



Congregation Netivot Shalom

April, 2003 • Adar II-Nisan, 5763

L'Dor V'Dor: Two Pesach Mitzvot in One

By Robin Braverman, Adult Education Committee Chair

My grandmother sits in her Northeast Philadelphia kitchen with a paper and pen in one hand, and the phone attached to her ear. The cupboards have been emptied. I have just finished washing them out and putting down aluminum foil. My grandmother can't bend over to do it herself even though she is a young grandmother in her fifties. I am all of, maybe, ten. Dislocated hips from birth gave her a life of physical challenges, but if she was sad or resentful, or angry at G-d, she never let on.

My grandfather is schlepping – schlepping the Pesach dishes from the side shed of the tiny house into the kitchen through the side door. He brings in the ruby red glass dishes and the very, very, old ceramic bowls that came from my great-grandmother's house in the old country. He puts them on the counter that has been scrubbed and covered with a clean tablecloth. In the living room the furniture has been moved aside. The folding aluminum table is set up and the folding chairs are assembled preparing for the seders. I am enjoying the wonderful organized chaos before Pesach.

I am daydreaming about tonight when we will all search for the little balls of *hametz* my brother and I will hide around the house – search in the darkness with a candle, a feather, and a wooden spoon. Then it will be time to stop the preparations and declare what we haven't removed to be dust of the earth. And tomorrow morning, at just the right time, we will get out grandpa's old metal bucket and burn what we collect tonight, on the sidewalk in the front of the house, signaling the time to begin the Seder preparations.

Yes, this is definitely my favorite time of the year. I live just next door. My parents' house is just two steps away. The houses share a common wall. Our house is also ready for Pesach. Clean, with dishes changed, and *hametz* removed. But it is

here, with my grandparents, that Pesach, and Shabbat, and every *yontif* is the sweetest. Watching and listening – this is where I am learning what it is to be a Jew. I am shaken from my thoughts by my grandmother's voice on the phone.

"Yes, Mary," I hear her say to her sister on the other end of the line, "I have you on the list. You need to give me the money when I see you next. I'll put it in for you in the mean time." She hangs up and the phone rings again. This time it is someone from the shul. "Hi, Mrs. Fienstein," I hear her say. "Yes, I got all the names and money from the sisterhood people. We are all set." I look down at the paper on the table. On it is written a paragraph or two and then the names and addresses of many, many people, family, friends and people from the shul.

"What is that, Grandmom?" I ask.

"I'm selling our *hametz*," she says. "Jews may not even own *hametz* during Pesach." There is no more time for explanation, for just then the doorbell rings. At the door I recognize the person there. She is a neighbor, Mrs. O'Connor, a friend of my grandmother's. She often comes and talks to my grandmother. She has a lot of troubles. I know a little about her troubles only because the neighborhood can't help but know. Her husband drinks, and beats her up. She sometimes has bruises or a black eye when she comes to see my grandmother. Sometimes she is crying. She has a young daughter – a few years younger than me.

I let her in. She says hello to me and goes into the kitchen where my grandmother is sitting.

"Hello, Barbara," my grandmother says. "Thank you for doing this again this year."

"I am happy to, Pauline," she says to my grandmother. Mrs. O'Conner opens her purse and takes out a dollar. She hands it to my grandmother. She and my grandmother each sign the paper. Then

Mrs. O'Connor puts the paper in her handbag.

"Well," says Mrs. O'Connor, "I'll leave you to the rest of your preparations. When should I stop by again?"

"Next week," says my grandmother. "How about on Thursday night?"

"Okay," says Mrs. O'Conner as she leaves the house.

"Why do you sell the *hametz* to Mrs. O'Conner?" I ask, once she is safely out of earshot.

"To do two mitsvos at once," says my
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Turi's Amazing Matzah Mobile!

Remember that favorite Pesach goodie? The gum? The jelly candy? The chocolate coated something or other? Looking for *pesachdig* mock mustard? Kosher ketchup? Hechshered half n' half? Place your order and lend me your coolers! I'll be shopping in Los Angeles one week before the holiday. Then, at the very last moment, I'll pack up the perishables in ice, load them in a small truck, and drive like mad up Highway 5. In the morning, you can pick up your goodies, pay me the cost (and don't we know those L.A. prices are a superbargain!) Plus a 20% donation to Netivot Shalom. You'll save, the shul will benefit! What a deal.

Now, there are a few things I will not buy in L.A.:

1. Matzah (Yes, it's a Matzah Mobile, but don't pick pick pick! Matzah is bulky, it's big, and it's cheap up here already.)
2. Booze
3. Frozen items



Get your lists ready, and give me a call/fax at 415-648-TURI, or send an e-mail to: live-mic@majonet.com.



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TO SUBMIT MATERIAL TO THE NEWSLETTER:

The deadline for submitting material for the newsletter is **the 1st of the month preceding publication**. Please send articles, letters or photographs to: newsletter@netivotshalom.org. All material submitted for publication is subject to editing in order to fit available space. Please call 510-528-0728 with questions.

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A Letter From the President

April 2003 is a big month in the life of Netivot Shalom. Actually, it is a huge month. As I write this, **April 20** is our target date to decide, as a community, whether to move forward with construction to build a "Home of Our Own". On that date there will be an open board meeting, to which I am right now officially inviting you to attend. The meeting is at 5:00 p.m. at the shul offices (1841 Berkeley Way). Come and let your voice be heard. If you can't attend personally, you are also welcome to send me an e-mail (president@netivotshalom.org), and we will read your remarks at the meeting.

I've heard a lot of buzz in the last year or so questioning in what way are we a "participatory" congregation, and what does "participatory" mean, anyway. These are central questions to Netivot Shalom, and while I don't pretend to have all the answers, I would like to say that our work on the University Avenue site is a shining example of congregational participation in action. Consider the following:

1. The site was "discovered" by one of our own members, not a professional realtor.
2. Well over 2/3 of our members have participated in our capital campaign. We have pledges for substantially more money than our fundraising consultant projected, and we did it without the kind of "lead" gift that other campaigns rely on. Folks, that's unheard of.
3. Our decision to purchase the property was preceded by a large congregational meeting in which we learned about the site and building plans, and of course we voiced our opinions. More than a quorum of our membership participated in this meeting.
4. The board decision to purchase the property was done at a very well attended open meeting at which many, many, many shared their views.
5. The building was designed by highly regarded congregant architects and engineers. With the exception of only a few specialized professional consultants, all the other work that has gone into planning and negotiation has been done by congregants, each of whom has brought professional skills to his or her role.
6. Almost every month there are articles in our newsletter informing us of the latest developments regarding the building.
7. We had an open board meeting on March 16 to learn and to discuss the consequences of beginning construction. All materials that were available to the board were also made available, in advance, to any congregant who wanted them. This information is still available; just send an e-mail request to our administrator, Rhea Harlow (administrator@netivotshalom.org).
8. As I mentioned at the beginning of this article, the decision on whether or not to move forward with construction will be made at an open meeting which is currently scheduled for April 20. I have every expectation that it will be well attended.

Is that list long enough? As to the question of what "participation" means at Netivot Shalom, it seems to me that the folks involved with the building have answered with their actions. Their initiative, leadership and commitment – like that of so many others in the congregation who have active roles – are what make us proud to say we are "participatory".

I'd like to add a final note to this already lengthy article. With the enormity of issues related to our building, it would be easy for us to become self-focused. That is why I would like to point out another building project that is happening this month: Rebuilding Together (a.k.a. Sukkot in April). This year's Rebuilding Together project will be on **Sunday, April 27**, and we will be making improvements to the Ala Costa Center at Cedar Rose Park, which provides after-school care for children with mental disabilities. This is a time for us to put aside the mind-boggling question of whether our \$3.3 million in capital campaign pledges is enough. It is a time to put aside our books and to put aside our formal prayer services. It is a time engage in *tikkun olam* ("fixing the world") with our own hands. It is a time to recognize that there are others who need our assistance, and we are blessed enough to be in a position to help. There are many ways in which you can support Rebuilding Together including cooking, painting, providing childcare or giving

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T'FILAH SCHEDULE

SATURDAYS

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

Torah Study 9:00 a.m.
each Shabbat

Shabbat Services 9:45 a.m.

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

FOR CHILDREN & PARENTS:

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

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

WEEKDAY MINYANIM

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

Morning Minyan 7:15 a.m.
Wednesdays

Rosh Chodesh Minyan

Rosh Chodesh Nisan is on April 3

TORAH STUDY SCHEDULE FOR: APRIL

5 Tazria
Leviticus 12:1-13:59
with Nitzhia Shaked

12 Metzora
Leviticus 14:1-15:33
with Naomi Seidman

19 Shabbat Chol HaMoed Pesach
Exodus 33:12-34:26
Numbers 28:19-25
with Nitzhia Shaked

26 Ahrei-Mot
Leviticus 16:1-18:30
with Rabbi Arthur Gould

UPCOMING ROSH CHODESH SERVICES

Rosh Chodesh Iyar
is Friday, May 2.

Rosh Chodesh Sivan
is Sunday, June 1

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

Letter from the Past President

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money. The project is described in more detail elsewhere in this newsletter, or you can call Jon Klein at 524-0939 if you would like more information or are interested in volunteering. I hope you will lend your support in some way.

In this month of building and rebuilding, as we focus on ourselves and on helping others, the words of Hillel ring especially true:

If I am not for myself, who will be for me?
 If I am only for myself, who am I?
 If not now, when?

B'shalom,

Mark Priven

April B'nai Mitzvah Anniversaries

April 5: Tazria
 Sharon Koppman
 Jeremy Pearl-Jacobvitz
 Daria Armstrong

April 19: Pesach
 Michal Shein

April 26: Achrei-Mot
 Thomas Sproul

MAZAL TOV TO:

Phyllis Helfand on the engagement of her daughter, Jessica, to Michael Eiselman

CONDOLENCES TO:

Vicki Sommer & Seth Kimball on the death of Vicki's grandmother, Friederike Kalisch, z"l

IDF Creates E-Mail Address for Condolences to Ramon Family

The Israel Defense Forces has created a special e-mail address where the public may express its condolences to the Ramon family and to the people of the State of Israel on the loss of Col. Ilan Ramon in the Columbia Space Shuttle tragedy. The e-mail address is: ilanfamily@mail.idf.il All letters received by the IDF will be presented to the Ramon family.

