



Congregation Netivot Shalom

June, 2003 • Sivan, 5763

FROM THE RABBI

Personal Reflections

By Rabbi Stuart Kelman

There are three frames which offer opportunities for personal reflection: sabbaticals, hospitals and world conditions. When I planned for my sabbatical, I never expected that all these three opportunities would present themselves at the same time! (At another opportunity, I hope to write about my newly discovered medical condition, and the wonderful, if often contradictory, condition of medical care in Israel.) But for now, a few reflections.

When we left New York for our planned five weeks in Israel, we were uncertain whether we would board a plane — since the war had just begun and international flights were being cancelled. When we arrived at Ben Gurion, the woman at passport control asked us the usual question: What is the purpose of your visit? To which we responded: “a vacation.” To which she responded: “What? Now?” That was our welcome!

This welcome was matched only by the humor of my cardiologist who met with Vicky and Elana right after my angioplasty. After reporting that the “procedure” was successful, he said: “but he (meaning me) won’t be able to go home right away — after all, you’re one of the only five tourists here in Israel and we can’t spare you!”

There are things which each of us can do for Israel from here and many words we can say. But these are not enough. I want to urge you to go! Plan a trip. Tell your children, relatives, and grandchildren to make plans to go now. Be an advocate for teen trips in our community. It is clearly safe — or as safe as we can ever assure ourselves of being anywhere. In all our travels, we never once felt that our own safety, or that of our children, Elana and Adam, who are spending the year studying

there, was compromised.

Think of what is happening to our youth. For the past 15 or 20 years we have pushed, prodded and created for our youth opportunities to travel to and experience Israel. For the past three years, many, if not most, of these programs have been cancelled, denying to so many the experience of spending a summer or program of study in Israel. This represents the loss of an entire generation.

I advocate strongly for travel to Israel. Israelis need our company and friendship. The Israeli economy needs our tourism dollars. We need our hearts to be renewed (though not in the way that I did) but for our own *neshamot*, our own souls. Go by yourself, find a group that’s going, find a conference that’s taking place there, advocate for teen trips, and encourage friends to go. I’d love to help put together a congregational trip to Israel. If you are interested, let me know and we can start to plan. Does travel and visiting Israel indicate agreement with Israel’s current government? Not necessarily. There is more diversity of political opinion in Israel than we are sometimes allowed in Berkeley! That, in effect, was what David Landau, editor of Ha’aretz, told us. I was impressed by the number of Americans we met who have made *aliyah*, who have made Israel their home, and who devote themselves to the position of loyal opposition to the current government.

Can anyone guarantee your safety? No. But where and when can we guarantee anyone’s safety? To paraphrase one of our Amitim students, “We do it for Cuba — why not Israel?” We need to show our love and support for Israel not only with words, not only with debate on whose politics we support, but also by our physical presence.

I want to thank you, as a congregation, for granting me this opportunity for reflection and study. When I left for Israel, the issues looming large, the things we were worried about were the war with Iraq and the Intifada. As it turned out, I worried about the wrong thing. The real enemy for me was internal, within my own body. While we worry about the Intifada and the war (and these are real dangers), we should worry more about our growing physical and emotional distance from Israel and how this might be damaging to the very heart of the Jewish people.

Daniel Isaacson: Rabbinic Intern

It is with great pleasure that we welcome our second rabbinic intern, Daniel Isaacson, who will be spending this summer with us. Each student at the Jewish Theological Seminary is required to spend time as an intern with a rabbi, and while most students choose to do so during the academic year, some find that the summer provides a more intensive experience. So, this summer, Danny will be with us. He is returning from a year in Israel as part of his JTS studies. He is a graduate of Dartmouth College and studied at the Conservative Yeshiva in Jerusalem. Last summer he participated in the Clinical Pastoral Education Program at Alta Bates Hospital and will be joining our staff from mid-June through mid-August. He will be assisting Rabbi Kelman and learning the ropes of working with a Conservative congregation as well as teaching and counseling. Please join us, as a community, in welcoming him!



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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

Welcome Back, Stu!

I'm writing this article in eager anticipation of the return of our rabbi, Stuart Kelman, from sabbatical. On a recent trip to Washington, D.C., I mentioned to my uncle that our rabbi was on sabbatical, and his first response was, "I bet you have one busy assistant rabbi!" We should be so lucky. When I explained that we have no assistant rabbi, he thought for a minute and said, "Well, I guess your cantor must have some rabbinic training." Ahem. Clearly my uncle is unfamiliar with the "Netivot Way." I replied that we have no cantor and (anticipating his next thought) that we also have no executive director. He was in shock. "How can you manage?" he asked.

Well, manage we did, and quite well if I may say so myself. First, I have to say that almost none of the extra load brought on by the sabbatical fell on me. While many of us often have differing views on many subjects, I think we can all agree that Netivot Shalom would have been in DEEP TROUBLE if any rabbinic duties had fallen on our president. What did happen is that in typical Netivot Shalom fashion, our own congregants stepped forward to fill almost all of the duties that Rabbi Kelman normally fulfills. While I don't have the space to individually thank each person who helped out, I would like to single out a few who had particularly big roles.

1. Rabbi Dean Kertesz: OK, Dean, I know you aren't officially a rabbi, but that's academic in my book. In terms of leadership, knowledge, ability to inspire, and ability to make Jewish text relevant to the current moment, you are already a rabbi in my eyes. The rest is just jumping through hoops.

2. Rabbi Serena Eisenberg: Your combination of warmth and intelligence is as impressive as it is rare. You are a jewel. I'm convinced that you are destined to have a major impact on Jewish life in the East Bay.

3. Rhea Harlow: At first I was tempted to say that you are the glue that keeps things together in the office, but that seriously understates your role. You are also a gentle guide, wise and tactful, and we are incredibly fortunate for your work with us.

4. Debby Graudenz: Whatever is in your diet, I want some too. I've only been president for a few months, and already I catch myself dreaming about being ex-president, lying in a hammock with my feet up. Yet you continue to pour in time and dedication, even picking up extra duties in the Rabbi's absence. I know I'll never be able to fill your role as president, but jeeze, I'm not even going to be able to fill your role as ex-president!

5. Rabbi Mimi Weisel: It's incredible to me that you've been with us for only a few short months, because already you've taken on such a central role. Your easy-going style, humor, positive attitude and insight have completely won me over.

6. Deb Fink: You have the toughest job at Netivot Shalom. On top of budget woes and enormous expectations, this is your first time being a religious school principal, AND you did the second half of the year without the benefit of guidance from the Rabbi due to his sabbatical. Nevertheless you are doing a fantastic job, and you have my great respect. Your love of our kids, commitment to excellence and ability to work independently are more than we could have asked for when we hired you less than a year ago.

Many, many thanks must also go to Robin Braverman, Josh Gressel, Wendy Rosov, Jerry Derblich, Janet Harris, Brad Rudolph, Michael Cohen, Jonathan Heinstein, Rabbi Gordon Freeman and Rabbi Chai Levy and the many other people who pitched in to help things run smoothly during the Rabbi's Sabbatical. Your willingness and ability to help is the backbone of our community.

Lastly, Stu, I hope it makes you feel good that it took so many talented and dedicated people to fill in for what you do for us every day. I think the fact that we have no assistant

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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
June 21

FOR CHILDREN & PARENTS:

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

Children's Program
(Registration required)
for K-6th grades
(Classes will resume in the fall)

WEEKDAY MINYANIM

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

Morning Minyan
Wednesdays 7:15 a.m.

Rosh Chodesh Minyan
Rosh Chodesh Sivan is June 1 7:15 a.m.

