



# Congregation Netivot Shalom

July, 2003 • Tammuz-Av, 5763

## FROM THE RABBI

### Heartfelt Blessings

By Rabbi Stuart Kelman

It's been two months since I first discovered and began to really appreciate the wonders and marvels of the human heart. On April 8, at Sha'arei Zedek Hospital in Jerusalem, I underwent my first "procedure" in which Dr. Almagor miraculously (so it seemed) inserted two stents into a major artery; and it was on May 19, at Kaiser in San Francisco, that Dr. Luria inserted two more stents into different arteries and did a balloon angioplasty in a third. I tell you this because I truly believe that I have been blessed – by God, by the hands of these cardiac surgeons, by my family and by you who continue to ask how I am.

So every morning I get up and recite the words of awakening taken from the siddur: *Modeh ani lefanecha*: "I am grateful to You, living, enduring Sovereign, for restoring my soul to me in compassion. You are faithful beyond measure." It is remarkable that whoever composed this prayer chose to start off the morning by saying thank you! More often than not, those are NOT the first words that come to mind! But gratitude for the daily miracle of just waking up is simply precious to behold. And the returning to me of my soul, my *neshama*, that which makes me who I am, suggests the theology, that in fact, over night, I experienced something like a mini-death. I was not conscious and my *neshama* went away for safe-keeping, if you will, to be returned to me in the morning. That is the way God works — with acts of compassion. The two blessings (*berachot*) that follow add immeasurably to the process of appreciation. The first, *Asher yatzar* says: "Praised are You, Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to exist. Praised are You, Adonai,

healer of all flesh, sustaining our bodies in wondrous ways." Amazing words — especially during angioplasty when you actually watch your own heart on a screen! This blessing is the one to be recited after going to the bathroom, in appreciation for the complexity of the human body — and the impossibility of truly being fully human should there be some part which is not functioning properly.

The very next blessing (*beracha*) complements this one by speaking of the soul (*neshama*). "My God, the soul that You have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me, I acknowledge You, Adonai my God, my ancestors' God. Master of all creation, Sovereign of all souls. Praised are You, Adonai, who restores the soul to the lifeless, exhausted body." Try this each morning! A full statement of appreciation of that wonderful, elusive yet real part of us, our soul — along with a stark statement acknowledging that life is finite.

Both these blessings (*berachot*) function as a unit; together they speak to the totality of the individual, both body and soul together seeking to find a way to navigate life's journeys.

I'm still trying to figure out all the lessons that these experiences have taught me. It's still too early to fully comprehend all the ramifications and new behaviors I need to incorporate into my life — diet, exercise, stress reduction for starters! And I need to remain thankful for the masterful skills of all the doctors and nurses, for the loving support of my family; for the nourishment that comes from just knowing that so many of you care, and for the blessings of waking up each morning. *Modeh ani lefanechai*... "I am grateful to You, living, enduring Sovereign, for restoring my soul to me in compassion. You are faithful beyond measure."

## Note from the Administrator

By the time you read this, I will have started a new phase in my life and will no longer be working at Netivot Shalom. For the last two years working at Netivot Shalom, I been given and received blessings too numerous to count. I truly appreciate all the immense work and passion that goes into keeping this an open, alive and vibrant community. My personal and work lives are moving toward a deeper connection. I find myself being given the opportunity to teach and share many talents, freely given to me by the universe, with others in need. And sharing these gifts in a way that speaks to my heart and soul longing. Thank you all for continuing to serve and give of yourselves, to that which calls to you and fills you.

I wish you many blessings of love and light.

—Rhea Harlow



Do you eat?



## CONGREGATION NETIVOT SHALOM

1841 Berkeley Way, Berkeley, California 94703  
Telephone: 510-549-9447 • Fax: 510-549-9448  
www.netivotshalom.org • email: administrator@netivotshalom.org  
Office Hours: Mon.-Thurs. 10:30 a.m.-6:00 p.m. • Friday 10:30 a.m.-4:00 p.m.

## RABBI & STAFF

### Rabbi

Rabbi Stuart Kelman  
549-9447 ext.101; ext. 103 to leave a message  
skelman@netivotshalom.org

### Office Administrator

549-9447 ext. 102  
administrator@netivotshalom.org

### Administrative Assistant

Jennifer Zahigian  
549-9447 ext. 101 • aa@netivotshalom.org

### Bookkeeper

Lauri Abrahamsen  
549-9447 ext. 246•bookkeeper@netivotshalom.org

### Director of Education

Deb Fink  
549-9447 ext. 104 • edu@netivotshalom.org

### Family Room Coordinator

Rabbi Serena Eisenberg  
549-9447 ext. 249 • serenagay@hotmail.com

### Midrasha Director

Diane Bernbaum  
843-4667 • dianebernbaum@midrasha.org

### Program Director

Rabbi Mimi Weisel  
549-9447 ext. 245 • programs@netivotshalom.org

### Rabbinic Intern

Daniel Isaacson  
549-9447 ext. 251

### Ramah Day Camp

549-9447 ext. 111 • ramah@netivotshalom.org

### Ritual Coordinator

Debra Lobel  
428-1048 • ritualcoordinator@netivotshalom.org

### Shabbat B'Yachad Coordinator

Cathy Shadd  
549-9447 ext. 248 • sby@netivotshalom.org

### Tiferet Project Director

Rose Levinson  
549-9447 ext. 244 • tiferet2@earthlink.net

## BOARD OF DIRECTORS

### President

Mark Priven  
559-8393 • president@netivotshalom.org

### Vice President

Ken Schnur  
526-6445 • vicepresident@netivotshalom.org

### Secretary

Robert Jacobovitz  
268-9100 • secretary@netivotshalom.org

### Treasurer

Mike Rosenheimer  
527-4590 • treasurer@netivotshalom.org

### Past President

Debby Graudenz  
525-1814 • graudo1@pacbell.net

### Budget Chair

Jonathan Klein  
524-0930 • budget@netivotshalom.org

### At Large

Carol Cunradi  
234-1003 • cunradi@prev.org  
Robert Efrogymson  
653-8249 • robert@vrs.com  
Peter Jacobs  
482-0148 • petermjacobs@earthlink.net  
Barbara Staman  
530-2464 • bws@sfglaw.com  
Deborah Yager  
886-6824 • dcyager@hotmail.com

## RESOURCES

### Bikkur Cholim

Peter Strauss  
547-8174 • nanandpeter@yahoo.com

### Chevra Kadisha Coordinator

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

### Cuban Affairs Coordinator

June Safran  
526-7173 • junesafran@aol.com

### Drash Coordinator

Rena Fischer  
658-8713 • drash@netivotshalom.org

### Gemilut Chassadim

Alice Webber & Stephen Tobias  
654-4561 • ahwebber@cs.com  
Sharon Priven (New Babies)  
559-8393 • privwest@pacbell.net  
**Kashrut Resource Coordinator**  
Glenn Massarano  
644-0654 • kashrut@netivotshalom.org  
**Kiddush Coordinator**  
Janet Harris  
524-2245 • kiddush@netivotshalom.org  
**Newsletter Editor**  
Karen Friedman  
528-0728 • newsletter@netivotshalom.org

### Shabbat Greeter Coordinator

Judith Lesser McCullough & Michael McCullough  
415-647-4792 • judithmccullough@attbi.com

### Torah Study Coordinator

Noriko Obinata  
848-7906

### Web-Shomer

Jim Davis  
webmaster@netivotshalom.org

### Yahrzeit Coordinator

Diana Wood

## COMMITTEES

### Administration Chair

Golda Blum  
administration@netivotshalom.org

### Adult Education co-Chairs

Robin Braverman  
925-979-1998 • aduleducation@netivotshalom.org  
Judith Lesser McCullough  
415-647-4792 • aduleducation@netivotshalom.org

### Arrangements

Andrea Altschuler  
649-9290 • arrangements@netivotshalom.org

### Capital Campaign Steering Committee

co-Chairs  
Art Braufman  
525-8492 • braufs@cs.com

### Ann Swidler

644-0858 • swidler@uclink2.berkeley.edu  
Claudia Valas  
eks@wenet.net

### Community Building co-Chairs

Anna Korteweg  
549-1965 • community@netivotshalom.org  
Open

### Fundraising

Open

### House Chair

Eugene Berg  
415-665-3927 • house@netivotshalom.org

### Membership Chair

Rebecca Calahan Klein  
524-0939 • membership@netivotshalom.org

### Money Management

Open

### Public Relations Chair

Jaimie Levin  
525-0124 • publicity@netivotshalom.org

### Ritual Chair

Josh Gressel  
234-4862 • adirhu@yahoo.com

### Site Work Group Chair

Joe Meresman  
653-1978 • MeresmanJ@aol.com

### Social Action Chair

Rabbi Serena Eisenberg  
559-8654 • socialaction@netivotshalom.org

### Youth Education Chair

Robin Mencher  
528-6814 • youthed@netivotshalom.org

# Letter From the President

Membership renewal time is upon us, and for some of you this may be a time to ask some basic questions. Why am I a member of Netivot Shalom? Or even more broadly, why am I involved in a Jewish community? While each of us has different answers to these questions, I'd like to share with you a little about my journey and something that has been particularly meaningful to me at Netivot Shalom.

While I grew up in a Conservative Jewish community, by the time I graduated from college I was completely unaffiliated. With the exception of Passover, which I spent with relatives, Jewish holidays came and went for several years without my even noticing.

With the arrival of children came the desire to reconnect with a Jewish community in order to build a Jewish life for our family. I also figured I'd do a little soul-searching myself. I tried the usual suspects – meditation, study and prayer – but I never put enough effort into any one of them to get much out. Then one day, largely in reaction to the death of my paternal grandmother, I decided to get involved in the Chevra Kadisha.

"Chevra Kadisha" means "Holy Society", and it is basically the group of people dedicated to caring for the deceased. While the Chevra Kadisha is involved in many aspects of mourning, the one that has had the most impact on me is Tahara, the ritual in which the body (in Hebrew, *met*) is cleaned, blessed and then placed in the casket.

Tahara is so intimate that it's difficult to write about it publicly. However, I would like to share some of the thoughts I have had as a result of my experiences.

First, the process of preparing a *met* confronts you with your own mortality and strips your life down to some basic questions. How am I living? How am I loving? Where am I going? What do I want to "accomplish" before I die?

The process of Tahara is extremely gentle and kind. After being so respectful of a *met*, even to the minutest detail, it's impossible to escape the conclusion that, even more so, this is how we should be treating each other and ourselves, the living.

For me, one of the greatest honors of Tahara is to be one of the last people to gaze on the face of someone before they are interred. It is always a poignant moment as I reflect, "Here is a person who was brought to life by a mother and father, perhaps he also had brothers, sisters, a wife, children, and here am I, one of the last people to see his face."

As I write this I am on a plane on my way to my maternal grandmother's funeral. Has my Tahara experience made this any easier for me? I don't think so. But I hope that the last people who touched her, who prepared her for her casket, were as loving and gentle as we are in Tahara. I hope that the last people to look at her face took a moment to reflect on her family, her life and her sacredness. In short, I hope she had a Chevra Kadisha, and (call me selfish) when my time comes I want one for me, too.

