



Congregation Netivot Shalom

May, 2003 • Nisan-Iyar, 5763

Pathways Set in Concrete

By Ken Stanton

The current discussion regarding the proposed requirement that women wear *kippot* and *tallitot* in the sanctuary and on the *bimah* is too important to bring to closure right away. Here is a model for decision making that may help us along this pathway.

Many years ago I had the good fortune to attend a new college campus. The landscape architects had the wisdom to resist the temptation to lay out permanent pedestrian paths for the first year or two. Instead, they allowed students, staff and faculty to find their own way through the campus grounds. Only then did they pave the paths that had been created by natural and comfortable usage.

We are living through a time of rapid change in women's roles within Jewish religious and communal life. We have not yet explored all the options, nor do we yet understand the implications of the choices we make. Men's roles, both traditional and modern, have had much more time to develop. Rather than rushing to fix a permanent style for women in our congregation, we might wish to leave this question open, allowing women to find their own pathways as individuals through this new landscape.

Too often, in our generation, we have accommodated women's changing roles by insisting that they act like men. When my daughters were young, I used to insist that they wear trousers or shorts to nursery school. My intentions were good; I wanted them to feel free and unencumbered by skirts during active play. On some days, however, my daughters

wanted to wear dresses to nursery school. They wanted to try out styles that I had already discarded as not being sufficiently egalitarian, i.e., as not being suitable for boys. In doing so, they taught me that true equality comes from allowing, indeed, enabling, others to find their own pathways in a complex world and in changing times.

The benefit of paving paths through a college campus is to enable pedestrians to keep their feet from becoming muddy. There is probably no benefit in rushing to set our traditions in concrete. I propose that we leave the discussion open. Perhaps we can arrive at our *minhag habayit* regarding this issue by observing the choices made by women in our congregation, rather than by dictating what those choices must be. This approach requires of us the capacity to tolerate ambiguity. It requires that we find ways to manage the anxiety that comes from worshipping alongside people whose religious lives are moving along different pathways. In exchange, this approach offers the benefit of learning from fellow worshippers that the pathways of peace are also the pathways of free choice.

We could do worse than preserving egalitarian worship as Netivot Shalom's *minhag habayit*.

(Ken Stanton and Rivka Greenberg are founding members of Netivot Shalom. Their involvement in Netivot Shalom arose from their desire for a congregation where they and their daughters could worship in an environment that is both traditional and egalitarian.)

YIDDISH SING!!

with **GERRY TENNY**

**Sunday, May 4th
1:30-3:00 p.m.
in the shul office.**

A Family Event!



Shabbat B'Yachad Purim Photos! SEE PAGES 16 & 17



TIKKUN LEYL SHAVUOT:

Jewish learning from sunset to sunrise!

- ✧ Thursday, June 5-Friday, June 6
- ✧ Davening at 9:00 p.m.
- ✧ Teaching from 10:00 p.m.-6:00 a.m. Friday, ending with 6:00 a.m. davening. At the BRJCC.



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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 Karen Friedman at (510) 528-0728 with questions.

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Letter From the President

With the imminent start of Netivot Shalom's strategic planning process, I've had a number of discussions with folks about our values and goals as a community. "Participatory", "Egalitarian", "Torah", "Conservative", "Supporting Israel" and "Education" are common themes. I would like to add another consideration, which, for lack of a better term, I'll call "Depth".

To explain what I mean by a "Deep Community" I'd like to use the analogy of a superficial versus a deep friend. First, consider what it's like have a "deep friend":

1. You are accepted as you are. Your friendship is not based on the amount of money you make, the degree of knowledge you have attained, or any particular skill you have.
2. When you are together you are at ease. Since you are accepted as you are, there is no need to put on airs or try to be anything other than just yourself.
3. You are there for each other in good times, in bad times, and even in those vast hum-drum not-much-goin'-on times. You help each other not because you expect something in return, but just because you care for each other.
4. You are free to speak your mind, even if you disagree. In fact, there are probably many things on which you disagree, but you are respectful of each other's opinions, and you remain friends because you have the ability to "agree to disagree". You are able to resolve arguments and differences that come up.

I suggest that the above list can also apply to your relationship with your community. Furthermore, I hope that Netivot Shalom sets as a goal to have deeper relationships with congregants (that's you!)

Each of us has a different experience of and relationship with Netivot Shalom, but my perception is that there is much in the above list that we do quite well. While it's tempting to trumpet our successes, I would instead like to point out a few things that I think we could do better.

First, comparing one's relationship with a community to friendship implies that this relationship is a two-way street. This means that not only should you expect Netivot Shalom to "be there" for you, but likewise Netivot Shalom should be able to count on you for support. Without this mutual commitment there can be no deep relationship.

Second, I think that one of the obstacles we face in becoming a deeper community is our inability to "agree to disagree". Because we are uncomfortable disagreeing with each other, we shy away from controversial subjects. I am thinking in particular about Israel. While we as a congregation fully support Israel's right to exist, our expression of that support has been inhibited due to our differing opinions regarding some of Israel's policies and actions. This must change not only because it is imperative for us to show our support for Israel in this dangerous time, but also because in the future other fundamental issues on which we do not all agree will come up, and we need to create an open and respectful atmosphere so that we can reach resolution in a way that honors all.

Rabbi Serena Eisenberg sent me the following quote, which I think addresses this issue: "For three years there was a dispute between the School of Shammai and the School of Hillel, the former asserting, 'the law (halacha) is according to our view,' and the latter asserting, 'the law is according to our view.' Then a voice issued from Heaven announcing, 'The teachings of both are the words of the living God, but the law is in agreement with the School of Hillel.'" But [it was asked] since both are the words of the living God, for what reason was the School of Hillel entitled to have the law determined according to their rulings? Because they were kindly and humble, and because they studied their own rulings and those of the School of Shammai, and even mentioned the teachings of the School of Shammai before their own."

—*Babylonian Talmud, Eruvin 13b, in Jewish Wisdom, by Rabbi Joseph Telushkin*

I believe that as long as we emulate the School of Hillel, Netivot Shalom will be a place in which we can freely discuss both our common attitudes and our differences and thereby deepen our community.

Mark Priven

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
May 17

FOR CHILDREN & PARENTS:

Shabbat B'Yachad (pre-school), 11:00 a.m.
2nd & 4th Shabbat, room 14
May 10 & 24

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 Iyar is on May 2 7:15 a.m.

TORAH STUDY SCHEDULE FOR: MAY

3 Kedoshim
Leviticus 19:1-20:27
with Nitzhia Shaked

10 Emor
Leviticus 21-1:24:23
with Rena Fischer

17 Be-Har
Leviticus 25:21-26:2
with Nitzhia Shaked

24 Be-Hukkotai
Leviticus 26:3-27:34
with Rabbi Arthur Gould

31 Bamidbar
Numbers 1:1-10:10
with Naomi Seidman

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.

Purim Deliveries

A big 'Thank You!' to the following people who performed the mitzvah of delivering *Mishloach Manot* for Purim to the new members of our congregation:

Eugene Berg • Claude Fischer • Sandra Gore • Dean Kertesz • Leo Levenson • David Marcus • Julie Patrusky • Ellen Peskin • Ron Sires • Shalva Sorani • Judy Radousky

—Mel & Lisa Sibony

May B'nai Mitzvah Anniversaries

MAY 3: KEDOSHIM

Eliana Polon

MAY 10: EMOR

Evan Brody, Talia Geliebter

MAY 17: BE-HAR

Ariel Jacobvitz, Kira Walt McCroden

MAY 31: BAMIDBAR

Michael Simler, Asher Cohen

DON'T MISS IT!

Rachel Brodie's
next class in
her series on
"Women in
the Bible."



BE THERE!
Thursday, May 1
at 7:30 p.m.,
in the shul
library.

*Golda & Eric Blum
invite you to
share in their simcha on
Saturday, May 10, 2003
(parashat Emor)
when their son,
Max Blum,
will be called to the Torah
as a bar mitzvah.*

Social Action in Family Room

By Sharon Priven

The Family Room has returned to Netivot Shalom. This program, originally developed by Vicky Kelman, offers families the opportunity to engage in Jewish learning together, thereby increasing their sense of connectedness to community and strengthening the foundations of their Jewish practice.

The theme on which our Family Room group has been based is Jewish Values and Social Action. With Rabbi Serena Eisenberg as our guide, we've been exploring the meaning of tikkun olam, and the sources from which our strong Jewish sense of social justice is derived. We have found inspiration in text study, as well as in our own family histories.

Most inspiring of all though, has been our ability to take action as a group at each month's meeting. Adults and kids together have had the experience of seeing that if we all put in a small effort, together we can really produce something that will make a difference in the lives of others. In a few short months we have filled grocery bags with donations of food and toiletries, packed lunches for 50 clients of the Berkeley Oakland Support Services, and created Purim baskets that we then delivered to seniors in the community. During the coming months we will participate in Sukkot in April and take on an environmental project. In the process we're building relationships with each other that are rooted in the sense of accomplishment and pride our activities bring, with the participation of the children as a special source of satisfaction.