TORAH STUDY SCHEDULE FOR: JUNE

7 Shavuot
Deuteronomy 14:22-16:17
Numbers 28:26-31
with Rabbi Arthur Gould

14 Naso
Numbers 4:21-7:89
with Nitzhia Shaked

21 Be-Ha'alotekha
Numbers 8:1-12:16
with Gershon Cox

28 Shelah Lekha
Numbers 1:1-10:10
with Naomi Seidman

UPCOMING ROSH CHODESH SERVICES

**Rosh Chodesh Sivan
is Sunday, June 1.**

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

**Rosh Chodesh Tammuz
is Tuesday, July 1**

**Rosh Chodesh Av is
Wednesday, July 30.**

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

Letter from the President

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rabbi, no cantor and no executive director means that your job carries more weight and is more stressful than that of many of your colleagues. That's why it's especially important that you had a sabbatical. But we missed you. Welcome back.

Building Update: The April Board meeting in which we planned to vote on moving forward with construction on our University Ave. site was cancelled because we did not have the final construction cost information and our loan with City National Bank did not go as well as they had indicated it would. Our former lender, Civic Bank of Commerce, is now owned by City National Bank and has experienced changes with their lending policies. We are currently exploring loans with other banks as well as alternative methods of financing the building. We will let you know as soon as we have details. The final vote on moving forward will take place at an open Board meeting, but we do not yet know the date of that meeting.

Mark Priven

The Ritual Committee, in conjunction with Adult Education, would like to know who would be interested in a "field trip" to visit a mikvah. Please contact Robin Braverman to express your interest: rivkah48@aol.com, or 925-979-1998.

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.)

Mature Mavens

By Jean Bradman

The Mature Mavens march on. Well, no. We don't actually march. I just said that because I like the alliteration. We do meet, however, and talk, and enjoy.

Our April get-together, not surprisingly, was a discussion of Passover, based upon a haggadah developed by the Shalom Hartman Institute in Jerusalem. Iris Greenbaum led the discussion. We shared memories and also explored the various contemporary illustrations which can be introduced for each element of the seder. In addition, Iris brought in some wonderful Passover tastes and dips as well as different types of grape juice for us to try. Watching Iris was somewhat of a revelation. She doesn't just talk. She actually dances as she speaks. You have to ask her to lead a group once to really appreciate what I am saying.

Judy Massarano will be meeting with us on Monday evening, May 12. The topic that night is "How to enrich our lives Jewishly beyond the synagogue." After that we break for the summer, picking up again in the autumn after the holidays.

Also, I should tell you, I am resigning as coordinator of the Mature Mavens. I've been doing this for some years now, and it is time for someone else to take over. My experience with the group has been exciting, challenging, stimulating and satisfying. I've learned a lot and thoroughly enjoyed the experience. Now it is time for new ideas and new approaches. Will somebody from the congregation please step forward?

MAZAL TOV TO:

The Kelman Family, on the upcoming marriage of Navah Kelman to Michael Becker
Julie Weissman & Michael Steinbaugh, on their marriage
Vicky Kelman, on receiving the Covenant Award, a national award for excellence in Jewish Education

CONDOLENCES TO:

Gwynn Simon on the death of her mother, Beatrice F. Simon
Ronna Kabatznick on the death of her mother, Joan Kabatznick

June B'nai Mitzvah Anniversaries

JUNE 7: SHAVUOT

Gina Guinasso

JUNE 14: NASO

Naveh Inbal, Anya Grossman, Daniel Goldman

JUNE 21: BE-HA'ALOTEKHA

Michael Lee, Rebecca Graff, Gabriel Grossman

JUNE 28: SHELAH LEKHA

Phillipp Miller, Michella Matt, Mya Sendowski, Shaina Rappaport

SOCIAL ACTION COMMITTEE

The Importance of Service

By Rabbi Serena Eisenberg

"Service work makes all the study and sitting in synagogue seem founded on something real."

"I am always inspired when I see people whose Judaism causes them to help others. I feel my commitment deepen whenever I am out there doing volunteer work of any kind."

These quotes were gathered from a study on social action service and Jewish identity by Professor Steve Cohen, who found, unsurprisingly, that volunteerism is really great for you and good for the Jewish people. (Contact, Autumn 2001).

In the same issue, Rabbi Yitz Greenberg provides a wonderful Jewish context for understanding the importance of service. He explains, "The deepest confirmation of the preciousness of a human life comes when a person gives [of] his/her own infinitely valuable life to the other [mirroring the image of the Divine]... The fundamental, ongoing communication of human value takes place when one person spends a piece of his/her life – some unique and irreplaceable amount of time – in relationship and service to the other.... This is the true meaning of the concept of *gemilut chassadim*.... The Talmud underscored this point by stating that *tzedakah* is done with money whereas *gemilut chassadim* is performed with money and with one's own body."

I share these words in the hope that they will inspire you to get more involved with Netivot Shalom's social action efforts. This month, on **Monday, June 9**, we will hold a ONE TIME ONLY meeting in order to discuss our social action goals for the upcoming year. We will review the projects already underway, such as the Family Room, the monthly homeless dinner program, Sukkot in April, and Kabbalat Shabbat services at the Claremont Retirement Home. We will also brainstorm new initiatives, such as choosing an environmental project, a social action speaker's series, and interfaith involvement with congregations in our new neighborhood. If you can attend, please RSVP and share your areas of interest. If you cannot attend, contact me anyway with your ideas! (serenagay@hotmail.com or 510-559-8654). The meeting will be held Monday, June 9, at 7:00 p.m. in the shul office.

Another way to become involved is by donating to the newly formed "Netivot Shalom Social Action Fund." Highest donor gets to suggest a better name! This fund will be used for both direct *tzedakah* projects, as well as to support our committee's work. (The Social Action Committee receives no funds from the shul's regular budget.)

Lastly, this month's Kol HaKavod Award surely goes to Bracha Goldschen for bringing mitzvot to life for the Amitim class. Under Bracha's leadership, and with the help of many Amitim parents, the students participated in monthly mitzvot projects, including bringing Hannukah songs to the elder residents at Reutlinger House, creating jewelry as a fundraiser for the Bay Area Crisis Nursery, offering cards to kids at Oakland's Children's Hospital, and getting muddy while helping to restore MLK, Jr. Regional Shoreline near the Oakland Airport. Bracha is a sophomore at Cal studying molecular biology, and unfortunately, she won't be returning to Amitim next year. Thank you, Bracha, for your work!

Opportunities to Learn & Help

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

For many years, 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.

THE RELIGIOUS SCHOOL'S Yom Ha'atzma'ut Celebration!



CONTACTING RABBI KELMAN BY PHONE:

**TO SPEAK WITH RABBI KELMAN, DIAL
549-9447 EXT. 101; TO LEAVE A
CONFIDENTIAL MESSAGE, DIAL EXT. 103.**

Tikkun Leyl Shavuot: June 5th

A 16th Century Kabbalistic Tradition Forging Judaism of the 21st Century

By Robin Braverman, Adult Education Co-Chair

I once told a family court in Massachusetts that I wanted to come to the Bay area in California because Judaism for the 21st century was developing here. Now that I have been here for a few years, I am even more sure that this is true. And there is no institution we have that more epitomizes this than our Shavuot Tikkun. But don't take my word for it. Come to the Tikkun Leyl Shavuot on **Thursday night, June 5**, and judge for yourself! If you've never participated, you've been missing out on one of the most extraordinary spiritual experiences available in Berkeley, or anywhere.

Even Hadassah Magazine names our Berkeley Community Tikkun as one of the highlights of the Jewish experience in the Bay area, not to be missed. Where else do you have the opportunity to learn with Chassidic, Orthodox, Conservative, Reform, Reconstructionist, and Renewal rabbis and scholars all in the same night? Where and when else do we all come together, respectful of our differences, to learn together all night long? Indeed, where else in the country is this done!

Rabbi Solom Alkabets and other Sephardi kabbalists of the 16th century originated the custom of a Tikkun for Shavuot eve, and they developed an anthology of material to be studied through the night. In the 16th century this anthology included the beginning and end of each parasha of the Torah, the opening verses of each chapter in the rest of the Tanach, and the opening passage of each of the 63

tractates of the Mishnah. Some anthologies also contained pages from the Zohar or poems on the theme of the 613 mitzvot.