So now I've come full circle. I reentered Judaism for my kids, and also hoped to find a teacher or a prayer that would offer me words of insight. Unexpectedly, I've found a simple, largely wordless ritual that elicits meaning from within. I hope that all of you who are reading this find similar experiences at Netivot Shalom, within Judaism, or beyond.

Mark Priven

## Changes in the Newsletter Schedule for the Fall

**Attention Members:** If you are submitting material that is related to Yamim Nora'im, please take note of the schedule change. The deadline for submitting material for the August newsletter is **July 1st**. This newsletter will cover August through mid-September. The next newsletter will cover mid-September through October, and the deadline for that issue will be August 23. (No late submissions will be accepted.)

Please send articles, letters or photographs to: [newsletter@netivotshalom.org](mailto: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.

Do you drink?

## 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  
July 19

### FOR CHILDREN & PARENTS:

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

**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** 7:15 a.m.  
Wednesdays

### Rosh Chodesh Minyan

Rosh Chodesh Tammuz is July 1 7:15 a.m.  
Rosh Chodesh Av is July 30 7:15 a.m.

## TORAH STUDY SCHEDULE FOR:

### JULY

**5 Korah**  
Numbers 16:1-18:32  
with Stephen Tobias

**12 Hukkat-Balak**  
Numbers 19:1-25:9  
with Fabrice Habelski

**19 Pinhas**  
Numbers 25:10-30:1  
with Naomi Seidman

**26 Mattot-Mas'ei**  
Numbers 30:2-32:42  
with Gersahom Cox

## UPCOMING ROSH CHODESH SERVICES

**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.

News Notes *from* Our Members

The following items of Netivot Shalom news were sent in by members of Netivot Shalom. Please send in your News Notes by e-mailing [newsletter@netivotshalom.org](mailto:newsletter@netivotshalom.org).

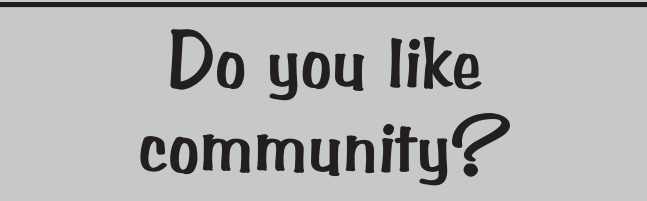
NETIVOT SHALOM NATIVE SON **Eli Anders** and his debate team partner from College Preparatory School have brought home the first place trophy from the National Debate Tournament of Champions, held in Lexington, Kentucky this past May. Theirs is the first West Coast team ever to win this event. Their debate topic was "Resolved: The U.S. federal government should substantially increase public health services for mental health care in the U.S." Eli and his team spent 12 months researching and planning their debate strategy. Congratulations, Eli!

THE COVENANT AWARD for Jewish educators was presented to **Vicky Kelman**, who was one of three people selected from 75 nominees. —*Stephen Tobias*

HERE'S A TIP for our members who are Giant's fans. Around the corner from Pacbell Park, at 151 Townsend Street, **Izzy's Brooklyn Bagels** has opened up. (415/ 543-0990) It's kosher with a *hechsher* and everything! On game days, it stays open till 7:00 p.m. weekdays and till 1:00 p.m. weekends. Worth supporting and the food's good! —*Rom Rosenblum*

A MEMORIAL for **Stephanie Davis, z"l**, will be held on Sunday, July 27, at 11:00 a.m. at Congregation Or Shalom in Orange, Connecticut. Please contact Sue or Gus Davis at (203) 795-6441 for more information.

FROM THE TEHIYAH DAY SCHOOL NEWSLETTER:  
I have the pleasure each year to make an award to a very special teacher. Thanks to the generosity of former board member and current trustee, Simon Guendelman, The Luis A. Guendelman Teacher Grant is awarded each year to an outstanding teacher to support that teacher's professional development. The award alternates between general and Hebrew/Judaic Studies teachers. At the Annual Meeting Monday night, I had the pleasure to make this award to **Rachel Heinstein**. Rachel is a wonderful colleague, inspired teacher, and someone who is always there to serve her students and her school community with a smile. In addition to her teaching duties which are quite varied and leading *t'filah* each morning, Rachel is usually present for the bar and bat mitzvahs of her students and it is a real pleasure to hear her chant Torah in her own shul. Simply put, Rachel's teaching does not end at her classroom door. She is a superb role model for her students and for all of us who are privileged to work with her. I know you will join me in congratulating Rachel. Steve Tabak, Head of School  
—Submitted by *David Levine*



**Become a Mohel or Mohelet**

The Rabbinical Assembly, in cooperation with the Jewish Theological Seminary, will hold a Brit Kodesh training program for qualified physicians wishing to train as mohelim/ot. The dates of the program are **Sunday- Thursday, November 16-20, 2003**. Our aim in offering this important training is to guarantee the availability of qualified mohelim/ot to perform brit milah in Conservative communities throughout the world.

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

All applicants will be expected to provide a letter of reference from the Conservative rabbi of the synagogue to which they belong, verifying both the need for an additional *mohel/et* in their area and the candidates' religious practice as outlined above. All applications will be reviewed by a committee and no applicants are guaranteed admission. Please contact Rabbi Kelman (549-9447 ext. 103) with any questions you may have.

**MAZAL TOV TO:**

- Corinne Keet & Aaron Burstein** on their marriage
- Julie Weissman & Michael Steinbaugh** on their marriage
- Kim & Assi Zvik** on the birth of their son, Lior
- Ruth Elowith & Todd Rumph** on the birth of their son, Aaron Benjamin
- Navah Kelman & Michael Becker** on their marriage
- Naomi Bardach & Jonathan Katzman** on their engagement
- Saadia Massarano** on his graduation from Oakland Hebrew Day School
- The Netivot Shalom Religious School graduating class of 2003: Jeremy Lyon, Marsha Rosenblatt, Ruth Rosenblatt, Ethan Joseph, Nia Shima-Franklin, Harry Gold, Josh Muhlfelder, Hannah Bond**
- The Tehiyah Day School graduating class of 2003: Noah Simon Belkin, Elise Harrington, Noah Isaacs, Arielle Levine, Jonathan Levy-Wolins, Andrea Morris, Sasha Rasmussen, Lily Stern**

**CONDOLENCES TO:**

- Lisa Fink & Robert Milton** on the death of Lisa's grandfather, Samuel Zetcher, z"l
- Mark & Sharon Priven** on the death of Mark's grandmother, Yona Samansky, z"l
- Luis & Miriam Shein**, on the death of Luis' mother, Anna Shein z"l

## UNIVERSITY SITE WORK GROUP

**No Lazy Days This Summer**

By Joe Meresman, Site Work Group Chair

There will be no lazy days of summer as we prepare to build our new home. We recently passed the final review by the Berkeley Design Review Board with flying colors, and by the time you read this we should have completed the building permit process.

We have received subcontractor bids from 88 subcontractors representing 25 trade areas; the bids are coming in roughly as expected and selections should be made by the first week in July. In recent newsletter articles we asked congregants to contact us regarding how we might be able to save money in the acquisition of materials and professional services for the construction project. Many congregants contacted us with names and suggestions. As we award subcontracts, we hope to translate these suggestions into significant savings. Thank you for making these cost-saving connections for the shul.

Once the congregation obtains funding and we have approval from Board to proceed, construction is expected to take eight months — if we start in July 2003, we expect to finish by March 2004. We will keep you posted as the schedule develops.

As always, if you have any questions please feel free to contact me at Merersman@aol.com.

**Mature Mavens**

By Jean Bradman

The final meeting of the Mature Mavens for this year was lead by Judy Massarano. If you were not there, you missed a truly special experience. In her presentation, titled "How to Enrich Our Lives Jewishly Beyond the Synagogue", Judy focused particularly on the morning prayer. She explained how this prayer fit into the boundless nobility of our religion and then talked about how we could use these simple words to enhance our individual lives every morning. "Judaism is a collective reality. One cannot be a Jew qua isolated individual. A person is a Jew insofar as he belongs to the people of the Torah. But consciousness, sensibility, and valuation are radically private, not collective" (Leibowitz, Y., *Judaism, Human Values and the Jewish State*). "After the blessing for the creation of the human body comes a blessing in which we thank God for having created us a pure soul that He, in His loving kindness, daily restores to us" (Hayim Halevy Donin, *To Pray as a Jew*).

Judy's gentle presentation of the way in which we can balance the above concepts and enrich our individual Jewish lives was magical. A collective thank you from all of us who were present that evening.

This spring series of the Mature Mavens has been quite special — and thank you Art Braufman for naming us. In February Vicky Kelman met with us for a fun-filled evening of talk and laughter concerning grandparenting. In March a sick Michael Cohen tried to talk to us about food, between coughs and sneezes. Fortunately Jan Fischer and Bob Safra were there to help out, while we all added our own bits of information and experiences. In April Iris Greenbaum discussed Passover as a "different night" and, hard to describe, we all discovered that Iris dances when she talks. Who would have known?

Folks, it is time for me to resign. I have been doing this for many years, now. It has been loads of fun, but we need some fresh thinking. If you have ideas, thoughts, want to take over, you can call me at 549-3231, or call Rabbi Mimi Weisel at 549-9447, ext. 245.

Thank you everybody — Rabbi Kelman, Iris Greenbaum, Hilda Kessler and Helen Wachs — for helping make the Mature Mavens such a successful endeavor.

**Opportunities to Learn & Help****From Tesfa to Tikva: From Hope to Hope**

Sunday, July 20, 7:00 p.m.

Meet photographer Irene Fertik, who began documenting the absorption of Ethiopian Jews into their new/old homeland, Israel, in 1991. In photos and text, she tells the story of these early years of change and transition. This exhibit of her work runs through July and August at Temple Beth Abraham. For more information, log onto [www.jfed.org/israel55.htm](http://www.jfed.org/israel55.htm).

**A support group for parents of Jewish children with special learning needs**

in Alameda County will begin monthly meetings in September. Meetings will be held at Jewish Community Services, 412 Monte Vista, Oakland, on Sunday evenings from 7:00-9:00 p.m. on the following dates: 9/7; 10/12; 11/9; 12/7; 1/11/04; 2/8; 3/7; 4/4; 5/9; 6/6. Facilitated by Lynda Kravitz, Ph.D. For more information, or to register, contact Desmid Lyon, Jewish Community Federation of the Greater East Bay, 510.839.2900 ext. 233 or email [desmid@jfed.org](mailto:desmid@jfed.org).

If you can read this, you have qualified for one of the greatest experiences you'll ever have. **The Jewish Coalition for Literacy (JCL)** will begin its annual volunteer training sessions in September. By spending only one hour per week in a local public school, you can help a child become a lifelong reader. You will have the opportunity to form amazing new relationships and gain first-hand insight into the world of our public schools. To learn more about JCL and the specific training dates, call Shirley at 510.839.2900 ext. 272.

