



Congregation Netivot Shalom

February, 2003 • Shevat-Adar I, 5763

FROM THE RABBI

Reflections & Ruminations

By Rabbi Stuart Kelman

Early last December, I was invited to teach a workshop in Westchester, N.Y. at a conference for a group called Synagogue 2000. When this group was formed its mission was to try and give new life and meaning to synagogues that were perceived to be in desperate need of help. In short: synagogue transformation. How to do that became the mission of Synagogue 2000. Led by Rabbi Larry Hoffman, Professor of Liturgy at Hebrew Union College in NY and Dr. Ron Wolfson, Vice President of the University of Judaism in L.A. and Director of the Whizin Center for the Jewish Future, S2K (as it is commonly nicknamed) gathers groups of synagogues in specific geographic localities and creates synagogue teams that are pledged to study, worship and plan together over a defined period of time. Typically, they study articles, read books, look at their own congregation and come together periodically at regional conferences. This conference in Westchester was one such event.

A quote from Rabbi Nachman: "It is not the place that gives honor to the person, but the person who gives honor to the place." (Ta'anit 7a) This quote was melded into the first paragraph of the handout that greeted us that day. It read:

A member belongs to a synagogue, but in truth a synagogue belongs to its members. We will spend the day exploring how to create synagogues of belonging – places in which close and secure relationships thrive, from the first phone call that a prospective member makes, to the ways in which we nourish the passions of our veteran members. It's time to roll up our sleeves and get down to brass tacks, looking at mechanisms for membership in our congregations,

and the ways in which they can better reflect who we are as a *kehillah kedosha*, a sacred community. As a team, you've worked hard at envisioning ways to nurture a culture of connectedness in your congregation. You've identified the sacred relationships of your community, and imagined the ways in which you can deepen those relationships. Our goal for today is to guide you toward formulating action steps that can help you implement that vision in upcoming months.

That was the goal of the whole project and the task for the day. My role was to present a workshop that dealt with *Chevra Kadisha* – ours in particular. So I started by teaching a tune that Craig Taubman has written to the verse "Hamakom y'nachem etchem betoch sha'ar aveylei Tzion v'Yerushalayim" – "May the Holy One comfort you among all the mourners of Zion and Jerusalem." This is the verse that we say to a mourner. Craig's melody gives a wonderful depth to the words of

condolence that we express. But, as I pointed out, we Jews in America have lost the words – we don't know that our tradition has a verse for this occasion when our own words tend to fail us. And while I taught this lesson, I suddenly noticed that people were crying softly – and when I inquired, I found out that there were personal reasons that people had elected to come to my workshop when they had, in fact, a choice of three others. It turns out that many of the issues of the workshop about death and dying actually touched experiences that were personal to the participants. The verse (and the rest of the workshop) actually gave permission to the participants to grapple with the issues that were closest to them – as well as to talk about the mechanism of a *Chevra Kadisha*.

I taught about the concepts of *kavod hamet* (respect for the dead), *nichum aveylim* (comforting the mourners), the functions of the *Chevra Kadisha*, *chesed shel emet*, and the process of actually creating a *Chevra Kadisha* in their own community. But the one point I wanted to emphasize is that *Chevra Kadisha* is NOT a program to be brought to your local synagogue, it is the actual transformation of the culture of the synagogue. This was a hard message to hear – because some of the participants were looking for the quick fix in transforming their synagogue. I could not offer that. What I could offer was based on my own experience here at Netivot Shalom. When we created our *Chevra Kadisha*, we, in fact, changed the culture of our community. We didn't have to talk about becoming a community that "cares" – we showed our "caring" by the acts of *chesed* that each of us in our own way perform when someone in our community dies.

ANNUAL MEETING

**SUNDAY, FEBRUARY 23, 2003,
FROM 9:30 A.M. TO NOON. AT
THE NORTH BERKELEY
SENIOR CENTER, 1901 HEARST
STREET (CORNER OF HEARST
& MLK). CHILDCARE WILL BE
PROVIDED AT THE SHUL
OFFICE.**

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President's Letter

As we prepare for a change in the mantle of leadership within the congregation, it seems like a good time to reflect on these last two years, and to think ahead to our future. It's amazing to look back on what we've accomplished in the last two years.

Below is a partial list, in no particular order:

- We purchased the property for our new home.
- With the tireless work of our Capital Campaign Chairs, the volunteers who undertook soliciting funds for the campaign, and the generosity of our members and others who donated to the campaign, we exceeded the original predictions made for our campaign by our fundraising consultant.
- The Design Team and other members of the Site Work Group have presented us with an exciting plan for our new building. Our plans include working closely with Berkeley Montessori, which purchased the site next door, to create some shared use of the space. This partnership was applauded by the City of Berkeley.
- We hired staff members who keep our office running in a professional manner.
- With the help of our Administration Chair and others, we chose and purchased shul-based software that helps our staff maintain records in ways about which we only dreamed.
- Although we've participated in Sukkot in April (Rebuilding Together) in the past, during 2002 we donated \$3,000 as a community, and were assigned the home of a family within a mile of our new site. On two different Sundays, volunteers worked to make this home habitable for the family.
- When the decision was made to switch to the new Etz Hayim Chumash, members stepped forward and purchased enough copies for us to use both weekly during Shabbat services and in the shul library when we read Torah at morning minyan.
- We celebrated our 13th Anniversary over a weekend with a special Shabbat and party the following evening.
- We hired an Education Director who is committed to making our Religious School a vibrant place of learning.
- Netivot Shalom was the recipient first of a one-year grant, followed by a two-year grant, from the Walter and Elise Haas Foundation to explore the place of intermarried families within the context of Conservative Judaism.
- Our Shabbat B'Yachad folks produced a Siddur, leader's guide and CD, which are now being marketed to the entire Jewish community.

No doubt I've left things out. And we need to remember that, along with everything listed, go our "normal" activities: truly participatory services; adult education classes that span a wide variety of interests and subjects; youth education; social action — the list goes on.

And, of course, there is also a list of what still needs to be done. Although our Capital Campaign exceeded initial predictions, we are still short of our goal. We will be discussing this issue at our Annual Meeting on February 23rd. We are continuing to develop a system of communication between committee chairs and the Board of Directors, now that most chairpersons no longer sit on the Board. Most importantly, though, it is time for us to look ahead. We are a community now of over 360 member households, on the verge of moving into our own building. It is time for us to have a long-range view and a strategic plan. This is a large project, but one that we must commit to undertake.

Most of what happens at Netivot Shalom does so because members make it happen. It has truly been an honor to serve as the president of our congregation. I would like to thank my fellow Board members, Carol Cunradi, Mark Priven, Robert Jacobvitz, Marshall Platt, Pauline Moreno, Turi Adams, Peter Jacobs, Florence Lewis and Barbara Staman as well as committee chairs Jan Malvin, Robin Braverman, Ethel Murphy, Andrea Altschuler, Art Braufman, Ann Swidler, Claudia Valas, Mike Irwin, Mel & Lisa Sibony, Cathy Shadd, Eugene Berg, Rebecca Calahan Klein, Phyllis Helfand, Claude Fischer, Josh Gressel, Joe Meresman, Cyndi Spindell Berck and Robin Mencher. It has been a pleasure working with each of you. I am in awe of you and the work that you do to keep our shul running. There are many others who volunteer their time, including all of those who are listed as "Resources" in the front of our newsletter. They are often working in the background, keeping things afloat or stepping

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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,
3rd Shabbat, room 14 9:30 a.m.
February 15

FOR CHILDREN & PARENTS:

Shabbat B'Yachad (pre-school),
2nd & 4th Shabbat, room 14 11:00 a.m.
February 8 & 22

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 Adar I is on February 2

TORAH STUDY SCHEDULE FOR: FEBRUARY

1 Mishpatim
Exodus 21:1-24:18
with Naomi Seidman

8 Terumah
Exodus 25-27:19
with Nitzhia Shaked

15 Tetzaveh
Exodus 27:20-30:10
with Rabbi Arthur Gould

22 Ki Tissa
Exodus 30:11-34:35
with Nitzhia Shaked

UPCOMING ROSH CHODESH SERVICES

Rosh Chodesh Adar I is
Sunday, February 2.

Rosh Chodesh Adar II is
Tuesday, March 4.

Services will be held at 9:00 a.m.
in the shul Library.

From the Rabbi

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I wanted to write about this now, as I leave for a three month sabbatical which you have graciously granted me. I leave knowing full well that the congregation will continue – in health and in illness – to care for each other. I know that many of the functions that I perform will be covered by very talented and generous individuals who are members of the congregation. Dean Kertesz will coordinate the Shabbatot; Rabbi Serena Eisenberg will be doing some teaching in my place and assisting with families who will, with God’s help, give birth; Jerry Derblich will continue to coordinate Wednesday morning minyanim, the Ritual Committee will continue to be responsible for Chagim, our *Chevre Kadisha* is fully functional, and our fabulous office staff, Rhea Harlow and Jennifer Zahigian will be available for all the usual questions. And, our president will be available for all other questions as well. In those instances where a rabbi is needed, I’ve made arrangements with Rabbi Gordon Freeman and Rabbi Chai Levy to be on call – but only in emergencies and to be contacted by our office or President.