Our Tikkun does not follow a rigid format. Rather we propose a theme, but gather rabbis and scholars asking them each to teach the material he or she is excited about. This year's theme is **Together in the Wilderness/Still at Sinai: Jewish Wisdom for a Changing World**. There will be multiple sessions for each time slot throughout the night, and the opportunity to learn with some of the best teachers in our community. By the time you are reading this, a detailed list of topics and presenters will be available in the shul office and on the Web site.

The Tikkun will begin at 7:00 p.m. with a musical Ma'ariv led by Chochmat Ha Lev. This will end at 8, before the official sunset, respectful of the Ma'ariv services to be held by both Orthodox and Conservative groups who do not use instrumentation. There will be multiple Ma'ariv services held at the JCC that evening. Again, a schedule will be available by the time you are reading this at the shul office and on the Web site.

The study sessions will begin at 10:00 p.m., and continue through the night until 6:00 a.m. when there will be two Shacharit Services, one Orthodox, and one egalitarian led by Chochmat Ha Lev. During both services the Ten Commandments will be read from the Torah.

There will be a **teen program**, put together by people from Midrasha, Chochmat Ha Lev, and the teens themselves, and also some **programming especially for younger children, using movement**. There will be no childcare, however. This means that parents are responsible for their children throughout the night. We want to encourage families to participate, however. Children remember nights spent with sleeping bags and pillows at the feet of their parents who are studying Torah all night long. It can be one of those special memories of childhood.

Beginning at midnight, a quiet room will be established for people of all ages to bring sleeping bags and pillows to camp out on the floor and rest. The Tikkun will also provide food to nosh all night long.

This year sponsoring organizations include Netivot Shalom, Congregation Beth Israel, Congregation Beth El, the Berkeley Richmond Jewish Community Center, Kehilla Community Synagogue, Temple Beth Hillel of Richmond, Chochmat Ha Lev, The UC Berkeley Hillel, The Richard S. Dinner Center for Jewish Studies of the Graduate Theological Union, Beit Midrash Ohr Ha Chaim and Lerhaus. Chabad, while not a sponsor, sends Rabbi Ferris to teach. Don't miss it! And bring the family!

Elizabeth & Joseph Lee

invite you to share in their *simcha*

Saturday, June 28, 2003

parashat Shelah Lekha

when their daughter,

Rebecca Lee,

will be called to the Torah

as a bat mitzvah.

**Adult Education Long Term
Planning Group
will meet Sunday Night, June 8
7:00-9:00 p.m. at the shul office.
All are welcome to participate.**

Marathon Meditations

By Judy Massarano

On Sunday night of May 4 I returned from the Half-Marathon for the Leukemia and Lymphoma Society. Wow! This was an awesome experience in every sense of the word, and I'd like to share with you the highlights of my weekend.

10:00 a.m. Shabbat morning: Davening among the redwoods is quite special and peaceful. Verses from my Siddur that seemed to come to the fore that morning were those about trees and legs! Here are two examples: "Then the trees of the forest will sing with joy before Gd." The trees near me were silently singing, it seemed, a very powerful song. "Gd will charge Gd's angels for you, to protect you in all your ways. On your palms they will carry you, lest you strike your foot against a stone." More about that later!

9:00 a.m. Sunday morning: After hours of milling about, stretching, and taking a few pictures, the walkers and runners assembled at the starting line. Standing in a group with about 1500 anxious people of all ages, sizes, and ethnicities, I felt the anticipation building. To me this group represented so much power, not just fundraising power (at least \$3,000,000 dollars!), but people power. Thinking about the hours of training that all of us went through, the miles we walked, and the connections we made with others, I was very moved. That excitement and emotion spurred me on when the horn went off—and finally we were on our way!

I spent the next three hours and 44 minutes walking hard, enjoying the rain and greenery, having the occasional conversation, singing to myself, thinking, and feeling close to Gd. Avenue of the Giants is aptly named—these trees are kings and queens, thousands of years old. They are miraculous and absolutely breathtaking, supporting a great deal of life and surviving many ravages. They are indeed humbling, and have a great deal to teach me about survival, strength, beauty.

12:35 p.m. Sunday afternoon: Who is that woman in the green beret? Lior Jacober walked up to greet me and 'walk me in' during the last 1/2 mile of the route. She took a few photos of the Eel River, snaking its wide way through this area. People with pom poms, hundreds of people who didn't even know me, and young volunteers, were all there, all along the route actually, to cheer us on and supply liquids to the participants. Then an older woman took my hand and jogged part of the way in with me.

12:44 p.m. Hearing my number and name announced as I jogged 'through the chute' was very exciting to me, as was seeing Neil Taxy before, during, and after the race in the role of enthusiastic cheerleader. Eli Jacober wore a big smile and asked, "Don't you want to get your medal?" It was wonderful to see some familiar faces, and be inspired by their accomplishments. Both Neil and Lior have done this before, as runners! As I was handed a medal, I felt very proud, and glad that I didn't quit even when at Mile 12 I sure felt like it!

After eating and drinking and getting a beautiful shirt commemorating the event (Team in Training takes good care of us,) it was time to head for home.

Thank you to so many people who got me through this! Thank you to the Massaranos, my 5th grade class, especially, whose interest and moral support enabled and inspired me to actually undertake

Dear Friends at Congregation Netivot Shalom:

Re-entry coming home was, as expected, very difficult. We left the remains of our dear daughter, Stephanie, in a community that she loved and embraced, and after spending many weeks caring for her, we understand why she made Berkeley her home.

Throughout her illness Stephanie reached out to family and friends to comfort them! She was strong and stoic and always concerned that there was not enough time to do what needed to be done in the workplace.

We could not have cared for our daughter without your help. When food was needed it was delivered. When muscle power was needed you were there. The moral support was beyond description and continuous. Friends and barely-known acquaintances dropped by. Love and support entered the front door each day.

We shared delicious Shabbos dinners with caring friends in their comforting homes. You are a wondrous and blessed community; you kept us going and continue to do so. Thank you dear friends in the Chevra Kadisha for embracing, bathing and clothing our beautiful daughter and sitting with her until we arrived.

You will all be in our hearts forever. We have found, as did Stephanie, a community in Berkeley that we love. Until next spring or sooner, with much love and devotion,

Sue & Gus Davis

Donations can be made in Stephanie's memory to:

Congregation Netivot Shalom – Stephanie Davis Adult Education Fund (Stephanie loved to teach & learn!)

Environmental Health Fund – Stephanie Davis Fund,
41 Oakview Terrace, Boston, MA 20130.

This fund, established by family and co-workers, will support a scholarship in Stephanie's name for a worthy participant in Clean Med, a biannual national health care-environment meeting in which Stephanie was active.

Marathon Meditations *continued*

this, to the many donors who pledged money to LLS, and to so many of you who encouraged me along the way. Your words and loving support are precious to me. Thank you to the Netivot Shalom members who provided financial and moral support — you deserve to be acknowledged, as you are all *tzedakah* heroes!

The Alper family	Lisa Harbus
The Ball-Burack family	The Kelman family
The Berck family	Robin Mencher
The Bovarnick family	The Rosenbloom family
The Brodie-Weissberg family	The Seder family
Deb Fink	The Sheftel family
Babbie Freiberg	Gwynn Simon
Edna Beth Friedman	Vicki Sommer
Brenda Goldstein	The Wexler Family
Iris Greenbaum	



RITUAL COMMITTEE

The Development of Jewish Faith, Part III

By Josh Gressel, Ritual Committee Chair

This is the third of a four-part series in which James Fowler's concept of a developmental sequence to faith is applied to the specifics of Judaism. The first article described the differences between "faith," "belief" and "religion," as well as three styles of faith: polytheism, henotheism, and radical monotheism. The second article sketched out the first two of Fowler's six stages of faith development, Intuitive-Projective Faith and Mythic-Literal faith. This month's article will deal with Stage 3, Synthetic Conventional faith, and Stage 4, Individuative Reflective faith. The final installment next month will explain the last two stages.