New Member Profile & More

By Milton Elbogen

Congregation Netivot Shalom extends its warmest welcome to Paul Hamburg, who joined our shul in January along with his wife, Rabbi Mimi Weisel. As the shul's new Program Director, she was introduced to all of us in last month's newsletter.

Paul has come here from Los Angeles to become the librarian of the Judaica Collection at UC Berkeley's Doe Library. Prior to taking this position he was hard at work for a number of years in L.A. and at Yale University converting library card catalog information into digital form. But this diligence for the written word by no means defines Paul Hamburg entirely. He was, for seventeen years, a farmer on the Be'erot Yitzhak Kibbutz in Israel where he raised calves and grew citrus fruit. But even if Paul will not gift us with kosher beef, or lemonade, his presence will be enough.

Tell Us Your Story

There must be dozens of family stories in the Netivot Shalom congregation waiting to be told, and read: stories of our parents or grandparents lives in the *shtetls* of Eastern Europe; accounts of coming to America, and the making of new lives in this country. Memories of courtships and weddings, of Pesach seders and other *simchas*. We are, after all, creatures made of stories as much as of muscle, blood, and bone. But these stories must be written in order for them, and ourselves, to endure.

So, if you have a family story you wish to share, please call Milt Elbogen at (510) 655-6605. It will give you, and the rest of us, more *nachas* than a Bar Mitzvah on roller skates.

SAVE THE DATE!

Speaker: David Landau

On **Sunday, May 4**, Netivot Shalom, Beth El, Beth Israel, the JCRC and the JCC will be sponsoring a talk by David Landau. David Landau is a member of the editorial board of Ha'aretz and the editor of Ha'aretz English Edition, a joint venture with the International Herald Tribune.

Born and raised in England, Landau studied at yeshivot in Israel and took a law degree at London University. He was diplomatic correspondent of The Jerusalem Post from 1972 to 1985, and managing editor of that paper from 1986 to 1990. In 1991-2 he worked as a diplomatic commentator for Ma'ariv. Landau is Israel correspondent for The Economist, and appears frequently as an analyst on CNN and BBC.

Landau's much acclaimed book, *Piety and Power: The World of Jewish Fundamentalism*, was published in 1993. He collaborated with former Prime Minister Shimon Peres on Peres' memoirs, *Battling for Peace*, published in 1996. Landau is a frequent speaker and lecturer around the world and recently lectured at the Oxford Union. He and his wife, Jackie, a rehabilitation teacher of visually impaired children, live in Jerusalem. They have three children and three grandchildren.

Come to the BRJCC **Sunday, May 4**, from 7:30-9:00 p.m. to hear this exciting speaker! A \$5 donation is requested at the door, but no one will be turned away for inability to donate.

Mature Mavens: On Grandparenting

By Jean Bradman

So you think grandparenting is easy, huh? Well, like everything else in this world of ours, grandparenting is fraught with difficulties, as well as with the wondrous beauty of new life.

If you had happened past the shul library on Monday evening, February 10, your ears would have been struck by boisterous laughter, and some very serious discussion regarding grandparenting. We were led by our own Vicky Kelman, a Jewish educator *par excellence*. Vicky encouraged us to tell our own tales, and then showed us how to enrich our experiences. Her comments were both focused and funny.

Many of our questions were “how to” questions. How does one maintain closeness with a grandchild from a distance of three thousand miles? And what if a child is not being raised as a Jew or without Jewish teaching or traditions? Do I have a right to impart my Jewish values? How can I do that without alienating the child's parents? And how should the child refer to me? Bubby and Zaide are traditional – is that what I want? We do have one ‘Grandma California’ in the group; but what if there are multiple grandparents? Not an unusual situation in today's world.

Another interesting topic was that of displacement; something that is difficult for many of us to accept. We are being displaced by the next generation. How do we manage our feelings in this regard? After all, we raised fine children, so we must know something about the subject. Nevertheless, we are no longer in charge. Often it is a challenge to restrain ourselves from offering advice while expressing our love and nurturing. As always, each new stage in life requires a new level of learning.

One very important point which Vicky stressed is the value of telling family stories. She pointed out that in many families today people are so pressured and so stressed that no one has the time to relate those personal histories that knit people together and help anchor children. Additionally, stories can be a heartfelt way to pass on Jewish wisdom; to teach our grandchildren who we are and what we are.

If your grandchildren aren't close by, write letters, share photographs. Don't just send a photograph, attach a note explaining who the person is and why that person matters. If your grandchildren are older, telephone often. Or use e-mail. The important part is to remain connected.

Many, many thanks to Vicky Kelman for a very special evening. Vicky manages to combine intellectual depth with old fashioned common sense in a way that makes learning reassuring and emotionally satisfying. And thank you also to everyone who came and helped make this such a marvelous evening.

Rabbi Joins Advisory Council

Rabbi Kelman has been invited to join as a founding member of Shalom Bayit's Rabbinic Advisory Council. Approximately twenty Bay Area Rabbis from various Jewish backgrounds are joining together on the council to support the work of helping to end domestic violence.

Opportunities to Learn & Help

Give a Hand

Opportunities abound 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—no name but a few. Call (510) 839-2900, ext. 261, or e-mail vac@jfed.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/home.html.

A Jewish Education Group for Jewish children with moderate to severe learning issues meets next on **Friday, April 11**, 3:30-5:00 p.m., at the BRJCC. Children three-11 and their siblings are invited. For information, call 510-839-2900 ext. 233 or e-mail desmid@jfed.org.

Making the Connection: Adam V'Adamah, Judaism, Nature and You April 11-13, 9:00 a.m-4:00 p.m.

Three full days of interactive workshops for Jewish educators and naturalists. Hands-on learning about principles of ecology, and how to integrate Jewish environmental concepts and ethics into exciting Jewish education programs and enrich our daily lives. \$60 per day and \$150 for all three days. Vegetarian lunches will be provided. For more information, log on to www.coejl.org/baycoejl or contact Rena Shachar, Bay COEJL director, at 510-839-2900 ext 271, or at coejl@ebjfed.org

Special Needs Parent Support Group

Open to all parents of Jewish children who have special learning needs and reside in the East Bay. **Sunday, April 27**, 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.

A Taste of Judaism —For Your Unaffiliated Friends and Family

For those interested in learning what Judaism is all about – regardless of their religious affiliation. Synagogues in Oakland, Berkeley, San Leandro, and Walnut Creek will host a free, three-session course entitled “A Taste of Judaism: Are You Curious?” The class is sponsored by Building Jewish Bridges, a program of the Jewish Community Federation of the Greater East Bay. The classes are open only to the unaffiliated (synagogue members are not eligible). If you know someone who could be interested in this course, contact Dawn Kepler at 510-839-2900 ext 347 or email dawn@jfed.org.

KLEZCALIFORNIA

A five-day immersion program in klezmer music, Yiddish culture, and folk arts.

June 22-27, at Jewish Community High School, in San Francisco

- Four classes per day, singing, jamming, dancing, evening concerts. All levels welcomed.
- Children's program for ages 5-12.
- Teachers include internationally known klezmer musicians as well as Netivot Shalom's own Claire Sherman and Naomi Seidman.
- Steering Committee includes CNS members Judy Kunofsky, Mitchell Shandling, Laura Sheppard and Ed Silberman. Rabbi Kelman serves on the Advisory Council.

Registration: \$305 for kids; \$390 for adults; there is a \$45 adult discount before April 1. Contact Julie at 415-789-7679 or see www.klezcalifornia.org for more information.

Selling Your Hametz

By Robin Braverman

Jewish law requires that we own no *hametz* at all during Pesach. To insure compliance with this halacha, we may transfer title of whatever *hametz* we have to a person who is not Jewish. Thus, legally, the *hametz* is not ours during Pesach. (This applies to people going out of town as well. If you will be away from your home 30 days or more before Pesach and including Pesach, there's no need to do *Bedikat Hametz*, just sell the contents.)

This year I will perform the transfer ceremony, called *Mechirat Hametz*, literally the Selling of *hametz*. I will collect all the authorizations and transfer the *hametz* to a non-Jew. Following Pesach, the non-Jew returns the authorizations to me so that possession reverts back to the owner. Please allow one hour after dark on the last day of Pesach to allow me to buy back the *hametz*. *Everyone must arrange for the sale of hametz and vessels used for hametz before Pesach for his or her own household.*

In connection with the sale, fill in the form below authorizing me to sell your *hametz*. The sale must be completed by 8:00 a.m. on the morning before the first seder, therefore the forms need to be in my possession by 8:00 a.m., **Tuesday, April 15.**

This year we invite you to contribute some amount, any amount (no amount is too small) to buy back your *hametz*. This money will go to the person to whom I sell it, not to the congregation. This, too, is a mitzvah! Read the article on page 1 of this newsletter for more information about this. If you submit a form, your *hametz* will be included in the sale whether or not you send an amount for re-purchasing.

Send your forms and checks or cash to the shul office. If writing a check, please make it payable to Congregation Netivot Shalom. Write "*Hametz Tzedakah*" in the memo section of your check.

Other Pesach Events

What Did Moses Look Like?

A presentation by Sheila Braufman, **Sunday, April 6**, 10:30 a.m. at the shul.

Making Pesach A workshop with Robin Braverman, **Sunday, April 13**, 10:30 a.m. at the shul.

Pot Party to kosher items for Pesach, **Sunday, April 13**, 1:00-3:00 p.m. at the home of Janet Harris & Brad Rudolph.

Search for Hametz, in your home, after dark on **Wednesday, April 15**. Kits will be available at the Making Pesach workshop.

Siyyum for all First Born (male & female), **Wed., April 16**, 7:15 a.m., at the shul.

Seder Matching If you would like to go to a seder, or have room for other guests at your seder, please contact Rabbi Mimi Weisel, Netivot Shalom's Program Director, at ravweisel@aol.com, or 549-9447 ext 245.

Pesach Services, Thursday, April 17, 9:45 a.m. at the BRJCC, and **Friday April 18**, 9:45 a.m. at the shul.

A Guide for the Perplexed...Or, How to Make It Through Pesach This Year Booklet about Pesach available in shul office.

L'Dor V'Dor

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grandmother. "Mrs. O'Conner knows she is helping us all by buying our *hametz* for a dollar. When we buy it back, each person on the list will give me some money, and I will give it all to Mrs. O'Connor. This helps Mrs. O'Connor, but doesn't make her feel badly about taking the money. She would never take the money for herself otherwise."