As we all struggle to make sense of world events for ourselves and our families, it is particularly comforting to have these experiences which remind us that we can have a positive impact in the world, just by welcoming opportunities to help others around us. Thanks so much to Serena Eisenberg and Vicky & Stuart Kelman for helping to bring Family Room back. Questions about Family Room can be directed to Rabbi Serena Eisenberg at 559-8654, or serenagay@hotmail.com.

Voices of the Loyal Opposition

By Cyndi Spindell Berck

All of us at Netivot Shalom are united by a commitment to Israel's peace and security. We differ on the means to those ends. Some of us believe that the policies of the current Israeli government are counterproductive. In March, a few members with this point of view met at my home to discuss how we can work for peace. Although only a few were there, each of us knows other members with similar views.

Those of us who stand in loyal opposition to the policies of the Sharon government wish to bring a diversity of viewpoints to the dialogue in our community. We will continue to share information about Israeli, Arab and American individuals and organizations working for peace and coexistence between Israelis and Palestinians. We hope to organize a presentation by Brit Tzedek v' Shalom, discussed in an earlier newsletter, which holds a "pro-Israel, anti-occupation" position.

Anyone interested in helping to organize a Brit Tzedek presentation, or simply interested in discussing these concerns, is invited to contact me at cyndiberck@hotmail.com or (510) 524-2984.

CHEVRA KADISHA

A Community Effort

By Andrea Cassidy, Chevra Kadisha Coordinator

Our congregation has suffered the deaths of three members in the last three months. Many people jumped into action to help with *tahara, shmira*, funeral arrangements, delivering food, providing support to the bereaved and leading and attending shiva minyans. The outpouring of energy really speaks to the community we seek to be. That said, it also requires an enormous and rapid mobilization to arrange these services and we need to call on members beyond those already participating in Chevra Kadisha committees. Only when people are willing to step in and help can we continue to provide the extraordinary services that we do. We regularly receive moving thanks from families who were unaware of the extent of the efforts until they became the recipients. The small group of regulars who consistently respond will not be able to continue unless others share the burden. We are all of us busy people. It's hard to repond quickly. But what makes our services so special is that they are provided by our community and not purchased from strangers.

Even if you did not know the deceased, please agree, when called upon, to attend minyans, provide meals or assist with *shmira*. No training is necessary, only a willing heart.

ROSH CHODESH GROUP**May & June Gatherings**

The Rosh Chodesh group will celebrate Iyar on **Sunday, May 4**, for an evening of singing with Julie Batz. Please join us for this tuneful time! We will blend our voices in harmony!!

On **Sunday evening, June 1**, we will welcome Sivan by discussing the book *Bee Season* by Myla Goldberg. We gather at 7:00 p.m. and the programs begin at 7:30. For location and additional information, please contact Toby Gidal tgidal@attbi.com.

Notes from Mature Mavens

By Jean Bradman

A heroic Michael Cohen joined the Mature Mavens the evening of March 10 for a conversation about food and Jews. I say heroic because poor Michael was suffering from a serious cold. But he had said he would come, and there he was!

What Michael had to say about different customs regarding kashrut was extremely interesting. However, after ten minutes, the group suggested he go straight home and have some chicken soup. (This is an aside, but I once got sick in Peru and I can tell you that Peruvian chicken soup also works wonders.)

The rest of us stayed on and chatted about different customs and preferences concerning food and life in general. We even told Jewish jokes. Many many thanks to everyone who came and stayed and helped make this a rich and satisfying evening. Special thanks to Jan Fischer for sharing her extensive knowledge with us. And for laughing so beautifully.

Our next get-together is **Monday, May 12** and our topic will be: "How to Enrich Our Lives Jewishly Beyond the Synagogue", led by Judy Massarano. Please join us!

Opportunities to Learn & Help

Thursday, May 1, 7:00-9:00 p.m., Temple Sinai, Oakland

Education cuts in the East Bay: What will our schools look like in September? State and local school officials will discuss the impact of recent school budget cuts on East Bay public schools. Temple Sinai, 28th and Webster, Oakland. Call 893.2900 ext. 272 for more information. Sponsored by the East Bay Jewish Coalition for Literacy.

Monday, May 5, 7:30 p.m., Berkeley

Yom HaZikharon Service

Remember those who have fallen in support of the State of Israel at the BRJCC, 1414 Walnut St., Berkeley. Admission is free. For more information, e-mail sharon@jfed.org or click on www.jfed.org/israel55.htm.

Tuesday, May 6, 7:30 p.m., Walnut Creek

Yom HaAtzmaut Celebration

Celebrate "Israel at 55" at this community-wide program. Israeli refreshments and resource fair. Admission is free. Congregation B'nai Shalom, 74 Eckley Lane, Walnut Creek. For more information, e-mail riva@jfed.org or click on www.jfed.org/israel55.htm.

Friday, May 9, Berkeley

Inclusive Jewish Education

The Center for Jewish Living and Learning-sponsored Jewish education group for Jewish children with moderate to severe learning issues meets next on Friday, May 9, 3:30-5:00 p.m., at the BRJCC. Children ages 3-11 and their siblings are invited. For information, call 510.839.2900 ext. 233 or e-mail desmid@jfed.org.

Be a Business Mentor

If you have specialized training, expertise in accounting, marketing payroll, small business development or other business experience, the Volunteer Action Center (VAC) of the Jewish Federation of the Greater East Bay is looking for you! As part of COACH, a new project that pairs Jewish business professionals with owners of small businesses in low-income areas, you can help give these entrepreneurs a head start on success by offering them one-on-one mentoring and technical assistance. You must be willing to spend 4-to-10 hours a month for 6-12 months, working one-on-one to help get a new business off the ground or to help make needed changes in an existing one. Call 510.839.2900 ext. 261, or e-mail coach@jfed.org

BIG MITZVAH OPPORTUNITY: Volunteer (or group of volunteers) to lead brief Friday night services once a month for seniors at the Claremont House, a retirement home in Oakland near Broadway and College Avenue.

For many years, a few members of Kehilla Community Synagogue have served the seniors in this lovely way, and now it is our turn. Please consider volunteering! It is a wonderful way to connect to very appreciative elderly folks in our area, and even if you don't know much about service leading, we can co-lead and mentor you. For more information, please e-mail Rabbi Serena Eisenberg at serenagay@hotmail.com or call her at (510) 559-8654.

Remembering Marc Rappaport, z”l

Marc Rappaport died March 17, 2003, in San Pablo, California at the age of 52 years. He is survived by his wife, Michele Rappaport, and his daughters, Shaina and Yona Rappaport. Services were held at Home of Eternity Chapel with burial at Mountain View Cemetery in Oakland, California.

Born in Bridgeport, Connecticut, to Leah and Harry Rappaport, Marc was a member of Agudath Shalom in Stamford Connecticut, a graduate of Stamford High School and Doane College, and had long time affiliations with Kehilla Community Synagogue and Congregation Netivot Shalom.

A much loved and respected senior graphic designer for Brown and Caldwell Environmental Engineers and Consultants of Walnut Creek, Marc was also owner of a private graphic design business, Rappaport Graphic Design, for fourteen years. He received numerous design awards. Marc was a devoted husband and father, and an avid artist, fisherman, historian and friend.

The family requests donations be sent to one of the following*:

- **Congregation Netivot Shalom**
Education, Building or Rabbi’s Discretionary Funds
- **Brain Tumor Research Center**
Ira Lazcano, 533 Parnassus, Rm. U378, San Francisco, CA 94143
- **Mazon: A Jewish Response to Hunger**
1990 South Bundy Dr., Suite 260, Los Angeles, CA 90025-5232
- **Jewish Federation of the Greater East Bay, Israel Emergency Campaign**
401 Grand Avenue, Suite 500, Oakland, CA 94610-5054

The family acknowledges the great kindnesses shown to Marc, Michele, Shaina and Yona during this period.

**Please note in memory of Marc Rappaport.*

MAZAL TOV TO:
Stacy Cohen and Christopher Davidson on the birth of their daughter, Sarah Elise Davidson

CONDOLENCES TO:
Michelle Rappaport and family on the death of Marc Rappaport, z”l
The family of Stephanie Davis on the death of Stephanie Davis, z”l

CONGRATULATIONS TO:
Midrasha’s 2003 Netivot Shalom Graduates:
Aryeh Breakstone, Jerome Fineman, Aviva Gilbert, Daniel Gottlieb, Gilad Gressel, Rachel Meresman, Ariel Pearl-Jacobvitz, Elan Radousky, Rebecca Reingold, Yonatan Shaked

In Memory of Stephanie Davis, z”l

This poem was written for Netivot Shalom member Stephanie Davis after her death, by poet and family friend, Carolyn Raphael. It is published here with permission at the request of Stephanie’s parents, Sue & Gus Davis.