Stage 3/Synthetic Conventional Faith:

There is a great deal of information from Piaget, Kohlberg and Erikson (on cognitive, moral and psychosocial development, respectively) that has bearing on the development of Synthetic Conventional faith. It is difficult to condense it in a clear way. I also had to ask myself how much relevance this information has in a synagogue newsletter. I opted to include it, while trying to keep it to a minimum, because I believe those with the patience to read through it a few times will better appreciate the nuances of this stage of faith development.

I will begin with Piaget, and what he terms the "formal operational" level of cognitive development. This occurs in all of us beginning around adolescence, and is solidified by age 14. It follows the "concrete operational" stage of the elementary school years, which was discussed in last month's newsletter article in conjunction with the Stage 2/Mythic-Literal level of faith development.

It is easiest to understand the formal operational level of development if we compare and contrast it with the concrete operational stage that preceded it. We said that the concrete operational child is very much occupied with understanding how the laws and structures of the outer world work. The elementary school child is acquiring knowledge of different systems: grammar, arithmetic, spelling, etc. Their games become more real life and rule bound, with less use of fantasy than the games of the preschool

child.

Ultimately, however, the concrete operational child is "embedded" in his reality, incapable of stepping outside it or himself and viewing his life from a distance or from a different perspective. If you were to ask a 10-year-old boy how he thought his life was progressing and what he thought of his future, you would most likely get a puzzled stare in response.

All of this changes with the formal operational stage. With this new level of cognitive development, the adolescent is suddenly capable of thinking in abstractions, to "think about thinking." We can readily see this in academics. For example, a fourth grade child could readily answer the question "What is 12 divided by 6?" but could not be taught, no matter how bright she is, how to solve: " $6x = 12$, what is x ?" The math is the same, but the fourth grader simply is not capable of the abstraction included in the algebra of the second problem.

This ability to step back and think conceptually is a very exciting development for the teen. They practice this newfound skill by manipulating ideas, values and concepts. They create different notions of ideal worlds using peers, popular culture or their parents' values as proving grounds against which to test their different ideas. The ability to see oneself "from the outside in" is also part of the intense preoccupation of teens with how they are viewed by others – it is the first time they are cognitively equipped to have an awareness of being seen by another.

Kohlberg writes of the implications for moral development that come with this ability to step outside one's immediate experience and view oneself from the outside. He describes it as a two-way process. One direction is: "I am aware of how you are seeing me." The other direction is: "I am aware you are aware of how I see you." This mutual perspective taking and awareness of it – that we are all, to varying degrees, concerned with how we are viewed, creates a morality where actions are to be judged based on how they might appear to others. The "others" will be persons of significance in one's life, or an institution that represents

the ideals of significant people in one's life, such as a synagogue.

From one standpoint this is an impressive moral achievement. It is something the individual must construct for herself for the first time, vs. the more unquestioning stance of the concrete operational/elementary school years. At the same time, it is still an interpersonally based stance and is ultimately conformist, driven more by how something might appear than an individual decision of what is right. (There has been a feminist critique of the view that this represents a "lower" moral position by one of Kohlberg's students, Carol Gilligan, who found that women operate at this stage more frequently than men because they more naturally tune in to interpersonal cues in deciding a course of action.) We usually think of teenagers as anything but conformist, but research shows teens form their opinions largely in response to the opinions of an admired group or individual, not as a result of their own individual searching. More surprising is that it is their parents' opinions and values that influence teens more than any other group or individual.

Erikson puts these changes in the cognitive and moral spheres into the broader context of adolescent development: the teen is also changing in body and in social roles. The abilities to see oneself from the outside and for mutual perspective taking creates a situation where the teen constantly is seeing someone very different reflected back to him when he interacts with teachers, parents, peers, or his bathroom mirror. Erikson talks of the teen needing to develop a stable identity, saying that the challenge of the teenage years is between "identity" and "role confusion."

It is now possible to approach Stage 3/ Synthetic Conventional Faith with enough theoretical grounding to appreciate its component parts. Again, it is easiest to approach this stage by contrasting it with what came before it.

In the Mythic-Literal Faith of Stage 2, the individual is rule-bound and embedded in the faith system in an unquestioning way. Recall the quote from Deuteronomy from last month's article that we recite each time

we say the "Sh'ma": Do right and God will reward you, do wrong and God will punish you. The achievement of this stage is the development of a more or less reliable code of behavior – right action leads to good and wrong action leads to bad. But it is the faith equivalent of a child doing right because if she doesn't she'll "get in trouble." There is little internal ownership of the principles of right and wrong. It is obedience, not right action.

I think we get our first depiction of the move from Stage 2 faith in Genesis 3:6-11:

When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.

They heard the sound of the Lord God moving about in the garden at the breezy time of day; and the man and his wife hid from the Lord God among the trees of the garden. The Lord God called out to the man and said to him, "Where are you?" He replied, "I heard the sound of You in the garden, and I was afraid because I was naked, so I hid." Then He asked, "Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?"

Adam and Even initially are living an "embedded" existence of perfect obedience and harmony. They taste the fruit of the Tree of Knowledge and their consciousness of right and wrong is born. One aspect of this new awareness could be said to correspond to the shift to formal operations from the concrete operational world they lived in prior to tasting the fruit. They are suddenly aware of themselves in new ways, and God knows they tasted the fruit because of this awareness ("Who told you that you

were naked?"). This consciousness of self brings new responsibility and new freedom.

Fowler's depiction of Stage 3 Synthetic Conventional Faith suggests the first step we would naturally take with the birth of consciousness of self depicted in the story of Adam and Eve. He applies the understandings of the teen years of Piaget, Kohlberg and Erikson to people at this stage of faith development. The person in Stage 3 is interested in constructing a personal story based on all the various identities consciousness of self makes possible. Faith must provide a synthesis of these identities (this is the "synthetic" half of "synthetic conventional" faith).

"And if this example doesn't make my point, imagine chanting Kol Nidre under a swastika."

Like teens, in Stage 3 we create this synthesis on the basis of interpersonally shared values. Imagine yourself in a deli on the Lower East Side with the smell of steaming, overstuffed corned beef sandwiches, the Hebrew National salamis hanging over the counter, the brusqueness of the staff, the gesticulating, loud talk of the patrons, the Jewishness of it all. This is Stage 3 style faith – a tribal sense of belonging and connection.

The "conventional" half of the term "synthetic conventional" derives from Fowler's assertion that the tribal identity is based on conventional values. We all tacitly agree to behave alike, to hold the same beliefs, even to dislike the same people (e.g., as Stage 3 Conservative Jews we might see the Reform as goyim and the ultra-Orthodox as fanatics). We don't stand outside our belief system and critically examine it. I find

this piece somewhat puzzling and not adequately explained in Fowler's book: the revolution in thought that happens by moving to formal operations should make this stepping outside possible. But that doesn't really begin to happen until Stage 4.

The anthropomorphic experience of God from Stage 2 is reworked. God is no longer thought of as an old man with a white beard – essentially an all powerful parent figure more befitting the concrete operational elementary school child. The mutual perspective taking and intense interpersonal connections of the formal operational stage find their formulation in a God who is capable of seeing and accepting us in all our multiplicity: "It is not surprising that so many of the images of transcendence that appeal to persons in Stage 3 have the characteristics of a divinely personal significant other" (Fowler, p. 154).

Symbols at Stage 3 no longer have the magical quality from Stage 2, where a mezuzah could be viewed as an amulet. At the same time, because of the largely tacit and conventional understandings of the Synthetic Conventional, the symbols are difficult to separate from what they symbolize. Fowler used the example of the American flag, and what it triggered for the construction workers and the anti-war protesters who squared off against each other during the Vietnam war, with opposite but equally passionate responses to this red, white and blue symbol.

