



Congregation Netivot Shalom

May–June 2006
Iyyar–Sivan–
Tammuz 5766

Vol. 17, No. 4

FROM THE RABBI

Where's the Conservative Movement Headed?

By Rabbi Stuart Kelman

Recently, newspapers both secular and Jewish have been carrying articles about the Conservative movement. In particular, three points interested them: (1) the chancellor of the Jewish Theological Seminary, Rabbi Ismar Schorsch, will step down at the end of this academic year; (2) the Committee on Jewish Law and Standards was working on *teshuvot* regarding gays and lesbians; and (3) there has been a major decline in the number of people in North America affiliating with the Conservative movement.

In a post-shul session in March, I tried to present to those of you who were there as much as I knew about these issues. I'm quite sure that these issues will soon again be the subject of journalistic focus, and I know I'll find other opportunities to address these and other issues affecting our movement. Sunday mornings once a month, I've also tried to concentrate on other Conservative issues.

But in this column, I want to concentrate on a statement made by a colleague and major philosopher of the Conservative movement, Rabbi Neil Gillman. Addressing the national biennial conference of the United Synagogue of Conservative Judaism, Prof. Gillman spoke at length about how Conservative Judaism is not a halachic movement. He claimed that given that most Conservative Jews do not keep *halakhah* strictly, this phrase "halachic movement" is a mere slogan "by rabbis for rabbis to make them feel more authentic." In its place, he suggested we embrace our ambiguity, leaving behind *halakhah* and other slogans like "tradition and change," adopting "tension Judaism." In his keynote address Rabbi Gillman also stressed the healthy tension that exists within a Conservative Jew — between history and modernity, the letter and the spirit of the law, wanting answers and embracing ambiguity. Rabbi Gillman said there is little difference between the religious practice of Conservative and Reform Jews outside the synagogue, and that "if we are a halachic community, it has to be because we want to be, not because we have to be. Then we have to explain why we want to be, and we have done neither."

Others at the convention objected strenuously.

"He deconstructed everything and offered nothing, spiritually speaking," observed Rabbi Michael P. Singer of Temple Beth David in Palm Beach Gardens, Fla. "I couldn't disagree more with Rabbi Gillman," Rabbi Singer said, asserting that

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FROM THE PRESIDENT

Purim Fundraiser a Smashing Success!

By Carol Cunradi

As you read this, Pesah has just passed. But as I write, only two weeks after our wonderful Purim party, I wanted to share a few thoughts on the subject.

Thinking back to the evening of March 12, one word comes to mind: WOW!!! That's what I kept saying to myself as Jim and I arrived at Netivot Shalom that night, only to find the synagogue transformed into the Queen E's Shushan West Supper Club. For those of you who attended, I'm sure you know what I'm talking about; for those of you who didn't attend (but wish you had), the social hall and sanctuary were festooned with balloons and elegant decorations. Some men were dressed in tuxedos, and some women wore glamorous evening gowns. Everyone looked great! There was a welcoming committee on hand to check in guests, distribute programs, and hand out gardenias.

During the silent auction, the wine flowed as guests mingled and bid on the outstanding auction items. After about an hour, we were invited into the sanctuary for a fabulous dinner (thanks to caterer Alan Finkelstein), while being entertained by the rockin' Dave Alt Band. Who knew so many congregants like to dance? Yet the dance floor was filled. Ken Schnur (our funniest president on record) warmed up the crowd as Mark Priven worked wonders with his karaoke machine. I laughed so hard during the karaoke acts (Art Braufman, Claudia Valas, Ann Swidler; Marshall Platt and Dean Kertesz; Cathy Shadd and her "gal pals"; Vicky and Rabbi Kelman) that my jaw hurt. My vote for first prize goes to Vicky and Rabbi Kelman for their version of "Anything You Can Do I Can Do Better" (as in, "I can dance the *horah*," "I can fix a Torah").

Many Thanks!

None of this could have happened without an incredible amount of planning and hard work by many volunteers. Major accolades go to the event co-chairs: Laurie Greenhut, Mary Breiner, Susan Stanfield and Andrea Altschuler. Their vision and countless hours of work ensured that this event was a smashing success. We all owe them a debt of gratitude. A huge thank you is due the silent auction team. This effort was coordinated by Donna Sidel Straus, with assistance from Claire Sherman and Claudia Valas. Major thanks to decorations coordinator Lisa Fink, whose efforts helped transform the appearance of our synagogue into an elegant supper club. Thanks to Karen Friedman and Richard

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“the idea of Conservative Judaism is to move our members toward an understanding of *balakbab*,” which he called “the link to the past, present and future.”

It seems to me that this is yet another major issue in this movement. What role does *balakbab* play? Are we “commanded”? Do we, male and female, all feel the sense of obligation equally? Do we buy Kaplan’s notion that the “*balakbab* has a vote, but not a veto”?

I ask these questions, not because I have great responses, but because these are the questions that need to come alive. The clearest example I can give is from my own personal history: I lived the debate on the role of women in our movement. I struggled with what might be the effects of an egalitarian evolution; I struggled with listening to a woman’s voice for the first time from the *bimah*; I struggled when I first saw a woman put on *t’fillin*. I struggled with all these and more — maybe my age is showing — but these have now become the cornerstone public expressions of egalitarianism. (There is even a call for making egalitarianism a cardinal principle of the movement.)

And I raise these questions because I continue to be amazed when women say to me: but those *mitzvot* are for men. Maybe it’s merely socialization — but I don’t think so. I believe it’s much deeper than that. I believe that the sense of obligation, the sense of being commanded, the sense of putting on a head covering or *t’fillin*, at this point in our history, simply comes with the right of being egalitarian. We’ve argued that observing *mitzvot* is a way of life, encompassing all aspects of it — not simply a matter of convenience. And we’ve argued this principle for *men* as well as women.

Rabbi Shai Held, writing in a recent issue of *Judaism*, stated the issue boldly: “One of the critical questions facing the Conservative movement is whether we measure our religious actions only in terms of what we find meaningful at any given time, or also in terms of a set of assumptions about what is expected of us. Do we believe in the importance of law for Jewish religious life? Is the language of *biyuv* (obligation) compelling and operative in our life and theology? Put even more starkly: are the *mitzvot* more than ‘folkways,’ or have the lines between the Conservative and the Reconstructionist movements become irrevocably blurred? Some will be quick to point out that the Conservative movement today is not exactly awash in halachically observant congregants. As a sociological observation, this is undoubtedly true, but in important respects it is also beside the point — the question of *halacha* is at bottom not a sociological question but a theological one.”

Well, we’re now looking at who we are and what we want to become as a congregation and as individuals. It’s time to face the issue squarely. Rabbi Held concludes his article by saying: “In order for change to be possible, the problems must first be honestly and forthrightly confronted. Heschel once remarked that in the face of crisis, ‘the masses despair [but] the prophets respond.’ The hour is late, and we could use a few prophets right about now.” 🌀

FROM THE EXECUTIVE DIRECTOR

Spring Is Here. Oy!

By David Stein

We bless the new moon as we usher in each month throughout the Jewish year. In spring, however, full moons light up our festivals: Tu b-Sh’vat, Purim and Pesah. Spring-time craziness in synagogues and Jewish homes at this time of year has now been explained!

Around Tu b-Sh’vat, at the first sight of a mini-bud on an almond or plum tree in the Bay Area, I marvel at the seeming incompatibility of a tree budding in the wind and rain of yesterday’s winter. The bud shakes me into a new realization: Oy! The downtime between Hanukah and Shavuot is over. Oy! The full moons are here! Spring is here. Oy!

Besides crazy ventures like Queen E’s Supper Club and embarking on a new tradition of congregational seders on the second night of Pesah, the full moons of spring usher in a period of intense activity for executive directors who are in the synagogue business. By the eighth day of Pesah, we work intensely to complete a budget for the board to pick through. We review the accounts of all our members and make sure all is OK with each of them. We remind them that completing their financial commitments is what is needed before the end of our year (June 30) so that we can get through the lean summer months.