"In fact," she tells me, "No one on this list knows to whom I sell the *hametz*. That makes it even better, because the help Mrs. O'Connor gets is from people who don't know who she is."

I thought about it. Even at ten, it made sense to me and wasn't hard to understand.

The years have passed. This Pesach I will get rid of my *hametz*, wash out the cupboards in my kitchen and put down aluminum foil. I will scrub my counters and then spread a clean tablecloth over them, just before I take out the ruby glass dishes and the very, very, old ceramic bowls that came from my great-grandmother's house in the old country. That night, before I leave for the airport, I will search my house for *hametz* with a candle, a feather, and a wooden spoon. And when I am done, I will go to the garage in my California home and take out one very old metal bucket which I will take as part of my carry-on luggage as I fly across the country on the red eye. At just the right moment the next day in Philadelphia, I will burn what I collected the night before, and declare it to be the dust of the earth, signaling the time to begin the seder preparations.

Before leaving California, however, I will sell all of our *hametz*, yours and mine, to a needy non-Jew who lives in the neighborhood of our new building site on University Avenue. Please help me do two mitzvot at once. I invite you to send, along with your selling *hametz* form, a check in any amount – no amount is too small – made payable to Netivot Shalom, with the notation "*Hametz Tzedakah*" in the memo section. This money will go directly to the person in need when I purchase our *hametz* back at the end of Pesach. (The selling *hametz* form can be found here, and also on our website.)

(p.s.: Robin will return to California with her son and use the ruby dishes to hold a third Seder at her home on **Monday, April 21**. E-mail Robin at rivkah48@aol.com, if you would like to attend.)

APPOINTMENT OF AGENT FOR THE SALE OF HAMETZ

I, _____, hereby authorize Robin Braverman to act as my agent to sell any *hametz* that may be in my possession wherever it may be; at my home, place of business, car, vacation home or elsewhere, in accordance with Jewish law.

Name _____

Street Address _____

City, State, ZIP _____

Signature _____ Date _____

[Note: You may also fax this form back to Robin at 510-549-9448.]

Revitalizing to Bring Our Community Together

By Rabbi Mimi Weisel, Program Director

Our committed and devoted chairs of the Membership, Ritual, Adult Education, and Community Building committees are working with tremendous energy and focus. They are each sustaining what is already in place to serve you. Through each of their committees they are also looking at new ways to keep Netivot Shalom a vibrant learning and caring community. For instance, Eitzlenu, the program that connects members based on where they live, is being re-invigorated. A program to bring young adults – single or coupled – together is also being explored.

Together, we are working as a leadership group to develop ways to ensure that these committees are supporting each other and creating effective structures to help us in the future. Our hope is to be able to provide you with opportunities for a variety of connections to the Netivot Shalom family, to grow in your relationships with one another, and in your relationship to Torah.

COMMUNITY BUILDING COMMITTEE

Strengthening Community

Anna Korteweg, Community Building Chair

As I write this, way past the deadline, just after finishing some edits on a dissertation chapter, ten minutes before the nanny leaves, I have to devote all my spare attention to my adventurous nine-month old daughter, Michal. To make sure my life stays full, I accepted the offer to become Netivot Shalom's Community Building Chair. The reason I accepted this position is that as a relatively new member, I've noticed that I know a lot of people by face, but not by name. In addition, while Netivot Shalom is a wonderfully supportive community when it comes to responding to people in crisis, we don't have many ways to socialize.

As you know, the congregation has recently hired Rabbi Mimi Weisel (alas, in a temporary position) to help us with strengthening our community ties. Rabbi Weisel and I are just learning the ropes but we have some great plans that we're developing, together with Membership Committee Chair Rebecca Calahan Klein. We plan to reinvigorate the neighborhood based Kabbalat Shabbat program. In addition, we're looking at increasing opportunities to meet people socially based on the life stage we're in (think young adults, families with small children, etc.) All these plans are in the preliminary stages but I already know that I can use some help doing this. Let me know if you're interested in hosting people for Shabbat dinner, or if you have time or talents to contribute to this endeavor. The easiest way to reach me is via e-mail: community@netivotshalom.org, but feel free to call me at 549-1965, or to talk to me at kiddush.

MEMBERSHIP COMMITTEE

Reach Out to New Faces

By Rebecca Calahan Klein,
Membership Committee Chair

From July, 2002 through February, 2003, Netivot Shalom has attracted 17 new families with children and 17 new individual memberships. In that time, there were 15 families who decided not to renew their membership; eight individuals and four couples also declined to renew their memberships. When I call to welcome new members to the shul, I ask them why they have joined. And here are some of the things I have heard. "The members of Netivot Shalom are wonderful people." "I joined because of the community." "I like the shul's commitment to prayer." "I am proud to be a part of an egalitarian community." "People take on the challenges of Judaism here, and I want to do that too."

While some people left because they moved or there were changes in marital status or they felt that Netivot Shalom was just not a good 'fit', others left because they did not feel connected to Netivot Shalom or its members. And that's a shame. Making connections, letting people know they are welcomed has such an enormous impact on their experience, and their willingness to become involved in our congregation.

When I go to services at Netivot Shalom now, I look forward to seeing friends, familiar faces, playmates for my children. But I remember the first time I walked in; the room full of strangers was somewhat daunting. Kiddush was confusing. Then one person came up to me, introduced herself and seemed genuinely glad that I was there. She was there again the next time, and equally welcoming. I won't say that's all it took, but this one person's warmth and simple greeting certainly made a positive impression. In no time at all, it seems, that room full of strangers became a room full of friends.

So, the next time you go to shul, here are three things you can do to help new members feel welcomed:

1. Say "Shabbat Shalom" to faces you have not seen at shul before.
2. At kiddush, never let anyone stand alone. Walk up to them, introduce yourself, your kids, your friends. Be nosy, find out why they are there, where they are from.
3. Once a year invite someone new to your home.

These are just three simple things you can do. If you would like to do more, or have an idea or two you'd like to share with the Membership Committee or Community Building, please don't hesitate to contact me (524-0939). And don't forget that sometimes, what seems like a small gesture on your part, can make a significant difference to someone who is looking to feel at home.

Piano Recital

Netivot Shalom, along with other East Bay congregations, is co-sponsoring a piano concert of Eastern European Jewish Folk melodies performed by Lilia Valitova, Ph.D. to help raise medical funds for Ms. Valitova's eight-year-old son, Artur. The music is composed and arranged by Ms. Valitova. The concert will be

Sunday April 27, at 7:00 p.m. at the Unitarian Universalist Church of Berkeley, One Lawson Road, Kensington, CA.

Tickets: \$25 at the door, \$20 in advance. Seniors, students, children 12 and under: \$15 at the door, \$12 in advance. Ticket order: make checks payable to and mail to Artur Valitov Medical Fund, 1164 Solano Ave. #413, Albany, CA 94706, no later than April 15. Questions, please call: 510-527-4350.



RITUAL COMMITTEE

The Development of Jewish Faith, Part I

By Josh Gressel, Ritual Committee Chair

What does it mean to be *more* religious, *more* spiritual, or to have *more* faith? Does it mean one is Orthodox instead of Conservative? Attends synagogue more often? Observes more *mitzvot*? Is more particular with *kashrut*? Gives more *tzedakah*? Volunteers more at synagogue? Knows more about Judaism?

Personally, I find something troubling in all of these methods of measuring where one falls on the religious continuum. Such methods rely on some type of quantification, trying to count what is essentially intangible. Also, this way of looking and thinking is so often used as a way to judge oneself or others negatively: "I'm not doing (fill in your *mitzvah*) enough" or "She is not as good as me because she doesn't (fill in your criterion) as much as I."

I am equally troubled by *not* asking these questions. The "I'm okay/You're okay" mindset of moral relativism is not Jewish. Further, those of us actively engaged in trying to lead a Jewish life *do* ask these questions of ourselves, and to pretend otherwise is naïve, fuzzy headed, or simply not true.

I came across a book that deals with these questions in a qualitative way I found useful in its ability to clarify and enlighten. This article is the first in a series in which I want to describe this system and attempt to apply it to the particulars of Judaism. This month's installment will give a general overview and define some critical terms.

The book on which these articles are based is James Fowler's *Stages of Faith*. Drawing on the insights of Piaget's theories of cognitive development, Kohlberg's theories of moral development, and Erikson's theories of psychosocial stages, Fowler creates a developmental model for faith. A Christian theologian, Fowler's book is non-denominational. It demonstrates how even people who never step foot in synagogue or church still develop a system of faith, albeit a secular one, that lies someplace on a predictable and universal faith continuum.

Just as our mind develops along a predictable path of growing cognitive sophistication, just as our bodies develop

from babyhood through toddlerhood and adolescence to adulthood, Fowler says our development of faith also proceeds in step-by-step fashion through ever increasing levels of complexity. In contrast to these examples, however, faith development may – and frequently does – stall at a particular stage, so that a chronological adult can have a teenager's faith level developmentally.

Each of the six stages Fowler describes contains but supercedes those that came before it, offering greater explanatory power and a stronger foundation for a person to meet and respond to the trials of life. In Fowler's system, if we move through the stages of faith in their proper sequence, we will have the exact faith system in place we need to meet the challenges of the particular stage of life we are in.

Religion, Faith & Belief

Fowler begins by defining concepts we might use interchangeably, but which actually mean very different things.

Quoting from the work of Wilfred Smith, Fowler describes "religion" as a cumulative tradition that is an expression of the faith of a particular people. Religion may include scripture, law, narratives, revelation, oral tradition, music, liturgies and many other elements. So the Jewish religion would include, amongst others, Torah, Talmud, the *Amidah*, *Kol Nidre*, *Pirkei Avot*, and the laws of *kashrut*. The Hebrew word for religion, "*Daat*," shares the same root as "to know," and thus suggests how religion differs from faith, in that it refers to something more specific that can be "known," rather than a stance that is

at once deeper and more personal than religion, [and] is the person's or group's way of responding to transcendent value and power as perceived and grasped through the forms of the cumulative tradition. Faith and religion, in this view, are reciprocal. Each is dynamic; each grows or is renewed through its interaction with the other. The cumulative tradition is selectively

renewed as its contents prove capable of evoking and shaping the faith of new generations. Faith is awakened and nurtured by elements from the tradition. As these elements come to be expressive of the faith of new adherents, the tradition is extended and modified, thus gaining fresh vitality (Fowler, pp. 9-10).