We face this issue each time we search for a new site for High Holiday services, since most suitable places are churches. Does it have a cross? Can it easily be covered? The cross isn't, for most of us, a geometric shape to which we can relate simply on an aesthetic level. It evokes many responses that can complicate our prayer. And if this example doesn't make my point, imagine chanting Kol Nidre under a swastika. Objectively, it's simply a piece of cloth, so what should be the problem?

Fowler's research found that the majority of people are predominately in the Synthetic Conventional mode of faith. He also suggests most churches and synagogues operate at

continued on page 12

JUNE 2003

SIVAN 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 1 SIVAN OMER: 45 ROSH CHODESH SIVAN 9:00 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	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 8:15 pm Ma'ariv 9:00 pm-6:00 am Tikkun Leyl Shavuot, all night study, 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 2ND DAY SHAVUOT Yizkor; Megillat Ruth 9:00 am Torah Study 9:30 am  NOTE EARLY START TIME! Shabbat Services; Benjamin Bovarnick will be called to the Torah as a bar mitzvah
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 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 7:00 pm Tiferet	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 11:00 am Shabbat B'Yachad
15 15 SIVAN Board Retreat FATHER'S DAY	16 16 SIVAN	17 17 SIVAN	18 18 SIVAN 7:15 am Morning Minyan	19 19 SIVAN	20 20 SIVAN	21 21 SIVAN Be-Ha'alotekha 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; aufruf for Navah Kelman & Michael Becker FIRST DAY OF SUMMER
22 22 SIVAN	23 23 SIVAN	24 24 SIVAN	25 25 SIVAN 7:15 am Morning Minyan	26 26 SIVAN 7:30 pm Talmud presentation with Rabbi Boyarin 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 11:00 am Shabbat B'Yachad
29 29 SIVAN 5:00 pm Board of Directors Meeting	30 30 SIVAN					

photo by
Vicky Kelman

JULY 2003

TAMMUZ-AV 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Membership Renewal & Yamim Nora'im forms are due into the office by July 1st!		1 1 TAMMUZ ROSH CHODESH TAMMUZ 7:15 am Rosh Chodesh minyan	2 2 TAMMUZ 7:15 am Morning Minyan	3 3 TAMMUZ	4 4 TAMMUZ 8:17 pm candle lighting INDEPENDENCE DAY OFFICE CLOSED	5 5 TAMMUZ Korah 9:00 am Torah Study 9:45 am Shabbat Services
		6 6 TAMMUZ 7:00 pm Ritual Committee meeting	7 7 TAMMUZ	8 8 TAMMUZ 7:30 pm University Ave. Site Work Group	9 9 TAMMUZ 7:15 am Morning Minyan	10 10 TAMMUZ
13 13 TAMMUZ 5:00 pm Executive Committee meeting	14 14 TAMMUZ 7:00 pm Mature Mavens 7:00 pm Social Action Committee	15 15 TAMMUZ 7:30 pm Membership Committee meeting	16 16 TAMMUZ 7:15 am Morning Minyan	17 17 TAMMUZ FAST OF THE 17 TH DAY OF TAMMUZ	18 18 TAMMUZ 8:12 pm candle lighting	19 19 TAMMUZ Pinhas 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Joel Gerwein
20 20 TAMMUZ 6:30 pm Youth Education Committee meeting	21 21 TAMMUZ	22 22 TAMMUZ	23 23 TAMMUZ 7:15 am Morning Minyan	24 24 TAMMUZ	25 25 TAMMUZ 8:07 pm candle lighting	26 26 TAMMUZ Mattot-Mas'ei 9:00 am Torah Study 9:45 am Shabbat Services; drash by Josh Rembaum 11:30 am Shabbat B'Yachad
27 27 TAMMUZ 5:00 pm Board of Directors Meeting	28 28 TAMMUZ	29 29 TAMMUZ	30 1 AV ROSH CHODESH AV 7:15 am Rosh Chodesh minyan	31 2 AV	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.	

Development of Jewish Faith, Part III*continued from page 9*

this stage. This makes sense on a number of levels. First, this level is very conducive to a large group being led by a few leaders – it is conservative, consensual and largely conformist. Second, the formal operations cognitive level to which it corresponds is our final level of cognitive development, at least in Piaget's schema. Third, most people's last formal religious educational experience happened in their teen years. Finally, there is a dearth of cultural or media models for faith development beyond this stage. Fowler concludes his description of this stage by saying that it is "frequently the experience of 'leaving home' – emotionally or physically, or both" that can lead to a transition to Stage 4.

Stage 4/Individuative-Reflective Faith

From this stage forward we begin to lose the connections to the formative ideas of Piaget, Kohlberg and Erikson. Stage 4 requires a departure from the familiar and the safe world of convention. It may be triggered by a geographic move, such as leaving for college, joining the military or living in a foreign country. But it is ultimately a psychological departure, an awakening to the ways in which one's worldview is relative and based, in part, on assumptions that can be challenged by others with different worldviews. For example, white males have been invited in recent decades to look at the ways in which their dominance in American society both results from and perpetuates a particular set of assumptions that in some ways does violence to themselves and the minorities who serve them.

Not everyone who "leaves home" lets herself be affected in this way. We've all seen the caricature of the American tourist, speaking only English and staying at Hiltons throughout the world. Similarly, if we are exposed to new perspectives of faith but cannot or will not open ourselves to them, we will stay safe but stuck at the Stage 3 Synthetic Conventional level. Fowler adds that

Whether a person will *really* make the move to an Individuative-Reflective stance depends to a critical degree on the character and quality of the ideologically composed groups bidding for one's joining. Social fraternities or sororities in colleges

often represent conventional ideological communities that in effect substitute one family group for another, making any genuinely individuating move as regards identity and outlook difficult. Many religious groups similarly reinforce a conventionally held and maintained faith system, sanctifying one's remaining in the dependence on external authority and derivative group identity of Stage 3. Marriage, for many young men and women, can serve to create a new Synthetic-Conventional ethos and because the couple are playing adult roles they are able, at least for a time, to evade the challenges of the individuating transition (p.178, emphasis original).

According to Fowler, a move to Stage 4 requires both an interruption of reliance on external authority ("the tyranny of the they") and the development of internal authority. His research found some people who did one or the other, but not both. That is, some people are able to see their worldview as a relative part of a larger whole, but because they feel threatened by this they rely even more strongly on external authority. Others develop an alternative, anti-authoritarian lifestyle but cannot see that it too is relative. Both these instances result in a stage of equilibrium someplace between Stage 3 and Stage 4.

Stage 4's sense of community can include the tribal consciousness of "those who are like us and those who aren't," but it does this with the added awareness that those who are not like us are living in worlds that make sense and work for them, even though they wouldn't necessarily work for us. This awareness tempers and makes relative the Stage 3 tribal tendency to exclude.

There is also a significant shift in the way symbols function. It is at Stage 4 that the formal operations "stepping outside" perspective is applied to symbols. We saw how in Stage 3 the link between the symbol and that which it represents is so close as to make separating the two difficult and threatening. At Stage 4, a symbol is seen in a broader context. For example, the *brit mila* ceremony is not just a covenant begun between Abraham and God that was carried on by hundreds of generations of Jews to

affirm their commitment to this covenant. It is also contextualized by the knowledge that circumcision has been a common initiation rite for other peoples throughout the world and throughout history.

Fowler acknowledges there is a loss when these symbols are broken down and analyzed; that with symbols the whole is always greater than the sum of the parts. But there are gains as well when the meanings of symbols are opened up and made explicit. For example, we are enjoined by our tradition to tell the Passover story as if we ourselves were enslaved and subsequently freed from Egypt. Many of us understand this to mean, at least in part, that the Passover story should also be read as an allegory, mapping out the universal process by which we are liberated from all that enslaves us in our present day lives.