Stephanie’s Voice

still bubbles on her answering machine,
full of welcome and the call to share
her joy. What gave her voice such buoyancy?
Perhaps the memory of Mozart’s oboe
concerto, or the thrill of giving herself
completely as she danced, or friends she gathered
like flowers in a basket, to carry home
and savor, picture and perfume, then save
in a crystal memory bowl as potpourri.
Perhaps the recollection, bittersweet,
of living in France, guest of a sour household
whose members tried—and failed—to dim her glow.
Or the family she argued with and loved,
who showered her with devotion and support.
California girl, by way of St. Louis,
New York, Connecticut, and Tennessee.
Traveler, who left a trail of tumbling
syllables, too numerous to contain,
that echo, even now, the sounds of life.

Carolyn Raphael

Completing Stephanie’s Tallit

By Karen Friedman

For the last several months, Stephanie Davis was making herself a tallit. A good friend had brought material from Asia, and, in typical Stephanie fashion, there were complex plans for who was going to tie the tzitzit. Certain people would do it, she said, representing the various aspects of her life, both professional and personal.

But it didn’t happen. Only two of the four tzitzit were knotted. So when she died at home, we got out her unfinished tallit and covered her body with it. Then, with her mother and her friends gathered around, we tied the remaining tzitzit. Our hands trembled. We laughed nervously. And we cried.

The tallit stayed on her until the mortuary people came to take her body away.

After her tahara, her body ritually purified and dressed, Stephanie was wrapped in her tallit. She is buried in it, bound up forever with the love of her family and friends.

May her memory be for a blessing.

NEW MEMBER PROFILES

The Groody Family

By Milton Elbogen

“It’s just the way we remembered it from eleven years ago,” commented Barry Groody on his family’s return to Netivot Shalom. He and his wife, Jenny, have been happy to come back to where the Shabbat services are led by shul members. And the joyous *ruach* of the congregation has had a strong appeal for them as well.

They had left the synagogue after they moved to the town of American Canyon way up yonder in Napa County. But as the years passed both Barry and Jenny felt that something in their lives as Jews was unfulfilled. They eventually realized that it was the warm ambience and the level of commitment to Jewish life among its members that impelled them to make *t’shuva*, a return to Netivot Shalom. Also welcoming them back was the spirit of the congregation’s davening, especially when raised in song.

Barry, an East Bay native, works for a medical malpractice insurance company in Oakland where he manages payroll, desktop publishing and word processing. He enjoys singing with the Solano Choral Society and, having studied eight languages, he’s probably a big hit in ethnic restaurants throughout the Bay Area.

Jenny Groody teaches fourth grade at Wardlaw Elementary School in Vallejo, and has long been involved in Jewish education. She is currently on the board of Midrasha in Berkeley and has taught Sunday school in Vallejo’s Temple B’nai Israel as well as at the Tehiyah Day School in El Cerrito. She hails from the center of the universe, Brooklyn, N.Y. But, for some inexplicable reason, her family abandoned this paradise for West Islip, Long Island, when she was six.

Literally accompanying her love of working with kids, Jenny finds pleasure in playing the guitar for her fourth graders as they sing folk songs.

The Groodys have two daughters. Sarah, who is fourteen, attends Vintage High School in Napa. She loves a wide variety of rock music, and, according to her dad, is always buying CDs. Sound familiar? She’s been playing the violin since she was in the third grade, but is probably not bowing hard rock on it. In her younger years, she was a cheerleader and was on the swim team.

Hannah, at eleven, is preparing for her bat mitzvah at the shul. She attends Donaldson Way Elementary School in American Canyon where she is on the soccer team. Hannah is also engaged in a variety of activities as a Girl Scout. Her mom, by the way, is a troop leader.

On that commute from American Canyon to Netivot Shalom? It’s not a big schlep for the Groodys. Barry, after all, works in Oakland. And there’s that *ruach* drawing them to our shul like the call to an *aliyah*.

Dear Friends at Netivot Shalom,

Thank you so much for your kindness and help during this difficult time.

B’Shalom,
Ruth and Avi Shorer

COMMUNITY BUILDING

Community Building Plans for the Coming Year

By Rebecca Calahan Klein,
Membership Committee Chair,
& Anna Korteweg, Community Building Chair

This past month, the chairs of the Ritual, Adult Education, Membership and Community Building committees met with Rabbi Mimi Weisel to brainstorm about our various roles in community building. Two things became clear during this meeting. First, our Jewishness is intimately tied to our connections with one another. Much of our spiritual practice either centers on our relationships with each other or benefits from those relationships. Prayer, caring for the sick, being involved in social issues, and having people over for Shabbat dinner are all expressions of our Jewish values. Second, we all agreed that getting to know people happens most quickly by getting involved in the community.

To facilitate strengthening our ties and to create some easy ways to get involved, we have come up with the following plan. We’d like to create two or three get-togethers a year for different groups within our community:

- Families with young kids
- Families with school-age kids
- Families with high school age kids
- Older couples
- Older singles

Each of these groups needs one or two coordinators (yes, that’s the volunteer opportunity). The coordinators’ job will be to organize an activity (something simple such as a potluck picnic in the park, a study session, Havdallah at somebody’s home, a nature walk). In addition, they will be the person to welcome and orient new member households that fall into one of these cohort groups. The two of us will help get everything started and we think it will be a lot of fun. If you are interested in participating in any of these groups, please let Anna know (see contact info below).

You might have noticed that one group is missing from the list above: young adults. That’s because the fledgling Netivot Shalom young adult community has already had its first meeting. We came up with some very exciting plans to make Netivot Shalom a home for young adults. As for who is a young adult, we couldn’t figure that out exactly but decided that, roughly, anybody between the ages of 20-40, single or coupled but not yet completely in the throes of family life is in this group. The plans are too preliminary to be written down in this forum but if you’d like to be in the know and if you’d like to be part of the planning process, please contact Anna. Her e-mail address is community@netivotshalom.org, but feel free to call her at home (510-549-1865).

Finally, even if you don’t have time to get involved in any of these projects right now, there are still many small things that can make people feel more welcome. To reiterate what Rebecca wrote last month, welcoming people into the community can start by introducing yourself to a person you’ve never met the next time you are at Kiddush and asking them a question or two about who they are. That simple connection can make a big difference.



RITUAL COMMITTEE

The Development of Jewish Faith, Part II

By Josh Gressel, Ritual Committee Chair

Last month's article introduced James Fowler's concept of a developmental sequence to one's faith. It described the differences between "faith," "belief" and "religion," as well as three styles of faith: polytheism, henotheism, and radical monotheism.

In this month's article I want to sketch out the first two of Fowler's six stages of faith development. I will do so by applying his model to the developmental lines of Judaism, giving examples from our religion and our congregation.

In developing his thesis, Fowler used the developmental models of Jean Piaget (cognitive development), Lawrence Kohlberg (moral development), and Erik Erikson (psychosocial development). These will be included to varying degrees to show how their findings on development have relevance to the stages of our Jewish faith.

Fowler describes the ways in which faith development is like other forms of development, such as cognitive development: both are created from the interaction between the individual's innate potential and the stimulation or repression of the outside environment, both develop along pre-programmed lines, and in both it is possible to say that a later stage of development is "better" than an earlier one in that it is larger, more inclusive, and better equips the individual to cope with the world.

However, Fowler's faith model differs from other developmental models in important ways. One difference is that his model includes the role of emotion, intuition and imagination, whereas Piaget, for example, focuses exclusively on left-brain logic. Fowler states that our faith is more comprehensive than our cognition or moral reasoning alone – it includes them but is not limited by them. Another difference is that Fowler emphasizes that faith is formed in relation to communities and society, and is not an enterprise that happens in isolation or in dyad only. That is, our Jewish faith develops both within us as individuals and in response to the Jewish communities of which we are a part.

In Fowler's model, each level of faith development ideally would correspond to

specific stages in our lives. For example, he proposes that the teenage years are best suited to a Stage 3 (Synthetic Conventional) faith level, just as mid-life tasks are best suited for a Stage 5 (Conjunctive Faith) level. Optimally, life will influence our faith and our faith will influence our life.

Put negatively, to approach a new era in the adult life cycle while clinging too tightly to the structural style of faith employed during the culminating phase of the previous era is to risk anachronism. It means attacking a new agenda of life tasks and a potential new richness in the understanding of life with the limiting pattern of knowing, valuing and interpreting experiences that served the previous era. Such anachronism virtually assures that one will settle for a narrower and shallower faith than one needs (p. 114).

THE STAGES OF FAITH DEVELOPMENT

Infancy and Undifferentiated Faith:

Fowler hypothesizes a precursor to the beginnings of formal faith development, a "pre-stage" he calls "undifferentiated faith." His description parallels closely Erickson's description of the first psychosocial stage of infancy. The newborn baby, completely dependent upon the care of others for his or her survival, has either experiences of gratification or frustration in the care received. Imagine the wail of a baby unattended and multiply that by the hundreds or thousands of times it occurs in a neglectful home. Then imagine the experience of a baby who is picked up, cared for, fed, cleaned and held nearly every time she calls out in distress. These experiences, though preverbal, are hard wired into the individual's experience of the world at the most primal level. Erickson says the core issue at this stage of development is between basic trust and basic mistrust, and that when successfully navigated the infant emerges from this stage with an attitude of hope.

