalitarian as we like to think. Yes, we allow women to do what the men do, and we even add the matriarchs to one prayer. But the Hebrew language of prayer and its content are still very male-oriented. This is a reflection of many years of tradition that cannot be changed over night; it takes time to change the language and the content. And it also takes time to make internal changes in women's personal images.

Even in regard to the *tallitot* and *kippot* we are not so egalitarian. In the entrance to our *shul* we have many traditional *tallitot* and *kippot*, for whoever needs one for the day. Those, too, have a very male feel to them, since they were made in the tradition that was designed for men. However we never put the time or energy into providing the women of the congregation with something more feminine. We pretend that we are all the same.

In the last newsletter the rabbi talked about "*Minhag Hamakom*" and then mentioned the wearing of the *kippa* and *tallit* for men and women as if it were an old custom. I disagree. A *minhag* is a way of behavior that is rooted in time and place, and although some people in our congregation would like this to be the practice at Netivot Shalom the Ritual Committee only made this decision over the summer. This is not a *minhag*; this is a decision that is now being forced.

For my 40th birthday I had my first *aliya*. It was a very

important and meaningful moment for me. I did wear a *tallit*, but not a *kippah*. If I had been required to wear a *kippah* it probably would never have happened.

I now have my own *tallit* and maybe someday I will find the right "something" to put on my head. But this is not just about me. I am only one woman with her own personal history, in her own particular process. This is about women in the middle of the road, those who are not yet able to embrace the Jewish male customs and make them their own. Until now I have experienced Netivot Shalom as a welcoming place, a place that allowed and encouraged me to make my own steps into the Jewish tradition at my own speed without forcing it. I would like Netivot Shalom to continue to be that safe space for Jewish spiritual growth for all people, even for the women who come from old Jewish backgrounds.

Some of you are probably asking, "Okay, so when can we move out of this in between phase?" Well I don't really know. I know that now is too soon. I believe that the change is happening as it should happen – from within. More and more women are choosing to wear a *tallit* and head-cover. In my opinion the need to make a ruling on this *minhag* is an attempt to speed up a natural process that takes time. It is often difficult to stay in the anxious place of change, especially when there is disbelief that change will happen from within – without the need to force it.

I ask you to trust the process because it is happening anyway. In the October newsletter the rabbi wrote an article about doing no harm. I think that is a good place to end. ✨

Ritual Committee Meeting Minutes November 3, 2002

- The committee heard from a representative of the Youth Education committee seeking support for some adult education during Shabbat Services for parents who are otherwise leaving the premises. Informally, the ritual committee approved of the idea and suggested that this now be brought to the board.
- Josh Gressel reported on Teacher's Speeches at b'nai mitzvot. A motion was passed to continue the status quo and keep the teacher speeches optional.
- Glenn Massarano reported on the Role of the Non-Jew Study Sessions and he strongly suggested people attend, especially the members of the ritual committee.
- There was discussion about Yamim Nora'im tickets for non-members
- Rabbi Kelman requested a list of Ritual Committee decisions to date.
- Tallit & head-covering discussion: The committee is thinking about an activity in January for women to express how they feel about this.
- Sifrei Torah: Two are fixed; all three at JCC are fine, the one sefer at the offices is partially checked, fixed and assumed to be fine.

Bridges To Israel-Berkeley: Who & What We Are

By Hilda & Seymour Kessler

Last April, at the height of a series of bloody suicide bombings, a small group of us from Netivot Shalom joined a Jewish Community Federation mission to Israel. Recall, this was right after an especially egregious attack in Netanya during a Pesach seder in which many people died. Israel mobilized its reservists to defend its citizens and was immediately condemned by the UN for its actions. She was accused of perpetrating a massacre and of massive violations of human rights. In short order, Israel had become a pariah nation.

By this time many congregations in the Bay area had organized Israel action committees, missions to Israel, Israel Bonds campaigns, community protests to counter pro-Palestinian propaganda, letter-writing campaigns, and other activities to show solidarity with the people and State of Israel. Some of us hoped Netivot Shalom would follow this path.

In Israel, Hilda and I took a public oath to start Bridges. Berkeley is a reputed center for pro-Palestinian activism and we and our children are exposed daily to falsehoods and distorted truths that paint Israel as an aggressive interloper and as an illegitimate entity. The constant din of voices condemning Israel in our community and rationalizing suicide bombings and other actions that ultimately would result in Israel's destruction far outweigh the sounds of reason, prudence and careful judgment about current and historical events. We strongly believed that a countervailing voice that gave Israel a fair hearing was of utmost importance in this highly politicized community and we saw Bridges as the medium to provide that voice.