Fowler found that the "ideal" time for transition from Stage 3 to Stage 4, which he says takes from five to seven years, is in our 20s, when we form our first adult structures. For many of us it doesn't happen until our 30s or 40s, when it's precipitated by a death, divorce or other upheaval. For others it doesn't happen at all.

Fowler concludes his discussion of this stage by noting that its strengths include a capacity for critical reflection on one's identity and ideology. Its dangers lie "in an excessive confidence in the conscious mind and in critical thought" (p. 182). Many of us can recall the arrogance with which we first learned to apply such understanding to previously sacred topics, dissecting symbols with the gleeful disrespect of a college sophomore fresh out of Anthropology 101. These shortcomings are corrected in the next stage of faith development, Stage 5's "Conjunctive Faith, which will be described along with Stage 6's "Universal Faith" in next month's concluding article.

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.

Minutes from April Ritual Committee meeting (April 6, 2003)

- Concern over proper attire for students during services.
- Weekday siddurim: not enough people at Wednesday minyanim interested in buying new siddurim.
- Yom HaShoah: Scheduled an evening about Yiddish culture for Sunday after YHS (May 4). Didn't receive feedback from last year's event. Will have a Yiddish Sing with Jerry Tenny.
- Yamim Nora'im: Two proposals: 1) We can sell tickets for Kol Nidre services separate from regular ticket sales. There are plenty of people who want to hear Kol Nidre only. We have room to absorb about 100 people between our different services. Prices to be arranged. We could sell tickets at the door because the *chag* doesn't start until sundown.
- 2) Having Haver Hall services be straight liturgy, with no readings or other additions.
- Ritual objects in need of repair: Silverwork needs to be done on the rimonim and breastplates for the Torahs. Pegs on the top of the Torah stand need to be lengthened.
- Headcoverings: Shall we have a variety of sample kippot at the entrance to services on Shabbat, and an accompanying envelope or flyer telling people that if they want to keep the kippah they can send money to the shul after Shabbat? Ritual will have to buy the kippot from Afikomen. They are expensive, and people will probably take them and not pay for them. No decision made.



Volunteer to help with the Yom Kippur Break-the-Fast!

Contact Karen Friedman at 528-0728 or k.friedman@mindspring.com.



Minutes from May Ritual Committee meeting (May 4, 2003)

- Glenn Massarano & SaraLeya Schley will take over Wendy Rosov's Yamim Nora'im job.
- Jerry spoke with jewelers about repairing the rimonim, but has not yet investigated repairing the pegs on the Torah stand.
- Post Haftarah etiquette: People are getting up to return books, causing too much disruption. Josh will talk to the rabbi about making an announcement beforehand to the effect of: "Please stay in your seats until the blessing after the Haftarah reading is completed."
- Women's kippot — follow up: How much do we feel it is worth to us to provide kippot/headcoverings? Women can use and return kippot we provide at services, or they can keep them and send in money to the office. We want to encourage women to wear kippot. Lee Feinstein offered to make kippot (approx. 10), SaraLeya suggested having students decorate plain ones.
- Yamim Nora'im
- Josh asked for facilitators for various services.
- Break-the-Fast: Huge amount of work; coordinator is needed to organize people to bring food, clean up. Karen Friedman volunteered to help coordinate, will talk with various people. Debra Lobel will ask for monetary donations on the Yamim Nora'im volunteer sheet.
- Sephardi Kol Nidre: Do we want one? Unanimous approval. Tsipi Gabai's *ma'hzor* looks good; how many should we order? Josh will find out what it costs to print. Deborah Yager will ask the Board to pay for 200 copies.
- Preparation of cross at Epworth for Kol Nidre: We can design something to hide the cross. Debra Lobel suggests hanging long pieces of fabric, will meet with Lee Feinstein to view the space and arrange something.
- Should we sell tickets to the general public for Kol Nidre only? Recommendations to the Board: 1. Ritual Com. recommends selling individual tickets for Kol Nidre; 2. We recommend a price of \$54.
- Shofar Service: SaraLeya offered to hold a short (45 minutes) service just before Ma'ariv on Rosh HaShanah for families and kids.
- Mikvah for women: Robin Braverman wants to expand people's awareness and understanding, will organize a field trip.

Netivot Shalom Goes High-Tech with Forms Online!

This year we will provide Membership Renewal and Yamim Nora'im (High Holy Days) forms on our website. Yes, it's true! You will not receive a big bulky mailing, unless you do not have internet access, thereby saving the office staff tons of time and costs in postage.) You will be able to access the forms directly by going to our website at www.netivotshalom.org. In addition, we

are attempting to make the process easier for you while eliminating the need to give us the same information year after year. Please be patient as we work out the bugs of this new system. All is planned for readiness by June 1st, giving you an entire month to get your renewal information in to us. Questions? Call the office for information.

My February Days in Santiago

By June Safran, Cuba Affairs

As I promised before Pesach, here is the report of my four days in Santiago in February. It was wonderful to see our sister congregation friends at HaTikva.

First, Sofia Alejandro, the newest member is a beautiful, active 14 month old. Not only does she walk, but she is toilet trained during the day. (Could it be an easier task in a hot climate?) Her mother, Betty, is almost done with nursing studies and her father continues to work as a security guard at night while he studies during the day. Beautiful Vicky is still unmarried and working at the telephone company doing something with computers, and I'm still looking for a wonderful handsome Jewish man to sweep her off her feet. Mario Dorado is in the army in Havana busily fighting the war on mosquitoes (I saw him and he looks great) and his little brother Ruben has become the community's junior poet with the added talent of being an artist. Hymie Segal continues as the adult poet and



Lourdes Levy family

Shabbat morning was inspiring, as usual. Services were led by Alejandro (15) and his father, Julio Aloma. Marcos Frometa leyned Torah, while David Budegin (13) acted as calling gabbai. We all enjoyed lunch after services then a lecture and discussion led by Lourdes Levy. I was pleased to see that seven of the 13 families who came to services and lunch were represented at the study session for a total of twenty-four people delving into the details of the parsha. Later the adults sat around and talked while the youth played chess or listened to their new Jewish CDs and the children played around us or with Don Mannis, the grandpa I brought who can't resist kids.

William James, the five year-old neighbor boy who is being raised by his father came to the end of services and to lunch. He obviously needs a mother so several of the women in the congregation act as surrogates to this sweet little boy. I visited with his father who is working with other entrepreneurs to build tourist resorts in Cuba. It has taken him four years to get permission for his present project. It seems there are many Americans doing business in Cuba but they keep a low profile and take lots of antacids to deal with the stress such Cuban ventures create. Muy interesante.

Our final day in Santiago was spent at the nicest beach I have been to in the Santiago area. We drove along the coast road to the west of the city, past the sunken ship (located in a little bay) from the Spanish/American/Cuban War, past farms and a rundown hotel, to the lovely Playa de San Francisco. The beach has a park-like field surrounded by shade trees that was great for flying David's two homemade kites and his one American kite that Bob and I gave him after

artist. Everyone was happy and healthy in February and busily preparing for Purim. The report I got about Pesach was very good. They had a nice community seder with visitors from other places in the world including Mexico and the U.S. Some families had second Seder in their own homes. There was sufficient matzah and matzah meal this year.

Erev Shabbat was lots of fun while I was there. After services and dinner, an exotic visitor from France gave a dramatic presentation of Pesach with song and poetry and veils. Since it was also St. Valentines Day, Hymie Segal presented some poetry and enlisted the aid of several men from the congregation to read. Much of it was funny, some romantic. Most of the readers were terrible at love poetry so we all had a good laugh.



Hatikvah kids at the beach



Segals present a gift to June



Salomon Botton in the pharmacy



Norma works for the synagogue. She cooks all the meals and has full charge of the kitchen.