Both Fowler and Smith acknowledge this is an idealized description; that modern reality finds many people hard pressed to find a viable religious tradition to contain their faith. Because Fowler posits that faith is an inborn trait of being human, people who don't have a traditional religious receptacle for this inborn trait will direct it elsewhere.

The final term, "belief," is the holding of certain ideas. It is the person's attempt to translate experiences of the transcendent reality into an idea or concept. Someone who has a mystical experience of the interconnectedness of all life might well adhere to the belief in one, supreme God. While a belief may be a way faith expresses itself, one doesn't have faith in a belief: "Faith, rather, is the relation of trust in and loyalty to the transcendent about which concepts or propositions – beliefs – are fashioned" (Ibid, p. 11).

Faith, then, is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and is stable no matter what may happen to oneself at the level of immediate event. Men and women of this kind of faith face catastrophe and confusion, affluence and sorrow, unperturbed; face opportunity with conviction and drive; and face others with cheerful charity (Smith, quoted in Fowler, p. 11).

In Hebrew, the word for faith is *emunah*, whose three-letter root is also used to form the words for confidence or trust (*emun*), loyalty (*ne'emanut*), art (*omanut*), artist (*oman*) and "amen." In all these words there seems to be a common thread of integrity, an integrity I believe is the foundation of faith.

"Belief" on the other hand, has come to mean something very different today than it did in ancient times when the existence of God was a given, not a question. Smith traces the development of the word for "belief" etymologically and says its meaning has essentially changed over the centuries:

There was a time when "I believe" as a ceremonial declaration of faith meant, and was heard as meaning: "Given the reality of God, as a fact of the universe, I hereby proclaim that I align my life accordingly, pledging love and loyalty." A statement about a person's believing has now come to mean, rather, something of this sort: "Given the uncertainty of God, as a fact of modern life, so-and-so reports that the idea of God is part of the furniture of his mind" (Smith, quoted in Fowler, p. 13).

Interestingly, in Hebrew "*emunah*" is used interchangeably for "faith" and "belief." While this word is over 3,000 years old, for 2,000 of those years it was not used in spoken language. So perhaps the etymological developments Smith is tracing did not affect Hebrew since it was only used in prayer during that period.

Fowler summarizes by saying it is one's faith, rather than belief or religion,

that is the most fundamental category in the human quest for relation to transcendence. Faith, it appears, is generic, a universal feature of human living, recognizably similar everywhere despite the remarkable variety of forms and contents of religious practice and belief. . . . Faith, classically understood, is not a separate dimension of life, a compartmentalized specialty. Faith is an orientation of the total person, giving purpose and goal to one's hopes and strivings, thoughts and actions (Fowler, p. 14).

In distinguishing between these three terms I'm trying to make clear that rather than focusing on Jewish religion or Jewish beliefs, what we will be looking at instead is the development of faith in the Jewish people. Faith is that quality of confidence we have in a divine order and plan, and of our place in it. The Jewish religion and beliefs, on the other hand, are how Jews hold that this divine order and plan have been, are and will be carried out.

Polytheist, Henotheist, & Radical Monotheist

While the English doesn't allow it, Fowler talks about faith as a verb. We have faith *in* a particular value; we *give* our faith to something or someone. We give our faith to that which we think will enhance us in return. For example, those of us who invest our energies in the synagogue do so, in part, because we think so doing enhances who we are – that we are not just giving to the synagogue but getting in return. That which we have faith in or give our faith to is also that which affects who we become and how we see ourselves. The object of our faith has a role in creating our personal identity.

Our lives are filled with myriad relationships that require varying faith stances: our faith in the work we do (do we believe in the significance of our vocation?), our faith in our family (do we have faith in their love and goodwill?), or even our faith in a particular store we frequent (will they sell us a product of value and stand behind it if something goes wrong?). How do we organize and integrate these different faith relationships? Fowler describes three possibilities: polytheism, henotheism, and radical monotheism.

"Polytheism" Fowler defines as "a pattern of faith and identity that lacks any one center of value and power of sufficient transcendence to focus and order one's life" (Ibid, p. 19). It is easy to think of examples of this: people who use their time, money and energies for a wide range of things generally touted by popular culture to represent the "good life" (e.g. weekend ski trips, fancy restaurants, exotic vacations). It is not the things themselves that are the problem. It is that they are pursued as if they are minor gods embodying some higher good, without the person consuming them having awareness of anything of supreme value

within themselves by which to order their priorities. Their pursuits reflect the waxing and waning of various styles and fads, their sense of self borne up and down on the swells and troughs of popular culture with no internal rudder to direct them.

Fowler divides the polytheist style into two sub-categories. One type he describes as the "protean" type, who makes "a series of relatively intense or total identity and faith plunges, but their commitments prove to be transient and shifting" (Ibid, pp. 19-20). Proteus was a minor sea god who could adopt any form he desired, but who found it impossible to maintain any particular identity or commitment. The second type of polytheist he describes as the "diffuse" kind:

These people never bring all of their passion to any relationship or value commitment. They tend to preserve a kind of laid-back, cool provisionality regarding commitment or trust. Most of us are more polytheistic than we like to think. The practical impact of our consumer society's dominant myth – that you should experience everything you desire, own everything you want and relate intimately with whomever you wish – is to make the polytheistic pattern, in either its protean or diffuse form, seem normative (Ibid, p. 20).

The second faith-identity pattern Fowler describes is "henotheistic," which suggests an intense and long term devotion to a single god, but a god that is ultimately false, in that it is limited and thus not worthy of our full devotion. Common examples of henotheism can be witnessed in mid-life men and women who have made their career or their children the supreme focus of all their energies. They usually have to come to terms with the limits of these values as their children move out and their careers either stall or succeed: "The henotheistic god is finally an idol. It represents the elevation to central, life-defining value and power of a limited and finite good. It means the attribution of ultimate concern to that which is of less than ultimate worth" (Ibid). Fowler acknowledges there can be noble examples of henotheism:

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APRIL 2003

ADAR II-NISAN 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
<p>Unless otherwise noted, all Saturday events listed on the calendar take place at the Berkeley-Richmond Jewish Community Center, 1414 Walnut Ave. in Berkeley. All other events take place at the shul, 1841 Berkeley Way, in Berkeley.</p>		<p>1 28 ADAR II</p> <p>4:30 pm Amitim</p> <p>7:30 pm Talmud with Ilana Fodiman Silverman, at Beth Israel</p> <p>7:30 pm University Ave. Work Site group</p>	<p>2 29 ADAR II</p> <p>7:15 am Morning Minyan</p> <p>4:00 pm Religious School</p> <p>7:30 pm Multi-level Hebrew</p> <p>7:30 pm Torah Trope with Jan Fischer</p>	<p>3 1 NISAN</p> <p>Rosh Chodesh Nisan</p> <p>7:15 am Rosh Chodesh minyan</p>	<p>4 2 NISAN</p> <p>6:17 pm candle lighting</p>	<p>5 3 NISAN</p> <p>Tazria</p> <p>9:00 am Torah Study</p> <p>9:45 am Shabbat Services; drash by Jonathan Klein</p> <p>10:30 am Childrens' program</p>	
		<p>6 4 NISAN</p> <p>10:30 am Moses in Art, with Sheila Braufman</p> <p>7:00 pm Ritual Committee meeting</p> <p>DAYLIGHT SAVINGS BEGINS</p>	<p>7 5 NISAN</p> <p>4:00 pm Religious School</p> <p>7:30 pm A Taste of Judaism, with Rabbi Serena Eisenberg</p>	<p>8 6 NISAN</p> <p>4:30 pm Amitim</p> <p>7:30 pm Talmud with Ilana Fodiman Silverman, at Beth Israel; <i>last class</i></p>	<p>9 7 NISAN</p> <p>7:15 am Morning Minyan</p> <p>4:00 pm Religious School</p> <p>7:30 pm Multi-level Hebrew</p> <p>7:30 pm Torah Trope with Jan Fischer</p>	<p>10 8 NISAN</p> <p>7:00 pm Tiferet</p> <p>7:30 pm Adult B'nai Mitzvah</p>	<p>11 9 NISAN</p> <p>7:24 pm candle lighting</p>
<p>13 11 NISAN</p> <p>10:30 am Making Pesach workshop, with Robin Braverman</p> <p>1:00-3:00 pm Pot Party to kosher your dishes and pots for Pesach</p> <p>6:30 pm Youth Education Committee meeting</p>	<p>14 12 NISAN</p> <p>4:00 pm Religious School</p> <p>7:00 pm Mature Mavens</p> <p>7:00 pm Social Action Committee</p> <p>7:30 pm A Taste of Judaism, with Rabbi Serena Eisenberg</p>	<p>15 13 NISAN</p> <p>SEARCH FOR HAMETZ AFTER DARK</p> <p>4:30 pm Amitim</p>	<p>16 14 NISAN</p> <p>EREV PESACH (FIRST SEDER)</p> <p>7:15 am Morning Minyan; Siyyum for the first born</p> <p>NO RELIGIOUS SCHOOL - PESACH BREAK</p> <p>OFFICE CLOSED AT 3:00 PM</p>	<p>17 15 NISAN</p> <p>PESACH FIRST DAY (SECOND SEDER)</p> <p>9:45 am Pesach Services, at the BRJCC</p>	<p>18 16 NISAN OMER: 1</p> <p>PESACH SECOND DAY</p> <p>9:45 am Pesach Services, at the shul</p> <p>7:30 pm candle lighting</p>	<p>19 17 NISAN OMER: 2</p> <p>PESACH Shir HaShirim</p> <p>9:00 am Torah Study</p> <p>9:30 am Meditative Minyan</p> <p>9:45 am Shabbat Services; drash by Uri Alter</p> <p>NO CHILDREN'S PROGRAM - PESACH BREAK</p>	
<p>20 18 NISAN OMER: 3</p> <p>PESACH CHOL HAMOED</p> <p>5:00 pm Board meeting, open to the congregation</p>	<p>21 19 NISAN OMER: 4</p> <p>PESACH CHOL HAMOED</p>	<p>22 20 NISAN OMER: 5</p> <p>PESACH CHOL HAMOED</p>	<p>23 21 NISAN OMER: 6</p> <p>PESACH SEVENTH DAY</p> <p>9:45 am Pesach Services in the library</p>	<p>24 22 NISAN OMER: 7</p> <p>PESACH EIGHTH DAY YIZKOR</p> <p>9:45 am Pesach Services in the library</p>	<p>25 23 NISAN OMER: 8</p> <p>7:36 pm candle lighting</p>	<p>26 24 NISAN OMER: 9</p> <p>Acharei-Mot</p> <p>9:00 am Torah Study</p> <p>9:45 am Shabbat Services; drash by Art Braufman</p> <p>10:30 am Children's program</p> <p>11:30 am Shabbat B'Yachad</p>	
<p>27 25 NISAN OMER: 10</p> <p>time TBA</p> <p>Sukkot in April work project, at Cedar Rose Park</p> <p>10:30 am Yom HaShoah Yiddish Cultural Event</p> <p>7:00 pm Piano Recital, Unitarian Church, Kensington</p>	<p>28 26 NISAN OMER: 11</p> <p>4:00 pm Religious School</p>	<p>29 27 NISAN OMER: 12</p> <p>YOM HASHOAH</p> <p>4:30 pm Amitim</p>	<p>30 28 NISAN OMER: 13</p> <p>7:15 am Morning Minyan</p> <p>4:00 pm Religious School</p> <p>7:30 pm Multi-level Hebrew</p> <p>7:30 pm Torah Trope with Jan Fischer</p>	<p>For the Religious School, Amitim & the Shabbat Program: Pesach Break is April 16-24</p>			