And on that note, this year we are changing the process of “dues renewal.” There won’t be one. Being a member of the Netivot Shalom synagogue community is a covenant: one side is you and your household, and on the other is all the other member households that constitute the community and its values. Membership is continuous: it is sustained by both parties fulfilling their commitments to each other. (What I think those obligations are will be subjects of subsequent columns.) Because one fiscal year ends and another begins does not mean that we have to renew membership. We aren’t a health club.

As the fiscal year ends, your financial commitments to Netivot Shalom should have been met. But our membership does not end. If the membership pledge outlines as passed by your

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NETIVOT SHALOM NEWSLETTER

Editor: Judith Lesser McCullough

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Please submit copy to newsletter@netivotshalom.org. Copy may be edited for accuracy, clarity, length and language, including adherence to grammatical and stylistic consistency. Photos should be digital, if possible, in highest possible resolution; e-mail to david@radwin.org, and provide names of people in each photo.

Issue
July/August

Deadline
May 29, 2006

“How good is a word rightly timed.” (Proverbs 15:23)

Rabbi Search Committee Appointed

The following congregants were appointed by President Carol Cunradi to serve on the newly established Rabbi Search Committee, and approved by the board on March 26, 2006:

Peter Strauss (chair)	Cathy Shadd
Hannah Dresner	Claire Sherman
Josh Gressel	Laura Suci
Glenn Massarano	Adam Weisberg
Martin Myers	* Marcia Brooks
	* Debra Lobel

* Just before press time, Carol also appointed Marcia Brooks and Debra Lobel, subject to board approval.

Rabbi's Search Committee



Hannah Dresner joined Netivot Shalom upon moving to Berkeley in 2001. Previously, she was a founding member of a post-denominational *havurah* in Chicago, where her daughters attended Solomon Schechter schools and she taught visual arts at Northwestern Univ. Here, she has served as president of the Midrasha board and on our

nominating committee and board; she is also a member of Or Zarua: the Reconstructionist *havurah* of the East Bay, and is step-mom to an Amitim member. She will be a fellow in Elat Chayyim's Davening Leadership Training Institute, 2006-8.



Josh Gressel has been a member of Netivot Shalom for 15 years. He has served on and chaired several committees, including Ritual, Pulpit and Nechama. His day job is as a clinical psychologist in private practice. Josh has been married to Noga for 25 years and they have three sons: Gal (senior at UC-Santa Cruz), Gilad (junior at UC-Santa Cruz) and Amit (senior at El Cerrito High).



Glenn Massarano has been on the Ritual Committee for the past eight years and is currently its chair. He also is involved in the Tiferet Project, having participated in the writing of *A Place in the Tent*. He's married to Judy, and they have two sons, Sa'adia and Betzalel. They've all been leading services, teaching classes, tutoring *b'nei mitzvah*

students, and reading Torah and haftarah here since 1993.



Marty Myers and his wife, Deborah Lewis, have been members of Netivot Shalom since 1996. Their two children, Frieda (eight) and Levi (six) Myers, attend the religious school. Marty grew up in a Conservative Jewish environment on the east side of Cleveland, Ohio, and attended Miami University and the Univ. of Michigan Law School. He practices

law, primarily representing technology companies throughout the country in large insurance coverage disputes, at Heller Ehrman in San Francisco, where he is a partner/shareholder.



Cathy Shadd and her husband, Dov Rosenfeld, have been members for almost eight years. Cathy has been involved with Shabbat B'Yachad for almost that long, first with her nine-year-old daughter, Anna, and then with her five-year-old, Ziva. She is currently the coordinator of SBY. Cathy has a background in education and social work and brings to the search committee her experience with young children and also as a convert to Judaism.



Claire Sherman is a ceramic sculptor who specializes in creating Jewish ritual objects out of clay. She has been a member since the first Shabbat, 17 years ago. Claire was the second chair of the Ritual Committee, and was on the board at that time. She lives in Berkeley with her husband, Ed Anisman, and their daughters, Elisheva and Shira.



Peter Strauss (committee chair) has been a member since 1993. He served as treasurer for a year in 1994, has been a *davener/leyner* at Shabbat and High Holy Day services, and is presently coordinator of Bikkur Holim. He is a retired psychotherapist, married to Nan, father of two, stepfather of two, and grandfather of five with the sixth due in July.



Laura Suci joined Netivot Shalom in 2005, and has since been enjoying exploring her Judaism fully. In 2005, she helped organize the community *tikkun*; this year she's helping coordinate the Tiferet Conference. For 14 years she's been a marketing/communications professional. She lives in Berkeley with her "wonderful *hatan*," David Callen.



Adam Weisberg is executive director of Berkeley Hillel. As a San Francisco native and 15-year Berkeley resident, he's familiar with the long-term history of Jewish life in the Bay Area. He and his wife, Rachel Brody, are the parents of two young daughters, Sophia and Ariella.



Marcia Brooks served for 10 years as executive director of Kehilla Community Synagogue. She has been involved in the rabbinic search process for other congregations. She is currently a single adult (no children at home). She served as co-chair of the last nominating committee, and currently is Administration chair.



Debra Lobel and her partner, Pauline Moreno, have been Netivot Shalom members since 1995. Rabbi Kelman performed their *brit reyt* (commitment ceremony) in June 1997. Debra is a former Ritual coordinator, and for years organized our Yamim Nora'im services. She served on the most recent nominating committee.

Congregation Netivot Shalom's Rabbi Search Committee:

Tasks, Structure and Authority Granted by the Board

(Approved by the Board of Directors at the March 26, 2006, meeting.)

- The Rabbi Search Committee (RSC) is responsible for finding the best available candidate that matches the congregation's needs and desires as determined by the survey, open meetings with congregants and specific directions from the board. Individual members need to subordinate their own, possibly different, viewpoints to that of the congregation.
- Membership will consist of 9 members in good standing.
 - The president will select members and the chair with approval by the board. The president has the authority to remove members of the committee. If a vacancy occurs, the president will select a replacement to begin full participation on the committee immediately, with subsequent confirmation by the board at the following board meeting.
 - Members are expected to make every effort to attend all meetings.



Wendy Rosov elaborates on one of the many findings from the PRSC's focus groups and online survey.



Rena Dorph shares some of the highlights of the shul-wide survey conducted earlier this year.

- The responsibilities of the chair of the RSC will include the following:
 - Chair each meeting or delegate someone to run the meeting.
 - Be the primary point of contact and spokesperson if officers or congregants have questions about the search.
- RSC should strive to reach major decisions by consensus, i.e., all present agree or "can live with it." If consensus is not possible on the vote for the candidate to be recommended for hire, the decision must be agreed upon by not less than 7 of 9 members.
- The term of the committee will commence in May 2006 and will continue until six months after a new rabbi's term begins. That could be as soon as December 2007, assuming the rabbi's term begins July 2007, or could be months later. Meeting frequency will vary depending on the phase of the search. At times it will be quite intense, possibly weekly.
- Responsibilities include the following:
 - Develop ground-rule agreement on internal committee procedures including voting procedures and quorum. A copy of the rules should be sent to the president.
 - Control expenditures to not exceed the budget approved by board.
 - Collect information necessary for the job announcement (e.g., salary range, general job benefits, synagogue demographics).
 - Develop a draft of the position listing and advertisement or the contact document for a national organization, as appropriate. These items need president approval prior to release.

- Act as sole contact with candidates and any national organization, excluding the candidate visits.
- Communicate in a timely way with candidates at each stage of the process.
- Report regularly to the president and provide periodic updates to the congregation.
- Ensure that the opinions of congregants are collected in an open manner during the entire search process and are acknowledged.
- Collect candidate information (June–November 2006).
- Screen candidates and decide which to interview.
- Conduct preliminary interviews.
- Conduct reference checks on select candidates.
- Plan visits to home turf of key candidates if deemed helpful.
- Arrange for 24 candidates to visit the congregation (January–February 2007). Board approval at a board meeting or by e-mail will be required for visits of specific candidates.
- Arrange for feedback from congregation members about each visiting candidate.
- Recommend the best candidate to the board . As specified in the bylaws, if board concurs, the committee will call for a congregational meeting to ratify the decision (March 2007).
- Work to ensure a smooth transition for the new rabbi (June–December 2007).