Fowler extends Erickson's thinking to

suggest that our most basic attitudes toward God are formed at this phase. Is the world a safe and loving place? Do we really matter? (i.e. "Does God really care?") Can we put our faith in an all powerful other and expect that good will result? Our predispositions on these most basic and profound questions are heavily influenced by our experiences in the first months of life.

Stage I: Intuitive-Projective Faith:

With the beginning of language in the second year of life, the child acquires a new and powerful tool with which to begin navigating the world. No longer dependent only on the perceptions of the senses, the child begins to name her world, word by word, and in so doing to establish an element of control she didn't previously possess. Speech is what separates us from the instinctually bound natural world, giving us a power to create and control. In our liturgy we have the line "*Baruch sheamar vehaya haolam*" ("Blessed is the One who spoke and the world was"). The narration of creation in Genesis, which begins with chaos that is step by step separated into component parts, parallels our development from the "blooming, buzzing confusion" of undifferentiated perceptions in infancy, to the tentative ordering of early childhood made possible through language.

In his research, Fowler interviewed children age 4-7 and asked them about their faith with questions like "Where do people come from?" and "How did trees get here?" What he found was a fascinating interplay of imagination and language. The children would creatively combine images and symbols from home, school, fairy tales, Bible stories and television shows to begin to construct a system of faith. He found this in children from religious homes as well as those who came from secular and even anti-religious homes.

Fowler emphasizes how powerful these symbols are for young children, because their perceptions are so strong and they are so relatively undefended. I experienced this a few years ago, when I was in the back of the synagogue as congregation greeter and was

approached by Sasha, Julie Batz and Adam Stern's daughter, then aged about 4. She was holding open a child's Bible stories book depicting the scene of Moses and the burning bush. I pointed at the bush and asked: "What's that?" "That's God," she answered, with a simplicity and purity that were so direct and so powerful they brought tears to my eyes.

Fowler talks about the fears of children at this age: of the dark, of monsters, of something happening to their parents. Fairy tales, biblical stories and some children's cartoons provide an outlet for these fears as they typically depict someone small and weak pitted against someone large and powerful, with the weak invariably triumphing over the strong, and good over evil. They thus provide an ordering morality for the developing child in an adult world of what for them must seem like capricious, all-powerful giants.

Fowler summarizes the faith of this first stage as a

Fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primarily related adults. ... The gift or emergent strength of this stage is the birth of imagination, the ability to unify and grasp the experience-world in powerful images and as presented in stories that register the child's intuitive understandings and feelings toward the ultimate conditions of existence. The dangers in this stage arise from the possible "possession" of the child's imagination by unrestrained images of terror and destructiveness, or from the witting or unwitting exploitation of her or his imagination in the reinforcement of taboos and moral or doctrinal expectations (pp. 133-134).

Stage 2: Mythic Literal Faith:

With Stage 2, we begin to encounter elements that are readily visible in our liturgy and our religious practices, as well as in some aspects of our adult faith systems. To better understand the Mythic Literal faith system, it will be helpful to review some information on cognitive and moral development from Piaget and Kohlberg, respectively.

The stage of cognitive development that

Fowler links to Stage 2 is called by Piaget the "concrete operational" stage. He said it begins with children around the ages of five to six years, and they solidify and develop this type of thinking throughout the elementary school years.

The primary cognitive capacities being developed at this stage involve learning to separate fantasy from reality. That is, whereas the preschool child's thoughts are influenced by magical thinking, perception, and fantasy, the concrete operational child, on the other hand, is intensely involved in separating reality from fantasy and mastering the rules of the adult, mainstream world. The games concrete operational children play become less fantasy based, like variations on the "make believe," and more rule bound, such as board games.

It's no accident that formal education begins at age six, because that is when the child's brain is developed to the point of being able to learn formal systems of logic, like arithmetic, reading, and writing. Learning and mastering these rules of logic and ways of understanding the outer world give the child a stability and anchoring in reality she didn't previously have. With this stability comes the ability to let go of one's own perspective long enough to understand that others have other perspectives. The child thus begins to lose the egocentrism of his earlier stage where he automatically assumed everyone saw things as he did.

The moral development that comes with this stage, according to Kohlberg in what he calls the "instrumental exchange" stage, is the notion of reciprocity. Understanding others may think or feel differently does not make the child altruistic. Rather, she understands that to pursue what she wants for herself she must be prepared to give something in return. Conversely, not doing what one should results in not getting what one wants, or in punishment. The moral world thus constructed is a concrete system of punishment and reward. If you ask a child at this stage why he shouldn't steal, the answer will be "because I might get in trouble," as opposed to a higher level moral reasoning which would have a deeper appreciation for the wrong committed in stealing.

Stage 2/Mythic Literal faith is also concrete, linear and rule bound. Because of its concreteness an individual at this stage of faith development would have great trouble

conceptualizing God as shapeless and formless. Their God is often anthropomorphic: the old man in the sky with the long white beard. Stage 2's gift to our development is that it establishes there are right and wrong ways of behaving, and sets out that in general right action leads to good results while wrong action leads to bad results, that it "pays" to do the right thing. One of the most famous and frequently recited passages from the Torah demonstrates Mythic Literal faith quite well. In Deuteronomy 11:13-11:17, the "*Vehaya im sh'mo'a*" which is part of the daily *Sh'ma* recitation, we hear:

If, then, you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart and soul, I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil – I will also provide grass in the fields for your cattle – and thus you shall eat your fill. Take care not to be lured away to serve other gods and bow to them. For the Lord's anger will flare up against you, and He will shut up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that the Lord is assigning to you.

The Stage 2 understanding of this passage would be literal. God promises a neat moral calculus where the good prosper and the wicked suffer. The Mythic Literal person would be unable to view it symbolically (this is more the province of Stage 4) or to hold it loosely – that most times this passage is true but sometimes (e.g. Job, the Holocaust) it isn't. Fowler's earlier quote about how people's faith needs to develop or risk anachronism would be illustrated by someone who had a Mythic Literal faith, who did all the right things, and who still was beset by adversity. If he couldn't move to the next stage, he might either keep trying the same approach, but longer and harder (such as keeping *kashrut* more strictly or praying more often) or throw over his faith in disappointment at the unfairness of God.

Another area where Stage 2 faith's concreteness is evident is in the area of

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MAY 2003

NISAN-IYAR 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 29 NISAN OMER: 14</p> <p>7:30 pm "Women in the Bible" with Rachel Brodie</p>	<p>2 30 NISAN OMER: 15</p> <p>ROSH CHODESH IYAR</p> <p>7:15 am Rosh Chodesh Minyan</p> <p>7:43 pm candle lighting</p>	<p>3 1 IYAR OMER: 16 ROSH CHODESH IYAR</p> <p>Kedoshim</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; drash by Jory Gessow 10:30 am Childrens' program</p>
<p>4 2 IYAR OMER: 17</p> <p>1:30 pm "Yiddish Sing" with singer Gerry Tenny 7:00 pm Ritual Committee meeting 7:00 pm Rosh Chodesh Group, program with Julie Batz 7:30 pm Talk by David Landau, at the BRJCC</p>	<p>5 3 IYAR OMER: 18</p> <p>4:00 pm Religious School</p>	<p>6 4 IYAR OMER: 19</p> <p>4:30 pm Amitim</p>	<p>7 5 IYAR OMER: 20 YOM HA'ATZMAUT Israel Independence Day</p> <p>7:15 am Morning Minyan 4:00 pm Religious School (wear blue & white to celebrate Israel!)</p>	<p>8 6 IYAR OMER: 21</p> <p>7:30 pm Adult B'nai Mitzvah</p>	<p>9 7 IYAR OMER: 22</p> <p>7:49 pm candle lighting</p>	<p>10 8 IYAR OMER: 23 Emor</p> <p>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</p>
<p>11 9 IYAR OMER: 24 MOTHER'S DAY</p>	<p>12 10 IYAR OMER: 25</p> <p>4:00 pm Religious School 7:00 pm Mature Mavens 7:00 pm Social Action 7:15 pm "Three Major Thinkers of Traditional Judaism: Leibowitz, Soloveitchik and Levinas," a seminar with Seymour Kessler, part I</p>	<p>13 11 IYAR OMER: 26</p> <p>4:30 pm Amitim 6:30 pm Amitim parent meeting for Fall 2003 (bar/bat mitzvah dates) 7:30 pm Talmud with Rabbi Kelman; advanced Talmud with Ilana Fodiman- Silverman, at Beth Israel 7:30 pm University Avenue Site Work Group</p>	<p>14 12 IYAR OMER: 27</p> <p>7:15 am Morning Minyan 4:00 pm Religious School 7:30 pm Hebrew-Level 2</p>	<p>15 13 IYAR OMER: 28</p> <p>7:00 pm Tiferet</p>	<p>16 14 IYAR OMER: 29</p> <p>7:55 pm candle lighting</p>	<p>17 15 IYAR OMER: 30 Be-Har</p> <p>9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Jim Davis 10:30 am Graduation for 6th grade & Teacher Shabbat 4:30 pm "Counting the Omer", with Rabbi Kelman, at his home</p>
<p>18 16 IYAR OMER: 31</p> <p>10:00 am SBY Service Leading workshop 10:45 am Midrasha graduation at Beth El</p> <p>5:00 pm Board Meeting 6:30 pm Youth Education Committee meeting</p>	<p>19 17 IYAR OMER: 32</p> <p>4:00 pm LAST DAY OF RELIGIOUS SCHOOL 7:15 pm "Three Major Thinkers of Traditional Judaism" with Seymour Kessler, part II</p>	<p>20 18 IYAR OMER: 33 LAG B'OMER</p> <p>4:30 PM LAST DAY OF AMITIM 7:30 pm Talmud with Rabbi Kelman; advanced Talmud with Ilana Fodiman- Silverman, at Beth Israel 7:30 pm Membership Committee meeting</p>	<p>21 19 IYAR OMER: 34</p> <p>7:15 am Morning Minyan</p> <p>PARENT/TEACHER CONFERENCES</p>	<p>22 20 IYAR OMER: 35</p>	<p>23 21 IYAR OMER: 36</p> <p>8:01 pm candle lighting</p>	<p>24 22 IYAR OMER: 37 Be-Hukkotai</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; drash by Robin Braverman 10:30 am Children's program 11:30 am Shabbat B'Yachad, Shul- wide Celebration</p>
<p>25 23 IYAR OMER: 38</p>	<p>26 24 IYAR OMER: 39 MEMORIAL DAY OFFICE CLOSED</p>	<p>27 25 IYAR OMER: 40</p> <p>7:30 pm Talmud with Rabbi Kelman; advanced Talmud with Ilana Fodiman-Silverman, at Beth Israel</p>	<p>28 26 IYAR OMER: 41</p> <p>7:15 am Morning Minyan</p> <p>7:30 pm Hebrew-level 3, study of Rabbi Akiva</p>	<p>29 27 IYAR OMER: 42 YOM YERUSHALAYIM</p> <p>6:30 pm Amitim meeting for parents of the 5764 class 7:30 pm University Avenue Site Work Group</p>	<p>30 28 IYAR OMER: 43</p> <p>8:06 pm candle lighting</p>	<p>31 29 IYAR OMER: 44 Bamidbar</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; drash by Hannah Dresner 10:30 am Children's program</p>