MAY 2003

NISAN-IYAR 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
 <p style="text-align: center;">Purim fun in Cuba!</p>				1 29 NISAN OMER: 14 7:30 pm 'Women in the Bible' with Rachel Brodie	2 30 NISAN OMER: 15 ROSH CHODESH IYAR 7:43 pm candle lighting	3 1 IYAR OMER: 16 <u>ROSH CHODESH</u> Kedoshim 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's program
4 2 IYAR OMER: 17 7:00 pm Ritual Committee meeting 7:30 pm Talk by David Landau, at the BRJCC	5 3 IYAR OMER: 18 4:00 pm Religious School	6 4 IYAR OMER: 19 4:30 pm Amitim 7:30 pm University Avenue Site Work Group	7 5 IYAR OMER: 20 <u>YOM HATZMAUT</u> 7:15 am Morning Minyan 4:00 pm Religious School (wear white & blue!) 7:30 pm Multi-level Hebrew 7:30 pm Torah Trope with Jan Fischer	8 6 IYAR OMER: 21 7:30 pm Adult B'nai Mitzvah	9 7 IYAR OMER: 22 7:49 pm candle lighting	10 8 IYAR OMER: 23 Emor 9:00 am Torah Study 9:45 am Shabbat Services; Max Blum will be called to the Torah as a bar mitzvah 10:30 am Children's Program 11:00 am Shabbat B'Yachad
11 9 IYAR OMER: 24 6:30 pm Youth Education Committee meeting MOTHER'S DAY	12 10 IYAR OMER: 25 4:00 pm Religious School 7:00 pm Mature Mavens 7:00 pm Social Action Committee	13 11 IYAR OMER: 26 4:30 pm Amitim 6:30 pm Amitim parent meeting for Fall 2003	14 12 IYAR OMER: 27 7:15 am Morning Minyan 7:30 pm Multi-level Hebrew 7:30 pm Torah Trope with Jan Fischer	15 13 IYAR OMER: 28 7:00 pm Tiferet	16 14 IYAR OMER: 29 7:55 pm candle lighting	17 15 IYAR OMER: 30 Behar 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services 10:30 am Graduation for 6th grade & Teacher Shabbat
18 16 IYAR OMER: 31 10:00 am SBY Service Leading workshop 10:45 am Midrasha graduation 5:00 pm Board Meeting	19 17 IYAR OMER: 32 4:00 pm LAST DAY OF RELIGIOUS SCHOOL	20 18 IYAR OMER: 33 <u>LAG B'OMER</u> 4:30 pm LAST DAY OF AMITIM 7:30 pm Talmud with Rabbi Kelman 7:30 pm Membership Committee meeting	21 19 IYAR OMER: 34 7:15 am Morning Minyan RELIGIOUS SCHOOL PARENT/TEACHER CONFERENCES 7:30 pm Multi-level Hebrew 7:30 pm Torah Trope with Jan Fischer	22 20 IYAR OMER: 35 7:30 pm University Avenue Site Work Group	23 21 IYAR OMER: 36 8:01 pm candle lighting	24 22 IYAR OMER: 37 Bechukotai 9:00 am Torah Study 9:45 am Shabbat Services 10:30 am Children's program 11:30 am Shabbat B'Yachad, Shul-wide Celebration
25 23 IYAR OMER: 38	26 24 IYAR OMER: 39 MEMORIAL DAY OFFICE CLOSED	27 25 IYAR OMER: 40	28 26 IYAR OMER: 41 7:15 am Morning Minyan 7:30 pm Multi-level Hebrew 7:30 pm Torah Trope with Jan Fischer	29 27 IYAR OMER: 42 <u>YOM YERUSHALAYIM</u> 6:30 pm Amitim meeting for parents of the 5764 class	30 28 IYAR OMER: 43 8:06 pm candle lighting	31 29 IYAR OMER: 44

Conservative Judaism, Part III

continued from page 9

Nations, churches, universities, political parties, the liberation and empowerment of minorities, even (or especially) philosophies and ideological movements, are all potential henotheistic centers of value and power. There are many others. In this more noble form of henotheistic faith, identity is found in losing the self in the service of a transcendently important, if finite, cause (Ibid, p. 21).

The third faith identity pattern is what Fowler calls "radical monotheism." Of course this term has great resonance for Jews. But it is the "that's ours" internal response to this term we must be on guard against, because that part of us that feels pride and ownership of this principle is not coming from a place of true radical monotheism, at least according to Fowler. He defines radical monotheism as a "supreme trust and loyalty in a transcendent center of value and power, that is neither a conscious or unconscious extension of personal or group ego nor a finite cause or institution" (Ibid, p. 23). He says that many religions have captured this concept, and it does not mean the devaluing of less transcendent centers of power and being (such as the henotheistic ones listed above), but their being held in their relative place of importance:

Radical monotheistic faith calls people to an identification with a universal community. Again this does not negate or require denial of our membership in more limited groups with their particular "stories" and centering values. But it does mean that our limited, parochial communities cannot be revered and served as though they have ultimate value....

Radical monotheistic faith, as understood here, rarely finds consistent and long lasting actualization in persons or communities. People too easily lapse into a confusion of our representations of a transcendent center of value and power with that reality itself. We continually feel the pull towards henotheistic and polytheistic forms of faith. But as a regulative principle, as a critical ideal against which to keep our partial faiths from becoming idolatrous, radical monotheism is of tremendous importance (Ibid, emphasis original).

If I understand this correctly, we Jews can identify with a tradition that helped bring radical monotheism to world consciousness. But we must also be on guard against how elements in our tradition can become false gods of what are representations of the ultimate, but not the ultimate. It is so easy to take pride in acquiring knowledge of Torah, skills in Hebrew, or insights such as those I'm writing about here as an end rather than a means. The process by which we learn how to develop ourselves using Judaism's tools without getting snared by them will take us into Fowler's developmental stages, which I will begin to describe in next month's article.

REFERENCES

Fowler, J. (1981). *Stages of Faith. The Psychology of Human Development and the Quest for Meaning*. San Francisco: HarperSanFrancisco.
 Smith, W. (1979). *Faith and Belief*. Princeton, NJ: Princeton University Press.



**UNIVERSITY AVENUE SITE WORK GROUP
 Progress Update**

By Joe Meresman, Site Work Group Chair

The Site Work Group provided a progress report at the February 23, Congregation meeting, including a display of the final design of the building and a review of the project schedule (break ground in April, complete construction in December 2003). We also talked about money. The estimated building cost is about two hundred thousand dollars over the total estimated funds available. The Site Work Group has identified a variety of cost reduction options to lower project costs. Some of these delay achieving portions of the building functionality, but none permanently reduce that functionality. Some of the costs reductions substitute less expensive finishes for what we would prefer, but may not be able to afford. The Board will decide what we can afford at their April Board meeting (see Mark Priven's article in this newsletter).

Our presentation began with a long list of congregants (and a several non congregants) who have given their time and expertise to the new building. These "just in time" volunteers have provided the right expertise or business connections at the right time to keep the project moving forward with maximum expertise and minimum cost. Lest you think that you have lost your opportunity to participate in this wonderful process, I am once again calling for volunteers.

As we prepare the subcontractor bid documents, we are looking for individuals and businesses that can provide construction materials and professional services for our new building at their cost. Several individuals have already reduced our engineering and construction costs by thousands of dollars each. More opportunities exist. If you know of individuals who can do this and who care enough about Netivot Shalom, about Jewish community life, or even just care enough about you, please let David Finn or myself know immediately. The window of opportunity for doing this will close shortly after you receive this newsletter.

As always, you can contact me at MeresmanJ@aol.com with any comments or questions.

**RITUAL COMMITTEE
 Meeting Minutes, March 2, 2003**

Headcovering/Talit: A discussion of the new policy was open to members of the congregation. Many strong feelings were expressed. Purim: The committee declined to take responsibility for the Purimspiel. People were identified to organize the Megillah reading and food.

Weekday Siddurim: Discussion about acquiring new books at a reduced price.

Hametz Sale: It was suggested using this to collect and give tzedakah through the repurchase at a higher price.

Modesty Committee: In an attempt to address the issue of modest dress for those attending Shabbat services, a subcommittee was formed. Appears this may evoke many strong feelings, just like the head covering issue. It was suggested that a member of the committee talk to Amitim students, allow them to express what they feel.

Shavuot: A suggestion was made to have one Shacharit instead of two after the all night study session. The answer is probably not.

Many Skills Needed for Sukkot in April 2003

By Jonathan Klein

On **Sunday, April 27**, volunteers from Congregation Netivot Shalom will come together to make improvements to a facility at Cedar Rose Park that provides after school care to kids with mental disabilities.

This is the fourth year that Congregation Netivot Shalom has been a part of Sukkot in April, also known as Rebuilding Together. Rebuilding Together (formerly Christmas in April) is a non-profit that mobilizes volunteers and raises donations to improve homes owned by low income and disabled people and to make improvements to facilities that serve the disadvantaged.