The RSC has the authority to conduct the above tasks without further approval except as indicated. The dates above assume

the process runs smoothly and a candidate is found who accepts the position after the first round of interviews. Note that contract negotiation is not part of RSC responsibilities; it will be conducted by an independent committee selected by the president.

- Confidentiality will need to be sustained for the following:
 - Internal committee discussions.
 - Names, other identifying information, and personal communications of applicants not recommended for visits.
 - If the RSC has compelling reasons, it may release any information to the president or the board with the understanding that the president and the board will be bound by confidentiality.
 - If the RSC needs help from others in the congregation or outside the congregation to obtain information about candidates, it may do so with approval by the president and with the understanding that such a person(s) is bound by confidentiality.
- No RSC member can apply for the position of rabbi. All potential conflicts of interest must be reported by e-mail or in writing to the other members of the RSC. Potential conflicts of interest include, but are not limited to, having friendships with or being related to candidates. If a potential conflict of interest might bias the judgment of the RSC member, the RSC should decide how to handle this matter. It has the option to consult with the president.
- Members will be required to take responsibility for various aspects of committee activities and accomplish those tasks between meetings. ☞



Shul-wide meeting announcing the recommendations of the PRSC.

Report from the Board

By Deb Yager, Board Secretary

The board is primarily focused on clarifying our current financial status, assessing financial needs for next year, and creating a budget for FY 2006–07 that addresses our growing needs while remaining fiscally responsible. This is no small task. Thanks to the tireless efforts of our executive director, David Stein, and our treasurer, Toby Gidal, our ability to track current assets and expenditures nears perfection. Generosity in time, energy and money from several congregants leads to the expansion of our abilities to serve our Netivot Shalom community, which we gratefully acknowledge. Finally, the board turns its focus to the search for a rabbi to lead our congregation following Rabbi Kelman's retirement in July 2007. The following are excerpts from board minutes.

February 26, 2006, board meeting:

- **Ritual Committee — Congregational Seder.** The first Netivot Shalom Congregational Seder will be held on the second night of Pesah, April 13. There will be captains at each table to promote a family-like experience. This type of event allows us to do outreach as well as “inreach.”
- **Baseball Fundraising.** Scott Adams is again taking the lead in organizing two baseball tailgate fundraisers this spring.
- **Shabbat B'Yachad Playground.** A donor has graciously offered \$25,000 toward the cost of the playground. The same donor is also interested in helping us to establish a preschool. We are unable to have a preschool on-site. The next step is to form a Preschool Feasibility Committee to explore the options as well as forecast demand.
- **Legacy Grant.** A \$30,000 grant application has been submitted to the Legacy Heritage Foundation to extend the Shabbat B'Yachad program to kindergarten through second grade. The grant was submitted in mid-February and results are expected in April.
- **Rabbi Pre-Search Committee.** The response to the congregational survey was great (more than 77 percent) and members seem very happy with the process. Survey results will be presented at two informational meetings in March. The members of the Rabbi Search Committee (RSC) and the charge and powers of the RSC will be announced at a congregational meeting on April 2. This meeting also marks the official end of the Rabbi Pre-Search Committee.

March 26, 2006, board meeting:

- **Purim Fundraiser.** Queen E's Shushan West Supper Club was a smashing success! Preliminary reports indicate that we netted approximately \$17,000. The board expresses our heartfelt gratitude to the party organizers (Laurie Greenhut, Mary Breiner, Andrea Altschuler, Susan Stanfield). Over 170 congregants bought tickets and participated in the festivities. The hope is to institutionalize this type of annual fundraiser.
- **Congregational Seder.** Plans are well under way for our first congregational seder. Lee Bearson designed a beautiful graphic ad, which is in this week's *J*. Preliminary sign-ups indicate that we will likely fill all 100 available seats at our seder tables. The intention is to break even financially for this event.

• **Netivot Shalom Preschool.** Rabbi Kelman organized a meeting of preschool professionals within the congregation to discuss the next steps to starting a congregational preschool. The group agreed that an outside professional should be hired to conduct a feasibility assessment. Funding would be needed to conduct such an assessment.

• **Netivot Shalom Oral History.** Rabbi Kelman would like to hire someone to conduct an oral history/ethnography of Netivot Shalom, and wants to advertise the need for someone to financially support the project.

• **Building's First Anniversary.** We are approaching our first anniversary of moving into our building, and it would be great to have some sort of celebration.

• **Netivot Shalom Web site.** David Stein is working with Jane Credland and Ron Sires to update our Web site. Members of the Marketing Committee, including Marshal Platt, Josh Kirsch, Lee Bearson, Mary Lukanuski and Scott Adams, are also involved with creating Web site content.

• **Rabbi Search Committee — Process.** Based on recommendations from the Rabbi Pre-Selection Committee (RPSC), Carol Cunradi presented the document “Congregation Netivot Shalom's Rabbi Search Committee: Tasks, Structure and Authority Granted by the Board.”

Motion: The board approves the document “Congregation Netivot Shalom Rabbi Search Committee: Tasks, Structure and Authority Granted by the Board” for use by the Rabbi Search Committee, as amended. **Passed 9-0-0.**

• **Rabbi Search Committee — Selection.** Based on recommendations from the RPSC, Carol Cunradi spoke with the following nine people about serving on the RSC: Hannah Dresner, Josh Gressel, Glenn Massarano, Marty Myers, Cathy Shadd, Claire Sherman, Peter Strauss, Laura Suci and Adam Weisberg. The group was selected with an eye toward representing various segments of our congregation. In addition, each of these individuals brings various strengths to the committee, and all are committed to representing the congregation in its search for a new rabbi. In keeping with the document “Congregation Netivot Shalom's Rabbi Search Committee: Tasks, Structure and Authority Granted by the Board,” Carol asked the board to approve the RSC membership of these congregants, with Peter Strauss as chair.

Motion: The board endorses the president's list of nine selected members for the RSC, including the selection of Peter Strauss as chair. **Passed 9-0-0.**

April 2, 2006, board meeting

(following congregational meeting):

At the open congregational meeting on April 2, the RPSC presented its recommendations for the search process to the congregation. The discussion section of the meeting made it clear that we need more discussion regarding many issues of the search process, particularly the RPSC's recommendation that we affiliate with the United Synagogue of Conservative Judaism (USCJ). The final decision about this issue rests with the board of directors. In response to the need for more discussion, the board passed the following motion:

Motion: The board calls for a second congregational meeting to be held on April 16, 2006, 10:00 a.m.–12:00 p.m., for open
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Looking Forward

In March, the Rabbinical Assembly of the Conservative Movement met in Mexico for its annual convention.

An article in the March 24, 2006, issue of the Forward summarized that meeting, in what seemed to me to be a clear statement of the possibilities for a new direction for the Conservative Movement, given JTS chancellor Ismar Schorsch's impending retirement. That article is reprinted below with permission. In late-breaking news, Prof. Arnold Eisen was named the new chancellor (see end of this article) in a move that presages change.

— Editor

From the Forward, March 24, 2006:

Conservative Rabbi, in Swan Song, Warns Against Liberal Shift, by Jennifer Siegel

MEXICO CITY — In a final address to his fellow Conservative rabbis as the chancellor of the Jewish Theological Seminary of America, Ismar Schorsch accused his liberal colleagues of undermining the movement's historic commitment to faith, intellectualism and rabbinic law.

Speaking Sunday in Mexico City at the annual convention of the movement's Rabbinical Assembly, Schorsch defended his vision of biblical scholarship as a main path toward spirituality and fidelity to rabbinic law, or Halacha. He rebuked those who have suggested that the movement no longer should view itself as being bound or defined by the halachic process.

"We are in no need of another motto," said Schorsch, who is set to retire as chancellor in June. "What ails the Conservative movement is that it has lost faith in itself. Internally, we have already become Reform, and it will only be a matter of time before [externally] we appear like Reform."