JUNE 2003

SIVAN 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 1 SIVAN OMER: 45 ROSH CHODESH SIVAN 7:15 am Rosh Chodesh Minyan 7:00 pm Ritual Committee 7:00 pm Rosh Chodesh group, discussion of <i>Bee Season</i> , by Myla Goldberg	2 2 SIVAN OMER: 46 7:15 pm "Three Major Thinkers of Traditional Judaism" with Seymour Kessler, part III	3 3 SIVAN OMER: 47 7:30 pm Talmud with Rabbi Kelman	4 4 SIVAN OMER: 48 7:15 am Morning Minyan 7:30 pm Hebrew-level 3, study of Rabbi Akiva	5 5 SIVAN OMER: 49 ERUV TAVSHILIN 9:00 pm Tikkun Leyal Shavuot, at the BRJCC	6 6 SIVAN SHAVUOT 6:00 am Shacharit Services concluding the Tikkun, at the BRJCC 9:45 am Shacharit Services, at the BRJCC 8:10 pm candle lighting	7 7 SIVAN 2ND DAY SHAVUOT Yizkor; Megilat Ruth 9:00 am Torah Study 9:45 am Shabbat Services; Benjamin Bovarnick will be called to the Torah as a bar mitzvah 10:30 am Children's program
8 8 SIVAN 10:30 am "Death and Dying", with Rabbi Kelman 5:00 pm Executive Committee 6:30 pm Youth Education Committee 7:00 pm Adult Ed Long-Term planning committee	9 9 SIVAN 7:00 pm Mature Mavens 7:00 pm Social Action Committee	10 10 SIVAN 7:30 pm Talmud with Rabbi Kelman (last class) 7:30 pm University Avenue Site Work Group	11 11 SIVAN 7:15 am Morning Minyan 7:30 pm Hebrew-level 3, study of Rabbi Akiva	12 12 SIVAN 7:30 pm Adult B'nai Mitzvah	13 13 SIVAN 8:14 pm candle lighting	14 14 SIVAN Naso 9:00 am Torah Study 9:45 am Shabbat Services; drash by SaraLeya Schley 10:30 am Children's Program 11:00 am Shabbat B'Yachad
15 15 SIVAN 6:30 pm Youth Education Committee meeting FATHER'S DAY	16 16 SIVAN	17 17 SIVAN 7:30 pm Membership Committee meeting	18 18 SIVAN 7:15 am Morning Minyan	19 19 SIVAN 7:00 pm Tiferet	20 20 SIVAN 8:17 pm candle lighting	21 21 SIVAN Be-Ha'alotekha 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Rabbi Stuart Kelman 10:30 am Children's program FIRST DAY OF SUMMER
22 22 SIVAN 5:00 pm Board Meeting	23 23 SIVAN	24 24 SIVAN	25 25 SIVAN 7:15 am Morning Minyan	26 26 SIVAN 7:30 pm University Avenue Site Work Group	27 27 SIVAN 8:18 pm candle lighting	28 28 SIVAN Shelah-Lekha 9:00 am Torah Study 9:45 am Shabbat Services; Rebecca Lee will be called to the Torah as a bat mitzvah 10:30 am Children's program 11:30 am Shabbat B'Yachad
29 29 SIVAN	30 30 SIVAN	<p style="text-align: center;"> A huge <i>Todah Rabah!</i> to Claudia Valas at EKS publishing for donating Hebrew dictionaries, magnet letters and magnet boards, <i>aleph bet</i> posters, and teaching materials specifically designed for students with special learning needs. The Religious School will put them all to good use! — Deb Fink </p>				



**UNIVERSITY AVENUE SITE WORK GROUP
Decision Time**

By Joe Meresman, Site Work Group Chair

By the time you read this, the final decision about moving forward with construction of our new home on University Avenue will have been made, at an open board meeting on April 20. As Mark Priven pointed out in the President's Letter last month, there has been an extraordinary level of congregational participation in this project. The Site Work Group is truly grateful for the energy and ideas that you provided over the past two years of planning, and we hope that many of you took the opportunity to make your voices heard as the final vote is cast.

In anticipation of a "yes" vote, the Site Work Group has proceeded with the last pre-construction activities. We have ended the interim rental of the parking lot to Oliver & Co, in order to use it for our own construction mobilization area. And we have just completed an intense bidding process for subcontractors, in which we received over 50 bids, representing at least three subcontractors per trade. At this point, if the board has given the final go-ahead, we are ready to break ground! We'll keep you posted, and if you have any questions in the meantime feel free to contact me at Meresmanj@aol.com.

Development of Jewish Faith, Part II

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religious symbols. It is easy for any of us to turn a symbol into an idol, talisman, or good luck charm. For example, when we are acting from the Mythic Literal faith level we may think of a *mezuzah* as if it's something that "protects the home," rather than a symbolic reminder of the existence of God.

Fowler's summary of the Mythic Literal stage includes the following:

Beliefs are appropriated with literal interpretations, as are moral rules and attitudes. Symbols are taken as one-dimensional and literal in meaning....Those in Stage 2 compose a world based on reciprocal fairness and immanent justice based reciprocity. The actors in their cosmic stories are anthropomorphic....The limitations of literalness and an excessive reliance upon reciprocity as a principle for constructing an ultimate environment can result in an overcontrolling, stilted perfectionism or "works righteousness" or in their opposite, an abasing sense of badness embraced because of mistreatment, neglect or the apparent disfavor of significant others (pp. 149-150).

In next month's article we will begin our discussion with the next phase of faith development, Stage 3: Synthetic Conventional Faith.

REFERENCES:

Fowler, J. (1981). *Stages of Faith. The Psychology of Human Development and the Quest for Meaning*. San Francisco: HarperSanFrancisco.

Lieber, D. (2001). *Etz Hayim. Torah and Commentary*. New York, NY: The Jewish Publication Society. ✨

**SOCIAL ACTION
Action on a Small Scale**

By Rabbi Serena Eisenberg, Social Action Chair

Shalom Hevre:

My husband claims that he learned an important Jewish teaching from the Israeli army: "Never volunteer!"

But I quoted back another Jewish teaching, from Pirke Avot, that mandates getting off one's tuchis: "*Lo Alecha ha'melacha ligmor, v'lo atah ben chorin lehivatel mimena.*" "You are not required to complete the work, but neither are you free to desist from it."

And so volunteer I did for this social action committee – since I was under the (mistaken) impression that social action at Netivot Shalom is languishing. There were no longer committee meetings, and there was difficulty finding someone to take on the chairmanship. How could this be? The *hevre* that I know comprise our shul home share so many *tikkun olam* values—environmentalism, civic responsibility, civil rights, and abundant generosity, to name a few.