Our project this year is a facility that provides after school care for children with autism, Downs syndrome, mental retardation and other disabilities. The curriculum helps students develop skills in independent living, mobility, language, fine arts, and other skills. These are kids who often feel left out during the day at their regular school. But after school, at Ala Costa, they are made to feel welcome and not different.

On April 27, volunteers from Netivot Shalom will repaint almost every room at the Center, put in new flooring and make some carpentry repairs as well. Fixing up the Ala Costa Center this year will truly be a team effort. Although it is great to have people on site who are highly skilled in various trades, we need many different talents to make the day a success. Here are ways you can help:

• **Donate Your Time and Work on Site on April 27** We can use your help regardless of your skill level. We welcome your time and effort if you are a skilled craftsman, handy around the house, or don't know one end of a paint brush from the other. We need you and guarantee you a good day of meaningful hard work with friends working together to make an impact in our community.

• **Donate Your Funds** We need to raise \$3,500 to sponsor this project. Donations go towards the cost of insurance, building materials and other expenses. As this newsletter went to press, we had raised about \$3,200 from 32 members of Netivot Shalom. Donations have ranged from \$350 to \$6.42. Thank you to everyone who has donated! But we are still about \$300 short of our goal.

• **Donate Your Culinary Skills** Keeping the volunteers fortified throughout the day with bagels and coffee in the morning, a hearty lunch at noon, an energizing snack later in the day and cool drinks throughout will take lots of food and beverage. It is a vital component to ensuring that volunteers enjoy the day. We need help from people willing to cook and from those who can help get food, beverages and related supplies on site and keep the site stocked through the day.

• **Donate Your Time Caring for Kids** We want to make it as easy as possible for everyone to participate and a group of parents is working together to help provide child care so that parents can spend a full day volunteering. A fun and exciting day is planned for kids and will include projects related to the work on site at the Ala Costa Center.

If you would like to help in any way, please contact Jonathan Klein at 524-0939 or jklein03@sprynet.com.

FROM OUR MEMBERS

Mother & Daughter: Lost & Found

A Letter from the Daughter of Netivot Shalom Member Bett Martinez

Only three out of 50 states provide open original birth records for adult adopted children to find the names of their birth parents: Oregon, Kansas and Alabama. I was born in El Paso, Texas and my adoption was finalized in Oklahoma, where I grew up. You can only file a petition to open your birth records in the case of a medical emergency and Oklahoma will not order another state to open my birth records. When I was 30, my sister suggested that I try the Adoptee's Liberty Movement Association, ALMA (which in Spanish means soul), a national organization made up of volunteers, where birth parents and adopted adults can register. It took eight years for ALMA to match me to a lady who gave birth to a female on January 31, 1963 in El Paso.

ALMA sent me a letter with the name of not only my birth mother, but also my birth father. Her maiden name is Betty Sandra Spilky and her married name, Martinez, is a somewhat more common name. I decided to call the Spilkys. How wonderful to know my birth mother was looking for me! I called every Spilky in the U.S. Some people I spoke to said they didn't know Betty. Some said they would help me and pass along the information to Betty, but they didn't.

I wrote ALMA and told them I wasn't having any success in locating Betty. ALMA found out Betty had married Carlos David Martinez and they had lived in San Francisco in 1979. I called eight Carlos Martinez listings in San Francisco and found no information about my Betty. Then I tried an Internet white page and I called two "Betty S. Martinez" listings in the Bay Area. There was no answer at the first number I called and at the second number I left a voice message for Betty Spilky Martinez. And she returned my call!

In January of 2003, after 10 years of searching, I found Bett Martinez, my Betty! She called Bruce Feld, my birth father, to tell him the good news. In our first conversation I learned that they both went to the Goodman School of Drama in Chicago, and that they have worked off-Broadway. Bett and Bruce call, e-mail and write to me on a regular basis, and we have exchanged many photos of ourselves and our families.

I also enjoy talking with Bett's son, Elijah, my brother. Bett sent me her Dayan Qigong video, which is like Tai Chi, and she has the most beautiful blue eyes and speaking voice. Bruce lives in L.A. and Bett lives in Albany, and I will meet them on March 22. Every day Bruce sends his poems, plays and books. Now I can talk to and see the folks that I'm related to and find out how fabulous they are! Bett asked me what I wanted for my birthday during our first conversation, and I said a birthday card. I found her just a few days before my 40th birthday. In that first conversation, I didn't have the presence of mind to tell Bett (she likes Bett better than Betty; I agree) that she already gave me the best birthday gift. She returned my call. We laughed because we couldn't believe what was happening and she told me the story of my birth and we shared the birth of our new relationship as friends, as Mother and Daughter.

p.s. from Bett: Most amazing to me is that Linda Z. my daughter, without knowing anything about her parents' background became an actress and singer, which is where I was headed before her birth changed my life! She has toured in umteen Broadway shows, and, before she found me, had written a one woman show – a musical comedy, believe it or not! – about the search for her birth mother. The play opens in NYC on April 26, a few days before my 61st birthday, and you can bet I will be there to be introduced and maybe sing a few bars with her for old times.

Netivot Shalom has been my family, helping to support me and my son Elijah when I was terribly ill and it gives me great pleasure to share this wonderful story in the midst of these turbulent and fearful times. You see, miracles can happen

A Different View of Cuba, Part I

by June Safran, Cuba Affairs Chair

Dear Friends, I just returned from Cuba and could write a long report about the wonderful activities I observed. Suffice to say that our friends in Santiago are doing well and continue to invite us to return. My last two days in Havana were very special. Members of several communities from the middle of the island culminated their year of study with examinations by the visiting Beit Din, followed by formal conversion. There are now 58 new Jews on the island. In addition, the six-week-old son of Tatiana Assis, a Jewish woman, had a Brit Milah in which a large number of congregants and new Jews participated. What a wonderful end to my visit!

This month, I am presenting a report from Dr. Ruth Oratz Ridless who went to Cuba to explore the Jewish community and to share her Jewish learning. I found her report very interesting and hope you will agree.

Havana: I arrived in Havana at the Hotel Santa Isabel in the Old City on the Plaza de Armas after a long day of traveling. I was exhausted and slept well. I woke up the next morning to a beautiful blue sky, music filtering in from the street below and delicious rich *café con leche*. Met with Tatiana from the Jewish community, my guide for the next several days. Tatiana and I hit it off right away. We are both doctors, about the same age, of the same generation and with very much the same style. She's active, inquisitive, engaging. I know we will have a wonderful time together. Our mission is to explore all aspects of the Jewish community in Havana and to introduce me to the history of Jews in Cuba and the diaspora in the countryside. Along the way we will also discuss and I will learn about life in Cuba (Jewish and otherwise) over the last 40 years, and especially the health care system (another important interest of mine).

First we walk through the old city. The streets meander, the architecture is



Alejandra Sofía, 13 months old, Santiago de Cuba

romantic, enticing in this City of Columns: colonial, baroque, decaying and rebuilt all at once. We find the site of the very first synagogue in the old city but now there is no longer a sign. It is not used. Nearby is the kosher butcher. It is immaculate but has the feeling of a place from a different time. I don't see big freezers, but fresh, clean meat being ground and cut. We chat a bit with the butchers there and some of the customers. Tatiana knows everyone in the community and I am beginning to meet them. Introducing myself, trading ancestry and heritage, sharing what's common, finding what's different.

We then walk over to Adath Israel, an orthodox synagogue founded in 1957. There are now about 120 member families in Adath Israel, about 300 people. These members are mostly Sephardic, some Ashkenazim. Services are held daily, meals are provided every morning for the elderly. There is a *mehitzah* here, men and women sit separately during the services and there is a *mikvah* next door. It is used mostly by visiting Lubavitch women. There are signs in the synagogue reminding the congregants not to talk (aka gossip) during the services, just like back at home.

We talk about the upcoming holiday of Purim. Tatiana tells me a story I didn't know. In March, 1953 Stalin had a plan to exile a great number of Jews to Siberia. He disclosed his plan on March 8. It was Purim. On March 10 Stalin died and the Jews were saved. Maybe a Kabbalistic interpretation of the story of Queen Esther and the evil Haman. I make a *tzedakah* donation to Adath Israel and we go on.

Our visit continues over the next several days. Driving out to the cemeteries: the Ashkenazi cemetery on top of the hill, the Sephardic one below. My father had family who came to Cuba escaping the Nazis; they had a dry goods store he told me. Did they stay? Did they leave? We look at the tombstones and search through the list that the keeper has; no one

named Schlesinger. None of them died or was buried here; they must have left. I am moved by the names, dates, memorials of these Jews who are buried here on this Caribbean island, many of them fleeing the Nazi Holocaust. We visit the shrine to those murdered by the Nazis, one of the first Holocaust memorials to be erected, and I place a stone on the site. Nearby is the *geniza*, the burial place for Sefrei Torah and other holy books.



Jose Levy Tur, president of Centro Sefaradi

Our first stop the next morning is Centro Sefaradi, the main synagogue for the Sephardic community. In order to raise some money to keep their building, they rent out the main floor room as a private gym: beautifully equipped with the most modern exercise equipment, mirrors and rock and roll music blaring on the speakers, more like Brooklyn than Havana. Where are the lilting and rhythmic sounds of the ever-present Cuban guitars? We met with José Levy Tur, president of the Sephardic community and this synagogue. A lovely, gentle man. He has a bandage on the side of his face, a skin cancer recently removed. He is fair-skinned and light-eyed though Sephardic, born in Cuba and has spent most of his life in the merchant marine and working

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outdoors. Now his skin is paying the price. We go upstairs to the sanctuary and he opens the Ark to show me the beautiful Torah scrolls. The silver breast plates are spectacular and one in particular, which came from Turkey, is elaborately designed and quite unique. They need silver polish and we'll send some on the next mission!

I have some Tzedakah for the Centro Sephardi, and a small silver kiddush cup, but more importantly I have brought a *tanach* in Hebrew/Spanish, a gift from my father to this synagogue. José Levy Tur accepts it proudly and gracefully.