While I’m on that subject, since I cannot be with you at the annual meeting when we change officers of the congregation, I want to publicly express my deep appreciation to all the outgoing members of the board of directors and committee chairs. These last two years have been graced by your presence and energy and talents and by your desire to see our congregation grow, mature and make fiscal and actual plans to move into a home of our own. You’ve set the groundwork for the generations to come.

I want to especially thank Debby Graudenz – for a lot of things – but most important, just for being you. Yes, you have provided the leadership for this congregation for the last two years; yes, you have supported me personally and been an ‘ear’ to many of us in the congregation; yes, we’ve been through a lot of major experiences together. But most of all, you have been ‘present’ – engaged humanely, humanly and Jewishly for me, personally, and I know for the rest of the congregation as well. We have been blessed with you – and our blessings go with you – as you also begin your new career! *Berucha tehiyil!*

Many of you have asked: so what are you going to do on your sabbatical? Well, so far my plans include an extended visit to the east coast to be with my mother and children and friends; some time around here – doing some of the things I just can’t ever seem to get to (like more music!); reading some of those books that have piled up; visiting some other congregations; helping to plan a wedding for our eldest daughter; hopefully, going to a conference or two; and spending between Purim and Pesach in Israel (with our youngest daughter and her husband), seeing friends, learning – and relaxing! Yes – if you see me around town, it’s okay to say hi! And, again, thank you for this precious gift of a sabbatical. ☆

Rosh Chodesh Group: FEBRUARY

The Rosh Chodesh group will convene to celebrate Adar I at 7:00 p.m. on **Sunday, February 2**. Abby Caplan will lead a healing meeting. Abby has been a physician for over 20 years and currently has a private practice in San Francisco in medical counseling for patients with chronic or life threatening illnesses. She co-facilitated the Circle Minyan at Beth Shalom for eight years. For location and additional information, contact Toby Gidal, tgidal@attbi.com.

President’s Letter

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in during time of need. Also, this is my personal thank you to Karen Friedman, our newsletter editor, for her countless “gentle reminders” about deadlines.

As the daughter of a rabbi, and having been raised in a strict Orthodox tradition, one of the aspects of being president that I thought would be most intimidating was working with the rabbi. How could I, when it came to the business of running the shul, be the rabbi’s “boss”? I needn’t have worried. Rabbi Kelman’s commitment to and love for Netivot Shalom, the people in our community, Judaism, learning, Israel, and the larger community always guided our discussions and interactions.

Finally, I want to thank you for the trust you placed in me by electing me president of the congregation. It has been a privilege to serve.

B’shalom U’vracha,

Debby Graudenz

The Board meeting scheduled for December 29th was cancelled due to lack of a quorum. It was rescheduled for January 7th.

MAZAL TOV TO:

Connie & Jonathan Heller on the birth of Micha Frances Cagampang Heller

Michelle & Shapour Akhavi on the birth of Chaya Akhavi

Julie Weissman on graduating from San Francisco State University with a Master’s in Special Education, and on her new consulting position with the Oakland School District

Susan & Richard Seeley on the marriage of their son, Dan Abrami to Jenny Goodman

CONDOLENCES TO:

Alisa Einwohner on the death of her mother, Hada Korc

UPCOMING

B’NAI MITZVAH ANNIVERSARIES

February 1: Mishpatim

Ari Radousky

February 8: Terumah

Rachel Frank, Marielle Basseri

February 15: Tetzaveh

Coby Harris, Laura Miller, Laura Cunradi

February 22: Ki Tissa

Benjamin Graff, Beth Morris, Olivia Walt-McCrodin, Anna Frenklach

Full Kriya Dates for 5763

By Josh Gressel, Ritual Chair

Last year the Ritual Committee proposed moving the congregation to a full *kriya* reading instead of the current Triennial Cycle. That is, we began discussing whether we should read the entire Torah portion for the week as opposed to one third each week. As part of this process, input was sought from congregational members and there were six full readings last year. Because of the feedback from the congregation before and after these readings, the Ritual Committee decided to increase to 12 the number of full readings this year. The dates and *parashot* for those readings are as follows:

January 11 Bo
February 15 Tetzaveh
February 22 Ki Tissa
March 8 Pekudei
April 5 Tazria
April 12 Metzora (Shabbat ha-Gadol)
April 19 Chol Hamoed
May 24 Behukotai
June 21 Behaalotcha
July 5 Korach
July 19 Pinchas
August 9 Vaethchanan (Shabbat Nahamu)

Two educational/feedback meetings on full *kriya* were held for the congregation in December. We continue to welcome input from members as we gradually test the waters on this important proposal. If you would like to add your comments, please e-mail me at adirhu@yahoo.com.

Special Thanks to Our Members:

Jerry Derblich and Afikomen, for a donation through the Chanukah "Shop Till You Drop" and for donating 10% of Efrat Schwartz's Tallit Sales

The Moyes-Schnur family, for "Chai for Chanukah" donation. They donated the materials for the mailing (paper, photocopying), as well as their time in order to get the mailing out.



To the Editor

By Steve Koppman

I'd like to raise something I found disconcerting last Yamim Nora'im that may have ongoing relevance. There seemed to be a view, articulated by various speakers, to the effect that "9/11" was the signal event of our time, virtually inexplicable in human terms, whose perpetrators were incomprehensibly evil (akin to Nazis, maybe) and beyond the circle of our concern except for the need to defend against them.

I felt I was listening to campaign speeches sprinkled through services. This outlook seemed to suggest reluctance to acknowledge the way this country acts in the world and/or a belief, conscious or unconscious, in an entitlement for Americans for immunity from consequences for the role and actions this country takes in the world. If we were attacked, the issue, it seemed, must be a black box called "evil."

In an interesting Yom Kippur discussion on repentance, for example, we talked about "narcissistic rage," characterized by a "complete lack of empathy" for others – this state attributed to the September bombers, placing them "in the realm of psychopathology rather than politics." I know Yom Kippur is the time when we are commanded to rigorously examine the failings of our enemies, but I wondered if this lack of empathy was really unique to them. Fundamentalist Islamic men, for example, residents of Saudi Arabia who hate what they see as a corrupt dictatorship there which is supported, defended, to a large extent established by western powers, now led by the U.S., cooperating with the U.S. in war – if they feel this is a great evil, what do we think they should do about it? Write their Congressman?

It's widely acknowledged that the U.S. backs the rulers of Saudi Arabia and surrounding states in order to maintain reliable access to the oil our system requires. We know how the borders of these countries were established – by a few sheiks and western powers, no "consent of the governed" needed then or now.

In other parts of the world, we're aware of the last "9/11" (such as the overthrow of Chile's elected government in 1973) and other well-known acts that have characterized U.S. foreign policy – in Guatemala, Iran, El Salvador, Vietnam, Nicaragua, take your pick.

We know the U.S. pressures hungry nations to accept "free trade" but refuses to let them sell their inexpensive food and clothing here. How many starve as a result? Development people, meanwhile, tell us tens of thousands of children continue to die every day in the Third World from malnutrition and easily preventable diseases while America does little to nothing about it. The death toll from AIDS in Africa now adds to this ongoing tragedy of holocaust-like size, of which we are all aware, but, like hunger, it is nothing our government will spend much money on. Do we really need to go to Bin Laden's Afghanistan to find "inexplicable evil"?

America acts as an empire in many ways we know of and in others we never learn, largely indifferent to human welfare in the Third World and directly destructive of human lives that stand in the way of what our elites define as America's interests. The U.S. has, reportedly, caused the death of hundreds of thousands of Iraqis who had no influence over their despotic government. But are the deaths of three thousand citizens from our democracy the central outrage of our time, at the center of our collective conversation as Jews?

Can Americans alone be immune from the the fallout of what our government does? All empires accumulate enemies. Occasionally we're going to be hit. We haven't been hit like this before. Carnage was something done to others, sometimes by us. Naturally, as Americans, we don't want to be killed. But in a Pax Americana so lacking in justice and mercy, is the World Trade Center really the central moral outrage of our time?

And is special American immunity in any sense a Jewish view? I think not. I'm questioning this view of the unique and inexplicable evil of 9/11 being virtually integrated into services, no more subject to argument than "the Lord is One." Do we reduce the synagogue when services reinforce the national ideology of our innocence, which seems to "protect" us from seeing what our country actually does in the world?

We're all subjected to the rhetoric of freedom, democracy and outraged American innocence from the corporate media and government, as ever – whatever partial truths it may contain – masking oligarchy at home and empire abroad. We should always hope for something deeper from the *bimah*. ✡



Welcome!
Connor Benjamin Strauss
Born: Sunday, December 29, 2002 at 12:36am
Weight: 8 lbs. Length: 21.5 inches
Congratulations to his proud grandparents,
Nan & Peter Strauss!