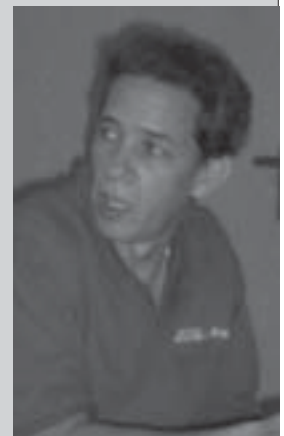
continued next page

his *brit milah* when he was nine years old. Marcos brought his new girlfriend who is not Jewish but is beautiful and devoted to his parents as well as to Marcos. She is learning about our people and when I called just before first seder, she was in his family kitchen learning how to make a traditional Sefardic dish of tomatoes, onions, and I forgot what else. I have delightful memories of this last day in Santiago. We sang as we went to the beach and slept on the way home.

After the group left from Havana, I stayed a couple of days extra and participated in the celebration of a *brit milah* and conversions for several communities in the western half of the island. A *beit din* came from Chile, Argentina, and Mexico. A year of study will begin this year for the eastern part of Cuba where Santiago is located so that Rubin Dorado will be able to turn his years of study into a bar mitzvah celebration in two years. I figure on December 2005 so save the date and join us for this joyful occasion.

Life in Cuba is much better than when Bob and I began this project with your help in 1994 but things are gradually getting tough again. The two governments continue to antagonize each other so our restrictions on travel are getting stricter, meaning fewer dollars for the Cubans to spend in stores and less choice of products available. Power shortages have increased causing blackouts again. In the past, our government allowed over 20,000 Cubans to move here each year but, due to stricter scrutiny, only 7,000 were allowed in the past six months. This may be why we are witnessing so many attempts to flee lately. The Cuban government is angry and watching all dissidents again. All Cubans are uncomfortable with the unknown future and all of us who try to assist are concerned as our government threatens to close all charter companies flying to Cuba from the United States and eliminate most educational and people-to-people licenses to travel. Religious and humanitarian licenses continue to be issued so our work goes on, with your help.

PHOTOS BY
VICKY KELMAN



PHOTOS FROM THE KELMANS'
VISIT WITH OUR CUBAN FRIENDS
IN BE'ER SHEVA, ISRAEL

MIDRASHA

Back at Work; Many Thanks!

By Diane Bernbaum, Midrasha Director

After the school year is over. My sabbatical is over. (Or at least the first three months of it. I've "banked" another three months for the future.) I'm back at work. The Midrasha office is open throughout the summer. This is when we do a lot of work, finishing the hiring of teachers, writing and mailing registration materials, planning the programs for the next year. Please feel free to drop by or phone us with your questions.

And a few words of thanks. Thanks to Sacha Kopin, Rebecca Zimmerman, Desmond Lyon and Paul Epstein, all of whom held down the fort so ably while I was away on sabbatical. The only way I was able to leave so happily was knowing that Midrasha was in their capable hands. Thanks to Hope Alper who worked so hard to put together our very successful Seudah in March and to Gail and Eric Buchbinder for hosting and underwriting the event. Thanks to Jean Henderson who continues, year after year, to single handedly organize our Silent Auction. Thanks to Hannah Dresner for being Board chair, especially in this year where she knew I would be away and more responsibility would fall to her. And thanks to the other members of the Board of Directors- Ernie Alexander, Mary Breiner, Cynthia Colvin, Alisa Danyeur, Larry Fox, Aviva Gilbert, Jenny Groody, Estie Hudes, Leah Kaizer, Patricia Kipnis, Deborah Lesser, Laura Lipman, Sherry Madfes, Joe Malloy, Ariel Pearl-Jacobvitz, Susan Schickman, Laura Soble and Joanna Weinberg. Every school director should be so lucky to work with such supportive, wise and nurturing individuals.

YOUTH EDUCATION

REGISTER! REGISTER!

By Deb Fink, Director of Education

You must sign up for Fall '03 Religious School by **July 1st!** In order to avoid a late fee, please download the forms from the website (www.netivotshalom.org) and send them in to the office with your \$150 deposit by July 1st.

It's also time to start thinking about Yamim Nora'im (High Holy Days)! Youth programs will be held during the adult morning services on Rosh Hashanah and Yom Kippur. ALL programs require prior registration (forms on website).

For Kindergarten-6th graders: YNL

Yamim Nora'im L'Yeladim includes fun educational programming as well as youth tefillah.

For children ages 2.5-5 years: YNB

Yamim Nora'im B'Yachad is a tefillah service which will be offered each day by the folks who bring you Shabbat B'Yachad. Parents are welcome to attend. YNB will also provide childcare and activities for pre-schoolers for the rest of each morning (with additional prior registration).

If you have questions about Religious School or Yamim Nora'im programs, please contact Jonah Sharkey at 549-9447 ext. 108 or eduaa@netivotshalom.org.

SHABBAT B'YACHAD

May Events: Children in Services & Vicky Kelman

By Cathy Shadd, Shabbat B'Yachad Coordinator

It was a thrill for the SBY children to be part of services in the "big synagogue" on May 24, the date of the shul-wide celebration of Shabbat B'Yachad. This is a chance for our SBY families to feel part of the larger shul and for the larger shul to feel the special joy of SBY. Our children marched in the Torah processional, sang "Ein Keloheinu" at the bimah, and sang "Hamotzi." SBY parents fully participated in services in the main sanctuary leading in the services, opening and closing the Ark, doing Hag'bah and G'li-lah, having aliyot, reading from the Torah and Haftarah, and giving the drash, as well as sponsoring the kiddush. Many thanks to the following parents for their participation in this special day: Barry Kamil, Carol Delton, Adam Weisberg, Lisa Fink, Lee Bearson & Babbie Freiberg, Tali Ziv, Eric & Rachel Seder, Serena Eisenberg, Claire Sherman, Shelly Ball, Joel Gerwein, Elissa Kittner, Cathy Shadd, Shalva Sorani, Brett & Maia Singer, Rebecca Dale, Gail Gordon, Julia London, Jonathan & Rebecca Callahan Klein, Robin Levi, Dan & Traci Siegel. And a special thank you to the teen childcare helpers who did such a great job in looking after the children.

After the service and a great kiddush to which many families contributed, Vicky Kelman gave a wonderful talk on "Blessings, Birthday Parties, and Bedtime: The Power of Ritual in Family Life." Vicky was wonderful, as always. Thank you, Vicky, for the time and inspiration you shared with us!

SBY will continue all summer to meet the 2nd and 4th Shabbat of each month, 11:00 a.m. in Room 14 of the BRJCC.

REGISTER FOR SHABBAT B'YACHAD

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.

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) _____

Come to KlezCalifornia

A five-day celebration of klezmer music and Yiddish culture in San Francisco!

KlezCalifornia is a "day camp" for all ages, featuring klezmer music, Yiddish language and folk arts. Enjoy five days of music and culture with the all-stars of a generation that has turned its back on the melting pot and launched a revival of the Jewish instrumental music of Eastern Europe known as klezmer. This celebration will take place **June 22 - 27th** in San Francisco. "KlezCalifornia" welcomes people of all ages, amateurs and professionals, Jewish and not, musicians and music lovers.

The eighteen teachers include:

- **Henry Sapoznik**, Peabody Award-winning presenter of the Yiddish Radio Project, broadcast this past year on National Public Radio;
- **Michael Alpert**, musical director of the Emmy Award-winning PBS special "In the Fiddler's House," with Yitzhak Perlman; and
- **Adrienne Cooper**, called "the finest Yiddish singer of her generation."
- **Frank London**, trumpeter for the world-renowned Klezmatics.

The program will take place from 9:00 a.m.-6:00 p.m. at the Jewish Community High School of the Bay, in San Francisco, with special events in the evening.

Instructors will introduce newcomers of all ages to klezmer music, coach experienced players, and teach Yiddish songs. Non-musicians can learn traditional dance, pick up some Yiddish, read short stories in translation, learn paper cutting (a traditional Jewish folk art), hear the history of Yiddish radio in this country, and learn about (and hear!) Jewish humor.

KlezCalifornia is also for anyone who loves klezmer music and wants to learn more about the community that produced it.