What is Bridges? Bridges to Israel-Berkeley is an organization committed to the security and survival of the State of Israel. Although as individuals we hold diverse views, as a group we stand unapologetically united with the people of Israel. The latter, we believe, are the only ones who can properly choose the course that best assures their future. Many of the members and supporters of Bridges are members of Netivot Shalom, but some are not and this has been a stumbling block to our establishment as a committee of the congregation. Over time we hope this problem can be resolved in a way that is advantageous to both ourselves and the congregation.

Our mission is several-fold. First, we aim to foster personal connections with and provide aid to Israeli victims of terror. We have made contacts with individuals and organizations in Israel who will help us identify and develop appropriate relationships with families that have suffered loss and injury as a result of Palestinian terrorism and we plan a public fund-raising campaign soon to assist them.

Secondly, we have developed an educational program that provides a reasoned understanding of the perils Israel currently faces. From the onset, we decided to eschew the extreme viewpoints and focus instead on educational activities that provide balance but without the simplistic NPR-ish equivalencies granted to all viewpoints. Our program unabashedly has a pro-Israel slant.

We developed a series of speakers, in conjunction with the Israel Relations Committee of Congregation Beth El. On November 17, Yitzchak Santis, the Director of Middle East Affairs of the Jewish Community Relations Committee of San Francisco spoke on the

topic of Arab anti-Semitism and what it means for peace in the Middle East and we were pleased that Netivot Shalom co-sponsored this event. Next year, on **January 12**, Ephraim Margolin, a prominent liberal civil-rights attorney in the Bay Area will address the thorny issue of Security and Civil Rights in Israel and on **March 9**, Nitzhia Shaked will speak on 'Understanding the Israeli Political System' to help us better understand, now that the unity government has dissolved, how Israel's democracy operates. This series is co-sponsored by the IRC of Congregation Beth El, the Israel Task Force of the Jewish Community Federation of the Greater East Bay and other organizations.

In addition, as part of our community educational effort, several times a week we send out e-mail bulletins on topics of community interest and important articles and analyses from the Israeli press and other sources. We also include necessary action alerts. We promised people not to inundate them with e-mails, and so far, we have held true to our word. If anyone wishes to sample these bulletins or be on our e-mail list, please notify me at seykessler@aol.com.

Lastly, we aim to actively support the Israeli economy by promoting the purchase of Israeli goods and services. We compiled a list of local merchants who sell Israeli products and have made that list available to the congregation, the Israeli consul and other organizations and, as further information is received, we will update it. We urge all who want to see Israel survive to buy Israeli products and services.

The members of Bridges, whether or not they are affiliated with Netivot Shalom, hold the belief that through our activities and efforts we will connect with the people of Israel and make a difference in their lives. We also believe that our efforts will have an impact on the Berkeley community which, ultimately, will also benefit Israel. All members of Netivot Shalom and its friends are invited to join us in this endeavor. For more information call us at 525-1526 or e-mail: hildakess@aol.com or seykessler@aol.com. ✨

Bridges to Israel Speaker

Ephraim Margolin, one of America's most prominent defense attorneys, will address the current and controversial topic of "Civil Liberties and Security: A delicate balance" on **January 12, 2003**, 7:15 p.m. at Temple Beth El, Arch and Vine, Berkeley.

As an expert in civil rights, author, lecturer, and Judaic scholar, Margolin is uniquely qualified to discuss both the legal and the moral issues underlying the current controversy between self-defense against terrorism and the civil rights of citizens in democracies like the U.S. and Israel. A graduate of Hebrew University and a frequent scholar-in-residence, Margolin has taught and lectured at the Israel Summer Institute, Hadassah, JCRC, Bay Area synagogues and organizations. He has been repeatedly ranked among the best and the most respected attorneys in the U.S. Counsel to the State of Israel, he has defended the civil rights of varied clients ranging from SF street artists to judges, law firms, banks, cities, and the ACLU.

This program is sponsored by Bridges to Israel-Berkeley. A donation of \$5 will be requested.

Bay Area Friends of ARMDI: Chanukah Campaign for Magen David Adom

Right now, blood bags are critically low !! Please help the Bay Area Friends of ARMDI raise money to purchase 10,000 blood bags, between now and December 7, 2002, the last day of Chanukah.

ARMDI is the sole authorized American fundraising organization for Magen David Adom, Israel's Red Cross, providing emergency medical and disaster services. ARMDI collects donations from people like you in order to purchase medical equipment that is necessary for the Israeli Magen David Adom organization to fulfill its mission of saving lives. Magen David Adom dispatches ambulances to terror attacks, people's homes, and traffic accidents and supplies blood to hospitals and the IDF.