Announcing a Family Trip to Visit Jewish Cuba

A trip for families is in the planning stages for **March 21-28** with a weekend extension possible for those who want a second Shabbat in Havana. This trip will include activities that appeal to young people of all ages, including a baseball game.

Please contact Batia Plotch for more information, bplotch@92NDSTY.org

**Vicki Sommer
 & Seth Kimball**

invite you to share in their simcha

on Saturday, February 8, 2003,

parashat Terumah,

as their son,

Ethan Kimball,

is called to the Torah

as a bar mitzvah.

**Bridges to Israel–Berkeley:
 A Report on Victims of
 Terror & Other Activities**

By Hilda & Seymour Kessler

After months of investigation, Bridges to Israel adopted two Israeli families victimized by Palestinian terrorists. In both, the mothers were the victims; in one case, Shula Gaon, a mother of three children, lost her leg in an assault at a bus station in Afula and in the other, Anna Vishvin, a mother of a two year-old, was left paralyzed from the waist down as the result of the suicide bombing at the Park Hotel in Netanya.

Despite the support the Israeli government and Israeli social agencies have given, both families have been severely impacted in many ways and their meager financial resources soon evaporated. Because the Israeli economy has been in a serious slump, funds for social services have been drastically cut and neither family can count on more than a subsistence from the government and other agencies. We have had contacts with the families and would like to update you about them. Both Jonathan Heinsteins and Esther Brass have spoken to the families on multiple occasions. Shula Gaon is still experiencing enormous pain and requires treatments at Tel Hashomer Hospital near Tel Aviv. But, she could not afford the taxi fare that would be required for such a trip; Bridges promised to reimburse her for any transportation expenses for medical treatments.

Anna Vishvin and her husband, Vladamir, had an upper floor rental in Netanya. But, after Anna was injured, it became unuseable since she no longer could walk. The Israeli government bought them a ground floor flat which was neither furnished nor set up to accommodate a paraplegic. The family is planning to move into it next week and Bridges has helped them purchase the required furniture to make their lives more comfortable.

On the surface, these interventions seem small and insignificant. Yet, for the Gaon and Vishvin families, it makes all the difference in the world. In their shattered lives and personal suffering there is a ray of understanding that they are not alone. Someone in the larger world—a group of people more than 10,000 miles away—cares and wants to reach out to comfort them.

None of us here can resolve the conflict between Israel and the Palestinians. But, we can help some of its innocent victims. Bridges to Israel initiated a campaign to raise monies for these two families and we have, in about one month's time, raised about \$16,000 towards that end. This solicitation required enormous effort on the part of our members and supporters: Jean Bradman, Phyllis Emanuel, Jonathan Heinsteins, Larry & Susan Isaacs, Barbara Rothblatt, Charlene Stern, and others to whom we are indebted. Also we wish to thank the many members of Netivot Shalom and all the others, as far away as Florida, Texas and New York, who contributed generously to help these families. Our campaign is still ongoing and in the weeks ahead we hope to raise further funds for them.

Largely through the superb efforts of Gene & June Brott, Anna Belle Panish and others, Bridges to Israel has also offered several stimulating and provocative community education programs. In January, Ephraim Margolin tackled the thorny issues surrounding the

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Opportunities to Learn & Help

Special Needs Parent Support Group Sunday, February 9

Open to all parents of Jewish children who have special learning needs and reside in the East Bay. 7:00-9:00 p.m., Jewish Community Services, 412 Monte Vista, Oakland. For information, call (510) 839-2900, ext. 233 or e-mail desmid@jfed.org

Inclusive Jewish Education Friday, February 14

The Center for Jewish Living and Learning-sponsored Jewish education group for Jewish children with moderate to severe learning issues meets at 3:30-5:00 p.m., at the Berkeley-Richmond JCC. Children 3 to 11 years and their siblings are invited. For information, call (510) 839-2900, ext. 233 or e-mail desmid@jfed.org

8th Annual Contra Costa International Jewish Film Festival March 1-7, 2003

Contra Costa
A Celebration of Independent and Foreign Films, featuring Bay Area premieres and award-winning films, including "Late Marriage", "A Trumpet in the Wadi", "Trembling Before God", "Gloomy Sunday", "God is Great and I'm Not", "Schmelvis" and many more! For a complete line-up, go to www.jfed.org/jewishfilmfest.htm or e-mail riva@jfed.org.

Film: "Blue Vinyl" March 2, 2003

Temple Beth Abraham's Social Action Committee, in conjunction with Bay Area Coalition on the Environment and Jewish Life, presents an evening of pizza, film and follow-up discussion at Temple Beth Abraham, 336 Euclid Ave., Oakland. 5:00 p.m.: Arizmendi vegetarian pizza and drinks; 6:00-7:30 p.m.: film; 7:30-8:15 p.m.: discussion with film co-director, Judith Helfand, Suzie Colliver, local architect and Rabbi Dan Goldblatt, Congregation Beit Chaim. \$10 covers pizza and film. RSVP to laurie@tbaokland.org or 510.832.0936.

Volunteer Training in Visiting People Who Are Ill (Bikkur Cholim) March 2, 9, 23, and 30; 2-5 p.m.

Presented by the Community Rabbi of the Greater East Bay, this training is free to individuals who have a strong interest in

doing the mitzvah of *bikkur cholim* (visiting those who are ill) as volunteers. For more information or to apply, contact Rabbi Miriam Senturia at Rabbimiriam@jfed.org or (510) 839-2900, ext. 212.

Give a Hand

Opportunities abound right here in our own community to help others. You can serve meals at a homeless shelter, tutor young school children, serve on committees or boards of Jewish agencies, and visit homebound people—to name but a few. Call (510) 839-2900, ext. 261, or e-mail vac@jfed.org.

Study In Jerusalem

Summer Program & Full year Program

The Conservative Yeshiva of the United Synagogue at the Fuchsberg Center in Jerusalem offers a Summer Program designed to give men and women of all backgrounds and ages an introduction to Jewish living and to the learning of Biblical and Rabbinic texts. Classes are based on the *hevruta/shiur* method of study with both beginner and more advanced levels. Instruction is in English. The program includes ulpan (intensive Hebrew language) in the morning.

Two sessions will be held: **July 6-July 24** and **July 27-August 14, 2003**. Students can register for either or both sessions. The Yeshiva is also accepting applications for the academic year beginning September 2003.

The program is open to all college graduates and gives men and women of all ages and Jewish backgrounds the opportunity to study traditional Jewish texts in a supportive, egalitarian community. The emphasis is on building skills for Jewish study to last a lifetime. For information, contact yeshiva@uscj.org, or see our website, www.ConservativeYeshiva.org.

New Pre-College Program

The Pre-College program will offer high school graduates a year-long opportunity to engage in serious Jewish study, while living on the campus of the Fuchsberg Center. Leadership training, Shabbat programs, volunteer projects and *tiyulim* (trips) will augment study of traditional Jewish texts.

For information and applications, contact Jessica Brenner, yeshivausa@uscj.org.

Become a Mohel or Mohelet

The Rabbinical Assembly, in cooperation with the Jewish Theological Seminary, will hold a Brit Kodesh training program for qualified physicians wishing to train as mohelim/ot. The dates of the program, which will take place in late summer/early fall 2003, will be announced shortly. Our aim in offering this important training is to guarantee the availability of qualified mohelim/ot to perform brit milah in Conservative communities throughout the world.

Conservative mohelim/ot act as Klei Kodesh and representatives of our movement. Physicians applying to the program must be
PROFESSIONALLY: licensed; demonstrate good standing in the medical community; clinically trained to perform medical circumcision; and
RELIGIOUSLY: committed to the binding nature of halacha; committed to the observance of mitzvot with the framework of the Conservative movement, both within the home and the community; committed to Shabbat observance according to the standards of the Conservative movement; committed to observing the Jewish dietary laws according to the standards of the Conservative movement; committed to ongoing personal Talmud Torah (study); committed to regular *t'fillah*; prepared to perform *brit milah* only according to *halacha*.

All applicants will be expected to provide a letter of reference from the Conservative rabbi of the synagogue to which they belong, verifying both the need for an additional *mohel/et* in their area and the candidates' religious practice as outlined above. All applications will be reviewed by a committee and no applicants are guaranteed admission. We request that colleagues in communities that are not being adequately served by Conservative mohelim/ot, or anyone with questions, contact Rabbi Kelman (549-9447 ext. 104) or Julie Schonfeld (212-280-6067, jschonfeld@rabbinicalassembly.org).

Rabbi Simcha Roth delivers an e-mail Mishna lesson several times a week. The teaching is in the Masorti tradition and allows for feedback and discussion. For more information go to: www.masorti.org.il/bmv/bmvhome.html.