**Be a Business Mentor**

If you have specialized training or 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 four-to-ten 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](mailto:coach@jfed.org).

**Give a Hand**

Opportunities abound right here in our own community to help others. You can serve meals at a homeless shelter, tutor young school children, serve on committees or boards of Jewish agencies, and visit homebound people — to name but a few. Call 510.839.2900 ext. 261, or e-mail [vac@jfed.org](mailto:vac@jfed.org).

**JULY B'NAI MITZVAH ANNIVERSARIES****JULY 5: KORAH**

Rebecca Harris, Adam Stern, Elliot Cuzzillo

**JULY 12: HUKAT-BALAK**

Ross Wunderlich, Rina Breakstone, Max Hilton Gray, Devin Wood

**JULY 19: PINHAS**

Ilan Fuss, Gal Gressel, Talia Cooper, Lillian Jacobson

**JULY 26: MATOT-MASEI**

Gilad Gressel

# What Does It Mean to Be a B'nai B'rith Member in Cuba?

By June Safran, Cuban Affairs Coordinator

**B**'nai B'rith is known around the world as a service organization that aids Jews in need and acts as a watchdog against anti-Semitism. It also provides its members with a social life and intellectually stimulating programs. There has been a lodge in Havana for 60 years and it has, like all organizations, gone through good and bad times. When I first visited Cuba in 1994, the Maimonides Lodge seldom met. As the community grew stronger, the Lodge began holding regular meetings and with great care, selected new members to join the ranks of the old. It was considered a great honor to be chosen to join B'nai B'rith and membership was accepted in all seriousness. But, the meetings were very dull. The men would sit in two rows facing each other and read from a book on the responsibilities of being a member. There would be a few reports and maybe a short presentation on some aspect of Judaism or Israel. Then Isaac Rouso became president two years ago. Now, in partnership with the Cuban Relief Society of B'nai B'rith International, our Cuba-America Jewish Mission in conjunction with Golden Pacific Region of B'nai B'rith, and Jewish Cuba Connection, this dynamic man has turned the lodge around. Membership is open to women as well as men, just as it is in the U.S. Today, it is engaged in various activities such



**President & Mrs. Isaac Rouso**

as the program to assist senior retirees on small pensions of \$4-6 a month, by giving them an additional \$10 a month. The additional funds allow them to buy food, an occasional pair of socks or underwear, and pay for transportation. Over thirty people are being helped, funded mostly through the B'nai B'rith Cuban Relief Society led by Stanley Cohen and Stanley Falkenstein's organization, Jewish Cuba Connection. In addition, a program to repair homes of individuals truly in need is under way. New roofs, indoor plumbing where there was none before, a new refrigerator for someone whose refrigerator was flooded out in the big hurricane of 2001, a new generator for someone else's refrigerator, and more. This is our favorite program to fund. We also assist with money for excursions and even paid most of the bill for the food at the 60th anniversary celebration. President Isaac Rouso, is eager to establish a bulletin and to promote

scholarly presentations at regular meetings. The plans for the future are exciting.

It was with great pleasure, therefore, that I attended the 60th Anniversary celebration in Havana. The program was blessed with short speeches and honors to two outstanding members of the Jewish community, one of whom (Mr. Mitrani) is the only living survivor of a group of Cuban Jews who went to Israel in 1949 to fight for Israel's Independence. A very interesting musical concert was presented by Luis Manuel Molina, the finest classical guitarist in Cuba, and Vicente Monterrey, a clarinetist with the National Orchestra for Opera and Ballet. The program ended with individual large plates of high calorie cakes and pastries. Yummy, to say the least.

The next day three busloads of Cubans and honored guests went to a nearby park in a lovely hill area and spent the afternoon continuing the celebration in a less formal manner. The highlight for me was when the group of about twenty Orthodox men of all adult ages began to sing the afternoon service as they sat or walked around in the shade under a giant tree. One of them had bought a bottle of rum and others had purchased beer. It was a rousing service that could not help but please the Almighty. It certainly moved me to hear this joyful service as I thought about how empty and depressing the Orthodox synagogue was just eight years ago when just a few older people were coming for a breakfast sandwich and companionship. The rest of the B'nai B'rith membership might not be so versed in prayers or exuberant in participation, but they are engaged in each of the other two synagogues and many of them attend the adult Sunday school. In a few short years, Havana has progressed from a depressed, Jewishly uneducated, tiny group of Jews to a highly participatory, family involved community with active social and service organizations including Hadassah and B'nai B'rith.

So what does it mean to be a B'nai B'rith member in Cuba? In short, it means to be a person dedicated to developing the Jewish community and to giving service to provide for the welfare of those who cannot provide for themselves. Not really different from what we find in the U.S. except that there is no need to fight anti-Semitism and the funds for programming and service come from donations by American Jews. ☆

Mr. Mitrani, hero of the Israel War for Independence in 1949

**Mr. Mitrani, hero of the Israel War for Independence in 1949**



Maria Elena & Salomon Bradman enjoy pizza and soda at the Sunday excursion.



**Maria Elena & Salomon Bradman enjoy pizza and soda at the Sunday excursion.**

**If you have answered "yes"**

**to any of these questions, then you are qualified to help with the community-wide**

**Yom Kippur Break-the-Fast!**

**Contact Karen Friedman at 528-0728 or**

**k.friedman@mindspring.com to help.**

## Bridges to Israel-Berkeley: Being In Israel

By Seymour Kessler

There were many poignant and emotional moments in our recent trip to Israel. But, none could match the experience of being a witness to the ceremonies of Yom Hashoah which memorializes the victims of Nazi hatred, Yom Hazikaron which honors the fallen Israeli soldiers over many wars and the bursting forth of celebration on Yom Ha'atzmaut, Israel's Independence Day.

We were in Even Yehuda, once upon a time a small Moshav north of Tel Aviv but now with a population close to 20,000 people. Our cousins took us to the L'ail Yom Hashoah ceremonies in a schoolyard a few blocks away from their home. Mickey, our cousin, predicted that if things followed the pattern of the past, only a few hundred people would show up. He was wrong; the place was packed. About 2500 people attended the poetry readings, singing of several choirs, dance performance and the obligatory El Maleh Rachmim and Kaddish prayers. What struck us was how many young people participated in and attended the ceremonies giving hope that long after the Holocaust survivors are gone their memory will still be honored.

On Yom Hashoah we drove down to the Negev to visit Myron Sofer, the man who grows and ships us those lovely roses many of you have purchased. On the way, the car ahead of me stopped for a red light and when it changed to green he didn't move. I figured he broke down and sure enough he was getting out of his car I thought to raise the hood and check his engine. So, I did my usual New York shtick and pulled around him to make the light only to realize, much to my embarrassment, that the siren had sounded and everyone had stopped and now were standing silently beside their cars with heads bowed. Making the light no longer seemed important. We jumped out too and stood silently with everyone else.

We watched the ceremonies on the eve of Yom Ha'atzmaut on television in our hotel room in Jerusalem. As part of the speeches and ceremonies, 12 torches were lit, each torch representing one of the tribes of ancient Israel. One or two persons would come forward to make a brief statement describing who they were and which constituency of the Israeli spectrum they represented, each speaker ending with same words, "*U-le-tiferet Medinat Yisroel*" (for the glory of the State of Israel) and then light the torch. Just as each tribe was different in personality and in essence, so too were the representatives chosen to light the torches. There was a Druze soldier who had lost a young cousin when her bus was destroyed by a suicide bomber, an Ethiopian-born police officer who had lost his leg in a terrorist attack, representatives of the border police who had intercepted suicide bombers and others.

But, undoubtedly the most poignant moment came when a religious Jew, with payes and a long beard came forward and I recognized him as Yehuda Meshi Zahav, an implacable opponent of the State of Israel; a member of the ultra-Orthodox Neturei Karta, a group that opposed Zionism and the legitimacy of a State before the advent of the Moshiach, a man who, in the past, had organized stone throwing riots against Israelis desecrating the Sabbath. And here he was on the podium at Har Herzl speaking in *Ivrit*, *lashon kadosh*, the holy language reserved only for prayer and study.

Zahav is the founder of a group called Zaka, a group of ultra-Orthodox Jews that swiftly come to each suicide bombing site and carefully collect the remains and body parts of the victims for identification and decent burial. Zahav spoke loudly and clearly, identifying himself and his purpose. He said that we were one nation (*Am Echad*) and he too

concluded with the phrase *U-le-tiferet Medinat Yisroel*. I can't describe the impact of those words on every Israeli listener, secular or not. I began to cry when I realized the full implications of his participation in this solemn ceremony.

I realized that the truth about Israel is not what we read in the newspaper or see on television. The stories we hear only emphasize the problems, the internal bickering, the disillusionments, the disunity, the despair and hopelessness of the situation. This is not the truth or even near to the truth. This is only the surface Israel, not its soul.

Israel is far more unified and strong and hopeful than the media people present her. Their need to sell stories, provide entertainment and get their ratings blind them to the reality of Israel and its people. It's more than that. Israel still has what we in the US have largely lost: a sense of community. The truth is that Israelis go about their lives. They work and play. They ride buses, eat out, picnic in the park, dance and laugh and, of course, argue politics. They are pushy and nasty and at the same time they are kind and thoughtful. Above all, they are caring for one another and even for their enemies. They do not teach their children to hate or kill other human beings. They value life and peace. Go there and see for yourselves the drive, the intelligence, the will to live and the unity of the Israeli people.

As part of our trip we visited the two families Bridges adopted last year, the Vishbeins and the Gaons, both victims of Palestinian terrorism. Many of you made donations to help these families and they wanted us to convey their thanks to all of you. Hopefully, next month we will describe in greater detail how your donations assisted them and their continuing needs.

Meanwhile, the work of Bridges continues. On May 18th, Bridges sponsored a crowded meeting in the Netivot Shalom library with W'valid Shoebat, a Palestinian, raised as a Muslim and taught to hate and act violently against Jews, who eventually converted to his mother's faith, Christianity. Shoebat had served time in an Israeli prison for acts of terrorism and, with his mother's help, emigrated to the United States, where he became an ardent Christian Zionist.