Well, as it turns out, social action is happening all over the place at Netivot Shalom, and thankfully, it isn't restricted to one particular committee. You all know, of course, about the amazing work of June Safran and others who work with our sister congregation in Cuba. Under Jonathon Klein's stewardship, Netivot Shalom folks (by the time you read this) will have done amazing work with Sukkot in April. Our family room is pioneering a social action *havurah*, learning about and doing *mitzvot* each month. What may not be so visible are the smaller social action projects that are woven into the fabric of our community life. For example, at the Shabbat B'yachad's Purim project, pre-schoolers made sandwiches for Berkeley's homeless. The Amitim class is collecting *tzedakah* and undertakes *mitzvah* projects on an ongoing basis.

So here are a few proposals: over the next few months, think about the different, smaller groups in which you participate at Netivot Shalom. When your group meets—whether for Torah study, for schmoozing by neighborhood or interest groups, for shul business or lifecycle and holiday celebrations—think about how you might better incorporate the values of social action into your gatherings. You might want to set aside time to discuss: how can we as a community articulate and express our commitment to ACTION alongside study and worship? And report back, so we as a larger shul community can know and support these initiatives.

Another idea: there are so many among us with so much to teach, such as those who work in the public or non-profit sector, or have particular expertise with issues of concern. Please, please, consider what you might have to contribute. Would you be willing to give a short *d'var torah* or brief talk after Shabbat Kiddush? Do you have materials to share so we can create a Netivot Shalom library social action resource shelf or bulletin board? And finally, might you be willing to broaden the vision of our shared pursuit of *tikkun olam*—with your ideas, your commitments, and above all, with your willingness to volunteer?

Please let me know your thoughts and ideas about social action in our community! I look forward to hearing from you at serenagay@hotmail.com.

A Different View of Cuba, Part II

By June Safran, Cuban Affairs Coordinator (*Photographs by June Safran, from her travels in Cuba.*)

Dear Friends, this month I am presenting the second half of a report from Dr. Ruth Oratz Ridless who went to Cuba explore the Jewish community and to share her Jewish learning.

Trinidad/Sancti Spiritus: Trinidad is a colonial city, on the south coast, hot, colorful, winding streets up and down the hill of the old town. I visit with Jose Isidoro Barlia and his family. They live in Sancti Spiritus, but their daughter, Ana, lives in Trinidad. This community is small, about 45 persons in total. About 15 of them are

than in Havana, but still there is a strong sense of Jewish identity and community. There is a Sunday school in Sancti Spiritus for teaching Judaic studies, daily rituals, celebration of Shabbat and the major festivals. They do not have a Sefer Torah but study Humash. There is no formal minyan. They desperately need a Spanish/Hebrew Tanach. There is no Jewish cemetery. They make great efforts to meet other Jews in Santa Clara and Cienfuegos but transportation and communication are difficult.

Mrs. [Daisy Bernal] Barlia shared a

colonial feel. Downtown is bustling and crowded, more modern, fast paced. After a walk around town and the main square I visited with Rebeca Langus Rodriguez and the members of the Jewish community in Cienfuegos. Like Trinidad/Sancti Spiritus this is also a small community, recently re-organized. The Jews here are also the descendants of Turkish Jews who came to these cities for business in the early 20th century. Most left in 1960 with only a very few remaining. At the most there were 50 Jews here, now fewer than 30.

In 1993 the community re-formed into a Jewish congregation. The center of community activities is Rebeca Langus Rodriguez's home. She lives in the downtown section. Her living room is the "synagogue", school, dining room, social center. She has a nice collection of books, but no one here can read Hebrew. They use Spanish transliteration of Hebrew words for common blessings and prayer. Shabbat is often celebrated together and the major holidays are recognized. Pesach is a very important event here, with everyone joining in one big seder in Rebeca's home!

I spend a good deal of time meeting with and talking to the members of this community about their history, their current practices and their goals for their Jewish futures. Most of these individuals, like the other Jews I have met in Cuba, are professionals: teachers, doctors, dentists, engineers. There is a great deal of interest here in the American system of education, both secular and religious, and we compare the preparation of students in universities, professional schools and Jewish schools. There are a number of teenagers present at our first meeting—they are very curious about their peers in America. One

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Betty and Alejandra Sofia at the beach.

between the ages of 12-30 and there are fewer than ten children in the community. The community was re-born about seven years ago. Prior to that there were individuals who knew of their own Jewish heritage, but no group identity. These Jews are Sephardic, mostly of Turkish ancestry. Barlia's grandparents came to Cuba in 1914. The community grew over the years but then most of the Jews left in 1959/1960. There is little communication with those outside of Cuba. But visitors are increasingly arriving from Europe and the U.S.

Things here are much less developed



Ruven playing a game with an American visitor.

wonderful story with me. Recently they were able to renovate their home. A *magen David*, a Star of David, is part of the exterior decoration. One evening there was a knock at the door. She answered it and found an elderly Englishman. He was passing by and noticed the star. "This must be a Jewish home," he said in halting Spanish. "It is," she replied, welcoming him in. They spent the evening together talking about how he came to be traveling in Cuba and how their Jewish family came to be settled in the interior of the island. It is the feeling of being connected that is so automatic when we Jews meet.

The Barlias and I talked about the fates of our various communities and ancestors, my grandparents Russian and Polish, theirs Turkish, how they found their way to the New World, and the lessons we have learned from them. We talked also about the Holocaust, about current political events in Israel and the U.S. and how to teach the young people about our history and hopefully to prepare them for the future. We were sorry to have so little time together.

Cienfuegos: Cienfuegos is again a different place, with a different history and completely different atmosphere. This port city was founded in the 19th century by French businessmen and doesn't have the Spanish



Deborah Soriano and the youngest Pripstein son.

Bridges to Israel-Berkeley: Helping Israel Survive

By Hilda & Seymour Kessler

With the beginning of the current intifada more than 30 months ago, a major phenomenon caught hold in the American Jewish community: the rise of pro-Israel grass-roots organizations. In the Bay area alone, more than a dozen such groups have been initiated; Bridges-Berkeley is one of these organizations.

There are two reasons for the burgeoning of these grass-roots groups. First, the more traditional national organizations, such as the United Jewish Community, the Jewish National Fund, American Jewish Committee, AIPAC, among others—all of which have their clearly defined missions and excellent programs in place—could not possibly react quickly enough to the dynamic shifts occasioned by the Israel/Palestinian conflict. The rising numbers of Israeli casualties and victims of suicide bombings, the swiftness with which the Palestinians seized the political agenda and the narratives that suggested that Israel was the aggressor and Palestinians the victims, the sudden turn of the media and the intellectual community against Israel, the economic boycotts, and the rising tide of anti-Semitism in Europe, added together, presented (and still presents) an overwhelming challenge for the American Jewish community. Events simply swamped the ability of the traditional organizations to develop the programs needed to anticipate and respond to the new situation.

Second, the leadership and membership of local Jewish community organizations (our shuls and temples) were divided in their attitudes toward Israel as a political State, its particular governing coalition or its actions. The recognition that Israel was under attack and that its very existence was at stake took a long time to sink into Jewish consciousness and, even today, in some quarters, this awareness has not yet fully taken root. The result was an ambivalence or confusion, particularly prominent in the Bay area, with its liberal traditions and generally pro-Palestinian sentiments, which, in turn, led to a kind of paralysis. Organized activities to promote Israel's political, economic and social needs could not be mounted or sustained even though the majority of Jews clearly cared about Israel and its people.

Given these two trends, a handful of persons in different locales throughout the country took it upon themselves to form small action

groups to promote Israel's interests in her struggle for survival. Some of these groups were or quickly became affiliated with religious institutions and received active support from their rabbinic or administrative leadership—Kol Shofar in Tiburon and Kol Emeth in Palo Alto are outstanding examples—as well as their respective congregational memberships. Other action groups were, for various reasons, free-standing. In either case these grass-roots organizations had the ability to respond quickly to emerging events: to mount protest rallies, to respond to the ubiquitous lies and distortions in the media, to keep the community informed about important issues, etc. Most important, these groups gave a vast number of affiliated and unaffiliated individuals an outlet to express their caring about what was happening to Israel and to Jews around the world.

The price many Jews in the Bay Area paid for their ambivalence about Israel and the matsav, the situation it found itself in, was a sense of helplessness in the face of a deep concern and caring. There was no outlet for the transformation of feelings into actions and, in a precise sense, the grass-roots organizations filled that need.

In most instances, these groups side-stepped the necessity of taking positions on internal Israeli political matters. For example, the membership of Bridges-Berkeley hold a variety of views about the issues of negotiating with the Palestinians, achieving peace, the religious-secular divide, and other issues. But, most of us agree that these issues are not for us in the U.S. to decide for the Israeli public. Some of us are "Laborites" or ex-Laborites and some are "Likudniks". But, we all agree that if the Israeli population democratically elects so and so as their legitimate leaders, we will support the Israeli public's decision and not say, "I will only support a Mitzna and not a Sharon" or something along those lines.