**UNIVERSITY AVENUE SITE WORK GROUP
Schedule & Cost Update**

By Joe Meresman, Site Work Group Chair

In December our contractor, Herrero Construction, completed a detailed cost estimate which showed that the projected cost of the new building was higher than originally budgeted and higher than our projected cash flow from fundraising. In response, we have conducted a value engineering analysis to find ways to reduce the cost of the project without compromising the basic design, reducing the long term functionality of the building, or requiring new City approvals. While we are now back on track, the analysis and plan revisions have delayed the project by a couple of months. We now anticipate construction beginning in March, with completion and move-in by the end of 2003, after Yamim Nora'im. We will provide a progress report to the congregation at the annual meeting on **February 23**.

As we reported previously, 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.

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.

**Ritual Committee Meeting
Minutes of January 5, 2003**

At the last meeting of the Ritual Committee, the following subjects were addressed:

- The Issue of sh'lichei tzibbur wearing clothes that some consider passing the limits of modest dress was brought before the committee. It was agreed to look at sources and formulate an approach.
- A possible new machzor for future Sephardic Kol Nidrei was discussed and it was decided to review it as soon as possible.
- Plans for Tu B'Sh'vat and Purim were set.
- In looking to expand the list of daveners (particularly men), some names were listed, and there was discussion on the need for classes to train people.
- Kashrut: Starting next summer, the committee will convene a subcommittee to address the issue of kashrut in our new building, and a decision was made to reconstitute the mashgichim committee.
- Role of Non-Jew: Rabbi Kelman will be meeting with Rabbi Steve Greenberg to discuss what's happening in orthodoxy.
- Headcovering for Women: the policy stands, but over the next six months, more study sessions, discussion, and opportunities to make *kipot*, *tallitot* will be provided for the congregation.

NOTE THE DEADLINE FOR THE NEWSLETTER

The deadline for submitting material for the **March** newsletter is **Sunday, February 2**. Please send articles or letters to: newsletter@netivotshalom.org.

**Creating a Pulpit
Committee**

By Josh Gressel

A few months ago, the President appointed an ad hoc committee which was called the Rabbi-Congregation Liaison Committee, chaired by myself.* Over the course of a few meetings, the committee evolved into a "Pulpit Committee" which, as we have learned from both Jewish and non-Jewish congregations, is typically composed of involved laity and the congregational leader, in our case the rabbi. Pulpit committees are very common in some Christian denominations, though they may go by different names (e.g., "Pastor/Parish Relations Committee"). They can have various functions, but their main purpose is usually to provide a structure for ongoing communication involving the pastor/rabbi and lay leaders regarding the life and workings of the congregation.

The goals of our Pulpit Committee are fourfold: (1) to provide support for the rabbi, (2) to establish an organizational feedback mechanism from the congregation to the rabbi and from the rabbi to the congregation, (3) to ensure that a regular evaluation process of the rabbi is conducted, and (4) to better define the roles of the rabbi and the laity in our participatory congregation.

Why is there a need for this committee? Congregation Netivot Shalom was created by a "minyan" of involved individuals more than 13 years ago. It has grown from something small, new and dynamic to something much larger, becoming established and very complex. We believe there is an organizational need to create and maintain a structure to help us evaluate ourselves and make organizational changes necessary to keep pace with the nature of our synagogue. We are no longer small and informal as we were, and we think the Pulpit Committee will significantly enhance our ability to identify and address issues that our new size and maturity have created.

**Other members of the committee include: Andrea Altschuler, Art Braufman, Debby Graudenz, Jonathan Heinstejn, Alison Jordan, Glenn Massarano, Paulene Moreno, Mark Priven, Pamela Sawyer and Mel Sibony.*

Bridges to Israel

continued from page 6

maintenance of security while protecting civil rights within a democracy and Nitsana Darshan-Leitner, an Israeli activist, described her efforts to use international law to battle terrorist groups and the people and organizations that fund them. On **March 9** our own Nitzhia Shaked will address how the Israeli political system works, an event that will take place at 7:15 p.m. at Congregation Beth El.

Bridges is a young and growing organization and there is still much to accomplish. Join us and transform your feelings and caring into meaningful activities. Our next general meeting—open to all newcomers—will be on **February 9**, at 7:00 p.m. at the Kessler home; look for further information in the weekly shul announcements. For more information about the adopted families or about Bridges to Israel call us at 525-3582 or e-mail us at seykessler@aol.com or hildakess@aol.com. ☆

CHEVRA KADISHA

Please Join Us for Our Annual Meeting

By Andi Cassidy, Chevra Kadisha Coordinator

The annual meeting of the Chevra Kadisha will be on **Sunday, March 9**, at 7:00 p.m. at the synagogue office. The meeting is held yearly on the anniversary of Moses' death. This year's meeting will start with refreshments and a time to meet others who participate or are interested in participating in one or more of the Chevra Kadisha components: ritual preparation of the deceased (*taharah*) counseling for the mourners (*nehama*), bringing food to the mourners (*gemulit hasadim*), arranging and leading minyans, watching the deceased from *taharah* until the funeral (*shmira*), and *yahrzeit* reminders. A teaching session will follow. Anyone who desires to know more about the services offered and/or volunteer opportunities is welcome to attend. Current volunteers are urged to attend in order to review current practices and suggestions for future modifications. Netivot Shalom is especially blessed to have its own Chevra Kadisha and the comments we receive from family members reinforces our commitment to this community service. Please contact me, Andi Cassidy, with any questions.

A little later in the year, **June 22-24**, the first ever North American Chevra Kadisha Conference will be held in the Washington, D.C. area. The conference will provide training, identify resources and encourage networking. The conference is designed for lay people, and will have speakers and panels. A pre-conference 1/2 day session will include a visit to the Holocaust Museum including a photo presentation on pre-war funeral and burial practices. A post conference session will include Bikkur Cholim (visiting the sick) training. Alison Jordan and I are planning to attend and would welcome any company. More information is available at www.jewish-funerals.org/conference/conference.htm

SOCIAL ACTION COMMITTEE

Feed the Homeless

By Cyndi Berck

Three more families will complete the circle. Currently nine families have agreed to sponsor monthly dinners at the homeless shelter, each once a year. The cost is about \$70. If you can sponsor one dinner a year for \$70, please contact Cyndi Berck at 524-2984 or cyndiberck@hotmail.com.

Is Your Newsletter Always Late?

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 your newsletter arrives at your home 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 to everyone who has been helping with this project.

Karen Friedman, Newsletter Editor

NORTH AMERICAN CHEVRA KADISHA CONFERENCE

Exploring Jewish Traditions Surrounding Dying and Death
June 22-24, 2003

Rockville, Maryland (just outside of Washington, DC), at the B'nai Israel Synagogue, 6301 Montrose Road. Sponsored by Kavod v'Nichum (Honor and Comfort), with Funding from the STAR Foundation-Synagogues: Transformation and Renewal

Kavod v'Nichum (Honor and Comfort) is pleased to announce the first North American Chevra Kadisha Conference to provide training, identify resources and encourage networking among interested individuals, Chevra Kadisha groups and bereavement committees in U.S. and Canadian synagogues and communities. Kavod v'Nachum provides information and identifies resources for synagogues and communities working with Jewish traditions around dying and death.

The Chevra Kadisha Conference is designed for lay people and professionals who are interested in or work in any area that touches on Jewish traditions around death. Plenary sessions focus on the work of the Chevra Kadisha. Workshops will cover Bikkur Cholim (visiting the sick), Taharah (ritual washing), Cemeteries, Funerals, and Mourning. The two-day Conference will have great speakers and plenty of time for demonstrations and additional activities. A pre-conference 1/2 day session at the Holocaust Museum will include a photo archive presentation on funeral and burial practices pre-war, during the war and post-war. A post-conference session will include Bikkur Cholim training.

The conference will be in Rockville, Maryland, just outside of Washington, D.C. at B'nai Israel Congregation's Synagogue on an urban Jewish campus with amazing facilities and resources. You will find excellent Jewish resources, museums, shopping and more.

The conference is co-sponsored by the Jewish Funeral Practices Committee of Greater Washington, the Union of American Hebrew Congregations (UAHC) - Department of Jewish Family Concerns, the Bay Area Jewish Healing Center, and the Hebrew Union College-Jewish Institute of Religion, Kalsman Institute on Judaism and Health.