Our next general meeting will be on June 29th and we plan to have a speaker address the road-map peace proposal. Check the weekly e-mails for time and place. ✨

**A frieze on the wall of the cardiology floor of Shaare Zedek Hospital in Jerusalem. It is composed of all the verses in the Bible in which the word "lev" (heart) appears.**

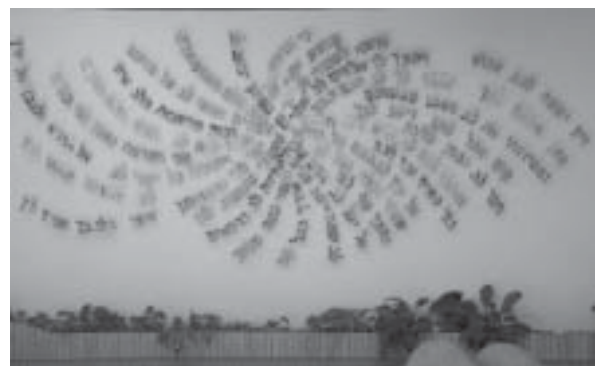


photo by Vicky Kelman

# Reflecting on My Yom HaZikaron

By David Kosak

Today is Yom HaZikaron, the Day of Memory. Today, Israel as a nation recalls its fallen heroes who fought so that this little state could exist. So many have been slain here because our right to our ancestral homeland has been called into question again and again. I was nearly one of those. Nine months ago, I was in a *pigua*, a terrorist attack, at the Frank Sinatra Café on the Hebrew University campus in Jerusalem. Over ninety people were injured, and nine lost their lives in the bomb blast. For me, therefore, this Yom HaZikaron has been an opportunity to reflect on the past year, and on my ongoing processing of the trauma I suffered.

As to this continual movement and its ongoing ripples — in some ways it is hard to say, because not only will I never be the same, but I am already a different person. The person who writes these words is not the person who sat down to lunch nine months ago. A great modern nature writer, Annie Dillard, wrote that she spent three hours one day looking at every leaf on a tree to discover that almost all were blemished and imperfect in some way. To be whole is actually the abnormal—to be touched and affected, to be a struggling being, this is the essence of life. More and more I become convinced that Buddhism erred when it tried to develop ways to avoid suffering by detachment. While needless suffering is undesirable, detachment is a withdrawal from the world, and our responsibilities to it.

Because I now am someone different, and because the shape of my soul has changed somewhat, how I fit into the world and experience it has also changed. The war against Iraq opened me wide again. Yom Hashoah, Holocaust Remembrance Day, was accessible to me in new ways this year, and listening to R' David Golinkin's uncle, a survivor, tell his story, I understood a little better, and also perceived the impossibility to truly grasp what these people went through unless one has also been abused continually and constantly over a period of years. The best the rest of us — who have been blessed with a greater measure of peace — can do is to develop an ever-more compassionate heart.

I also find myself more bold and brazen — sometimes to the point of taking actions which are not in my best political interests, but which are in my best spiritual interests. I think this makes me a better servant of Hashem. Thus when a person with power over my life lies, is arrogant and incapable of apologizing, I "hasten to chasten". If it is someone with whom I have followed a gentle and diplomatic approach to no avail, and yet one with whom I must maintain ties, I sharpen my tone. Their defensiveness and denial may express itself as

**Nine months ago, I was in a *pigua*, a terrorist attack, on the Hebrew University campus in Jerusalem.**

anger at me, but if I think it may effect a subtle but slow and healthy change, I am willing to place myself in the line of fire. This is not something I would have done before. Life is short, and the psalmist warns us not to place our trust in human kings.

The world is a place of fury, but it is also full of love and splendor. More often than not, these *midot*, these qualities, are fused in an opaque admixture. Walking home today, I was deeply moved by the transcendent beauty of Neve Granot, the public garden that abuts the Israel Museum. There are more wildflowers and grasses than this country has seen in a decade. The tumult of color and texture shook me. It is indeed a miracle to see the small seeds of wild grasses shimmer in the breeze. A strong gust sends them hovering airborne till they crest and spin earthwards again. Caught in this interplay of forces, I slowed myself enough to see every thorn and thistle, the sharp edge of a leaf, battling to express their beauty amid hostility. Peering closer still, I realized this battle was occurring even underground, where every root and fiber wrestled and twined for a little more of the rapidly disappearing moisture. It is this also I have learned from the *pigua*.

I once was quite drawn to the notion that life is not a zero sum game, and that there are enough material goods to go around for every living creature. It was a comfortable idea for a liberal middle-class American. Even Maimonides says this in chapter 12 of his *Guide to the Perplexed*. It was comfortable to believe that if we only gained the wisdom to distribute the food a little better then there would be enough to go around for all. In some important ways this is still true, and from a Jewish perspective, we are still compelled to try. The *tamchui*, the communal food kitchen, calls out to us our responsibility to those who have less than us. But some plants demand far more than others. That they blossom means others will not. Their roots choke others. What is a weed but a success story that encroaches on the possibilities of others? Every liberation movement occurs at the expense of another.

On the human plain, what will we make of this gleaning? It is to me a terribly uncomfortable insight. Life indeed is not fair. That I survived the horrific blast and others did not is not fair. At moments, I am panged by survivor's guilt. It is a normal enough reaction to the sort of

trauma I underwent. From where I currently stand, I do not even know if it is a bad reaction. A part of me thinks it is one of the truest and clearest and noblest of sentiments — for it is surely an other-centered emotion that springs from humility. I contrast it to the reactions of a friend of mine who was also in the *pigua*. She believes in *hasgacha pratit*, in personal providence, and believes that God saved her out of a great love for her. I grant you, she is in an enviable place. For her, the tragedy is over. For her, that suicide bombing was an act of grace given to her by a loving Creator. Understand me, I am neutral on the notion of personal providence. My relationship with HaMakom (The Place, another Jewish name for God), and my experience of God's presence is such that I no longer rule this out. But many acts of mercy imply an injustice elsewhere. *Chen vchesed v'rachamim* (grace) implies that justice has been suspended in a localized event. It implies that life is not fair. How deeply Jonah was bothered by this!

That I still pray is an astounding accomplishment. That God is actively involved in my day-to-day activities is something of a miracle. That my love for God endures and in some ways prospers startles me. It is only in the aftermath of such trials that one discovers whether he is truly religious. Whatever my doubts once were, they have been erased. But that I can stand where I do today, on Yom HaZikaron, and remain an active and committed Jew, one who learns and gives and cares, comes with a terrible price tag. I know that sometimes God permits evil. God and God's creatures sometimes commit horrific acts. Noah could not endure the trauma of this tormenting realization. In a rending display of *mida cneget mida* ("measure for measure") he tried to drown his memory of the diabolic waves with barley water and blood sex. Abraham understood that The Judge of all Creation does indeed act unjustly, and sold his "sister" for a king's gold. Moshe hurt deeply from his anguishing proximity to a Divine Wrath that would destroy all; in turn, he swallowed this blind rage, smashing a revelation that pointed a way out of the labyrinth. And Job had the *zcut*, the "meritorious honor," to learn with his own flesh this deepest and most disturbing of truths. Yet he, unlike these others, never yielded to their fatal repetition compulsion. It seems to me that he resisted where greater men failed because he would not yield his sense of justice to easier understandings. It is because of Job's heroism that I persist. But it is because of Job's heroism that I must again demand of us all: What will we make of this gleaning? Not all the flowers in the garden can grow.

*continued on next page*



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I can only guess how others hear this, how you will read this. It is a difficult truth, one I myself want to disavow. I want to shout out that life is not a zero sum game. But we are material creatures. One of the persisting truths that feminism taught us is that those of privilege must yield it for the greater good. Underlying that very claim is the notion that in some arenas, life is a zero sum game. Yet I am also aware that this very feminist reading comes from a privileged posture, from a place of great education. That is my discomfort. To realize that we must cede part of our bounty requires that we have already received more than most. Education, particularly education aimed at developing the person, and not a vocation, is one of the greatest and most expensive of luxuries.

Today is Yom HaZikaron. Today we commemorate those who fell so that we could stand. We are the privileged ones. We are also partners in creation with the *Ribono shel Olam*, the Master of the Universe. Today we realize that it is both our duty and our privilege to remember. Today we must feel the uncomfortable pain of an uncomfortable existence. Today we must realize that while God is sometimes evil, God is more often, indeed most often, a loving God. Today we recall Rabbi Tarfon's injunction that it is not our duty to complete the task, but neither may we refrain from taking action. Yet we must read it in a new light. We must know now that the task itself has no completion point, because not all the flowers can grow. We must acknowledge the unbearable truth that our own knowledge comes at the expense of others. And the only thing that makes this "okay" is that we are willing to suffer from the knowledge, that we pledge to remember in a world of forgetting.

Memory is pain; but it is also redemption. ☆

*David Kosak is a rabbinical student at the University of Judaism in Los Angeles who, together with his wife, Laura, has been studying at Machon Schechter in Jerusalem. Prior to beginning his studies at the UJ, he and Laura were members of Netivot Shalom.*

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## Project ATZUM

### Victims of Terror Project: Healing Israel and Israel's Families

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**ATZUM is a volunteer organization created to help victims of terrorism. Every penny raised goes to the victims and their families.**

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Shalom Hartman  
Institute  
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(972-2) 567-5437  
Fax in Israel:  
(972-2) 567-5401

**Roberta Bernstein,**  
Social Worker  
ATZUM  
Tel. in Israel:  
(972-2) 586-0774  
Fax in Israel:  
(972-2) 571-4715  
Roberta@ATZUM.org

## SOCIAL ACTION COMMITTEE Feed the Hungry

By Rabbi Serena Eisenberg  
Social Action Committee Chair

**T**he *Birkat HaMazon*, the blessing after eating, contains a troubling verse, "I was young and now I've grown old, and I've never seen a righteous person go hungry."

It's troubling because people go hungry all the time. According to figures released by the World Bank, one billion of the world's 4.5 billion people are chronically malnourished. Every minute, hunger kills 28 people, 21 of them children. Close to home, just walking in central Berkeley, we pass homeless and hungry folk right in front of the grocery stores and gourmet restaurants.

So what are we to make of this prayer? Just after we eat and are sated, we have the audacity to say that a hungry person is not righteous?

Rabbi Nachman of Bratzlav offers another interpretation. He explains the verse with an emphasis on "seeing." From youth to old age, if we could truly see a poor person (as righteous and deserving), we would never let them be forsaken. Rabbi Nachman reminds us to look more closely.

Rabbi Samson Raphael Hirsch explains the verse in another way, emphasizing that a righteous person will never be forsaken – since we can have faith that the Jewish people will always meet their obligations for *tzedakah*.

Right now, you have the opportunity to fulfill the urgent mitzvah of feeding hungry people, right here, right now. A small group of Netivot Shalom volunteers has been serving meals to homeless men one night a month for the past six or seven years. Sharona Barzilay is the main coordinator. On the first Sunday of each month, Sharona is often the one to do a big shopping at Costco for kosher hot dogs, pasta, drinks, etc. Then, a small group of devoted volunteers, often including Jan Walt, Deborah Goldberg and her son, Leo, Katie Scheffler and her sons, and others gather to cook and serve at the Berkeley Men's Shelter on Center Street. They usually feed between 35-50 people; men who appreciate the food and the company.

Sharona and the rest of this group have maintained a low profile over the past years, not asking for recognition nor much help. But there is still much that you can do to participate: Give of your time — help out with the shopping, cooking or serving. And give of your wealth. These meals cost \$65-\$90 per month, and contributions are always welcome to reimburse the volunteers. With more of your help and shekels, Netivot Shalom could even commit to more than just one meal a month. You can contact Sharona to volunteer at 658-8157 or [sharona\\_barzilay@cps.pvt.k12.ca.us](mailto:sharona_barzilay@cps.pvt.k12.ca.us). Or send a check to Netivot Shalom's Social Action fund, earmarked for the homeless dinners.