In a subsequent interview, Schorsch criticized what he described as the movement's "deconstructionists" — chief among them the rabbis and activists pushing to overturn the movement's opposition to same-sex marriages and the ordination of gay clergy. Those pushing for change on the gay issue, he said, are employing scholarship to overturn Halacha rather than to build appreciation of it.

"If the Conservative movement chooses to do something at the expense of the halachic system, then it's going to pay the price down the road," Schorsch told the Forward in a reiteration of his longstanding opposition to lifting the ban on homosexuality. "The erosion of our fidelity to Halacha is what brings us close to Reform Judaism." He added that he still believes, as he has said in the past, that if reform is passed, some clergy and lay people will leave the movement.

Schorsch's speech comes as both JTS and the Conservative movement enter a period of transition littered with potential conflicts and upheavals.

For more than a century, JTS served as the center of Conservative Judaism, but now it increasingly faces competition from other seminaries and arms of the movements. Schorsch's successor, whom movement insiders expect will be announced in the next few weeks, will determine how JTS will balance its roles as an academic institution, rabbinical training ground and potential bully pulpit.

Whoever is chosen will assume the leadership of a movement

that was once America's largest synagogue denomination but has been overtaken in the past two decades by the Reform. In addition to the fight over homosexuality, Conservative leaders are debating wider existential questions about the movement's dedication to Halacha and a pluralistic approach to rabbinic law. Such issues were reflected in the sessions at the convention in Mexico City, with titles like "What Is Conservative Judaism, and Where in the World Is It?" and "What Should It Mean To Be a Movement in the Center?"

In Mexico City, movement leaders from across the political spectrum overwhelmingly answered such questions by affirming the view of Conservative Judaism as a pluralistic "big tent" — even on issues that many rabbis view in moral terms, such as the status of women and of gays and lesbians.

At the convention's opening panel, Rabbi Bradley Shavit Artson, the dean of the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles, condemned the push for ideological purity on both the right and the left. "We ought to be the anti-denominational denomination," he said. In response to a question, he added, "It's often said that we are not a movement" but "I think to some degree, what looks like a lack of organization is a function of our diversity."

Schorsch offered the most specific articulation of the meaning of Conservative Judaism during his speech Sunday. Conservative Jews, he argued, are primarily distinguished by a commitment to *Emet V'Emunah* — truth and faith — an embrace of critical Torah scholarship coupled with a view of Halacha as a binding, albeit evolving, process.

"The Orthodox surely have *Emunah*," Schorsch later told the Forward, "but they don't accept critical scholarship. And the Reform certainly have critical scholarship, but they don't accept the legitimacy of the halachic system. We're distinctive because we are trying to wed both."

In contrast to what he called the spirituality of "kitsch," Schorsch argued that for Conservative Jews, deep study and critical understanding should be viewed as key ways of deepening faith and the commitment to observance. Schorsch stressed that, in his view, intellectual engagement with Judaism is meant to enrich spirituality and observance, and that it is the task of the rabbi to translate intellectual insight into religious meaning.

The remarks were essentially a defense of the long-held JTS tradition of viewing rabbinical training as primarily academic and intellectual . . . even as some rabbinical students and rabbis in recent years have called for a greater emphasis on pastoral training and other approaches to Jewish life and texts.

Some pulpit rabbis at the convention, particularly those among the younger cohort, said Schorsch's focus on intellectualism was not compelling to them.

"I was really disappointed with his talk," said Rabbi Micah Caplan, the 29-year-old leader of Bet Shira Congregation in Miami and a graduate of the Ziegler School. "We are not touching people of my generation. In my opinion, we are 20 years behind the Reform movement on a number of issues," he said, adding that Schorsch is "not my chancellor — he's the chancellor of one school, and that's it."

Rabbi Ari Greenbaum said that as a rabbinical student in the JTS class of 1997 — the last class shaped by former dean

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Sunday Morning *Minyanim* Speaker Schedule

By Art Braufman, for Ritual and Adult Education Committees

Please note that the **May *minyanim* will be on the first and third Sundays** to avoid conflicting with other activities. Our attendance has been growing (40 people attended last month's talk by Barry Muhlfelder), and these events have been both pleasant and educational, and start Sunday morning off with a *mitzvab*! Shahaarit service starts at 9:30 a.m. and it's a *mitzvab* to help make a *minyan* for a number of our members who are saying *kaddish* for their loved ones. Stick around for a light breakfast and *shmooz* with fellow members and guests. If you can't make it earlier, come over at 10:30 a.m. for the speaker.

For those of you who are in mourning or have a *yahrzeit* and can't make other *minyanim*, take advantage of this opportunity to say *kaddish*. That's a double *mitzvab* — honoring your loved one plus helping to make a *minyan*.

Here is the upcoming schedule:

May 7: Sheila Braufman: "No Graven Images — No Art?" Sheila will explore how the 2nd commandment was interpreted throughout Jewish history and its effect on Jewish art. Many of her images are quite surprising. Sheila, an independent curator, was the curator of painting and sculpture at the Judah Magnes Museum for over 18 years.

May 21: Rabbi Kelman: "The Founders — A Brief History," 5th in the series, "In the Middle Doesn't Mean Pareve: A Fresh Look at Conservative Judaism."

June 11: Wendy Rosov: "Jewish Education: How's It Going? How Do We Know?" Wendy, who is the associate director of the Berman Center for Research and Evaluation at JESNA (the Jewish Education Service of North America), will share with us the center's approach to program evaluation. She will provide an overview of evaluation projects currently under way, and a few tidbits about some of the most innovative educational projects in the Jewish community today. Wendy holds a Ph.D. in education from Stanford University, and is a graduate of the University of Judaism's MA program in Jewish Education.

June 25: Rabbi Kelman: "The Current State and The Future of Conservative Judaism," 6th and last in series, "In the Middle Doesn't Mean Pareve: A Fresh Look at Conservative Judaism." ☞

BOARD REPORT, CONT.

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discussion of movement affiliation as part of the rabbi search process. Congregants who are unable to attend this meeting are encouraged to express their opinions by sending an e-mail to rabbisearch@netivotshalom.org. The board will vote on the RPSC's recommendation to affiliate with USCJ at the next scheduled board meeting, on April 23, 2006, 6:00–9:30 p.m. **Passed 8-0-0.** ☞

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Rabbi Gordon Tucker, a top movement liberal and a rumored finalist for the chancellorship — he had been inspired by Tucker's more holistic approach to rabbinic education. Tucker, who has helped lead the effort to change the movement's position on homosexuality, is widely believed to have been pushed out of the seminary over his liberal approach to a range of issues. . . .

Rabbi Neil Gillman, a professor of Jewish philosophy at the seminary and one of five faculty members on the search committee charged with finding a new chancellor, said he agreed with Schorsch that the seminary must maintain its scholarly rigor despite the challenges of bridging academic and theological instruction.

Though Gillman parts ways with Schorsch by arguing that ultimately the movement should not feel bound by rabbinic law, the two agree that maintaining academic standards at JTS is vitally important.

"The mandate for the search committee is to choose someone who will continue the tradition of keeping the seminary's academic reputation intact, and that's very much at the top of my mind, the top of my priorities as it is with everyone on the committee," Gillman said.

Others at the convention saw the possibility for Conservative Judaism to remain true to the halachic process, even while embracing radical change. Rabbi Elliot Dorff, the rector of the University of Judaism and the author of a pending legal opinion that would sanction homosexual relationships, told the attendees of his Monday morning seminar that Jewish law is like the average person: It changes radically over time in ways both subtle and sudden, but keeps its identity through history and memory.

Schorsch also appealed to history, in arguing against change on certain fronts. "In the final analysis, our worldview is an extension of our biography," he told the Forward. The son of a prominent scholar-rabbi, Schorsch was forced to flee Germany with his parents before World War II.

"So much of my worldview is informed by where I came from," Schorsch said. "I'm very mindful of my past, and I'm not prepared to discard it so lightly." ☞

Arnold Eisen Named New JTS Chancellor

On April 10, JPS announced that its next chancellor will be **Professor Arnold M. Eisen** of Stanford Univ., calling him "one of the world's foremost experts in American Judaism. For the past twenty years, he has worked closely with synagogue and federation leadership around the country in analyzing and addressing the challenging issues of Jewish identity, the revitalization of Jewish tradition and the redefinition of the American Jewish community."