A full **children's program** is included for ages 5-12.

Tuition is \$305 for children, \$320 for teens, \$390 for adults, including four kosher lunches. Separate registration is available for single days, courses, and evening programs. Advance registration required; no drop-ins.

KlezCalifornia is being presented in association with the Jewish Music Festival and co-sponsored by the Berkeley Richmond and Osher Marin Jewish Community Centers, Lehrhaus Judaica, and Yiddishkayt Los Angeles. For registration and information, contact Julie Egger, director, at (415) 789-7679, www.klezCalifornia.org or info@klezcalifornia.org

The Board of KlezCalifornia, Inc. includes Netivot Shalom members Laura Sheppard, Ed Silberman, Mitchell Shandling, and Judy Kunofsky. Rabbi Kelman serves on the Advisory Council.

Camp Ramah Provides the Memories



By Mark Lazar, Ramah Day Camp Director

We are all made up of memories. As Jews, we recall the collective memories of our people, by way of biblical imagery through to modern day trials and tribulations. As families, we recall the anecdotes and touch the heirlooms of our immediate past. As individuals, we reach back to earliest recollections of childhood and then review the layers that lead us to this time and place in our minds.

As parents, we have little control over the overwhelming intensity of the dominant society and its twist of values. We swim upstream in currents that at times come in conflict with our hoped-for end results. Our children are prey to memories that at times we have little influence over.

North American Jewish educators realized many years ago that an antidote to this condition was to put the Jewish child into a total immersion of a more dominant culture, in some ways a Jewish youth culture. With the use of informal educational techniques, positive Jewish role models and a real love of Jewish values, Jewish tradition and Jewish history, a real, living and breathing Jewish way of life could prevail.

Camp Ramah has been this antidote for thousands of North American Jews over the past fifty years. In the Bay area, we are privileged to have two Ramah Day Camps, one in the East Bay and one in Marin. (Please see our flyer on page 19 of this newsletter.)

And this summer proves to be our best to date. Our new staff has been hired. The sites have been secured (our East Bay site is at Tilden Park and our Marin site is at Congregation Kol Shofar.) An innovative approach of bringing the two camps together bi-weekly is in place. The theme of Israel has been interwoven into our fun-filled schedule with exciting programming like a simulated trip to Israel, encounters with biblical and historical characters, a *Maccabia* sports competition, a *Zimriya* song festival, *Yom Yerushalayim* and much, much more! And of course, this is in addition to sports, swimming, drama, arts and crafts, overnights, cookouts... the complete summer camp experience.

Ramah Day Camp knows how important a Jewish camp experience can be for your child(ren). Every effort will be made to provide a safe, nurturing, loving, positive and creative experience this summer.

We are all made up of memories...and a summer at Camp Ramah will shape lasting memories in the minds of our campers.

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

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 Natreba Marcus	13 Sivan	June 13
Morris Shorer	14 Sivan	June 14
Fanny Klatt	15 Sivan	June 15
Jeanne Jacobson	15 Sivan	June 15
Jennie Gottlieb	16 Sivan	June 16
Rose Kahn Zion	16 Sivan	June 16
Deborah Rachel Kramer-Shalev	17 Sivan	June 17
George Klett	18 Sivan	June 18
Lillian Cohen	19 Sivan	June 19
Abram Gurian	19 Sivan	June 19
Ethel Kathryn Walzer Baron	20 Sivan	June 20
Barbara Marmer	20 Sivan	June 20
Chaim Klatt	21 Sivan	June 21
Rivka Hanover	22 Sivan	June 22
Richard Balk	23 Sivan	June 23
Raymond Richman	23 Sivan	June 23
Sylvia Strub Goldman	24 Sivan	June 24
Ruth David	26 Sivan	June 26
Dianna Hoffman	27 Sivan	June 27
Madelaine Starkman	27 Sivan	June 27
Felix Khuner	28 Sivan	June 28
Celia Garber	28 Sivan	June 28
Anna Brenner	29 Sivan	June 29
Jack Markowitz	29 Sivan	June 29
Ruth Richman	29 Sivan	June 29
Dvora Yaffey	1 Tammuz	July 1
Paul Korc	2 Tammuz	July 2
Edna Riemer	3 Tammuz	July 3
Bella Nadler	3 Tammuz	July 3
Marsha Shapiro	4 Tammuz	July 4
Morton Bardach	4 Tammuz	July 4
Esther Levi	6 Tammuz	July 6
Albert Lord	6 Tammuz	July 6
Bernard K. Ross	6 Tammuz	July 6
Anna Bratter	6 Tammuz	July 6
Gladys Sessler	7 Tammuz	July 7
Garson Yaffee	8 Tammuz	July 8
Howard Barschi	9 Tammuz	July 9
Henry Abraham Gozan	9 Tammuz	July 9
Lewis William Max	10 Tammuz	July 10
Ethel Teger	11 Tammuz	July 11
Leon Elbogen	12 Tammuz	July 12
Harvey Stahl	12 Tammuz	July 12
Aaron Mandel	12 Tammuz	July 12
Ilse Straus Feiger	13 Tammuz	July 13

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

GENEROUS GIFTS — Thank You To:

Adam Weisberg & Rachel Brodie for their donation of a picture frame for shul use

Alice Webber & Stephen Tobias for their donation of books for the library

Ruth Konoff & Ben Hermalin for their donation of books for the library

Avi Shragai for working on our library project

Barbara Bibel, Lee Feinstein and Margot Lucoff, for library help

Norman Rosenblatt for continued computer assistance and technical support

Jane Credland for donating a DeskJet printer

Michelle Rappaport for donating Pesach dishes

David Marcus for his time given to the newsletter

ADULT EDUCATION

Karen Friedman & David Marcus in memory of Stephanie Davis

BERKELEY BOWL SCRIP

Susan Sheftel & Robert Meola

BUILDING FUND

Celia & Paul Concus in memory of Marc Rappaport

Marissa Moss in memory of Marc Rappaport

EDUCATION FUND

Patricia von Fumetti in memory of Marc Rappaport

Peter Berck & Cyndi Spindell Berck in memory of Marc Rappaport

GENERAL FUND

Alison Jordan in honor of Debbie Lobel and Claudia Valas's gift of books to the Jewish Communities of Warsaw and Berlin

Barbara Staman

Carol & Jim Cunradi in memory of Marc Rappaport and Jerry Shorer, and in honor of Ari Khuner-Haber's bar mitzvah

Kathy Khuner & Theda Haber in honor of Dean Kertesz

Lydia Brose in memory of her father's yahrzeit

Norma Kaufman & Michael Meltzer

Regina Karp in loving memory of her grandparents, Yitzhak Avraham Karp, Chanah Karp, David Goldman, and Chava Ester Goldman

KIDDUSH FUND

Sarah Ruby

RABBI'S DISCRETIONARY FUND

Debby Graudenz & Rom Rosenblum in memory of Marc Rappaport, Jerry Shorer, and Stephanie Davis

RITUAL

Andrea Altschuler & David Finn

Karen Pliskin & Peter Jacobs

STEPHANIE DAVIS FUND

Alice Webber & Stephen Tobias

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Center for Environmental Health

George & Toby Gidal

Ginger Armstrong

Jessica & Michael Friedlander

Katherine Harris

Rachel Friedlander Tickner & Neil Tickner

Stephanie's friends at the New York City Department of Sanitation Recycling Program

SUKKOT IN APRIL

Ruth Peterson Shorer



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

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CHANGE SERVICE REQUESTED

MAKE A DONATION

I/We wish to make a donation to Congregation Netivot Shalom.
Enclosed is my/our check payable to:

Congregation Netivot Shalom
1841 Berkeley Way
Berkeley, CA 94703

Donor(s) Information:

Name _____

Street _____

City _____ ZIP _____

Please honor the following person/event:

Name _____

Street _____

City _____ ZIP _____

This donation is intended for the following:

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

Thank you!

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