Our *Mishneh Torah* teaches (6:6) that "If a stranger comes and says, 'I am hungry. Please give me food,' we are not allowed to check and see if he is honest or not. We must immediately give him food." *Kal HaKavad* to Sharona and the many other volunteers who have fulfilled this mitzvah for so many years.

*(The citations for this article are from a wonderful textbook called, Tzedakah, Gemilut Chasadim and Ahavah: A Manual for World Repair, by Joel Lurie Grishaver and Beth Huppim.)*

# JULY 2003

# TAMMUZ-AV 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><b>Have you completed your forms for Membership and Yamim Nora'im?</b></p> <p><b>Find them on line at <a href="http://www.netivotshalom.org">www.netivotshalom.org</a></b></p>		<p><b>1</b> 1 TAMMUZ <b>ROSH CHODESH TAMMUZ</b> 7:15 am Rosh Chodesh minyan</p> <p><b>MEMBERSHIP FORMS AND YOUTH EDUCATION REGISTRATION FORMS ARE DUE</b></p>	<p><b>2</b> 2 TAMMUZ 7:15 am Morning Minyan</p>	<p><b>3</b> 3 TAMMUZ</p>	<p><b>4</b> 4 TAMMUZ 8:17 pm candle lighting</p> <p><b>INDEPENDENCE DAY OFFICE CLOSED</b></p>	<p><b>5</b> 5 TAMMUZ <b>Korah</b> 9:00 am Torah Study 9:45 am Shabbat Services; drash by Danny Isaacson 1:30 pm Delight in Shabbat</p>
<p><b>6</b> 6 TAMMUZ 7:00 pm Ritual Committee meeting</p>	<p><b>7</b> 7 TAMMUZ <b>RAMAH DAY CAMP BEGINS</b></p>	<p><b>8</b> 8 TAMMUZ 7:30 pm University Ave. Site Work Group</p>	<p><b>9</b> 9 TAMMUZ 7:15 am Morning Minyan</p>	<p><b>10</b> 10 TAMMUZ</p>	<p><b>11</b> 11 TAMMUZ 8:15 pm candle lighting</p>	<p><b>12</b> 12 TAMMUZ <b>Hukkat-Balak</b> 9:00 am Torah Study 9:45 am Shabbat Services; drash by Josh Gressel 11:00 am Shabbat B'Yachad</p>
<p><b>13</b> 13 TAMMUZ 5:00 pm Executive Committee meeting</p>	<p><b>14</b> 14 TAMMUZ 7:00 pm Mature Mavens 7:00 pm Social Action Committee</p>	<p><b>15</b> 15 TAMMUZ 7:30 pm Membership Committee meeting</p>	<p><b>16</b> 16 TAMMUZ 7:15 am Morning Minyan</p>	<p><b>17</b> 17 TAMMUZ <b>FAST OF THE 17<sup>TH</sup> DAY OF TAMMUZ</b></p>	<p><b>18</b> 18 TAMMUZ 8:12 pm candle lighting</p>	<p><b>19</b> 19 TAMMUZ <b>Pinhas</b> 9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Joel Gerwein</p>
<p><b>20</b> 20 TAMMUZ</p>	<p><b>21</b> 21 TAMMUZ</p>	<p><b>22</b> 22 TAMMUZ</p>	<p><b>23</b> 23 TAMMUZ 7:15 am Morning Minyan</p>	<p><b>24</b> 24 TAMMUZ</p>	<p><b>25</b> 25 TAMMUZ 8:07 pm candle lighting</p>	<p><b>26</b> 26 TAMMUZ <b>Mattot-Mas'ei</b> 9:00 am Torah Study 9:45 am Shabbat Services; drash by Josh Rembaum 11:30 am Shabbat B'Yachad</p>
<p><b>27</b> 27 TAMMUZ 5:00 pm Board of Directors Meeting</p>	<p><b>28</b> 28 TAMMUZ</p>	<p><b>29</b> 29 TAMMUZ</p>	<p><b>30</b> 1 AV <b>ROSH CHODESH AV</b> 7:15 am Rosh Chodesh minyan</p>	<p><b>31</b> 2 AV</p>	<p><b>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.</b></p>	

# AUGUST 2003

# AV-ELUL 5763

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><b>Read the Newsletter Early — &amp; Often!</b></p> <p>You can find the Netivot Shalom newsletter on-line at <a href="http://www.netivotshalom.org">www.netivotshalom.org</a>. It is usually posted by the middle of the month.</p>					<p><b>1</b> 3 AV</p> <p>8:01 pm candle lighting</p>	<p><b>2</b> 4 AV</p> <p>Devarim Shabbat Hazon</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; drash by Ken Schnur</p>
<p><b>3</b> 5 AV</p> <p>7:00 pm Ritual Committee meeting</p>	<p><b>4</b> 6 AV</p>	<p><b>5</b> 7 AV</p>	<p><b>6</b> 8 AV</p> <p>7:15 am Morning Minyan</p> <p>8:00 pm Erev Tisha B'Av</p>	<p><b>7</b> 9 AV</p> <p><u>FAST OF TISHA B'AV</u></p> <p>1:00 pm Mincha</p>	<p><b>8</b> 10 AV</p> <p>7:53 pm candle lighting</p>	<p><b>9</b> 11 AV</p> <p>Va-Ethanan Shabbat Nachamu</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; drash by Carol Dorf 11:00 am Shabbat B'Yachad 1:30 pm Delight in Shabbat</p>
<p><b>10</b> 12 AV</p>	<p><b>11</b> 13 AV</p> <p>7:00 pm Mature Mavens</p> <p>7:00 pm Social Action Committee</p>	<p><b>12</b> 14 AV</p> <p>7:30 pm University Ave. Site Work Group</p>	<p><b>13</b> 15 AV</p> <p>7:15 am Morning Minyan</p>	<p><b>14</b> 16 AV</p>	<p><b>15</b> 17 AV</p> <p><b>CAMP RAMAH ENDS</b></p> <p>7:45 pm candle lighting</p>	<p><b>16</b> 18 AV</p> <p>Ekev</p> <p>9:00 am Torah Study 9:30 am Meditative Minyan 9:45 am Shabbat Services; drash by Danny Isaacson</p>
<p><b>17</b> 19 AV</p> <p>5:00 pm Executive Committee meeting</p>	<p><b>18</b> 20 AV</p>	<p><b>19</b> 21 AV</p> <p>7:30 pm Membership Committee meeting</p>	<p><b>20</b> 22 AV</p> <p>7:15 am Morning Minyan</p>	<p><b>21</b> 23 AV</p>	<p><b>22</b> 24 AV</p> <p>7:36 pm candle lighting</p>	<p><b>23</b> 25 AV</p> <p>Re'eh</p> <p>9:00 am Torah Study 9:45 am Shabbat Services; Oren Radousky will be called to the Torah as a bar mitzvah 11:30 am Shabbat B'Yachad</p>
<p><b>24</b> 26 AV</p> <p>5:00 pm Board of Directors Meeting</p>	<p><b>25</b> 27 AV</p>	<p><b>26</b> 28 AV</p>	<p><b>27</b> 29 AV</p> <p>7:15 am Morning Minyan</p>	<p><b>28</b> 30 AV</p>	<p><b>29</b> 1 ELUL</p> <p><u>ROSH HODESH ELUL</u></p> <p>7:15 am Rosh Hodesh minyan</p> <p>7:26 pm candle lighting</p>	<p><b>30</b> 2 ELUL</p> <p>Shoftim</p> <p>9:00 am Torah Study</p> <p>9:45 am Shabbat Services; Mayan Greenberg-Stanton will be called to the Torah as a bat mitzvah</p>
<p><b>31</b> 3 ELUL</p>						

## Two Paths to Wearing Headcovering & Tallit

FROM PAULINE MORENO

One Shabbat I walked into the sanctuary and, quickly scanning the room, my eyes stopped at a particular woman. I know this woman on a friendly basis. While there is much I do not know about her, the one thing I do know (and many would agree), is that she is always impeccably dressed, very fashion-conscious and feminine. On this day she looked her usual impeccable self, but there was something new, different and yet oddly comfortable about her. I watched her. After a while I realized that she was wearing a tallit. The only times I had seen her in one before was when she was being called up to the *bima* for an *aliyah*. What was different about her this time was that she was actually wearing it. She was not putting it on to go up for an *aliyah* and then quickly removing it. She was simply sitting and wearing it.

I did not grow up Jewish, so wearing both a *tallit* and *kippab* was a non-issue. The “way” I or any other person looked wearing one did not resemble anything from my past. To me, wearing a *kippab* and a *tallit* was not attached by history to any sex. Yet I became acquainted with the issue at Netivot Shalom and, more intimately, through my partner Debra. She began wearing a *kippab* and *tallit* six years ago but she says it is hard to do so. She tries to explain to me that it feels wrong, that it feels awkward and like she is wearing something that does not belong on her. I just shake my head. I can’t understand what she means. As adult Jews of an egalitarian synagogue we have the responsibility to wear these customary garments. I understand from Rabbi Kelman that nowhere is it written that women should not wear these items. So *halachically* we are correct. However, I accept that emotionally it is hard to let go of the picture of your father, grandfather, brother, etc. donning these articles, while your grandmother, mother, aunts, sisters, etc did/do not.

I also understand that customs are hard to change. It is not as easy as simply putting on a hat. To many of you it means something much more — a line that you emotionally can’t cross. To those of you who feel that way, I would like to say that you are not alone. I hope that those of us who have crossed the line would like to help you. Pick someone you trust to help you through this transition. Have them practice with you putting on a *tallit* for the first couple of times. Learn the blessing or find meaning in the lines of the *Sb’ma* about wearing *tallit*. Buy a *tallit* that is yours, or make one yourself.

Now back to my friend. What was most astounding about the way she looked was that she seemed so comfortable and at ease. What was so nice was that she brought to it a soft and feminine look. She was not a woman wearing a man’s garment. She was a woman who looked very lovely in a *tallit*. She is, by the way, one of many in our congregation who consider themselves unable to cross this line due to their age and their strong Jewish family history. Looking at her that morning made me realize that every woman should try it.

One last thought. I feel strongly that we, the women in the congregation, have a responsibility to teach by example. By wearing a *tallit* and *kippab*, we are examples to the girls and young ladies. It is not enough any more to simply say that if you are of a certain age and are *bat mitzvah* age you have the responsibility. If you look around at many of the girls between the ages of three to eighteen, they are also not wearing a *kippab* or *tallit*. I believe it is because we continue to send the message that it’s not for women. If we, leaders and founding members, do not set a good example, who will change the custom? Who will ever send the message to the next generations to “do as I do”, not just “do as I say”? Maybe it will always be hard for some, but change has never been easy. And, knowing many of the women in the congregation, no one makes changes in our world better than we.

Pauline Moreno is a Past President of Netivot Shalom.