The next day *The New York Times* reported: "The newly named chancellor of [JTS] said yesterday that he felt it was **time for the movement to lift its ban on gay rabbis.** . . . During a half-hour interview at the seminary . . . Dr. Eisen outlined some of his priorities, including reinvigorating syna-gogue life and strengthening the connection of American Jews to Israel. He did not hedge when asked what he thought about gay rabbis. . . . 'I'd like to see it possible for gay and lesbian students to be ordained.' "

Ritual Committee Activity

By Glenn Massarano, Chair, Ritual Committee

Atem Nitzavim — Present Yourself

Last year, on the Shabbat of *Parashab Nitzavim*, Rabbi Kelman introduced the *parashab* employing the customary word “standing” as an English translation for the Hebrew word “*nitzavim*.” At the conclusion of the Torah service, Rabbi Jonathan Omer-Man requested permission to address the congregation about the significance of the word “standing” for him and other disabled people. First, he suggested a more satisfactory and inclusive rendering for *atem nitzavim ha-yom* would be “today, you present yourselves.” This is linguistically correct, and wheelchair sitters would find their place acknowledged in the covenant.

Rabbi Omer-Man then went on to talk about the impact of the frequently spoken instruction “please stand” or “please rise” on people who either cannot stand or who have difficulty rising to their feet. This language usage is startlingly exclusionary. For himself, he said that although he feels most welcome and accepted by the Netivot Shalom community, at such moments he feels curiously and unpleasantly invisible.

After the service, I, along with a number of other people, went up to Rabbi Omer-Man to talk about this idea further. Often, we don’t ever really understand our insensitive remarks until someone in that position points it out. For example, it will often take a woman to point out when I make a sexist remark. My sons are quick to point out when I make remarks that do not respect them because of their age. (And we always told them to “use their words”! How careful we must be.)

In that light, and with the strong feelings of others there, I asked Rabbi Omer-Man to work with me to come up with more acceptable language. Over the course of the past months, he and I have had more conversations, with each other and with other people, looking for that elusive, appropriate solution.

A few suggestions were offered. I have heard of some people who modify the phrase to say “please stand if (or as) you are able.” Rabbi Omer-Man pointed out that, while marginally better, it does not address the issue.

I think critical to understanding this is understanding why we stand in the first place. While I was not able to find specific sources that discuss it, I think that two reasons can be gleaned. One reason, I believe, is because we are presenting ourselves before God. The second may be that this is an effort to shake us up. To move us, literally, both physically and mentally.

In that sense, I think “stand” or “rise” is completely inadequate for what we mean. So what options are there? My son Sa’adia proposed an alternative that is closer to what we are looking for. He suggested the Hebrew phrase “*na lebhityatzev*,” which means “please present yourself” (*lebhityatzev* is the infinitive form from which *nitzavim* is derived). While this works, in terms of meaning and intent, it suffers from the fact that many people are probably not familiar with the term. While we could educate people, there would always be some who do not know what the words mean, and it could become more of a distraction than a help.

So that left us with one other alternative: to say nothing. This has a number of advantages. One is it addresses the concerns that Rabbi Omer-Man raised. Second, it avoids the problems of language. Another advantage is that it reduces the non-liturgical language used during important parts of the service. Both Rabbi Omer-Man and I liked this option because of its quiet elegance.

Some may be concerned that people will not know when it is appropriate to stand. I believe that most will be able to figure this out either from the instructions provided in the *siddur* or by watching others. However, we do understand that at *b’nei mitzvah*, there are often many visitors who are not familiar with the *siddur* or the service and for whom spoken instructions are most effective.

I presented this to the Ritual Committee in March. After discussion, the committee agreed and voted to request that the rabbi or leader not say anything about standing for a trial period of three months, with the exception of *b’nei mitzvah*. I will also provide a brief note about this for inclusion in the weekly announcement sheet.

As we go through this trial period, I encourage you to forward comments you have on this topic and what you notice about this during services.

Other Committee Business

Here are some of the other items that the Ritual Committee has been discussing recently. This covers our December and January meetings.

- We continued to prepare for our first second-night *seder*. By the time you read this, it will already have occurred! Thanks to Rabbi Daniel Kohn, who agreed to lead the *seder*, and to all those who have helped make it happen, including Sheri Pearl and Jan Fischer, our executive director, David Stein, and Rabbi Kelman.
- We continue to prepare for the holidays. This is a busy time of year. (Seems that there rarely is an un-busy time!) Tu b-Sh’vat and Purim have just passed. Claire Sherman led singing after services for Tu b-Sh’vat. Robin Braverman coordinated a *seder* match. Pesah, Yom ha-Shoah, Yom ha-Atzmaut and Shavuot are on the horizon.
- And, this is the time of year when we begin preparing for Yamim Nora’im (High Holy Days). This year, the team will be mostly the same as last year’s with the addition of Ruth Weisberg, who will be taking over for Debra Lobel. If you have an interest in participating, as a *darshan* (to give a *d’var torah*), *ba’al t’fillah* (*sheliach tzibur*, or service leader), *ba’al k’ria* (Torah reader), *ba’al haftarah*, or *gabba’i*, please contact either Ruth (510-665-7823 or rootiew@yahoo.com) or Sheri Pearl (510-339-8813 or sheri.pearl@calbar.ca.gov). They’ll pass your name on to the appropriate person. And do so soon, as the tasks are often assigned in late spring or early summer.

As always, if you have any questions or comments about any of these items, anything ritual, or ideas you might have, please feel free to contact me. 📧

It is my hope, in this column, to encourage discussion and even debate with regard to issues concerning and confronting Israel. What follows in this issue are the always thoughtful — and, I hope, thought-provoking — views of one member of our community. I encourage you to engage with the article and also, if you wish, to offer other ideas and/or articles.

— Editor

Shalom, Shalom, v'ein Shalom — “Peace, Peace, and There Is No Peace”

By Seymour Kessler, Co-chair, Bridges to Israel-Berkeley

Zeidan Atashi is a major leader of the Israeli Druze community. He served in the Knesset and was a deputy foreign minister in the Israeli government. He spoke here some years back and someone in the audience asked him about the prospects for peace between Israel and her neighbors. His sobering answer always stayed with me. He said, “There hasn’t been peace in the Middle East for thousands of years. What makes you think that peace can be achieved today?”

He didn’t say it with bitterness or sadness. It was simply how he saw the reality of diplomatic relations between the various groups struggling to live and survive in a tough, explosive area in which tribal allegiances and shifting alliances could — and generally does — undermine any agreement between conflicted parties.

Yet, the dream of peace is strong, and dreams can spawn illusions that drive us to do and say things that, as well-meaning as they may be, are not particularly useful or meaningful. One might see the Geneva Accords in this light. A group of Israeli and Palestinian intellectuals sat down to talk a few years back and reached an agreement of how two states might coexist in peace. The only problem was that in the real world the Palestinians were sending a stream of suicide bombers against Israeli civilians and Israel, in turn, was doing its best to stop these attacks by military actions and targeted assassinations — a war was in full progress. Furthermore, none of the signatories to the accords held political office or were likely to do so in this century. Thus the means to enforce and make the agreement real were completely absent. At best, it was an exercise to tantalize liberal aspirations and dreams; it substituted the illusion of progress toward peace for its down-to-earth reality.

Illusion and ideology often find themselves sleeping in the same bed. But, it’s a coupling likely to spawn mischief, bad judgments and moral contradictions. The passion underlying ideology tends to blind its proponents to the covert, less-obvious consequences of their actions and decisions. The proponents of a greater Israel, for example, became so entranced with their ideology they neglected to consider the long-term demographic consequences of their position. Similarly, British left-wing ideologues are so committed to the “underdog” they cannot possibly entertain the idea that Israel can be anything but an aggressive bully and that all

Palestinian actions are kosher. The writer of the article below also touches on this hazardous potential.