You can register on-line at www.jewish-funerals.org/conference/regformweb2.htm) or by mail:

Kavod v'Nichum
8112 Sea Water Path
Columbia, MD 21045

FEBRUARY 2003 SHEVAT-ADAR I 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 29 SHEVAT 9:00 am Torah Study 9:45 am Shabbat Services; Midrasha Shabbat 10:30 am Children's program
2 30 SHEVAT Rosh Chodesh Adar I 9:00 am Rosh Chodesh Service time TBA Amitim workshop 7:00 pm Ritual Committee meeting 7:00 pm Rosh Chodesh Group	3 1 ADAR 1 Rosh Chodesh Adar I 4:00 pm Religious School	4 2 ADAR 1 4:30 pm Amitim 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm University Ave. Site Work Group	5 3 ADAR 1 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	6 4 ADAR 1 7:30 pm Adult B'nai Mitzvah	7 5 ADAR 1 5:22 pm candle lighting	8 6 ADAR 1 9:00 am Torah Study 9:45 am Shabbat Services; Ethan Kimball will be called to the Torah as a bar mitzvah 10:30 am Children's Program 11:00 am Shabbat B'Yachad
9 7 ADAR 1 7:00 pm Bridges to Israel meeting, at the Kessler's home	10 8 ADAR 1 4:00 pm Religious School 7:00 pm Mature Mavens 7:00 pm Social Action Committee	11 9 ADAR 1 4:30 pm Amitim 7:00 pm "Blessing of the Skinned Knee", with Vicky Kelman, offsite 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	12 10 ADAR 1 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	13 11 ADAR 1 7:00 pm Tiferet Group	14 12 ADAR 1 5:30 pm candle lighting	15 13 ADAR 1 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Julie Batz NO CHILDREN'S PROGRAM
16 14 ADAR 1 <i>Purim Katan</i> 5:00 pm Executive Committee meeting	17 15 ADAR 1 PRESIDENT'S DAY NO RELIGIOUS SCHOOL OFFICE CLOSED	18 16 ADAR 1 4:30 Amitim 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Committee meeting	19 17 ADAR 1 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	20 18 ADAR 1 7:30 pm University Ave. Site Work Group 7:30 pm "Women in the Bible", with Rachel Brodie	21 19 ADAR 1 5:37 pm candle lighting	22 20 ADAR 1 9:00 am Torah Study 9:45 am Shabbat Services; drash by Julie Weissman 10:30 am Children's program 11:30 am Shabbat B'Yachad
23 21 ADAR 1 9:30 am-12:00 noon NETIVOT SHALOM ANNUAL MEETING at the North Berkeley Senior Center 10:00 am SBY Storytelling workshop 5:00 pm Board of Directors meeting 7:00 pm Youth Ed meeting	24 22 ADAR 1 4:00 pm Religious School	25 23 ADAR 1 4:30 pm Amitim 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	26 24 ADAR 1 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	27 25 ADAR 1 5:44 pm candle lighting		

MARCH 2003

ADAR I-ADAR II 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 27 ADAR I 9:00 am Torah Study 9:45 am Shabbat Services; blessing of the new month 10:30 am Childrens' program
2 28 ADAR I 10:30 am Tefillin & the Weekday Service-Part I, with Rabbi Serena Eisenberg time TBA Amitim workshop 7:00 pm Ritual Committee meeting	3 29 ADAR I 4:00 pm Religious School	4 30 ADAR I ROSH CHODESH ADAR I 7:15 am Rosh Chodesh Service 4:30 pm Amitim 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm University Ave. Site Work Group	5 1 ADAR II ROSH CHODESH ADAR I 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	6 2 ADAR II 7:30 pm Adult B'nai Mitzvah	7 3 ADAR II 5:51 pm candle lighting	8 4 ADAR II 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's Program 11:00 am Shabbat B'Yachad
9 5 ADAR II	10 6 ADAR II 4:00 pm Religious School 7:00 pm Mature Mavens 7:00 pm Social Action Committee	11 7 ADAR II 4:30 pm Amitim 7:00 pm "Blessing of the Skinned Knee", with Vicky Kelman, offsite 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel	12 8 ADAR II 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	13 9 ADAR II 7:00 pm Tiferet Group	14 10 ADAR II 5:58 pm candle lighting	15 11 ADAR II 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; Ari Khuner-Haber will be called to the Torah as a bar mitzvah 10:30 am Children's Program
16 12 ADAR II 10:00 am Shabbat B'Yachad Purim Celebration, at the BRJCC 10:30 am Tefillin & the Weekday Service-Part II, with Rabbi Serena Eisenberg	17 13 ADAR II FAST OF ESTHER 7:00 pm Netivot Shalom Purim Celebration, at the BRJCC	18 14 ADAR II PURIM 7:15 am Morning Minyan 4:30 pm Amitim	19 15 ADAR II SHUSHAN PURIM 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	20 16 ADAR II 7:30 pm "Women in the Bible", with Rachel Brodie	21 17 ADAR II 6:04 pm candle lighting	22 18 ADAR II 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's program 11:30 am Shabbat B'Yachad
23 19 ADAR II 10:30 am Small group discussion on head-coverings, tallitot & tefillin 5:00 pm Board of Directors meeting 7:00 pm Youth Education committee meeting	24 20 ADAR II 4:00 pm Religious School	25 21 ADAR II 4:30 pm Amitim 7:30 pm Advanced Talmud with Ilana Fodiman, at Beth Israel 7:30 pm Membership Committee meeting	26 22 ADAR II 7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Beginning Hebrew 7:30 pm Torah Trope with Jan Fischer	27 23 ADAR II 7:30 pm University Ave. Site Work Group	28 24 ADAR II 6:11 pm candle lighting	29 25 ADAR II 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's Program
30 26 ADAR II 10:00 am SBY Pesach Workshop, w/ Judy Massarano, BRJCC	31 27 ADAR II 4:00 pm Religious School 7:30 pm Building Jewish Bridges, Rabbi Eisenberg					

RITUAL COMMITTEE

Conservative Judaism, Part II: Ideology

By Josh Gressel, Ritual Committee Chair

This is the second in a series of articles on Conservative Judaism begun in last month's newsletter. The first installment dealt with the history of Conservative Judaism. Today's article describes Conservative ideology, the ideas upon which the movement was founded. Next month's installment will deal with Conservative theology, what the movement believes about God and our relationship to God.

FOUNDING IDEOLOGY

Gillman writes that there were three reasons the Conservative movement never published an explicit statement of principles in its founding: (1) it wanted to avoid the divisiveness that occurred to the Reform movement when it published its platforms, (2) it stood for classical Judaism, the "norm," not the breakaway element, so what more was there to say? and (3) so long as its positions remained vague and unspecified they were not open to attack from the outside.

Gillman went through the writings of the movement's founders, particularly Solomon Schechter's, and delineated the following nine elements he sees as composing the founding ideology of the Conservative movement:

- 1.** America is different. The immigrant Jews who founded the Conservative movement saw America as a haven for religion and a place where Judaism could flower with unparalleled freedom, as opposed to the countries from which they came.
- 2.** Judaism can deal with modernity: Judaism would not only survive, but benefit from an exposure to modern science and scientific thinking.
- 3.** To deal with modernity, Judaism must be studied by modern methods. This meant "adapting the methods of modern criticism to the study of the Bible and Talmud, comparing Jewish religious forms with those of other religions and cultures, and accepting the fact that at every stage of its development Judaism was influenced by the sociological, economic and cultural conditions that existed outside the Jewish world" (Gillman, p. 51).
- 4.** Judaism has had a history: This simply means that Judaism has changed over the centuries – not just the lives of the Jews themselves, but the religion and how it is practiced.
- 5.** The community becomes the authority: If change is possible in Jewish law, who decides what is kept and what is dropped? This question is the crux of what makes Conservative Judaism distinct. A Reform answer would be that it is the individual who must decide what is kept and what is discarded. Personal autonomy was the centerpiece of the Enlightenment, the original impetus for the Reform movement. The Orthodox, of course, would not entertain this question in the first place, as the Torah and its laws are immutable and cannot be changed. When questions of interpreting Jewish law are raised, they are to be answered by the rabbi, whose voice represents the will of God for the community.
- 6.** Hebrew must remain the language of the Jewish people: At the time of the Reform-Conservative split, Reform was willing to do away with Hebrew entirely as the language of prayer. Conservative founders vehemently opposed, seeing Hebrew as the sacred language of the Jewish people. The Reform movement today has returned to using more Hebrew in its services. The reason, I believe, is they have discovered that it is not a question of correct translation. The world's greatest literature is capable of moving us deeply in translation. I believe that since Hebrew has been the language of prayer for 3,000 years, it holds a power that simply can't be translated.
- 7.** Zionism should be embraced: Reform leaders initially shunned Zionism because it contradicted their early position that Jews had to give up their sense of nationhood if they were to achieve full emancipation. Schechter did not necessarily advocate mass *aliyah* after all, he headed a Jewish seminary located outside Israel. Yet he saw Zionism as a "bulwark against assimilation."
- 8.** Halachah remains the preeminent form of Jewish expression: Reform Judaism rejected the binding nature of halachah, saying it is up to the individual to determine what they observe and what they don't. This was a major factor in the Conservative faction's final break with the Reform movement, seeing Reform's position as "non-Jewish and un-Jewish."
- 9.** While halachah changes to meet new situations, the change is gradual and evolving, limited to the more superficial aspects of life, and always governed by authorities in Jewish law: What laws can be changed and who has the authority to change them remain open questions, despite the above statement. What can be considered "superficial" when Jews feel passionate about even minutiae? Who are the authorities in a people known for "two Jews/three opinions"?

Reform and Conservative Judaism to this day" (Gillman, p. 56).

For these first four points, Gillman writes, there is little difference between the Reform and Conservative ideology. It is on the next five points that the Conservative position differs sharply.