Organizationally Bridges-Berkeley comes together on several points:

- 1) Israel's economy is hurting and we will do whatever we can to purchase Israeli products and promote the sale of such products in our area;
- 2) We will find active ways to support Israeli victims of Palestinian terrorism by raising money for them and supporting them actively in multiple ways;
- 3) We will mount community educational programs, some with other sponsors, that bring a more reasoned and fairer view of Israel's policies and dilemmas; our next program will be on May 18th when Walid Shoebat, a Christian Arab will speak about his experiences and why he repudiated the path of terrorism (details in the weekly Netivot Shalom e-mails);
- 4) We will combat anti-Semitism wherever and whenever it arises;
- 5) We will combat the tendency in the media and in academia to portray Israel as a pariah state.

The dedication of such individuals as Jean Bradman, Esther Brass, June and Gene Brott, Thalia Broudy, Ken Cohen, Phyllis Emanuel, Jonathan Heinstein, Susan and Larry Isaacs, Ed Lichtig, Anna Belle Panish, Barbara Rothblatt, Carol Robinson, Jim Sinkinson, Charlene Stern, and others have made it possible for Bridges-Berkeley to carry our program forward. But there is so much left to do and we are always looking for innovative ways to fulfill our mission. In this regard we need your help and support. For more information about Bridges and our activities call us at 525-3582 or e-mail us at seykessler@aol.com or hildakess@aol.com. ✨

A Different View of Cuba

continued from page 13

young couple is engaged; the girl is not Jewish but is studying so that she can be converted and have a Jewish wedding.

I met again with Rebeca and some of the other women in the community specifically to discuss the role of women in the Jewish community. We talked about the importance of the woman in creating a Jewish home and teaching children. The topic then shifted to women's health. After a time, we hug and say farewell.

Havana: Back to Havana for my final day. Tatiana picks me up and we have a chance to meet one last time with members of the Havana community. I bring them greetings from the other communities and share my experiences and insights with them. Havana seems so much further ahead than the rest of the country. Overall I am invigorated and inspired by these wonderful, warm people who have welcomed me into their homes, their communities, who have shared their stories and bread. We are all part of the same whole. I hope to come back! ✨

ADULT EDUCATION

Planning Group to Develop a 3-5 Year Plan

By Judith Lesser McCullough, Adult Education co-Chair

For the past few months, as a new member of Netivot Shalom, I've had the pleasure of getting to know many members of the congregation, but now I have the honor of addressing you for the first time as the new Adult Education co-Chair. When my husband, Michael, and I first visited this congregation last summer, I was quite impressed by the shul's commitment to adult education, an area of great interest to me—in part, no doubt, because of my total lack of Jewish education growing up. And look where volunteering has brought me! I'm delighted, and looking forward to participating with you in our upcoming events.

As Robin Braverman has been filling me in on all that she and my predecessor co-chair Ethel Murphy have done, it's clear that we have a vibrant program that covers many areas. With long-time member Stephen Tobias, we've also looked at what Adult Education's purpose and function were at the beginning, and how the program has developed.

As we look at where we are now, we see that this program—like much at Netivot Shalom at this point—appears to be in transition. Recognizing this, we are committed to doing our best to help it move in a direction that reflects the growth and strength of our congregation.

Toward that purpose, we are forming a long-term planning group, to help us determine and refine our direction, priorities, resources and congregational needs for adult Jewish education. This group will meet three times over a five-month period—**Sundays, June 8, August 17, and October 28**, from 7:00-9:00 p.m.—to develop a long-term plan for adult education for the next three to five years.

Stephen and Robin will be calling some of you soon to ask for your involvement in this important strategic planning process. We hope those who are called will respond with enthusiasm. We want to emphasize, however, that anyone who is interested is welcome and encouraged to become part of this task force. If you are interested please contact Robin at Rivkah48@aol.com or Stephen at StephenTobias@compuserve.com.

The planning group will explore ways of encouraging and evoking participation by identifying and providing for people's Jewish education needs, independently and through partnerships with resources in the larger community.

- Some areas the planning group will explore include:
- Constituencies within the congregation—who we're serving and what your needs are;
 - Resources among us and within the larger community—for both teaching and guidance;
 - Ways in which adult education can both contribute to and benefit from community building;
 - Means through which adult education might help ensure the presence of and in-service training to become ritual leaders;
 - Ways in which our program might be linked to membership recruitment for the congregation.

The list could easily go on, but this is where we turn to you, because we cannot—and do not wish to—design this without you.

As we move forward, we are clear that we want to bring many more people into the process—both those of you who have been instrumental in creating what has been developed over time, and those who have new ideas, interests or concerns.

We realize that not everyone wants to do long-term planning. Our hope is to involve you in any way that interests you. Robin and I agree that some foundations have been established that we want to continue and expand upon:

- Weekly Torah and Talmud study
- Biblical Hebrew and trope classes, throughout the year, if possible
- Frequent additional classes and programs that explore various aspects of Jewish learning and study

There have also been sporadic programs and classes in the past that we'd like to build upon or repeat, or develop newly:

- A social action series—ways to bridge the gap between learning and doing
- Liturgy and prayer study



Perhaps you're more interested in taking on some small piece—to occasionally make calls to tell people of a valuable upcoming event, for example, or to make a flyer, or bring a dessert to an event (we'd like to include light refreshments, when possible.)

Or maybe you have ideas you'd like to see supported or developed, or speakers or programs you'd like to see here. Perhaps you're willing to take on some part of making that happen.

We have a plethora of tremendously talented people here, and we are excited both about what is possible and what is happening right now. As this new year for me gets under way, I hope many of you will explore some of this with us. We don't want anyone to be overwhelmed, but we do want to take advantage of whatever interests you have and commitments you'd like to make, small or large. Please join us! Even if just to say hello. You can reach me at (415) 647-4792, or judithmccullough@attbi.com.

PLEASE JOIN US:

**Sunday, May 4, at 7:30 p.m. at the BRJCC
for an evening with David Landau**

David Landau is an Israeli journalist and editor of the English-language edition of Ha'aretz. His talk is titled "Living with Uncertainty: The Changing Political Landscape for Israel and World Jewry."



**Mondays, May 12, 19 & June 2 at 7:15 p.m.
for "Three Major Thinkers of Traditional Judaism:
Leibowitz, Soloveitchik and Levinas"
a three-part seminar with Seymour Kessler**

In the shul library. Participants must sign up in advance. Readings are available in the shul office, to be read in advance. (A contribution of \$5 is requested to cover the cost of copying the reading materials.)

MIDRASHA

Graduation Is Near

By Diane Bernbaum, Midrasha Director

It's coming. My favorite day of the Midrasha year: Graduation. No, it's not my favorite day because it marks the end of the school year and I can finally sleep later on Sundays. It's my favorite because when I hear each graduate speak about what Midrasha and their 18 years of Jewish education have meant to them, I am overwhelmed with pride and have not a worry in the world about "Jewish continuity." All the early mornings, late nights, long work days and worry about program details go out the window. If you'd like to be similarly filled with *nachas*, please join us for graduation on **Sunday, May 18** at 10:45 a.m. in the Congregation Beth El sanctuary. Come on, I'm flying back from Tibet to be at this graduation. Surely you can drive from the other side of town!

Mazal Tov! to the following students and their families:

Noah Beyeler, Tali Biale, Jonah Blumenfeld, Aryeh Breakstone, Samantha Chelouche, Elizabeth Dodd, Jerome Fineman, Aviva Gilbert, Daniel Gottlieb, Gilad Gressel, Garin Hecht, Alana Honigman, Ashley Howard, Gabriela Kipnis, Rachel Meresman, Willa Miller, Ariel Pearl-Jacobvitz, Stephanie Pollick, Amelia Post, Joline Price, Elan Radousky, Rebecca Reingold, Sonja Rogers, Rachel Schlessinger, Yonatan Shaked, Or Shuval, Aaron Stein, Danielle Thal, Jessica Thierman, Lana Tilley, Avidan Yerlick

See you May 18 at 10:45 a.m. at graduation!

Karen & Steve Bovarnick
 invite you to share in their *simcha*
 on Shavuot,
Saturday, June 7, 2003
 at 9:30 a.m.
 when their son,
Ben Bovarnick,
 will be called to the Torah
 as a bar mitzvah.



(Please note the early start time.)

Shabbat B'Yachad Celebrates Purim! ▼&▶



◀ Cathy Shadd and Lisa Fink put on a puppet show telling the story of Purim.

YOUTH EDUCATION

Teacher Appreciation

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

A big *Todah Rabah!* to our *Morim* (teachers) and *Madrichim* (aids) of the Religious School and the Amitim program. The whole congregation appreciates the work of our dedicated teachers who bring Torah and love of Jewish life to our children.