David Forman is the founder of Rabbis for Human Rights. He served as its chairperson between 1988 and 1992 and between 2002 and 2003. Rabbi Forman has held a number of key leadership positions during his rabbinic career, including director of the Israel Office of the Union of American Hebrew Congregations, where he led the struggle for religious pluralism in Israel. He is the author of numerous books, including *Fifty Ways to be Jewish* (Gefen, 2002) and *Jewish Schizophrenia in the Land of Israel* (Gefen, 2000), and articles on social, political and religious issues in Israel. The following article comes from the *Jerusalem Post*. And while I have your eye and ear, please mark your calendars for the **May 4 talk by Gil Hoffman**, political correspondent and columnist for the *Jerusalem Post*, at 7:30 p.m. at Congregation Beth El: “The future of the Jewish State: An Insider’s View.” The program is sponsored by the Jewish National Fund and Bridges to Israel.

“Caught in a Bind”

By David Forman (*Jerusalem Post*)

“The liberal Jewish community in the United States finds itself in a difficult bind. The only trouble is that it does not know it. Liberal Jews in the States are so wedded to their ideological positions that the sweeping historical events that have recently overtaken the Middle East seem to have had little effect on their mindset.

“I have been on a lecture tour throughout America. Because of my affiliation with Rabbis for Human Rights (RHR), my natural audiences have been liberal Jews. One would think that we would have a common language, but I find that we are miles apart — not in our conclusions, but in the process we undergo to reach them.

“When I spoke at a Jewish religious think-tank that serves as a powerful lobby for liberal interests, I was asked a question about funding for the Palestinian Authority (PA) in light of the rise of Hamas. It was not that the group was genuinely interested in my opinion, but rather seeking validation for what it had already decided — to lobby the Bush administration to continue to support humanitarian aid to the Palestinians and to pressure Israel to release the taxes collected on behalf of the PA.

“While I agree with this end position, what bothered me was that the process they underwent on the way to this conclusion seemed devoid of any serious scrutiny. They were blinded by an almost immutable purity of thought: Of course, Jews should provide humanitarian aid to the Palestinians.

“The world that we live in is not black and white. The gray areas are far more dominant. As I fashioned my response, I could see a discomfort descend over my audience. They were disturbed that a fellow-ideological traveler would raise any objections to what seemed like a slam-dunk. For them, continuing to supply humanitarian aid is a question of Jewish integrity, not to mention Jewish morality. The difference is that, for me, supporting humanitarian causes is not just a matter of moral integrity, but also of moral practicality.

“Rabbis for Human Rights was founded because it felt that the Israeli government was carrying out excessive measures

against the Palestinians that were antithetical to the richness of the Jewish literary and historical tradition. Since the government and religious establishment were speaking in our name, we felt a responsibility to present an alternative understanding of Judaism that spoke of concern for the 'other.' However, RHR's activism has always been predicated on moral steadfastness and moral pragmatism; that is, a decision that may seem moral today, may have immoral consequences tomorrow.

"Just as we in RHR accept collective responsibility for our government's actions, even if we did not directly carry them out, so too must the Palestinians assume collective responsibility and the concomitant consequences for their actions — and their votes. After all, if we are not all guilty, we are all responsible.

"Palestinians who voted Hamas into power are both guilty and responsible. They voted for Hamas not only because they felt that social services would be better provided and because Fatah was so corrupt. They also voted for a party whose political platform calls for the destruction of Israel.

"Hamas is not interested in a Palestinian state. They advocate an Islamic nation — one that cannot be separated from the rest of the Moslem countries that have taken a dangerous and frightening turn toward a religious fundamentalism that could engulf the entire region (if not the world) in a horrible conflagration, especially with Iran knocking on the nuclear door.

"While I do not believe there is an immediate threat to the state of Israel, a few years down the line there may very well be. Should not Israel be prepared for such a scenario? Indeed, it is not alarmist to consider that Egypt and Jordan could fall prey to a Hamas-like takeover. Should that be the case, then Israel could very well be faced with a war of survival. Therefore, speaking today from what seems like a position of moral authority may, in actuality, be morally irresponsible, feeding the hand of those who would destroy us. Since Hamas, along with the rest of the Islamic world, is dedicated to wiping Israel off the map, perhaps then, as a moral mandate, Israel should starve the Palestinians. After all, there is no higher moral value than survival.

"And yet, I still believe, as a matter of Jewish moral rightness, we must release monies that belong to the Palestinians, finding the mechanisms, be it through the World Bank or the United Nations, by which they will not fall into the hands of Hamas or corrupt Fatah officials.

"Yet, the possibility at some future date of withholding monies and basically placing a stranglehold on a people that is dedicated to end the Jewish national entity must be considered. We in the liberal camp can no longer go along our merry way with a philosophical blindness.

"My hosts were relieved to hear that I recommended that they should pressure both the Bush administration and Israel to provide humanitarian aid to the Palestinians. But, what I am hoping that they understood was that before such a fateful decision is made, they recognize that it may indeed be fateful — and that an exhausting discussion must precede any such decision. In a world of Islamic fanaticism, knee-jerk liberalism is no longer acceptable." ❧

My February Trip to Cuba

By June Safran, Cuban Affairs

I am writing this shortly after returning from my successful and varied trip to Cuba in February. I spent five days in Havana with the group that our organization (the Cuba-America Jewish Mission) had licensed with the U.S. Treasury Department, then left the group to visit the Jewish communities in the provinces. It was a small group, so we talked a lot about the communities and I introduced people from the group to individuals from the local Jewish communities who joined us for meals.

I found most people in a positive mode of thinking, but thinner. I understood better after visiting the stores. My usual store to shop in was always full of food, like any market we are used to here. This time, the fresh meat counter was gone, replaced by a very small freezer. All household needs are behind a counter, and one must ask the sales person for items and pay there. The cheese counter now sells yogurt and cans of various kinds of fish that used to be on open shelves. The open shelves are full of sodas and cheap liquor and beer, baby needs, pasta, jars of olives, pickles, canned fruits and soda crackers. Candy is behind a counter with cookies and expensive liquor. There are great shortages and everything costs more. The Orthodox synagogue is now *sheckting* (kosher killing) chickens and giving them to members along with flour and powdered milk. Members told me that they could buy live chickens from the government farms when the chickens stop producing sufficient eggs to be worth feeding them. Even the price of electricity is up.

But the difficulties of daily life do not slow the progress of the Jewish communities in their efforts to become more educated and participatory. Shabbat services were wonderful in both Havana and Sancti Spiritus. Many members participated in every service I attended. The Sunday school continues to grow in strength as the teachers improve their knowledge and skills. I watched as the children acted out a play relating to the value of friendship as demonstrated by a tree that was willing to give everything it had for a friend. I listened to children singing songs and dancing. I talked with teachers and saw a great improvement in their perception of what they were doing.

The last days were varied. I spent a wonderful Sunday and Monday visiting friends in Havana and talking about what they are doing both inside and outside the community. Lourdes Albo, director of the senior group, has extended her interests to include oral histories of over 30 people so far. She tapes the interviews, takes pictures, and videotapes as well. The project grew out of her worry that these people would die without sharing their lives with their families and community.

Sunday evening was spent with Sarah Yaech talking about her project to publish a Cuban Jewish cookbook and how I could help. Her wonderful dessert was great encouragement to help with the project. I also met with Isaac Rousso to discuss the Emergency Project of B'nai B'rith that assists needy people with home repairs of all kinds — including refrigerator compressors for the 1940s refrigerators, and new windows after a hurricane.

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I enjoyed an afternoon with Tatiana Santos who has extended her interests beyond photography (go to www.jewishcuba.org to see her wonderful work). She was asked to write an article on Kabbalah for the community magazine. This request led her to a month-long study of everything she could get her hands on — and a new interest in her life. Tañia Behar, daughter of Jacob Behar, whom some of you have met, now lives in Havana, where her daughter, Katrina, is studying computer science at the University of Havana. We met and talked about Santiago, where everyone misses the Dorado family: Ruben; Mario; Vicente, who made *hallah* each week; and Olguita. They made *aliyah* and are happy in Ashdod.

I spent Monday evening with Maritza Corrales, the historian of Cuban Jewish life, talking about community growth and development.