FROM DEBRA LOBEL

In 1995, when I walked into Netivot Shalom, I never thought I would ever be one of the women who would be wearing a *tallit* or a *kippab* in 2003. I was surprised to see how many women around my age were wearing them. I was sure that they had the same or similar Jewish background that I had. The woman leading Shacharit, as it turned out, was close to my age and grew up not too far from where I grew up. I was impressed. Leading services is one thing. All you need is the desire and training. But to wear a *kippab* and *tallit* is something else. You have to close your eyes to what you saw when you were growing up. Women dressed up with fancy hats or “doilies” on their heads and a sea of men wearing a *kippab* and a white prayer shawl with blue stripes. Girls dressed up and a sea of boys wearing a *kippab* and, the older ones, a *tallit*. Close your ears to what you were told when you were growing up. “Girls don’t wear a *yarlmalke*. Take that off”. “Don’t put on that *tallis*, it belongs to a man. He won’t be able to wear it again!” But no one said “You can’t daven!” or “You can’t *leyn*!” probably because no one else wanted to. Even the men didn’t know how. There was a full-time Cantor and a few men who could read Torah and Haftorah. You couldn’t just go up to the *bima* and lead services or read Torah. You needed to be trained. That took time and work. Besides that, who would teach you? But to put on a *kippab* or a *tallit*, that was easy. Just pick it up and put it on. No training, no time, no work. When no adult was around, kids in my youth group would dare some of the girls to put on a *tallit*. It was definitely a big no-no.

So my first impression of Netivot Shalom was that I was in a Jewish twilight zone. I had gone to a Conservative synagogue with my parents. I knew I was walking into an egalitarian Conservative synagogue, but didn’t know what to expect. I saw women davenning, reading Torah and Haftorah and wearing a *kippab* and *tallit*. My first thoughts were that I could get comfortable with a woman davenning but I wasn’t sure about women reading Torah. But it looked odd to me to see women wearing a *kippab* and a *tallit*. That was the strangest thing of all.

After time, I got comfortable with women davenning, reading Torah and Haftorah. My eyes got used to seeing women wearing a *kippab* and a *tallit*. But my heart and soul had a hard time. I decided to explore synagogue ritual and took the Adult B’nai Mitzvah class. At the end of the class, it is expected that the students will have a Bar/Bat Mitzvah if they hadn’t already had one. I had mixed feelings, but eventually decided to have a Bat Mitzvah. Then came the bombshell. I had to wear a *kippab* and *tallit*. I changed my mind. How could I wear a *kippab* and *tallit*? My mother would be appalled. My extended family would be rolling their eyes. My grandparents would be rolling in their graves. I had several conversations with Rabbi Kelman and women who wore a *kippab* and *tallit*. I thought about it for a long time. I came to the following conclusion. I thought that women should have the same rights (ritually) — and obligations — as men. If I thought that leading a service and reading Torah was my right, then I should be obliged to wear a *kippab* and *tallit* that goes with that right.

The morning of my Bat Mitzvah, I had a friend help me put on my *kippab* and *tallit*. I said the *bracha* as I put on the *tallit*. It felt awkward and weird. I didn’t like it. The *kippab* felt like it was not on right and the *tallit* kept slipping off. Those voices from the past were loud and clear. My heart and soul were rebelling. But I had made the commitment. I still wear a *kippab* and *tallit*. The voices are still there. My heart and soul are still trying to deal with it. But I keep putting them on.

Debra Lobel is a long-standing member of the Ritual Committee.

continued

## RITUAL COMMITTEE

## The Development of Jewish Faith, Part IV

By Josh Gressel, Ritual Committee Chair

This is the fourth and concluding article in a series on the development of Jewish faith. These articles have been based on James Fowler's *Stages of Faith*, taking his general concepts on the sequential development of a faith system and applying them to the specifics of Judaism.

The first article introduced key concepts, such as the differences between faith, belief and religion and between polytheism, henotheism and radical monotheism. The second article described Stage 1/Intuitive-Projective Faith and Stage 2/Mythic-Literal Faith. Last month's article explained Stage 3/Synthetic-Conventional Faith and Stage 4/Individualive-Reflective Faith. This article details the final two stages: Stage 5/Conjunctive Faith and Stage 6/Universalizing Faith.

### Stage 5/Conjunctive Faith:

The essence of Stage 5/Conjunctive Faith is paradox. It is easier to point at this stage than it is to describe it. Stage 5 faith realizes that is all we really can do about anything.

Fowler confesses his frustration in trying to tack down the contours of this stage, worrying aloud that maybe he doesn't understand it fully or worse, that it doesn't exist. He suggests a few analogies to point to a Stage 5 perspective:

Realizing that the behavior of light requires that it be understood both as a wave phenomenon *and* as particles of energy.

Discovering that the rational solution or "explanation" of a problem that seemed so elegant is but a painted canvas covering an intricate, endlessly intriguing cavern of surprising depth.

Looking at a field of flowers simultaneously through a microscope and a wide-angle lens. (1981, pp. 184-185, emphasis original).

The faith at this stage is akin to the Israelites after they have crossed the Red Sea. We have been liberated and know too much to be satisfied any longer with the spiritual torpor of our previous lives. Like the Red Sea, the way back is closed to us. But while we have witnessed the workings of God, our faith is still rooted primarily in the material realm. We have more roots than wings.

We are now aware of how much and how frequently we "miss the mark." Can we maintain faith in those occasional glimpses of God in

ourselves and others? Do we challenge ourselves to see and believe in God in every moment and every situation, or do we save our expectations for those "sacred times" — synagogue, meditation, or weekend retreats?

This is the tension of Stage 5 faith. It is the tension of consciousness, the simultaneous awareness of ourselves as *nivrau betzelim Elohim* (created in God's image) and the limited, flawed, humans we are. Carl Jung suggests the ability to hold both sides of a duality simultaneously, without giving in to the internal or external pressure to embrace one side and exclude the other, is what leads to an expansion of consciousness. We learn to do this in Stage 5 faith.

In the concreteness of stages 2 and 3 we reacted viscerally to symbols — this is our "first naiveté," a precritical acceptance of doctrine. In Stage 4 we learned enough detachment to step back from these symbols and dissect them. There is something satisfying and enriching in this process, but there can also be something arrogant as well. We think we know something because we have applied our intellect to analysis of a sacred symbol or text.

The wisdom of Stage 5 is that we don't really know anything, because in Stage 5 we lose the hubris of the intellect. It is a "secondary naiveté," in that we voluntarily relinquish our conscious knowing and allow ourselves to be acted upon by the symbols and systems we formerly studied. We don't forget the lessons of Stage 4, we just choose not to let them spoil the fullness of life's experience: there is always more to everything than what we can know and comprehend. We re-learn the innocence of the earlier stages, holding our mind in abeyance and letting ourselves have a direct encounter with the liturgy or text. This leads to a richer, deeper religious experience than the unquestioned and unexamined faith of the earlier stages. In part it is because there is more of us to sacrifice, to bend to God's will, and the resulting connection is consequently all the more full.

The faith stance of Stage 5 is more open to other traditions. Fowler quotes Krista Stendahl as saying that "no interfaith conversation is genuinely ecumenical unless the quality of mutual sharing and receptivity is such that each party makes him or herself vulnerable to



conversion to the other's truth" (1981, p. 186). Let's leave Christianity, Islam or even Buddhism out of the picture for a moment. How willing are we to let ourselves be "converted" to other movements within Judaism? Are we willing to let ourselves experience the beauty, the purity and the integrity of an Orthodox Jew who lives her life in accord with the sacred, timeless boundaries of *halacha*? Can we let ourselves feel the implicit challenge to the compromises we make on a daily basis with modern, secular life? Or how about letting ourselves be moved by the passion for social justice of the Reform Jew, who doesn't let himself off the moral hook and takes a stand for all oppressed peoples and not just Jews? Can we let ourselves feel the ways in which we ignore or look away from our responsibility to the stranger, the widow and the orphans within our gates?

Stage 5 presupposes a firm, mature grounding in a faith system, a willingness to see its relativity and how other faiths complement or challenge it. Fowler says people rarely get to this faith stage before middle age, because it requires the seasoning that comes from bumping repeatedly into our limitations and mortality. He concludes his discussion of this stage as follows:

Alive to paradox and the truth in apparent contradictions, this stage strives to unify opposites in mind and experience. It generates and maintains vulnerability to the strange truths of those who are "other." Ready for closeness to that which is different and threatening to self and outlook (including new depths of experience in spirituality and religious revelations), this stage's commitment to justice is freed from the confines of tribe, class, religious community or nation. And with the seriousness that can arise when life is more than half over, this stage is ready to spend and be spent for the cause of conserving and cultivating the possibility of others' generating identity and meaning.

The new strength of this stage comes in the rise of the ironic imagination — a capacity to see and be in one's or one's group's most powerful meanings, while simultaneously recognizing that they are relative, partial and inevitably distorting

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**Development of Jewish Faith, Part IV**

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apprehensions of transcendent reality. Its danger lies in the direction of a paralyzing passivity of inaction, giving rise to complacency or cynical withdrawal, due to its paradoxical understanding of truth (1981, p. 198).

**Stage 6/Universalizing Faith**

With Stage 6 we come to the culminating phase of faith development. Only a very few reach and actualize this stage. Because this is the last stage in this last article, I think it will be helpful to include a review to show how the development of faith naturally culminates in this stage.

The progression of faith through its different stages can be likened to the widening concentric ripples in a pond after an object is dropped into it. The movement within each ripple stimulates and creates the next concentric circle that follows, just as each faith stage stimulates and creates the one which will follow. And each of the concentric ripples (and faith stages) supercedes but contains that which came before it.

In the "pre-stage" that Fowler hypothesizes occurs in infancy, we are conditioned by how the environment responds to our total dependency. This predisposes us in our attitudes toward God: can we trust the world to be a safe place? Will our needs be answered? Do difficulties eventually pass, or are they interminable? There is little if any separation of self, and Fowler calls this pre-stage "undifferentiated" faith.

The first concentric circle out from the initial point of contact is Stage 1/Intuitive Projective Faith. This first stage is made possible by the development of language, which helps us learn to separate ourselves from the world around us, and separate the world into its component parts. Our awareness of self as separate is very egocentric – we assume everyone to be like us as we are still deeply connected to the matrix into which we plunged. Faith at this stage is both imaginative and undefended.

The next ripple outward is Stage 2/Mythic Literal Faith. It corresponds to what Piaget calls "concrete operational" thinking, which occurs during the elementary school years. We learn to separate fact from fantasy, and the faith at this stage is very concrete. If you do good God will reward you, if you do bad you will be punished.

The third circle outward is Stage 3/Synthetic Conventional Faith. It parallels the emergence of formal operational thinking in adolescence: the ability to abstract, to "think about thinking." Faith at this stage is a synthesis of the values of

our community or of people we care about. It is stable and conventional, but largely unexamined. It is the faith practiced in most synagogues and churches.