Grade	Religious School TEACHERS & Madrichim Weekday Program	Shabbat Program
K		LIZ RUTZICK Rachel Meresman Rena Breakstone
1	ARI LINDEN	LISA HIRTH David Meresman
2	JUDY RADOUSKY Maggie Bond	CHRIS SILVER & NOGA FIRSTENBERG
3	ELANA ROSENBERG Shaina Rappaport	ARI LINDEN Shaina Rappaport
4	RENA DINEN Laura Miller	ROBIN GRYSMAN Ari Breakstone
5	BRACHA GOLDSCHEN	RICH CAIN
6	DEVORA LISS Amit Gressel Nate Levin	DAVID NUSBAUM

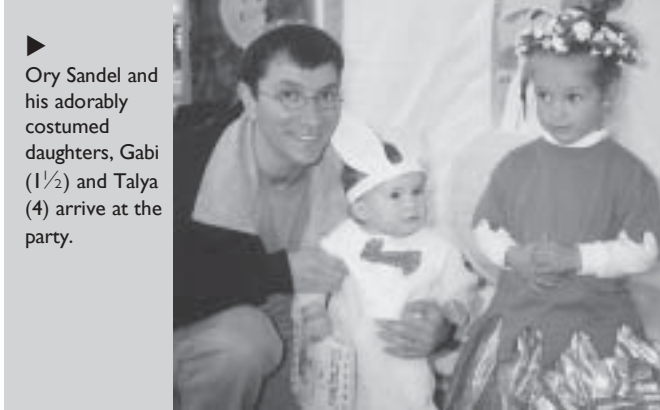
Amitim Tuesdays: ADAM BODENSTEIN, RABBI KELMAN, RABBI EISENBERG, Renna Khuner-Haber & Eli Anders
Sundays: BRACHA GOLDSCHEN

Thanks also to parents, the Youth Education Committee, and other caring individuals who have volunteered countless hours on behalf of our school.

Please join the congregation on Shabbat morning, May 17, to thank our teachers and congratulate our 6th grade class during Shabbat Services.



◀ Anna Rosenfeld (6) helps her sister, Ziva (2) try on a lion mask.



▶ Ory Sandel and his adorably costumed daughters, Gabi (1½) and Talya (4) arrive at the party.



◀ Ma'ayan Sorani (3) and her sister, Yarden (5) decorate crowns with their father, Avraham.



▶ Sasha Milton (2½, a tiger) and his sister, Lena (5, Queen Vashti,) enjoy their snacks.



◀ Katya & Joel Gerwein arrive with their son, Ezekiel.

SHABBAT B'YACHAD SBY Prepares for Pesach!

By Cathy Shadd, Shabbat B'Yachad Coordinator

A number of SBY parents participated in our annual workshop entitled "Creating a Child Friendly Seder: Ideas for Involving Young Children in the Passover Seder." Led by Netivot Shalom congregant and Oakland Hebrew Day School teacher, Judy Massarano, this workshop is always very popular with SBY families. Our mission during the Seder, of teaching our children about the Exodus, can be particularly challenging when the children are little and restless. Judy is full of suggestions on how to actively engage children. The hand-outs she distributed will, hopefully, be of use to the participating families for many years. The children enjoyed Pesach craft activities, sang songs about Pesach, and listened to several Pesach related stories while Judy spoke with the parents. Many thanks to Judy for her spirit and efforts and to Sa'adia Massarano and Avi Shragai for helping out with the children.

EVENTS FOR MAY

Please come to the SBY Service Leader's Workshop on **Sunday, May 18**, 10:00 a.m.-12:00 p.m. at the BRJCC. Led by SBY parents Mel Sibony, Lee Bearson and Serena Eisenberg, this workshop offers hands-on training for parents in how to lead SBY services. We will go over the structure and purpose of the Shabbat prayers, ways to introduce the prayers to make them more meaningful to the children, and ways to actively involve the children. All are welcome and encouraged to attend. RSVP to Cathy Shadd by May 14 (cathy@inventek.com, 654-5522).

Mark the date: May 24! This is our yearly opportunity to bring the joy and spirit of SBY into the "big synagogue," the annual shul-wide celebration of SBY. On this Shabbat, SBY parents will lead in services, read from the Torah, have *aliyot* to the Torah, give the *drash* and sponsor the Kiddush. The children will have a chance to be in the Torah processional and be at the *bimah* for *Ein Keloheinu*, as well as hear their names read aloud to honor them for their year in SBY. We need lots of parents to do lots of things, so please contact Cathy Shadd (see above) to volunteer.

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

REGISTER FOR SHABBAT B'YACHAD

Parent(s)' first and last names

Address

Telephone

E-mail

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

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

Birthdate(s)

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

Sol Gidal	2 Iyar	May 4
Anna Z. Phillipson	6 Iyar	May 8
Pheobe 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
Bernard Abraham Klar	14 Iyar	May 16
Ann Cordes	14 Iyar	May 16
Philip Ruby	14 Iyar	May 16
Braina Gittle Yaffey	14 Iyar	May 16
Robert Yaffey	14 Iyar	May 16
Moshe Reuven ben Zalman Leib v'Rachel Leah		
	15 Iyar	May 17
Victoria Koty	15 Iyar	May 17
Goldie Bardach	16 Iyar	May 18
Harry Edelstone	19 Iyar	May 21
Rita Wexler	19 Iyar	May 21
Laura Rudorfer	21 Iyar	May 23
Samuel Raphael	21 Iyar	May 23
Alfred Gessow	21 Iyar	May 23
Fred Chait	23 Iyar	May 25
Rose Schneider	24 Iyar	May 26
Sam Spiegler	24 Iyar	May 26
Joseph Leighton	25 Iyar	May 27
Walter Wise	25 Iyar	May 27
Ruchel Burack	26 Iyar	May 28
Johanna Gans	26 Iyar	May 28
Ada Wisch	26 Iyar	May 28
Steve Platt	27 Iyar	May 29
Doris Wachs	27 Iyar	May 29
Bennett Hornstein	28 Iyar	May 30
William Jurdem	28 Iyar	May 30
Lee Wood	28 Iyar	May 30
Sybil Rosenblum	29 Iyar	May 31
Albert Lepawsky	1 Sivan	June 1
Louis Schwartz	1 Sivan	June 1
Sidney Greenstein	2 Sivan	June 2
George Joseph Ring	6 Sivan	June 6
Israel Kunofsky	6 Sivan	June 6
Max (Mordechai) Samuely	7 Sivan	June 7
Bessie Markowitz	7 Sivan	June 7
Harry Phillipson	9 Sivan	June 9
Max L. Spiegel	10 Sivan	June 10
John Ginter	13 Sivan	June 13
Edith Netreba Marcus	13 Sivan	June 13
Morris Shorer	14 Sivan	June 14
Fanny Klatt	15 Sivan	June 15
Jeanne Jacobson	15 Sivan	June 15

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>.

DONATIONS TO NETIVOT SHALOM

SPECIAL THANK YOU TO:

Avi Shragai for his generous time working on our library project
Barbara Bibel, Lee Feinstein and Margot Lucoff, for library help
Dan Alter for installing a new floodlight
Norman Rosenblatt for continued computer assistance and technical support
David Marcus for ongoing help with the newsletter

GENEROUS GIFTS-THANK YOU TO:

Jane Credland for her donation of a computer for shul use
Michael & Susan Roth for their donation of kippot for shul use
The parents of Stephanie Davis for their donation of office equipment, a microwave, and a large food donation to the Food Bank, in memory of Stephanie Davis, ז"ל

ADULT EDUCATION

Marsha Converse for Torah Study

BUILDING FUND

Celia & Paul Concus in memory of Marc Rappaport
Julie Patrusky in honor of Rom and Avi Rosenblum

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Barbara Wezelman in memory of Marc Rappaport
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SUKKOT IN APRIL

Karen Friedman & David Marcus
Milt & Marge Greenstein

YOUTH EDUCATION

Ellen Peskin & Ben Heschen
Jeff Rosenbloom & Melissa Mednick
Julie Patrusky in memory of Nathan Patrusky and in honor of Debby Graudenz

A COMPLETE LIST OF NETIVOT SHALOM FUNDS IS LOCATED ON THE BACK PAGE OF THIS NEWSLETTER.



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

ramahbayarea@yahoo.com • 510-549-9447 ext. 111

CONTACT INFORMATION

- Send me an Application
- Send me a Brochure
- Call me

Name: _____

Address: _____

Phone: _____

E-mail: _____

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



Congregation
Netivot Shalom

Issue Date:
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Monthly

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Volume 14, Number 5

CHANGE SERVICE REQUESTED

MAKE A DONATION

We wish to make a donation to Congregation Netivot Shalom.

Enclosed is my/our check payable to:

Congregation Netivot Shalom
1841 Berkeley Way
Berkeley, CA 94703

Donor(s) Information:

Name _____

Street _____

City _____ ZIP _____

Please honor the following person/event:

Name _____

Street _____

City _____ ZIP _____

This donation is intended for the following:

- Adult Education**
- Building Fund**
- Cuba Fund**
- Dinners for the Homeless**
- General Fund**
- Kiddush Fund**
- Library Fund**
- Max & Cecelia Rosenheimer
Camp Scholarship Fund**
- Newsletter**
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- Youth Education**
- Youth Education Scholarship Fund**

Thank you!

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