Our next visit is the Patronato: Casa De La Comunidad Hebrea, El Gran Synagoga Beth Shalom in Havana. This synagogue with its soaring arch in modernist 1950's style is in beautiful condition, completely renovated, refurbished. Here is the largest congregation in Havana, in Cuba. This is the conservative and mostly Ashkenazi synagogue (and the one most often visited by Americans). I am impressed by the extensive library of books on Judaic studies, Jewish history, Israeli and modern Jewish literature. The Hebrew School for the children in Havana is here, and children from all of the congregations attend. There are several programs: small children, teenagers and youth, adults and elderly. I spend a good deal of time in the Patronato with Dr. José Miller, the president and head of the Jewish community for the whole island, and with Adela Dworin, the vice president and librarian at the Patronato.

Dr. Miller and I have much to discuss. He is a retired maxillo-facial surgeon, an accomplished and highly respected physician. Now he is very interested in questions of medical ethics and particularly in Jewish interpretations in medical ethics. This is a topic that I am also very engaged in professionally, as Chairman of the Ethics Committee at New York University Medical Center. In fact this week, there is an international conference on medical ethics being held in Havana and Dr. Miller is an invited speaker and panelist discussing religious issues in medical ethics. The meeting will take place over Shabbat but he will find a way not to miss Kabbalat Shabbat and Saturday morning Shaharit (because there is a bar mitzvah this weekend!)

I then spend time with Adela and other members of the synagogue, discussing the role of the synagogue in the community. The Patronato is the hub of activity: religious, educational and social, for Jewish Havana. I

visit the classrooms and am very impressed with the number of children who are learning to read Hebrew, the extent of their background in Jewish history and particularly the acute awareness of the Holocaust. The computer resource classroom is most impressive and is used for classes not only in the Jewish community but also for the community at large. I have some tzedakah for the synagogue, and some gifts from NY friends: a beautiful Havdalah candle, silver kiddush cup, music tapes and teaching materials for the Hebrew school.

Tatiana and I spend some more time chatting with other members of the community who are always wandering in and out of the Patronato. I am delighted by the number of young people who are comfortable in the synagogue and with their Jewish identities. There is a pride but also a feeling of ease about them.

Friday night is Kabbalat Shabbat. We arrive early at the Patronato. This is a very special weekend because there is a bar mitzvah. Bar/bat mitzvah is not common. There are few young people and only recently has there been an educational program to prepare them adequately for this important event: a major success of the work done by Nestor and Mara Swazac from the Joint Distribution Committee. Nestor and Mara are Argentinean and they are living and working in the Jewish community in Cuba for perhaps another 18 months or so. Nestor has helped organize the training for the b'nai mitzvah. Mara is a teacher, in charge of training the teachers, and coaches the choir. It is refreshing and exhilarating to meet them.

The bar mitzvah boy is named Victor: he is handsome, confident and proud. His mother lights the candles and the whole

congregation sings and welcomes Shabbat together. Also visiting tonight are a group of Jews from New Jersey and California. It is a warm and comfortable feeling to all be together. After the service we enjoy a wonderful meal together and experience a little Havana black-out, a power outage, but not to worry, the synagogue has its own emergency generator and we have light and music again in no time. I spend more time talking with members of the both the Cuban and American communities.

Saturday morning is the bar mitzvah. Victor helps lead the services and is called to the Torah for his first *aliyah*. He reads beautifully and flawlessly. Everyone is in tears, especially the Torah reader who along with Nestor has been his teacher.

Dr. Rosa Behar sits next to me and tells me a beautiful story. This man came from a family of mixed parentage. Like many Cuban Jews his father married a non-Jewish Cubana. When his father died, some friends and family members told him that he should go to the synagogue to say Kaddish. But he didn't know how. So he went. And he wanted to learn, out of respect for his father, but he then began to discover his own roots in Judaism. He studied, learned to read Hebrew, to recite the Kaddish and now is the Torah reader for the congregation. A very spiritual and learned man. He, though, is also married to a non-Jewish Cubana.

Victor's father is called to the Torah; it is his first *aliyah* and he has prepared for several months for this moment – so he is also Bar Mitzvah. I myself am honored with an *aliyah* and feel it is such a privilege to share in this wonderful moment. It is a joyous day!

Part II of this article will appear in the May newsletter.



Students from the Escuela Tikun Olam, which meets at the Patronato each Sunday.

Bridges to Israel-Berkeley: Report to the Community

By Seymour Kessler

Bridges-Berkeley is less than a year old and in that short time we've accomplished a lot. First, we put together a successful speaker's series which offered the community an opportunity to hear a balanced presentation of Israel's struggle for survival and security. The picture generally drawn in the local media, and by many in our community, is of an aggressively flawed Israel, inhumane and imperialistic. Bridges-Berkeley presents a mitigating voice to counter these distortions.

Second, we conducted a fund-raising campaign in our community to assist two Israeli families that were victims of terrorist attacks. We are pleased to say that the campaign reached its goal; \$18,000 was raised. The support received from members of Netivot Shalom and all the other local congregations, as well as from many unaffiliated persons, both Jewish and non-Jewish, was an expression of heartening support of Israel and its people.

Third, Bridges-Berkeley mounted a campaign to help the ailing Israeli economy by promoting the purchase of Israeli goods. We identified and prepared a list of local merchants that sell Israeli goods, mostly foodstuff. The list was distributed to the congregation and to our entire e-mail list and the idea caught fire because in short order it was picked up by other Israel action groups, the Israeli consulate, and now the American Jewish Committee which is preparing a nationwide list. We are proud to have spearheaded this activity.

Also, over the past half year, Bridges-Berkeley conducted three successful sales of Israeli-grown roses, with proceeds going to help Israeli victims of terror. Presumably you've already heard about and, hopefully put your order in for the Pesach sale of these beautiful roses. Future sales are planned.

Fourth, Bridges-Berkeley sends via e-mail a near-daily briefing of important articles in the Israeli press and other sources. Our e-mail list has grown to about 200 and, on the whole, we have adhered to our promise not to inundate people with multiple e-mails.

The views expressed in the briefings range across the political spectrum both right and left and frequently include analytic articles dealing with political and social developments both in Israel and among Jews worldwide. These briefings are picked up and distributed in part or wholly by others in locales as far away as Oregon and New York and, for many readers, they have become a major way of keeping abreast of events and thinking in Israel.

All of these activities would not be possible without the energy and efforts of many individuals, too numerous to mention here. But, we do not wish to rest on our laurels. There's still a lot more to do and we are planning to expand our activities in the months ahead. Because the European market is largely closed to Israeli goods, we plan to broaden "Buy Israeli" activities. In addition to foodstuff, Israel produces quality cosmetics, clothing and other goods and we plan to be sure that these products are sold by local merchants.

Also, along with other Israel action groups, we plan to become more active in combating the pernicious distortions about and outright slander of Israel in the local media. Lastly, we are developing an informational and educational program for the coming year with speakers that promise to raise the level of discourse about Israel.

All of these activities take time and energy and thus we appeal to everyone interested in actively expressing their commitment to

MIDRASHA

Faculty Sabbatical & Ti-Ke-a

By Diane Bernbaum, Midrasha Director

What a wonderful, creative, professional faculty we have at Midrasha. Let me tell you about a new program that Midrasha teachers conceived for the coming years: a "faculty sabbatical." Here's how it happened. This fall one of our long-time teachers, Yossi Fendel, decided to teach only in the second and third hours. He and his wife were expecting a baby and he knew that it would be hard to teach a first hour class once there was an infant in the house. However, before the baby arrived, Yossi was here bright and early each week as usual, and asked his colleagues if he could observe their classes. He found his half semester of observation opened up an amazing window on a part of Midrasha that he could never see: that which happened outside of his own classroom.

Teacher's classroom styles vary widely, as does their subject matter and there is always something to learn in a colleague's classroom, either about classroom management or content. Yossi so enjoyed the experience that he asked the Midrasha Board to institutionalize the experience. The Board loved the idea and the faculty contributed their ideas of how the plan would work. Here's what we came up with.

To qualify, teachers must have taught at Midrasha for at least three years. They are then eligible to be paid for one hour each week during one semester where they have no teaching duties, but may instead visit a different class each week. They will teach their other two hours of classes as normal. This rewards faculty for continuing to teach at Midrasha for an extended period of time, expands the educational horizons of both the teacher on "sabbatical" and teachers being visited, and most of all, it enhances the faculty's ability to function as a supportive educational community. I think this is a potentially enriching program and I can't wait to see it in action next year. Thank you Yossi (and Rachel Israel, who helped hammer out the details,) and thank you to the Board for seeing the value of the plan.

Speaking of Midrasha faculty, those of you with long memories will remember that last year Midrasha had the honor of having a Ti-ke-a Fellow on its faculty. The Richard and Rhoda Goldman Fund, after many years of trying to determine how best to serve the needs of Bay Area Jewish teens, created this wonderful fellowship. The program for the first cadre of fellows lasted for 18 months, from January of 2000 to June of 2002. Current Midrasha teachers Julie Emden and Sacha Kopin, plus CJLL teen program director Jonathan Emanuel were among the fellows. Through retreats, seminars, one-on-one meetings and a two-week trip to Israel, fellows were schooled in Judaica, pedagogy, and organizational development. Each Fellow was awarded a stipend to conduct a program within their institution. Well, we've done it again. In January, Midrasha teacher Aliza Rothman was named a Ti-ke-a Fellow with the second cadre of fellows. We look forward to seeing the project that Aliza will develop for next year. Stay tuned. ✧

Bridges to Israel *continued*

Israel to join us in these efforts. There are multiple opportunities to use your talents in order to support Israel and there are many tasks, both small and large, for anyone who wants to get involved.

For information about Bridges and our activities call us at 525-3582 or e-mail us at seykessler@aol.com or hildakess@aol.com.

YOUTH EDUCATION

March Happenings

By Deb Fink & Robin Mencher

March was a fun and exciting month and the religious school celebrated in style with a Purim carnival! Students and teachers came dressed in costume to create and decorate booths which included grogger-making, face-painting, Haman bean bag toss, Purim singing, mishloach manot baskets, purim bowling, a purim shpiel by the teachers, a prize booth, and more! The masks, the games, the *ruach*, the *hamantashen* and the cotton candy were enjoyed by all.

The Amitim students, who are currently studying the mitzvah of tzedakah, visited the Bay Area Crisis Nursery in Concord. This is an organization whose mission is to prevent child abuse and neglect and which provides residence and other services for families in crisis who have children from birth to five years of age. The class brought donations, spoke with the volunteer coordinator about the work of the Center, and participated in a beautiful art project that will be sold to raise funds. In addition, the Amitim students are donating their own tzedakah each week during their Tuesday class. They would like to challenge YOU to match their donations...up to \$10 per week or any amount you would feel comfortable giving. Several parents have already pledged to match the class collection and the funds are growing every week! The class will decide where to donate the money at the end of the year. Please contact Rabbi Eisenberg with your pledge at: serenagay@hotmail.com.