The fourth ring is Stage 4/Individualive-Reflective Faith. It comes with a psychological leaving of home and recognition of the limits of perspective in one's birth community. It allows one to bracket one's faith, to see it as a piece of a larger whole.

The fifth ripple is described earlier in this article as Stage 5/Conjunctive Faith. It involves a deep experience of the duality of living as both a fallible human and as a creature created in the image of God, with all that implies. Elsewhere, Fowler (2000) describes how a person at this stage

Lives in paradox and in the tension of ironic consciousness and commitment. In an analogy with revolutionary theory, they can see the corruption and vulnerability of the old regime, even as they can also see and rejoice in the possibility of a new order, one more replete with a balance of equality and justice, of inclusion and corporate devotion to the common good. They recognize the imperative that all things be made new, yet they are deeply invested in the present order of things. They have attachments and commitments that make revolutionary alignment too costly and frightening to entertain. So they live divided, in tension, working for amelioration and evolution toward justice but deeply aware of their own implication in the unjust structures that they oppose (p. 54).

One last note before we discuss the final ripple in our pond metaphor, Stage 6/Universal Faith. I think it important to remember that these are concentric levels of development, superceding but still containing what came before. All stages previous to one's highest level still exist within an individual and can be re-activated depending on the circumstance. For example, seeing a movie like *The Pianist*, which reminds us of our historic vulnerability and the malevolence of Nazi Germany, likely will call forth a tribal circle-the-wagons-and-move-to-Israel response typical of Stage 3, even if we normally operate from a Stage 5 faith system.

As our faith has developed through these stages, it has enlarged in two critical dimensions. One is what Fowler calls a "decentration of self," where we gradually learn to stop worshipping our egos. The second dimension is the change in values that naturally

accompanies this.

We begin our lives in a fused stage of oneness and undifferentiated faith. Gradually our sense of our self as separate and unique forms, reaching its peak in the Stage 3/Stage 4 levels. From this point our identity begins a return to the oneness from which we came, but this time with the consciousness of ourselves as both individuals and as interconnected to the unity of life. We begin to lose our egotism, and as we become less concerned with grasping for a sense of security and a sense of self through status, achievement, money, or power, that which we value changes as well. As the concentric rings of our world broaden outward, there is more and more we identify as "us" and less and less we see as "them." The dichotomies of Stage 5/Conjunctive Faith are healed within us, because we come more to identify with everything in the world: "this too is us." We might say that Stage 6 is where the ripple returns to the unity of the pond, with the initially separate rings having spent their force and the natural unity of the pond re-establishes itself in equanimity. In human terms, this means an emptying of investment in one's self and an opening to God in everything.

Fowler lists Gandhi as one example of a person at this stage of faith (others he mentions include Mother Theresa, Martin Luther King and Abraham Joshua Heschel). He includes the following quote from Gandhi to illustrate: "There comes a time when an individual becomes irresistible and his action becomes all-pervasive in its effect. This comes when he reduces himself to zero" (Gandhi, quoted in Fowler, 2000, p. 56).

Most of us learn ways not to see those whose presence challenges us with the stark inequities in our society. Three blocks in downtown San Francisco, confronted with repeated entreaties from the homeless, is enough to make me a temporary Republican. Mother Theresa took her ministry to Calcutta, to the most neglected segments of humanity in the world. Martin Luther King made his mark not by challenging the Ku Klux Klan, but by challenging the compromises that everyone, black and white, had accepted as the unfortunate but unavoidable norms in the South.

Fowler speaks of how people operating from this stage

are "contagious" in the sense that they create zones of liberation from the social, political, economic and ideological shackles we place and endure on human

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## ADULT EDUCATION

## Who's on First, What's on Second?

By Judith Lesser McCullough, Adult Education co-Chair

Most of you have probably been aware that we have a varied Adult Education program on a range of topics. But, you may have wondered, is there an underlying plan? Or do we just grab whoever of our congregation's many talented scholars and educators makes us an offer?

The answer is, both. And the point of this article is to share the plan with you, so that you can see the underlying foundation of our program — based on the work of our predecessor Adult Ed chairs — upon which we hope to build. It is also our hope that some of you will join with us as we continue developing and strengthening the program. We want your participation in whatever way works for you, whether that is by sharing with us an idea you have for what Adult Ed could be doing, taking on one specific task related to an Adult Ed activity, or becoming more involved in leading a particular segment of the program.

It is our shared belief that our shul, or any synagogue, should offer instruction and guidance for adults in the following:

- Hebrew
- Torah study
- Reading Torah and Haftarah — trope study
- Talmud study
- Davenning — prayer

This is the foundation of our adult ed program, and we have ongoing classes, in fall and spring, in each of these areas, and year-round Torah study.

In addition, we have added a section called Gender in Judaism, which looks at women in the Torah and Tanakh, and which is currently a reflection of the talented teaching of Rachel Brodie. We also work with Rabbi Kelman to schedule classes he will teach each spring and fall, and coordinate special learning events that follow the cycle of the various holidays — the most prominent example being last month's community-wide Tikkun Leyl Shavuot, which Adult Ed at Netivot Shalom coordinates, and which includes rabbis, teachers and scholars from throughout the East Bay.

A new area, in which some congregants have expressed interest, is Yiddish studies. Therefore, we have added a Yiddish Sing to our program for the past two years and hope to increase programming in this area. And we would like to find more ways to include in our program Jewish music, and the history and politics of Israel.

So, that's a look at *who's on first*. *What's on second* is that we are looking at how we can shape and relate our program to entities outside ourselves (outside of Adult Ed, that is) both within and outside our congregation. How, for example, can we examine and relate each area to social action — current or historic — and possibly to the work of the social action committee? And how can we link our programs to the development of our congregational community — the neighborhood groups? Would, for example, some members like to meet informally to study Hebrew or Torah? Would a group like to combine Torah or Talmud study with a specific social action in the community? How can we better take advantage of opportunities for co-sponsorship — with other shuls or institutions — or enable groups of congregants to participate, as Netivot Shalom members, in activities outside our congregation? Recently, for example, several members of the adult Hebrew classes went to hear Avivah Zornberg speak at Kol Shofar. There are other examples that have occurred on an infrequent basis, but do we want to bring these ideas more into the structure of our program?

Finally, a *“what”* that's really a *“who”* is related to the many talented

members who offer to present areas of their special interest. One recent example is the three-session seminar led by Seymour Kessler on Three Major Thinkers of Traditional Judaism. We have such a wealth of talent here — how can we best take advantage of it?

So, now I hope that you have a better idea of who's on first, and what's on second. And I hope that you will seek to participate both in our programs and in our ongoing development of them in the coming months. ✨

## Development of Jewish Faith, Part IV

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futurity. Living with felt participation in a power that unifies and transforms the world, Universalizers are often experienced as subversive of the structures (including religious structures) by which we sustain our individual and corporate survival, security and significance. Many persons in this stage die at the hands of those whom they hope to change (1981, pp. 200-201).

This brings us full circle to the place at which we started: radical monotheism. For Stage 6/Universal Faith is lived radical monotheism. If we truly believe and practice the watchword of our Jewish faith: *“Shma Yisrael, Adonai Eloheinu, Adonai Echad,”* “Listen Israel, Adonai is our God, Adonai is One” then we will be acting from this place of oneness with ourselves, the world community, and God. ✨

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 Fowler, J. (2000). *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*. San Francisco: Jossey-Bass Publishers.

## Minutes from the June Ritual Committee Meeting

## High Holidays:

- Epworth church has a mechanism to cover their cross for Sephardi Kol Nidre. There is a small, stained glass cross upstairs, in the back. We should be able to cover it.
- Sephardic Kol Nidrei Machzor—we need to clarify any copyright problems. Rabbi is reviewing the material.
- Kol Nidrei Tickets—Approved by the board (\$54 each). We still need to sort out logistics such as publicity, printing tickets.
- Family Kol Nidrei—Vicky Kelman will not be running the program this year. Looking for someone to do this.
- Rabbi Kelman's mother is buying 25 copies of the weekday version of Sim Shalom for the congregation.

**Yom HaShoa:** Rabbi Kelman purchased 50 copies of “Megilat Shoa”, a booklet for use in commemorating Yom HaShoa annually.

**D'rashot/Presidents Address on Kol Nidre:** Rabbi Kelman only wants to give the d'rasha in the main sanctuary. Currently, a d'rasha and an address is done in both Haver Hall and the main sanctuary. Last year, there was neither a d'rasha nor an address in the Sephardic Kol Nidrei service. Discussion: too much talking, disturbs *kavanna*; important opportunity to talk to the whole congregation, including people who may not normally show up; not physically possible for there to be three president addresses. Discussion to be continued at next meeting.

**Further discussion:** of headcoverings and *tallit*.



**LEV, AGE 7**

**JELLY BEANS**

**GRAPE JUICE**

**POPCORN**

**BRUSSELS SPROUTS**

**EZRA, AGE 10**

**PIZZA POCKETS**

**LEMONADE**

**HORNED MELON SALAD**

**EDAMAME**

**DAVID, AGE 50**

**CANNED SARDINES**

**MANGO JUICE**

**CHEESE**

**EGGPLANT SPREAD**

These are some sample menus gathered from my family. If you don't volunteer to help with the Yom Kippur Break-the-Fast, I'll have to get them to help. And **then** where will you be?

Contact Karen Friedman to volunteer! (528-0728, k.friedman@mindspring.com.)

(And please make a donation to the Yom Kippur Break-the-Fast, so we can eat more than just popcorn!)



**MIDRASHA**

**Back at Work**

By Diane Bernbaum, Midrasha Director

Yes, the first three months of my sabbatical were wonderful. (And the next three months are "banked" for the next time I find the need to have some more excitement in my life.) For those of you wondering what I did with this precious gift, I first spent a wonderful month in Ecuador. What a lovely country. I was able to experience Ecuador's vast biodiversity in the Galapagos, the mountains and the jungle. I was able to meet the people who had been so important to my husband's life when he was growing up there. I got to hike and visit craft villages and museums and eat great food. I headed home for what I thought would be 10 days before heading off to China and Tibet. Well, SARS intervened and after a quick regrouping, I went instead to southern India and Nepal. I had always wanted to visit the Jewish synagogues of Cochin in the state of Kerala.

Although Jews have been in India for 3,000 years and 50 years ago had a community of thousands of people, Cochin now has only 14 elderly Jews and one active synagogue. But I got to visit not only that synagogue, but many of the others whose members have long since made aliyah or moved to the US or Commonwealth countries. Many of us have seen Torahs, *ner tamids* and other ritual objects in museums both in Israel and right here in the East Bay and I got to see the places where they originated, in crumbling buildings whose past occupants now lead vital lives elsewhere.

I then went on a leadership trek in Nepal that my husband leads each spring for Wharton Business School. After months of conditioning, I was somehow able to keep up on the 11-day trek. We walked as many as 10 hours a day and covered 44,000 vertical feet up and down and my personal altitude record was just under 16,000 feet. I was twenty years older than most of the participants and was really interested as an educator in talking about leadership issues with people who come out of a business model. What I learned was that the attention to process, caring, spirituality and learning that I take so for granted in my day to day work life are only found on a trek like this for some people in the business community. I came away being even more pleased with my job at Midrasha and the career path I have chosen.