Please send your tax-deductible donations by **December 7, 2002.**

How can I donate?

- Make checks payable to "ARMDI (FOSB)" and mail to:
ARMDI (FOSB)
6345 Balboa Boulevard, Suite 112
Encino, California 91316
- Online on the official ARMDI web site (www.armdi.org)
- By phone: (818) 776 9002 or toll free: (800) 323 2371
- You may contact Chen Ben-Asher at (408) 252 2661 for more information

Suggested Donation Levels

- \$21.00 buys 1 blood bag
- \$105.00 buys 5 blood bags
- \$210.00 buys 10 blood bags
- \$378.00 buys 18 blood bags
- \$420.00 buys 20 blood bags

ATTENTION NEWSLETTER READERS Is Your Newsletter Always Late?

Several people have communicated to me that they are tired of their newsletters always arriving well into the month. In an attempt to improve the timeliness of the newsletter, I am asking you to help me track when you receive your newsletter. Simply note the date that you received the newsletter and send me an e-mail (newsletter@netivotshalom.org) with that date and your ZIP code (no other information is necessary). If you do not use e-mail, please send the information to the shul office, Attention: Newsletter Editor. (Please do not telephone the office.) Thank you for your help.

Karen Friedman
Newsletter Editor

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

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
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
Sophie Chait	11 Tevet/December 16
Victor Goodman	11 Tevet/December 16
Anna Abramowski	12 Tevet/December 17
George Trow	12 Tevet/December 17
Stan Fink	12 Tevet/December 17
Irving Lowe	13 Tevet/December 18
Josef Levi	14 Tevet/December 19
Esther Radousky	14 Tevet/December 19
Robert C. Goldberg	16 Tevet/December 21
Sherrie Lee Amernick Schulman	17 Tevet/December 22
Bernard David Laytner	18 Tevet/December 23
Alan Gordon	19 Tevet/December 24
Al Becker	19 Tevet/December 24
Naida Schlossman Epstein	21 Tevet/December 26
Cecelia C. Rosenheimer	21 Tevet/December 26
Fanny Kohn Fingerhut	23 Tevet/December 28
Lorelei F. Cohen	26 Tevet/December 31
Harry Alter	26 Tevet/December 31
William Samelson	28 Tevet/January 2
Edwin Posner	28 Tevet/January 2
Gertrude Aronstein	29 Tevet/January 3
Frieda Elbogen	29 Tevet/January 3
Rosalie Cohen	29 Tevet/January 3
Benjamin Goor	1 Shevat/January 4
Ellen C. Isaak	1 Shevat/January 4
Mary Rosenblatt	1 Shevat/January 4
Yoseph Bruchiel	2 Shevat/January 5
Max Grosz	2 Shevat/January 5
Nathan Solomon	2 Shevat/January 5
Florence Marson	3 Shevat/January 6
Nancy Kennedy	3 Shevat/January 6
Nina Chaya Davis	5 Shevat/January 8
Harold Seder	5 Shevat/January 8
Regina Beer Lichtenstein	7 Shevat/January 10
Sarah Cohen Stahl	7 Shevat/January 10
Chaim Radousky	7 Shevat/January 10
Mollie Levine	8 Shevat/January 11
Leonard Fox	8 Shevat/January 11
F. R. Scott	9 Shevat/January 12
Paul Madonik	9 Shevat/January 12

DONATIONS TO NETIVOT SHALOM

SPECIAL THANKS

To all who donated shoes for Mayan Stanton's shoe drive
Avi Shragai for helping out in our library
David Marcus for continued help with the newsletter

GENEROUS GIFTS FROM THOUGHTFUL PEOPLE

Rachel Brodie for donating a CD entitled *Note-Rim*
Leonid Plotkin for donating a stereo tape recorder/player
Carla Cassler & Dean Kertesz for their donation to the purchase of the Adult B'nai Mitzvah class Torah mantle
Mark & Sharon Priven for books for our library
Alison Jordon for a new CD Boom Box for the Religious School

BUILDING FUND

Celia & Paul Concus in honor of Claudia Valas' big birthday, Michael & Barbara Rose and their new family, Nancy Katz and her new home, and Debra Haber
Celia & Paul Concus in honor of Jeff Burack & Shelly Ball and Sam Salkin
Judi & Jerry Gavia in honor of Debby Graudenz' father, Rabbi Sam Graudenz, on his 86th birthday
Debby Graudenz & Rom Rosenblum in memory of Ethel Polik
Clarisse Irwin in honor of Mike Irwin's special birthday
Ben & Helen Stern in honor of Mike Irwin's birthday
Jonathan & Rachel Heinstein in honor of the yard work done at the University Site by Rachel's Tehiyah Day School class
Alison Jordan in honor of the birth of a son to Serena Eisenberg & Yaron Simler and in memory of Jerry Isaac-Shapiro's mother, Marsha Shapiro, ז"ל
Helen Schneider in honor of Mike Irwin's birthday