Don't Forget These Important Dates:

- April 13** Youth Education Committee meeting at 6:30 p.m.
- April 16-24** Pesach Break. No Religious School, Amitim, or Shabbat Program
- May 7** Yom HaAtzmaut! Wear blue & white to Religious School.
- May 11** Youth Education Committee meeting at 6:30 p.m.
- May 19** Last day of school!
- May 21** Parent/Teacher Conferences

The Youth Education Committee is forming several groups of volunteers to address certain issues in a deep and on-going way. There will be a task force who will examine the school's curriculum throughout next year and any congregants with expertise in this area are encouraged to join. There has also been interest in creating groups to discuss fundraising, special needs students and Shabbat programming, and the committee would welcome your involvement in these or other discussions of interest to you. Please contact us at robinjm189@aol.com.

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>.

SHABBAT B'YACHAD

March: A Busy Month for Us

By Cathy Shadd, Shabbat B'Yachad Coordinator

The families of SBY participated in two lively events last month – A Torah Storytelling Workshop for SBY parents and a Purim celebration for all our families. Lisa Fink and Cathy Shadd co-led their annual training for parents on how to tell a Torah story for SBY children. The hands-on workshop provided a framework for how and why we tell Torah stories, and offered lots of concrete tips on making the stories accessible and appropriate for little children. Parent participants then had a chance to tell a story to the group. Anyone wishing copies of the materials used may contact Cathy Shadd (sby@netivotshalom.org).

SBY's annual Purim celebration was a well attended and joyous affair! The children decorated graggers and crowns, colored Purim puppets, made *Mishloach Manot*, prepared sandwiches for a homeless shelter, played Purim related games, enjoyed a puppet show, sang Purim songs, and feasted on Purim treats. The children, even the very little ones, thus did all four of the *mitzvot* of Purim—*Shalach Manot* (gifts to friends), *Matanot L'Evyoneem* (sending gifts to the poor), listening to the *Megillah* (at least the puppet show version), and participating in a Purim feast! Many thanks to Shaina Rappaport, our wonderful teen helper, who energetically helped, once again, with all aspects of our celebration! And thanks to all the parents who helped make the event such a success.

Please come to our annual Passover Workshop on "How to Make Your Seder More Child Friendly," **March 30**, 10:00 a.m.-12:00 p.m. in Room 14 of the BRJCC. This successful workshop is being offered for the fourth consecutive year by our wonderful educator Judy Massarano. Passover related activities and childcare are available for children. Please RSVP to Cathy Shadd (cathy@inventek.com, 654-5522).

And mark your calendars for our annual SBY Service Leader's Workshop on **May 18**, 10:00 a.m.-12:00 p.m. in the shul library. Co-led by several SBY parents, this workshop offers important background information as well as hands on training for all SBY parents who wish to volunteer to lead SBY services. Childcare provided. RSVP to Cathy Shadd (see above).

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

REGISTER FOR SHABBAT B'YACHAD

Parent(s)' first and last names

Address

Telephone _____ Email _____

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

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

Birthdate(s)

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

Anna Margueleis Schuman	5 Nisan	April 7
Barbara Strauss	5 Nisan	April 7
Benjamin Sutz	7 Nisan	April 9
Frances Keller	7 Nisan	April 9
Sadie S. Kulakofsky	8 Nisan	April 10
Jack Berger	9 Nisan	April 11
Bernhardt Dorman	10 Nisan	April 12
Morton Berger	10 Nisan	April 12
Edward Morris Capelouto	11 Nisan	April 13
Charlotte Koltun	11 Nisan	April 13
Hyman Feinstein	11 Nisan	April 13
Reggie Hyne	12 Nisan	April 14
Jack I. Antokal	12 Nisan	April 14
Saul Sherman	13 Nisan	April 15
Diana Jurdem	13 Nisan	April 15
Jacob Gordon	14 Nisan	April 16
Mary Jane Dannenbaum	14 Nisan	April 16
Anna Marguerite Brenna	15 Nisan	April 17
Penina Shragai	15 Nisan	April 17
Sandy Schneider	16 Nisan	April 18
Sarah Gordon	17 Nisan	April 19
Rifka Radousky	17 Nisan	April 19
Joseph Richmond Levenson	18 Nisan	April 20
Rosemary Levenson	18 Nisan	April 20
Jens Grossman	18 Nisan	April 20
Moishe Brose	19 Nisan	April 21
Howard Newman	19 Nisan	April 21
Jack Maslan	19 Nisan	April 21
Sadie Estry	20 Nisan	April 22
Devorah Fox	20 Nisan	April 22
Fred Marcus	21 Nisan	April 23
Ethel Wilonsky	22 Nisan	April 24
Herman (Hy) Gold	22 Nisan	April 24
Max Jacobson	22 Nisan	April 24
Max Slavin	23 Nisan	April 25
Marian Wagner	24 Nisan	April 26
Abraham Jacob Tolmach	24 Nisan	April 26
Abraham Martin Aloff	24 Nisan	April 26
Morton Quittel	24 Nisan	April 26
Rose Feige Kaplan	24 Nisan	April 26
Ursula Sherman	25 Nisan	April 27
Rabbi Samuel Haim Dresner	25 Nisan	April 27
Joseph C. Swidler	25 Nisan	April 27
Leah Jacobson Reingold	26 Nisan	April 28
William Schwartz	26 Nisan	April 28
Bluma Sieradzki	27 Nisan	April 29
Hannah Sieradzki	27 Nisan	April 29
Sarah Kirstein Sieradzki	27 Nisan	April 29
Hirsch Sieradzki	27 Nisan	April 29
Frieda Valfer	27 Nisan	April 29
Hermann Valfer	27 Nisan	April 29
Maurice Strauss	27 Nisan	April 29
Sol Gidal	2 Iyar	May 4
Anna Z. Phillipson	6 Iyar	May 8
Phoebe Constance Starfield Gozan	7 Iyar	May 9
Gittel Rothblatt	8 Iyar	May 10
Phil (Pinhas) Lewis	9 Iyar	May 11
Celia Ruth Tolmach	9 Iyar	May 11
Kurt Irwin	9 Iyar	May 11
Friedrich Abraham Straus	11 Iyar	May 13
Lawrence (Bud) Simon	13 Iyar	May 15
Joseph Berck	13 Iyar	May 15
Leonard Kudisch	13 Iyar	May 15

DONATIONS TO NETIVOT SHALOM

SPECIAL THANK YOU TO...

Barbara Bibel, Lee Feinstein and Margot Lucoff, for library help
Avi Shragai for his generous time working on our library project
Noriko Obinata for books for the library
Norman Rosenblatt for reinstalling our router and getting DSL back on line
Milt Greenstein for electrical advice

GENEROUS GIFTS

Peter Wahrhaftig & Rena Dorph: a donation of holiday ritual objects, school supplies and Jewish games for Youth Education
Jan Lord: a donation of food trays and table cloths

ADULT EDUCATION

Irene Wolins in honor of Jan Fischer

BUILDING FUND

Steve & Karen Bovarnick in memory of Evelyn Lemen, ז"ל
Peter & Nan Strauss in honor of the birth of their grandson, Connor Benjamin Strauss, and the engagement of Nan's son, Eric Aurowitz, to Elia Naqui
Barbara Wezelman in memory of Don Fischer, ז"ל

ETHELYN SIMON FUND

Ruth Belzer
Carolyn & Michael Kulakofsky
Mary Ann Levitt & Mort Gerber
Thomas & Molly Levitt

GENERAL FUND

George Blumenthal in memory of Jerry Shorer, ז"ל
Heike & Eric Friedman
Celia & Paul Concus
George & Toby Gidal
Mike Irwin & Charlene Stern
Andrew Kahn & Janet Schneider
Michael & Judith McCullough for receipt of a Havdalah CD
Elijah & Ginette Polak
Andrew Sacks for receipt of two CD's
Barbara Wezelman in honor of Marilyn & Morton Markowitz's 40th anniversary
Julie Patrusky in honor of Marilyn & Morton Markowitz's 40th anniversary

RABBI'S DISCRETIONARY FUND

Tony & Karen Hecht in honor of the whole community who assisted them in the last few weeks
Ephraim Hirsch in honor of the aliyah he received at Sam Hecht's bar mitzvah
Herbert & Gerda Korner in honor of their grandson, Ethan Kimball's, bar mitzvah

RITUAL

Michael Cohen & Gerry Goeres in memory of Philip Gressel, ז"ל

SUKKOT IN APRIL/REBUILDING TOGETHER

Carl Buchin & Claudia Valas

YOUTH EDUCATION

Jay Goldman & Mona Goldfine
Tali & Elad Ziv in memory of Jerry Shorer, ז"ל



Love of Jewish Life Starts Here!

Ramah Day Camp of the Bay Area invites you to join us for Summer 2003

Two Locations: East Bay & Marin

Day Camp Program

entering grades K - 5

NEW! "getaway" program

Ramah Adventures

entering grades 6 - 7

Session A: July 20 - July 27

Session B: July 29 - August 5

Full Season (2 wks): \$1,300
(includes full season discount)

1 Session (1 wk): \$680

Session One: July 7 - July 18

Session Two: July 21 - August 1

Session Three: August 4 - August 15

Full Season (6 wks): \$1,340
(includes full season discount)

2 Sessions (4 wks): \$940

1 Session (2 wks): \$470

Camp day 9-3:30;
before and after care
arrangements available



This program is made possible in part by grants from the Koret Foundation, the Albert and Janet Schultz Supporting Foundation, and the Ruth & Morris Bien Memorial Fund.

Discounts & Scholarships Available

Sibling Discount: \$50/sibling

Early Bird Discount (by March 15th): \$50

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CONTACT INFORMATION

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Send me a Brochure

Call me

Name: _____

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Phone: _____

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Please return bottom portion of form to Camp Ramah, 1841 Berkeley Way, Berkeley, CA 94703



Congregation
Netivot Shalom

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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 _____

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Please honor the following person/event:

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- Adult Education**
- Building Fund**
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- General Fund**
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Camp Scholarship Fund**
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