Dr. José Miller

That was the joy of the week. When I got back to where I was staying Monday night, the phone was ringing. Tañia was calling me to say that Dr. José Miller, president of the Cuban Jewish community, was dead. My initial reaction was NO! Dr. Miller was bigger than life in my mind. But she assured me that it was so and everyone I called was on the way to the hospital to support the family. Many stayed all night; then, early Tuesday morning, friends from the provinces came by to tell me the funeral had been moved up from the afternoon to 11:00 a.m. I hurriedly dressed and walked the few blocks to the funeral home, where over one hundred people were gathered. It was a sad way to have access to so many people whom I hadn't yet seen.

The JDC (American Jewish Joint Distribution Committee) had arranged buses for everyone to travel to the cemetery. At the cemetery, three men were waiting at the *tabarab* room to prepare the body. One told me he does this because someone has to do it. Yacob Brezniak, the son of the previous president of the Orthodox community, was assisting for the first time. Mariono, the current JDC representative, led the procession to the burial spot, reciting psalms as he went. At one point, two butterflies were dancing over the casket. Dr. Miller was buried next to the Holocaust Memorial, a spot he had picked himself. Many of us participated and placed a row of rocks around the oval mound to make it special.

I was alone my last afternoon, as no one wanted company. Some people slept, others were too sad to talk. Tatiana Santos came in the evening and told me about Dr. Miller's last night. She is an anesthesiologist and was part of the team that worked for 45 minutes trying to revive him. We spent a sad evening together, and then I left early the next morning to return home.

The following Monday, the Cuban Jewish communities' Joint Coordinating Committee, composed of the presidents from the various communities across the island, met and elected then-Vice President Adela Dworin to be president. The next night, there was a memorial service to help bring some closure for the community to the loss of Dr. Miller. If you would like to learn more about this extraordinary man, go to Amazon.com and order the book by Maritza Corrales, *The Chosen Island: Jews in Cuba*. And, if you are interested in going to Cuba in December, talk to Mark Priven. He is excitedly trying to put together a trip for Netivot Shalom. It has been several years since we went to Cuba together. ❧

Atencion amigos!

If you are interested in going on a Netivot Shalom family-friendly trip to Cuba in late December 2006, contact Mark Priven (at 510-559-8393). The trip is still in its early planning stages (i.e., we're trying to figure out if folks are interested).

We'd love for you to join us!



An Experience of Katrina

The letter that follows, written by Renna Khuner-Haber, was sent to Rabbi Kelman on March 23, 2006. Renna is a Midrasha graduate who is currently a student at both the Jewish Theological Seminary and Barnard.

— Editor

Last week, while students from Barnard and Columbia were sleeping at home, skiing in the mountains, or tanning at the beach, I traveled to New Orleans with a group of about 30 students from my Hillel. When Katrina destroyed this city and others in the area, I felt disconnected from this catastrophic event. After donating money to several organizations, I did not know what else I could do to help, so I stopped thinking about Katrina and its aftermath. In the weeks and months that followed, I became caught up in my everyday classes, jobs, friends, and the overall craziness of life, and Katrina rarely crossed my mind. Every so often I read about New Orleans in the newspaper, but for my own emotional convenience and comfort, I convinced myself that the situation there was getting better. Why else would activism on campus have subsided? Why else would Katrina be receiving less and less media coverage?

I couldn't deceive myself any longer when, almost seven months after Katrina, I saw for myself the extent of the devastation. Driving through the streets, you feel like you are in a ghost town or in the slums. Garbage and debris still line the streets. Traffic lights are out. Signs are upside down, bent over, or missing altogether. Though destroyed cars have been removed from the roads and placed in lots under freeways, many still remain — hanging on fences, overturned in front yards, smashed into trees. House after house, something is missing — windows, part of the outside wall, a roof. In areas like the Lower Ninth Ward, the mess does not even resemble buildings; it is difficult to find the foundations among the piles of collapsed houses, fallen trees, and strewn, unrecognizable belongings. You can watch the waterlines change as you pass through the deserted neighborhoods and imagine the house sitting in (toxic) flood water for more than three weeks. After a while, you are no longer surprised by the waterlines that are only three feet high because you have seen worse — waterlines that are above your head, waterlines as high as the roof. But you cannot imagine the initial flooding that was feet above the top of the house.

Even more horrifying than the ruins visible from the streets are the unsalvageable belongings within the homes that our group removed as part of the process of gutting houses. By sifting through each room, you learn about the family. You learn their names from expired credit cards and soccer trophies. You find out the ages of the children using clues like pacifiers or teenage magazines. Soggy bibles tell you that the family was religious; rotten medical books tell you that a nurse or doctor once lived there. You learn about their taste in music, their sense of style, their hobbies. You try to imagine where they are now. Where do they live? How do they make a living? How are their children coping in a new school with a different set of schoolmates in an unfamiliar community? What does it feel like to be displaced?

The level of destruction is overwhelming, and it is hard to believe that the city can be rebuilt. Yet, every New Orleanian we met had hope. One man who lived across from a house we gutted was already adding insulation to his home. He

plans on moving back within the next month and on holding a barbecue for his old neighbors who are now scattered around the country. His optimism was contagious, and I believe that New Orleans *can* be rebuilt, though it will never be quite the same not to the same. But the people of New Orleans cannot rebuild their city without outside help. They do not have the time, the energy, the money, or the emotional stamina to throw out their ruined possessions, tear down the insides of their houses, and start all over. They need your help to move past this catastrophe.

It is very easy to forget or to stop thinking about what happened in New Orleans, but I urge you to try to find a connection, both to the devastation that occurred and to the people who were affected. Find a way to help. Sending money is helpful, but it is easy to write a check or give your credit card number and then continue with your daily life. It is important to find a way to give more of yourself. Raise money to involve the greater community. Hold a drive for schoolbooks, building tools, or household items. Even better, go to New Orleans and volunteer your physical self. Go alone or organize a trip. If the idea of planning a trip sounds daunting, please feel free to contact me to get ideas and find out more details about what my group did.

As Pesach approaches and we prepare to commemorate the displacement of our own ancestors, think about how, as a Jew, you can relate to those driven out of their homes and communities by the Katrina. Make a difference.

To contact Renna Khuner-Haber, write her at rk2208@barnard.edu. ☞

It's a Party! A Big Jazz Party!!

Sunday, May 7, 1:30–4:30 p.m.
The Netivot Shalom Jazz Band
(otherwise known as the “Kelmaniacs”)

presents:

An afternoon of cool jazz, hot klezmer, delicious desserts and mojito cocktails/limeades for the entire Netivot Shalom community!

Featuring performances by:

The Jazzschool Adult Big Band 2:00–3:00 p.m.
Netivot Shalom Jazz Band 3:15–4:15 p.m.

Plus, ping-pong out on the patio on *three* tables, because where there's jazz, there's ping-pong?!

\$5/person (toward costs, this is not a fundraiser)

All ages welcome!

Congregation Netivot Shalom, 1316 University Ave.

For more information,
contact Dan Siegel at siegeldb@pacbell.net

Planning Committee to Honor Rabbi Stuart Kelman

Again, a milestone is occurring at Netivot Shalom: Our rabbi — our founding rabbi — Stuart Kelman, will be retiring in June 2007. As we enter his final year of service to our community, we will be coming together for several events to honor and commemorate his dedication to us. All board of director's committees will come together to sponsor study sessions, presentations, workshops and *shabbaton*, and of course the year will conclude with a big retirement celebration.

This is our opportunity, as a community, to escort Rabbi Kelman into his retirement with the same love, respect and consideration with which he has provided us his services as our spiritual leader. Sound like a tough job? That's why we need to start now — and we need your help. If you have been inspired, moved and/or encouraged by the rabbi, be a part of planning a year of well-earned tribute. **The first meeting will be May 1, 7:00 p.m.** at the office. E-mail Pauline Moreno (Touchrs@aol.com) or call 510-428-1048. ☞

Sociology and History: A Proposal

By Rabbi Stuart Kelman

During the past few years, our energies have been focused primarily on creating a "home of our own." We've now made the transition quite successfully into our new building — and are about to celebrate one year in our new home! After 17 years of existence, we can proudly claim that we've succeeded in creating a vibrant, egalitarian, participatory, Conservative community.