I made it back to Berkeley for Midrasha graduation where I was handed a list of the tzedakah donations of each Midrasha class. It is always heartwarming to find out not only how much money the students have raised but how thoughtful they are in choosing the recipients of their funds. This year over \$1,400 is going to: Berkeley Emergency Food Project, Israeli Victims of Terror (at the Israel Crisis Campaign at the Federation), Oxfam America, Heifer International, the Gay/Straight Alliance at King Middle School, UNICEF, the American Cancer Society, BOSS (Building Opportunities for Self-Sufficiency) for bedding for homeless shelters, The World Education AIDS Prevention in Southern Africa, and the Magen David Adom (Israeli Red Cross). Thanks Midrasha students. These organizations will appreciate your efforts.

**Note from the Director of Education:**

Jonah Sharkey, Education Administrative Assistant, will not be continuing with us as of July 1st. We are immensely grateful for the positive impact Jonah's work had on our programs this past year. We will all miss Jonah and, on behalf of the children and parents of Youth Ed...we wish you a huge *todah rabah!*

**Please be aware** of the current changes to the administrative structure of the office when you are looking for information or assistance. In these difficult financial times, we can no longer afford the luxury of an administrative assistant position for Youth Education. Rather, Jennifer Zahigian, our current Administrative Assistant in the front office, will be adding this role to her current responsibilities. This means that Youth Education will have much less administrative support time and we are counting on everyone to pitch in and volunteer! Please contact Jenn (or indicate on your Youth Ed registration forms) to let us know when/how you can help out. We look forward to Jenn's involvement in Youth Ed!



## YOUTH EDUCATION

### Register Now for 2003-2004

By Deb Fink, Director of Education

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](http://www.netivotshalom.org)) and send them in to the office with your \$150 deposit by July 1st.

It's also time to register for **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 prior registration).

If you have questions about Religious School or Yamim Nora'im programs, please contact Deb at 549-9447 ext. 104 or [edu@netivotshalom.org](mailto:edu@netivotshalom.org).

## Reflections on 6th Grade Graduation

### Untitled

By Josh Mulfelder

The end of school is almost here,  
Amitim is coming near.

With siddur in hand, kippah on head  
Our hunger for knowledge will soon be fed.

For our love of Hebrew will always prevail,  
Even if our progress moves like a snail.

And in time our paths will meet,  
In Eretz Yisrael with memories so sweet!

Next Year in Jerusalem!

### Blessings

written by Amitim students to one another

☞ I hope that everyone will always remember all the fun we had.

☞ I hope all of you take to heart and remember the feelings and memories you've shared with the Amitim class '03. These feelings and memories will someday become part of who you are.

☞ May the Amitim class take the material they learned this year & use it throughout their lives

☞ This has been a good year, may you all have a good life and those of you who haven't had B'nai Mitzvot yet: good luck!

☞ I thank you all for your time and support. I wish you luck as we go our different ways.

### Amitim Haiku

Amitim '03  
A wonderful group of kids  
Fun was had by all!

## SHABBAT B'YACHAD

### Thanks for Your Help!

By Cathy Shadd, Shabbat B'Yachad Coordinator

All SBY parents (and grandparents and uncles and aunts and friends and fans and....), how about making a donation to SBY in honor of an upcoming *simcha*? Just earmark your check for SBY and we will put your donation to good use enhancing our children's programs! Thank you in advance.

And speaking of donations, if you have a Shabbat ritual object which you would like to donate to the SBY "Shabbat Box" (used in our opening song "What Do You Like About Shabbat?"), the children would be very happy to have some "new" items. If you have a challah cover, candle holder, kippah, kiddush cup, attractive artificial flowers, plastic or wooden challah, etc.), we will use it to help our children associate Shabbat ritual objects with the specialness of Shabbat. Contact Cathy Shadd, SBY Coordinator (see below) to arrange.

Throughout the summer, Shabbat B'Yachad will continue to meet the second and fourth Shabbat of each month. Please come and feel free to bring any summer visitors! To volunteer to lead services, tell a Torah story, set/clean up, or sponsor a kiddush, please contact Cathy Shadd ([cathy@inventek.com](mailto:cathy@inventek.com), 654-5522). Have a great summer!

Thanks to the following families Shabbat B'Yachad families for their contributions to the shul-wide kiddush on May 24:

Shelly Ball & Jeff Burack, Angela Alonso Bileca & Steve Bileca, Rachel Brodie & Adam Weisberg, Lisa Fink & Robert Milton, Maia Fleming & Brett Singer, Babbie Freiberg & Lee Bearson, Joel & Katya Gerwein, Barry Kamil & Nancy Gurian, Elisabeth Kashner & Jonathan Stern, Norma Kaufman & Michael Meltzer, Alan & Elissa Kittner, Robin Levi & John Hayes, Howard & Lisa Miller, Martin Myers & Deborah Lewis, Esther Neuwirth & Michael Stein, Deborah & Yuval Peres, Billi Romain & Doug Berman, Cathy Shadd & Dov Rosenfeld, Mel & Lisa Sibony, Traci & Dan Siegel, Avi & Shalva Sorani, Jeannie Witkin & Anna Braun, Tali & Elad Ziv, Steve Zolno & Carol Delton

### 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) \_\_\_\_\_

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

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, M.D.	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
Dorothy Granzow	16 Tammuz / July 16
Malkah Zacharin	17 Tammuz / July 17
Henry Hamburg	18 Tammuz / July 18
Esther P. Morse	18 Tammuz / July 18
Jeanne Wirtzer	22 Tammuz / July 22
Anna Lea Greenstein	23 Tammuz / July 23
Simon Goldschmidt	24 Tammuz / July 24
Eva Graudenz	28 Tammuz / July 28
Sam Koltun	29 Tammuz / July 29
Dora Becker	30 Tammuz / July 29
Ernest Shima	3 Av / August 1
Roy H. Steinberg	3 Av / August 1
Morris Rothblatt	3 Av / August 1
Leo Greenberg	4 Av / August 2
Walter Mayer	6 Av / August 4
Ruth Safran	7 Av / August 5
Bella Schmidt Neustaedter	8 Av / August 6
Abraham "Jack" Silverstein	10 Av / August 8
Imre Kertesz	11 Av / August 9
Benjamin Rothmann	11 Av / August 9
Phyllis Meltzer	12 Av / August 10
Seymour Facher	12 Av / August 10
Abraham "Chip" Meresman	14 Av / August 12
Sareta B. Cohen	15 Av / August 13
Abraham Brenner	15 Av / August 13
Leah Rappaport	15 Av / August 13
Joseph Davis	15 Av / August 13
Joseph Hornstein	16 Av / August 14
Leon Schneider	16 Av / August 14

# DONATIONS

## SPECIAL THANKS...

...to **Esther Kelman** for her donation of 25 copies of the new *Weekday Sim Shalom* for daily minyan use, in honor of Rabbi Stuart Kelman's return to health.

## GENEROUS GIFTS

**Mary & Tom Breiner:** two new cutting boards for use during Pesach  
**Jane Credland:** a printer and Zip drive for office use  
**Rabbi Serena Eisenberg & Yaron Simler:** Israeli childrens books for the Religious School  
**Dave Roche:** twelve menorahs for shul use  
**Judy Tobias Davis:** file folders for office use

## ADULT EDUCATION

**Andrea Altschuler & David Finn** in memory of Stephanie Davis, *נ"ל*

## BERKELEY BOWL SCRIP

Susan Sheftel & Robert Meola

## BUILDING FUND

**Celia & Paul Concus** in memory of Harry Polland and Bebe Simon  
**Helen Schneider** a wish for the Rabbi's good health, and in memory of Joan Kabatznick  
**Michael & Laurie Ann Piotrkowski** for the *Rejuah Shelaymah* of Rabbi Kelman  
**Ronna Kabatznick & Peter Dale Scott** in memory of Joan Kabatznick and in honor of Helen Schneider's birthday

## ETHELYN SIMON FUND

**Rabbi Serena Eisenberg & Yaron Simler** *Kol ha kavod* to Jonathan Klein and Bracha Goldschen  
**Raymond Weisberg**  
**William & Elaine Bachrach**

## GENERAL FUND

**Allan & Gilda Rotman** in memory of Joan Kabatznick  
**Audrey & Andy Feiner** in memory of Joan Kabatznick  
**Barbara Wezelman** in memory of Joan Kabatznick  
**Debra Maury** in memory of Jerry Shorer  
**Mayan, Shira and Hadara Stanton** in honor of Rivka Greenberg & Ken Stanton's 30<sup>th</sup> Anniversary  
**Miriam & Hyman San** for Yizkor and in honor of Miriam's aliyah  
**Mrs. Fran Rotman** in memory of Joan Kabatznick

## RABBI'S DISCRETIONARY FUND

**Claire Rothenberg** in honor of Helen Schneider's 70<sup>th</sup> birthday  
**Ellen & Herb Brosbe** in honor of the healthy and safe return of the Kelmans; Mazal tov to Vicky Kelman on receiving the Covenant Award; thank you for taking care of Liora; Mazal tov to Ari Kelman on receiving his PhD; to Navah & Michael on their upcoming wedding; and to Janet Harris for her recognition by Chabad

**Julie Weissman & Mike Steinbaugh**  
**Moishe & Florence Pripstein** in honor of Helen Schneider's birthday, and in memory of Joan Kabatznick  
**Sherry Knazan** in honor of Vicky Kelman receiving the Covenant Award

## SHABBAT B'YACHAD

**Deb Fink & Aaron Katler** in honor of Ariella Brodie-Weisberg's birthday

## SOCIAL ACTION FUND

**Nancy Gordon** in honor of Risa Kagan's birthday  
**Robin Levi & John Hayes** in honor of Rabbi Serena Eisenberg

## STEPHANIE DAVIS FUND

**Andrew Kahn & Janet Schneider**  
**Karen Friedman & David Marcus**

## SUKKOT IN APRIL

**Jan Fischer**  
**George & Toby Gidal**

## YOUTH EDUCATION

**Andrea Altschuler & David Finn** in memory of Jerry Shorer and Marc Rappaport

## YOUTH EDUCATION

## INCLUSION FUND

**Adam Weisberg & Rachel Brodie** in memory of Beatrice Simon

For a complete list of donation funds, please turn to the back page of this newsletter.

Don't forget the Yom Kippur Break-the-Fast!!

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>.

SPACE STILL AVAILABLE! LAST CHANCE  
TO ENROLL FOR SUMMER 2003!



## 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

**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.*

#### 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

### 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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Monthly

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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
- Stephanie Davis Fund
- Torah Study
- Yad Ethelyn Simon Fund
- Yamim Nora'im
- Youth Education
- Youth Education Inclusion Fund

## Thank you!

NON-PROFIT RATE  
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