Solomon Schechter spoke of a concept he called "Catholic Israel." He stated that throughout the ages there always existed a group of committed Jews who determined the course of lived Judaism – what was observed and what wasn't, as well as what got newly created. This community of leaders ("Catholic Israel") is not necessarily synonymous with its rabbis, though it certainly might include them. But Schechter did make an assumption of an educated and committed elite:

The concept of Catholic Israel breaks with [Reform's] individualistic impulse. It insists that the community must set broad parameters, particularly in areas of observance, and that these are binding on its members. The insistence of the primacy of community over the individual remains a benchmark between

Conservative Judaism does not have ready answers to these questions. Reform Jews

would answer them by saying it is up to the individual to decide. Orthodox Jews accept the yoke of the 613 commandments in their entirety. Gillman summarizes it like this:

The reality is that Conservative Judaism alone of the three major movements devoted itself from the outset to walking the fine line between an uncritical acceptance of the Jewish past simply because it is the past and a radical rejection of that past as almost by definition anachronistic. Instead, this Movement tried, in an old phrase, "to grant the past a vote but not a veto." The Conservative movement tried to retain as much of the traditional Jewish belief and practice as could be defended and to make the changes that had to be made in as conscientious and deliberate a way as possible....In retrospect, that goal was probably impossible to achieve; whatever you do, you are bound to offend both the right – which accuses you of betraying the tradition and compromising your standards – and the left – which accuses you of lacking courage (p. 196).

SUMMARY & EXAMPLE OF CONSERVATIVE IDEOLOGY

Conservative Judaism is sometimes derided because it doesn't have as clear a position as its sister movements, Reform and Modern Orthodox. This criticism is to some extent unfair, because it is in the nature of middle-of-the-road movements to be less clear and more complex than the more defined positions at each pole. It is certainly true in politics – why should it be any different in religion?

I would like to end this article with an overview of my understanding of where Conservative Judaism falls on the map of religious ideology by placing it on the religious continuum. If I understand things correctly, Orthodox Judaism holds that God rules through the Torah; Conservative Judaism holds God rules through the community, and Reform Judaism holds that God rules through the individual.

The implications of this are as follows: For the Orthodox, since God rules through the Torah one must accept the Torah and its commandments as binding and immutable. Secular education and values, when

permitted, must always be secondary to Torah. Critical study of Torah, such as viewing it as an historical document composed at different times and by different authors, is not permitted. While I have difficulty ignoring the findings of modern scholarship as applied to the Torah, I also recognize that Orthodox Judaism provides a stronger container to protect us from being seduced by the false gods of modern culture, and at least in principle promotes more adherence to the sacred than the profane in modern life.

For the Reform, Judaism can and must come to terms with modernity if it is to be a viable religion for its members. According to Gillman, Reform Judaism holds that many aspects of Jewish observance – while initially of value – have become "out-of-date, spiritually meaningless, and a barrier to Jewish emancipation" (p. 58). Reform Judaism encourages each Jew to make their decisions on matters of Jewish practice in the light of their own conscience. While I am uncomfortable with Reform's free license to the individual, knowing as I do how easy it is to mislead myself about my own conscience, I respect the intellectual honesty of their position and their courageous willingness to look at everything with questioning eyes.

Situated between these two poles is Conservative Judaism, which recognizes Halachah as binding but also believes it can and should be changed to keep pace with the changing conditions of Jews. Gillman points out there is an inherent contradiction in this position: if Halachah is binding, how can we change it? The Conservative answer to this question is that Halachah can be changed if the community, led by involved Jewish leaders steeped in Jewish law, respectful of its history and concerned about the long-term consequences of their decisions, decides that the Halachah can be changed.

An example of this is the question of driving to synagogue on Shabbat. Reform Judaism had no difficulty allowing it, as the Sabbath laws were not considered binding. Orthodox Judaism still forbids driving of any kind – even to synagogue – as turning on a car is considered a form of lighting fire and engaging in locomotion from one locale to another. Conservative Judaism had to weigh its position that Halachah is binding against the demographic reality that came with the suburbs. If Jews couldn't drive to synagogue, how could they come at all?

The movement did what rabbis

throughout the centuries have done when confronted with a law that seemed not to be in the community's best interest: it found a way around it. It ruled, in a majority 1950 responsum, that burning is forbidden only for specific activities: cooking, heating, lighting or the need of its ashes. Burning for power was not prohibited (there was no such thing as an internal combustion engine during Biblical times).

The prohibition against locomotion from one locale to another was a Rabbinic law instituted before the automobile as a "fence" to prevent Jews from being tempted to break off a branch to use as a whip for their mule or forcing a Jewish-owned animal to work on the Sabbath. They ruled this did not apply to driving an automobile, since it is not an animal and the chance of the car breaking down and the Jewish driver repairing it are remote. They decided, in essence, that the benefits of an increased observance of the Sabbath mitzvot by being able to congregate and pray together far outweighed the disadvantages of getting there to do so by car. So they ruled, as part of an overall program to enhance Shabbat observance, that driving to synagogue is permitted (though not driving elsewhere).

This ruling typifies the compromise that is the blessing and the curse of the Conservative movement. On the one hand, it recognizes modern realities and attempts to provide a Jewish container for its constituents to use in dealing with the everyday tensions of living a Jewish life in America. On the other: if it's okay to drive to synagogue, what about to the rabbi's house later on Shabbat for his afternoon classes? Or to a Kabbalat Shabbat held at a synagogue member's house? And if those are kosher, would it also be okay to drive to another family's home for Shabbat meal? And if that's okay, what about driving to a family who's Jewish but doesn't do much on Friday night besides lighting the candles? This is the slippery slope of religious observance in an overwhelmingly secular culture. Reform says "follow your own conscience." Orthodox says "if Judaism is really important to you, you'll make sure to buy a house close enough to synagogue to walk." Conservative Judaism, in this instance, tries to split the difference. Does it succeed?

It depends on how you measure success. In numbers, Conservative Judaism has been an overwhelming success. From its founding

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Conservative Judaism, Part II

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last century through the 1970s, something in its vaguely defined, middle-of-the-road position worked well enough for enough people that it grew steadily and branched into many different directions, creating educational and religious institutions (e.g. the Ramah camps, the University of Judaism) that have had tremendous impact on the lives of Jews throughout North America. From the standpoint of religious observance, Conservative Judaism has been faulted for producing a non-observant lay community. That is, whatever the difference in the Conservative service, research shows that at home most Conservative Jews are not too different from their Reform counterparts in matters of religious practice. A further criticism is that Conservative Judaism ends up adopting Reform innovations — such as ordination for women — it just takes longer and engages in more hand-wringing before it does so. (Examples where the Conservative movement has not yet followed the Reform lead are the issues of patrilineal descent and ordaining gays and lesbians.)

I read recently (Bloom) that religion is erroneously used by some people as a “search for certainty.” I think learning about the dilemmas with which all the branches of Judaism contend proves that there is very little certainty to be found. Maybe which movement one belongs to should be based on the answer to the following question: What are you comfortable being uncomfortable with?

SOURCES

Bloom, J. (2002). *The Rabbi as Symbolic Exemplar: By the Power Vested in Me*. New York: The Haworth Press.
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 Gillman, N. (1993). *Conservative Judaism: the new century*. West Orange, NJ: Behrman House, Inc.

ADULT EDUCATION

My Ultimate Article

By Ethel Murphey, Adult Education co-Chair

I had always wanted to use the word penultimate in a sentence. Last month I did just that. This then is the last column I will be writing, as my position as co-Chair is ended. Robin Braverman will continue with a new co-Chair and I would hope that they continue to have your support and involvement.

Almost all of our Adult Education events will continue this winter. The final scheduling has yet to be determined. Please consult the calendar in the middle of this newsletter and the weekly announcements, both on-line and in the handout on Shabbat for particulars. Please note: As of now, the Learners' Minyan will be discontinued because of a lack of available teachers. If you are interested in teaching the Learners' Minyan, please contact the Adult Education Committee.

- Seymour Kessler's four-part seminar on Levanis, Soleveitchik and Leibowitz has been postponed. Seymour had asked for advanced registration so call him at (510) 525-1526 or email him at SEYKESSLER@aol.com for information or to enroll.
 - Talmud classes will continue on Tuesday evenings.
 - Hebrew classes will continue on Wednesdays. There is room for all levels of Hebrew study.
 - Jan Fisher's Torah trope class will also be on Wednesday evenings.
 - Rachel Brodie will start a new round of "Women in the Bible" lectures on Thursday evenings.
 - Rabbi Serena Eisenberg will present two sessions on t'fillin and the weekday morning service, on **March 2 & 16** (Sunday mornings).
 - Planning for next spring's Tikkun Leyl Shavuot has started. Anyone interested in teaching or leading discussion Erev Shavuot – or anyone with ideas for the learning sessions – can contact Robin at (925) 979-1998 or email her at Rivkah48@aol.com.
 - We will continue to offer Torah Study each Shabbat morning and a new group has formed to explore differing ways of Shabbat observance. Look at the weekly announcements to learn when this group is getting together. Robin Braverman is the contact for this.
 - Several members are readying talks and workshops for the coming spring. Passover workshops will not be neglected!
 - Don't overlook the happenings at the Berkeley Richmond JCC. March will bring another installment of the not-to-be-missed Jewish Music Festival and a weeklong Women's Poetry Festival is in the works.
- Yes, there is a lot to look forward to. We could not offer such a rich mixture of Adult Education without the volunteer efforts of our members. Thank you.