GENERAL FUND

Frances Brock in honor of David Marcus' 50th birthday
Celia & Paul Concus in memory of Harvey Stahl, George Klett, Chan Su Kim, Leo Greenberg, Sybil Rosenblum, Marsha & Leonard Shapiro & Phyllis Meltzer
Debby Graudenz & Rom Rosenblum in memory of those we remembered during Yizkor
Alison Jordan in honor of the birth of Adam Ariel Simler to Rabbi Serena Eisenberg & Yaron Simler and in memory of Jerry Isaac-Shapiro's mother, Marsha Shapiro, ז"ל
Stuart and Vicky Kelman in honor of Emma Schnur
Lauraine and Richard Jaeger

PAY TO MAKE HIM PLAY

Eric Leve

RABBI'S DISCRETIONARY FUND

Celia & Paul Concus in honor of the birth of their new grandson, Samson Eli Lieberman
Lita Krowech
Dov Rosenfeld & Catherine Shadd in honor of the birth of Adam Ariel Simler
Helen Schneider in memory of Flo Pripstein's mother, Sylvia Swersky Sherman, ז"ל
Richard Stern & Risa Kagan in honor of all those who helped with Lily Stern's bat mitzvah
Jerald & Sheryl Kramer

ROSENHEIMER CAMP SCHOLARSHIP

Ruth Kochman in honor of the 65th birthday of Mike Rosenheimer

RITUAL

Noriko Obinata for purchase of CDs produced by Pam Sawyer

SHABBAT B'YACHAD

Lee Bearson & Babbie Freiberg in honor of Serena Eisenberg & Yaron Simler's new baby

SUKKOT

Jory & Lisa Gessow

TORAH STUDY

Fabrice Habelski

YAMIM NORAIM L'YELADIM

Steven Pascal & Danna Gillette-Pascal

YOM KIPPUR APPEAL

Dan Alter
 Ysaaca Axelrod
 Lee Bearson & Babbie Freiberg
 Joe and Dorothy Becker
 Michael and Andrea Cassidy
 Jan Fischer
 Ednah Beth Friedman
 Larry Hanover
 Regina Karp
 Richard Laden
 Leslie Levy & Steven A Greenfield
 Dr. Perry & Maralynn (Malka) Scheinok
 Diana Todd
 Alice Webber & Stephen Tobias
 Linda Blachman
 Leonard Goldschmidt & Jeanne Reisman
 Jonathan & Rachel Heinstein

YOUTH EDUCATION

Amitim Class of '02-'03 in honor of the marriage of Deb Fink & Aaron Katler
Robert & Sandra Silver with wishes for the speedy recovery of Art Braufman's daughter, Carla Williams
Diane & Sharon Todd in honor of Simon Pickus becoming a bar mitzvah
Lee Bearson in memory of Rachel Seder's father, William Spielman, ז"ל

MAZAL TOV TO:

Jonathan & Connie Heller

on the birth of their son, Micah Frances Cagampang Heller, born on September 29, 2002

Vicky & Stuart Kelman on the engagement of their daughter Navah to Michael Becker

Debbie Jagoda (a former Netivot Shalom teacher) and Andy Sinton (nephew of Barbara Bibel) on their engagement

Jan Fischer on the lovely write-up about her Torah mantles in *The Paper Pomegranate*, a publication from the Guild of Judaic Needlework

The Newsletter Needs Your Help!

Are you looking for a volunteer opportunity? The newsletter needs a little help. Please contact Karen Friedman at 510-520-0728 or newsletter@netivotshalom.org to find out what you can do.

**We welcome
your gifts...**

**Make a donation
to Netivot Shalom
using the form on
the back page of
this newsletter.**

Thanks!



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

Congregation Netivot Shalom
1841 Berkeley Way
Berkeley, CA 94703

Issue Date: December, 2002 / Kislev-Tevet, 5763
Frequency: Monthly
Issue Number: Volume 13, Number 11

CHANGE SERVICE REQUESTED

MAKE A DONATION

We wish to make a donation to Congregation Netivot Shalom. Enclosed is my/our check payable to:
Congregation Netivot Shalom
1841 Berkeley Way
Berkeley, CA 94703

Donor(s) Information:

Name _____
 Street _____
 City _____ ZIP _____

Please honor the following person/event:

Name _____
 Street _____
 City _____ ZIP _____

This donation is intended for the following:

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

Thank you!