SHABBAT B'YACHAD

Purim Celebration!

Sunday, March 16
10:00 a.m.-12:00 p.m.
at the BRJCC, Room 14

☪

Passover Workshop

with Judy Massarano
"Preparing a Child-Friendly Seder"
Sunday, March 30
10:00 a.m.-12:00 p.m.
at the BRJCC, Room 14



MIDRASHA

Our Annual Fundraising Dinner!

By Diane Bernbaum
Midrasha Director

Boy, are you lucky. Midrasha is inviting you to a party. It's our annual Midrasha Seudah, our glorious annual fundraising dinner. This year's dinner will be a bit earlier than usual; it was hard to find a date for both our hosts and our speaker, that did not conflict with the Jewish calendar. I hope this date will be free on your calendars as well.

Here's how it works. The Seudah will be held on **Sunday, March 2**, beginning at 4:00 p.m. The setting is the glorious Casa del Sueño in Orinda. Built in 1929 in the style of a Mediterranean villa, Casa del Sueño's 35 rooms and magnificent gardens will be open for your enjoyment. (That's right, you get to see the built-in-organ, the beautifully tiled bathrooms, the chickens and dragons hidden in the artwork. Everything.)

But that's not all. This year's speaker is Bonnie Burt, acclaimed local filmmaker. We will be screening her films "Home on the Range: The Jewish Chicken Ranchers of Petaluma" and "Song of a Jewish Cowboy." These are intensely interesting films about a bit of local history you may not know. The first is the story of immigrant Jews who built an unusual agrarian community in Petaluma. Meet this idealistic and intrepid group as they confront vigilantes, McCarthyism, and agribusiness as well as obstacles of language and culture. The second film features Scott Gerber, a descendant of the left wing Petaluma chicken ranchers. He carries on the Yiddish and ranching traditions and proudly works in agriculture today, riding the California range and singing cowboy and Yiddish songs.

But wait! I didn't tell you about the food. There will be a full-course kosher dinner, catered by Alan Finkelstein, accompanied by fine wines. After dinner Bonnie Burt will speak about her films and answer all your questions. All of this for \$54. And the best part is that Midrasha keeps most of what you spend, because almost all costs are underwritten by our hosts, Gail and Eric Buchbinder. For reservations, call the Midrasha office, 510-843-4667.

YOUTH EDUCATION

What We've Been Up To

By Robin Mencher,
Youth Education Chair
Deb Fink, Director of Education

January Highlights

- The Passover Candy Sale was a great success! *Todah Rabah!* to everyone who participated and especially to Sharon Priven who did a terrific job organizing. If you haven't gotten your order forms in, please do so ASAP.

- In January, the Religious School had four special programs: *Yom Ivrit* (Day of Hebrew), *Yom Israel*, *Yom Teva* (Nature), and *Yom TuB'Shvat*, a day to celebrate the birthday of the trees.

- The Amitim class studied the mitzvot of Hachnasat Orchim (welcoming guests) and Kibud Av V'Em (honoring one's parents) and later fulfilled them by planning, cooking, and hosting a dinner in honor of their parents! *Todah Rabah!* to Judy Massarano, who worked with Deb on this program.

The Youth Education Committee met and discussed the following topics:

1. The Shabbat program
2. Hiring teachers for next year
3. Fundraising for youth programs
4. Religious School curriculum
5. Grade level family events
6. Budget

Upcoming meetings of the Youth Education Committee

- **February 23**, we will discuss the Shabbat program
- **March 23**, we will discuss curriculum

Please join us! If you are interested in joining the committee or would like to receive more information about these topics, contact Robin at robinjm189@aol.com.

SHABBAT B'YACHAD

Torah Storytelling Workshop for SBY Parents

Please come to a Torah storytelling workshop on **Sunday, February 23**, from 10:00 a.m.-12:00 p.m. in the shul library (1841 Berkeley Way). Led by SBY parents Lisa Fink and Cathy Shadd, this workshop offers hands-on training for SBY parents. We will talk about how to choose an appropriate story, tailor it to a preschool audience, and make it relevant to the children's lives. All SBY parents, even those who have already told stories, are encouraged to attend. In the past, parents have found this workshop very helpful. Childcare and refreshments are provided. Please RSVP to Cathy Shadd (654-5522 or cathy@inventek.com).

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)



Max & Cecilia Rosenheimer Camp Scholarship Fund

The Max and Cecelia Rosenheimer Camp Scholarship Fund was established at Congregation Netivot Shalom to assist congregation members in sending their children to a Jewish summer camp. If you would like to apply, please fill out the application below and mail it to:

Deb Fink, Director of Education
Congregation Netivot Shalom
1841 Berkeley Way, Berkeley, CA 94703

THE DEADLINE FOR APPLYING IS EREV PURIM, MONDAY, MARCH 17, 2003.

Please contact Deb with questions: 549-9447 ext. 104, or e-mail her at edu@netivotshalom.org.



APPLICATION

WE ARE INTERESTED IN APPLYING:

MOTHER'S NAME

FATHER'S NAME

CHILD'S NAME

2ND CHILD'S NAME

PHONE NUMBER

E-MAIL ADDRESS

NAME OF SUMMER CAMP

Light in the Midst of Darkness

It was the day after Rosh HaShanah. The awesome words of the *"Une'taneh Tokef"* resounded in my mind as I lay in the emergency room at Alta Bates Hospital. "Who shall live out the limits of their days and who shall not..."

Earlier that day, I drove on the freeway, over the Bay Bridge to attend a meeting in San Francisco. By the day's end I was back in Berkeley, leaving my office. I got into my car, and turned on the ignition. My next memory is of opening my eyes and seeing lights on the dashboard, a shattered windshield and unfamiliar faces surrounding me. I wiggled my toes to see if I had any sensation as an emergency crew strapped me onto a board and pulled me out of the car wreck into the ambulance. They assured me no one else was injured. As the rescue team probed my arms to start an IV, I calmed myself by focusing upon the images of the day before. Rosh HaShannah services, Julie Batz's soulful davening of Musaf at Northbrae, basked in light and joined by the angelic voices of Shelly Ball and Felicia Sloin. The synchronicity of their voices gave wings to their prayers and lifted my spirit through the uncertainty which followed.

In the course of my hospitalization to determine the cause and treatment for my loss of consciousness, each procedure revealed a more serious heart condition than the doctors originally thought. In my alone moments preceding a five hour surgery, which included the implantation of a defibrillator and pacemaker to stabilize the functioning of my heart, I prayed for the strength to endure whatever would unfold. I felt that everything I had ever learned was all in preparation for this pivotal moment in my life. The words to *"Adon Olam"* resonated in my mind and lifted my spirit with a sense of hopefulness and acceptance: *"B'yado afkid ruchi, b'eit ishan v'a-irah. V'rim ruchi, g'vi-yati, Adonai li v'lo ira."* "In God's hand I entrust my spirit, when I sleep and when I wake. And with my spirit and body, as long as God is with me, I will not fear." I felt very humbled, and grateful for the gift of life and for the expressions of love from family and friends.

My continuous recovery has heightened my appreciation for the preciousness of the relationships in my life. My husband, daughter, parents, siblings, extended family, friends, colleagues, and community, all spark within me a profound sense of joy and gratitude. My husband, Steve, and daughter, Madelyn, stayed by my side for the first two weeks to make sure I was out of danger. Throughout the various tests, procedures and surgery, the calls, visits, e-mails and prayers from family and friends created a network of loving support for Steve, Madelyn and me. I felt so blessed by the caring responses of friends, and the Netivot Shalom community. I am so grateful to each of you. Thank you Rabbi Stuart Gelman for your spiritual support; Steve Tobias and Alice Weber, coordinators of the Gemilut Chasadim Committee and Peter Strauss, Chair of the Bikkur Cholim Committee who visited me in the hospital and offered their assistance; Claudia Valas, who organized meals; each person who cooked for us, each person who offered to drive me to appointments (I couldn't drive for two months), each person who shared with me the gifts of music, prayer, and friendship. Each loving act of loving kindness has been a lifeline in the continuous process of healing for my family and me.

I continue to gain in strength. I have learned to become more accepting of my own limitations and needs following the diagnosis and treatment of cardiomyopathy. I often want to do more than what my body can endure. I sometimes tire easily, and need to be attentive to my pacing. I get less done than before. I try to keep a perspective on what is important, and express my appreciation for the simple pleasures of daily life: the gift of a new day, each breath, food for the body, study for the mind, family, friends, community, and the love which sustains all.

Thank you to each of you within the Netivot Shalom community for reaching out to Steve, Madelyn, and me with your loving kindness.

B'Shelemut,

Iris Greenbaum



Jewish Cuba Today

By June Safran,
Cuban Affairs Coordinator

By the time you read this, I will have returned from three weeks in Cuba with two different groups and will have seen many of the friends I was not able to see in November. Since I was without the responsibilities of a group, I had time to more closely observe the community and life in general than is usually the case. I found that 9/11 has severely affected the Cuban economy as fewer people are traveling these days, even to Cuba. I found less choice of food items for sale, less medicine in the pharmacies, repeated power outages, water shortages because of a lack of power to pump, fewer electronic items available and a shortage of supplies to repair homes. On the other hand, there seem to be more toys and clothes for children.

People are adapting to the stress better than before and the Jewish community is more vibrant than ever since the Revolution, with good education for adults and children and lots of participation in services and social life.

Our work continues. We still collect medicines, vitamins, Jewish books in Spanish, toiletries, and good quality summer clothes for children. I hope you will consider donating.

Finally, I am including two letters to give you a flavor of the community:

Dear June,

Excuse me for not having responded! Yes, Simon and I were looking for the shoes for Tache's widow and daughter. About the calendars, I distributed among the members of the Lodge [B'nai B'rith] which attended the meeting and the remaining I gave to Nestor for distribution to Santa Clara and also to the teachers of the Sunday School.

With love, Isaac

Dear June,

Yesterday we got your genteel card and presents. While these come in handy, still what we appreciate most is the gesture. As the great theoretical physicist, James Clerk Maxwell, once said, "Work is good, and reading is good, but friends are better." Big hug, Jose & Mercedes

The Newsletter Needs Your Help!

Are you looking for a volunteer opportunity? Write for the newsletter and you can be assured of (some) fame and (maybe even) adoration! Any shul-related topic would be welcome, but in particular, articles about Jewish holidays, short biographical sketches of new members and members who pass away. Descriptions of family traditions, recipes, book or music reviews would be great to have in the newsletter. And of course, photographs are always welcome.

Students (of all ages): Let's hear your perspective! Tell the community what's going on from your point of view!

Begin your shimmering new career as a writer/journalist today. It's a spiritually rewarding experience, if not a pecuniary one.

Please contact Karen Friedman at 510-528-0728 or newsletter@netivotshalom.org to find out what you can do.



**18th Annual
Jewish Music Festival,
March 22-29, 2003
Habrer Hativveet,
Gerry Tenney & California
Klezmer children's concert,
Andy Statman,
Vocolot & Street Soundz,
Quartet San Francisco with
Jeremy Cohen, and
The Klezmaticz
with guest Holly Near.
Tix on sale February 24
925-866-9559 or
www.brjcc.org**



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

Leonard Shapiro	29 Shevat/February 1
Fanya Cohen	29 Shevat/February 1
Flora Spitz	29 Shevat/February 1
Florence B. Levine	30 Shevat/February 2
David Wunderlich	30 Shevat/February 2
Ida M. Cohen	2 Adar I/February 4
Marion Morris	3 Adar/February 5
Norma (Naomi) Lewis	5 Adar/February 7
Murray Walter	6 Adar I/February 8
Esther Lipow	10 Adar I/February 12
Abraham Levine	11 Adar/February 13
Benjamin Gottlieb	11 Adar/February 13
Edi Miller	14 Adar I/February 16
Henry Cohen	15 Adar/February 17
Tillie Zimmerman Alter	16 Adar/February 18
Eileen Sheila Derblich	18 Adar I/February 20
Franklyn Ephraim Landes	18 Adar/February 20
Benjamin W. Sutz	19 Adar/February 21
Judith Gold	19 Adar I/February 21
Rose Lowsky	20 Adar/February 22
Pearl Pollero	21 Adar/February 23
Mildred Harris Burger	21 Adar/February 23
Donald Weinberg	22 Adar/February 24
Norman Pollner	22 Adar/February 24
Maurice I. Neipris	22 Adar/February 24
Elliott Daniel Zeff	24 Adar/February 26
James Bloom	24 Adar/February 26
Saul Lichtenstein	24 Adar I/February 26
Irving Zelman	25 Adar I/February 27
Marjorie Alper	25 Adar/February 27
Rachel Press	25 Adar/February 27
Esther Matthews	26 Adar/February 28
Leah Jacobson Reingold	26 Adar/February 28
Pearl Pripstein	26 Adar/February 28
Nathan Brandwynne	28 Adar/March 2
Joan Siegel	4 Adar II/March 8
Susan Shackman	10 Adar II/March 14

TO ADD A NAME(S) TO THE YAHRZEIT LIST, FILL OUT THE INFORMATION BELOW AND MAIL, E-MAIL OR FAX

(include only names of departed parents, spouses, siblings or children)

MAIL TO: Congregation Netivot Shalom
1841 Berkeley Way
Berkeley, CA 94703

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

NAME OF DECEASED: (English name) _____

(Hebrew name, if possible) _____

DATE OF DEATH: (civil date) _____

(Hebrew date, if possible) _____

YOUR NAME: _____

RELATIONSHIP TO DECEASED: _____

DONATIONS TO NETIVOT SHALOM

GENEROUS GIFTS

Stephanie Davis donated a new coffee pot for the shul office
Milt Greenstein re-located our fire extinguisher
Barbara Bibel donated library books
Avi Shragai donated his time to work on our library project
Mike Rosenheimer donated a camera and tripod

BERKELEY BOWL SCRIP

Julie Patrusky

BUILDING FUND

Brett & Maia Singer
Carl Buchin & Claudia Valas in memory of Ethelyn Simon and in honor of the engagement of Navah Kelman to Michael Becker, Joshua Shapiro on becoming a Bar Mitzvah, Rachel Brodie and her extraordinary talent as a teacher, and Rabbi Serena Eisenberg and Yaron Simler on the birth of their son Adam Ariel Simler
Diane & Edwin Bernbaum in memory of Helen Schneider's sister, Thelma Proweller, ז"ל
Dorothy Mozon in memory of Sandy Schneider, ז"ל
Anonymous in honor of Judy Kunofsky & Rivka Greenberg

CHAI FOR CHANUKAH

Sharon Todd
Michael Lieberman
Carol & Jim Cunradi
Dennis Michael & Marilyn Levi
Milt & Marge Greenstein
Michael & Judith McCullough
Yael Biederman-Galinson
Debby Graudenz & Rom Rosenblum
Karen Pliskin & Peter Jacobs
Ann Swidler & Claude Fischer
Joanna Weinberg & David Levine
Eric & Rachel Seder in honor of Rabbi Serena Eisenberg and Yaron Simler on the birth of their son Adam Ariel Simler
George & Toby Gidal
Seth & Vicki Kimball
Avraham & Shalva Sorani
Julie Weissman & Mike Steinbaugh
Carl Buchin & Claudia Valas
Jeff Rosenbloom & Melissa Mednick
Denise Moyes-Schnur & Ken Schnur
Leslie Gordon
Andrea Altschuler & David Finn
Mel Sibony & Lisa Tranter
Rabbi Stuart & Vicky Kelman
Debra Lobel & Pauline Moreno
Barbara Wezelman
Sarah Ruby
Carol Dorf

YAD ETHELYN SIMON

Rabbi Stuart & Vicky Kelman
Diane & Edwin Bernbaum
Alison Jordan
Barbara Wezelman
Dr. Donald & Judith Kramer
Jerry & Laurie Goldstein
June & Bob Safran
Walter & Jean Heirsteiner

GENERAL FUND

Carl Buchin & Claudia Valas in memory of Sylvia Sherman, Phillip Gressel and Ethelyn Simon, ז"ל
George & Toby Gidal in memory of Helen Schneider's sister, Thelma Proweller, ז"ל
Ernest Montauk
Rabbi Joesph Brodie & Erica Goldman-Brodie in honor of the shul's generosity to them during visits to Rachel, Adam and their grandchildren
Rabbi Gordon & Susan Freeman in memory of Thelma Proweller, ז"ל

RABBI'S DISCRETIONARY FUND

Ernest Montauk
Howard & Belinda Solovei
Karen Friedman & David Marcus in memory of Moshe Hellner, ז"ל

RITUAL FUND

Susan Jaeger

SOCIAL ACTION

Adam Weisberg & Rachel Brodie for September Dinners for the Homeless

TORAH STUDY

Isaac & Ellen Turiel
Basya Gale

YOUTH EDUCATION

Morgan Tharan

We welcome your gifts. Make a donation to Netivot Shalom using the form on the back page of this newsletter.

Thanks!

When planning a simcha like a Bar/Bat Mitzvah that has an accompanying "feast", Mazon-A Jewish Response to Hunger offers a way for you to donate a portion of the money you spend to help combat hunger around the world. Please visit the "How You Can Help" page of <http://www.mazon.org>.



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Berkeley, CA 94703

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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
- Yad Ethelyn Simon Fund
- Yamim Nora'im
- Youth Education
- Youth Education Scholarship Fund

Thank you!