I believe that **we have a story to tell** — not only of our history, but also of a different kind of congregation that was created at the end of the twentieth century. There are many unique features of our shul, and the recent survey made them more clear than ever.

I have been searching for someone to write a history/ethnography/sociology of our shul, so that we will have a record of our achievements and beginnings, and also so that we can figure out what new elements allowed us to become who and what we are. I believe that *minyans* that are beginning to form could benefit from and be modeled on the way that we came to be.

Over the years, we've gathered some interesting data: a set of audio-taped interviews conducted seven years ago; the raw video footage from the DVD that we produced for our dedication (and which we previewed at the annual meeting); and documents of many productive and often difficult struggles to settle on our identity. I've searched for many years for someone to do this task — and write this document — alas with no success. So, if you are interested in helping to figure out how we could accomplish this task, please contact me (at skelman@netivotshalom.org). ☞

Netivot Shalom to Host Rabbinic Conference on Inter-marriage

On May 10 and 11, Netivot Shalom will be the site of a conference entitled "Continuing the Conservation: Welcoming Inter-married Families into the Community."

The conference is sponsored by the Tiferet Project and by the Federation of Jewish Men's Clubs. Both Tiferet and the FJMC are leaders in articulating strategies for the Conservative Movement to welcome inter-married households. Tiferet has written largely about policy, and the FJMC offers enabling programs. Before the conference, they are jointly mailing out materials on inter-marriage to the Rabbinic Assembly's over nine hundred members. In addition, Tiferet has published *A Place in the Tent: Inter-marriage and Conservative Judaism*.

The conference will host about 40 Conservative rabbis. Sherry Israel of Brandeis' Hornstein Institute will be the major presenter, addressing synagogue affiliation for inter-married couples. Small group discussions will consider such matters as theoretical and practical approaches for the supportive non-Jewish spouse; Conservative policy issues around burial, membership and marriage; and directions for the future.

Rabbi Kelman is a founding member of Tiferet, along with Netivot member rabbis Ted Feldman and Mimi Weisel. Glenn Massarano, Netivot's Ritual chair, has also been part of the project from the beginning, as has Rose Levinson, Tiferet Project director.

In connection with Tiferet's book, *A Place in the Tent*, Rabbi Kelman recently spoke at Baltimore Hebrew College. He also was scholar-in-residence at Congregation Agudas Achim in San Antonio, Texas, speaking on inter-marriage issues as addressed by Tiferet.

Tiferet has come to be seen nationally as a crucial voice in moving Conservative synagogues toward a welcoming stance on inter-married households. For more information about the conference, please contact Laura Callen, assistant to the director, Tiferet Project, at 415-730-5183 or tiferet5766@yahoo.com. ☞

FROM THE EXECUTIVE DIRECTOR, CONT.

(continued from page 2)

board remain the same as they are this year, then we simply continue as we have this year. Practically, if you used our so-called ACH system to fulfill your pledge, for example, then, unless you state otherwise, we will simply continue as we have done. There, of course, will be special cases and special circumstances, and as always we will work respectfully and confidentially.

At Shavuot we renew our commitment to the teachings of the Torah. At Shavuot — not a full moon festival — spring craziness is at an end and sober commitments energize our souls to get us through the summer and fall. After Shavuot, you will receive a letter from me about your commitments to your community! ☞

SHUL ACTIVITIES

Unless otherwise noted, all activities will be held at our shul, 1316 University Ave, Berkeley.

YOUTH EDUCATION

Shabbat B'Yachad (SBY) for families with preschool children five years and under. Program includes *t'fillab* (prayer), songs, Torah stories, a Torah parade and *kiddush*. Registration is required, but membership in Netivot Shalom is not. 2nd & 4th Shabbat each month, 11:00 a.m.–12:15 p.m.

Religious School for children in grades 1–6. Weekday classes cover Hebrew, Torah study, Jewish calendar and holidays, Jewish history, ethics, Israel and life-cycle events. Shabbat classes focus on *t'fillab*, games, Jewish values and Torah stories. Tuesday–Thursday, 4:00–6:00 p.m.

Shabbat Program for children (K–6) in either Religious School or day school. Each Shabbat, 10:15 a.m.–12:15 p.m. Innovative game-based classes focus on the values of the week.

Family Kabbalat Shabbat Service for all ages (especially 3–9 year olds), with singing, a Torah story and the minimum halakhic service. 4th Friday each month, 6:00 p.m. dinner, 7:00 p.m. service.

Amitim (*b'nei mitzvah* preparation program) classes focus on the structure and meaning of prayer. Students also study Torah texts and explore their relevance for a teen's life. Open to Netivot Shalom member families. Classes meet Tuesdays and Thursdays, 4:00–6:30 p.m.

Midrasha, an intercongregational program for East Bay Jewish teenagers, offers classes ranging from Talmud and Hebrew to Jewish film and drama. The program provides 8th–12th grade students with the skills and knowledge they will need as committed Jewish adults.

ADULT EDUCATION

SUNDAY

Morning minyan, 2nd and 4th Sunday, 9:30 a.m.

Teachings, 10:30–11:30 a.m.

(For the schedule and a list of teaching sessions, see weekly announcements.)

TUESDAY

Talmud

7:00–9:00 p.m.

WEDNESDAY

Morning Minyan

7:15 a.m.

SHABBAT

Various *shabbatot* after services; check the “green sheet,” congregational announcements or the newsletter calendar for special programs and classes.

OUR COMMUNITY NEEDS

Sponsor a Kiddush: Calendar Online

Go to http://my.calendars.net/netivot_shalom/admin.

The Morning Minyan Needs You

People are attending these services who need to say *kaddish*. Consider becoming a once-a-month attendee. Wednesdays, 7:15–8:00 a.m.

SHABBAT SERVICES & PROGRAMS

Shabbat Morning Services: Morning services begin at 9:30 a.m.

Meditative Minyan: 9:30 a.m., 3rd Shabbat each month

Shabbat B'Yachad: 11:00 a.m., 2nd and 4th Shabbat each month

Youth Shabbat Program: Children grades K–6, 10:15 a.m.–12:15 p.m.

Torah Study: the weekly *parashah*

See calendar for teachers; Shabbat, 9:00–10:00 a.m.; free

Kabbalat Shabbat and Ma'ariv Services: 7:00 p.m., 2nd Friday of each month, services followed by a potluck dinner. Family kabbalat Shabbat, 7:00 p.m., 4th Friday of each month, services preceded by dinner at 6:00 p.m.

SOCIAL ACTION

Claremont House Kabbalat Shabbat 4500 Gilbert in Oakland, 5th floor lounge, 7:00 p.m., 1st & 3rd Friday of the month. Volunteers are needed during services, to hand out *kiddush* cups and for schmoozing afterwards. Contact Joan Bradus at 510-528-3467 or drfriedman@juno.com.

Dinners for the Homeless Dorothy Day House of Berkeley, 1st Sunday of the month. Volunteers needed for shopping, cooking or serving. Donations are needed for food purchases. Make contributions to Netivot Shalom, marked “Dinners for the Homeless.” Contact Sharona Barzilay at 510-658-8157.

Feed the Hungry Food barrels are available in the lobby. Bring unopened nonperishable food any time the office is open.

Social Action Committee meetings 4th Thursday of the month in private homes. Contact Jonathan Stern at socialaction@netivotshalom.org or 510-872-0751.

Jewish Coalition for Literacy Tutors Volunteers needed to tutor students at the Berkeley Youth Alternatives program. Contact Jonathan Stern at 510-872-0751 or socialaction@netivotshalom.org.

THIS JUST IN —

Congregation Netivot Shalom has just become the recipient of a \$30,000 grant — the Legacy Heritage Innovation Grant — for *Rimmonim*, a Shabbat-morning program designed for families whose children are in kindergarten through grade 2. This is an extension of our wonderful Shabbat B'Yachad program in family education. Along with this grant, Cathy Shadd has received the Innovator Award for her work. Stay tuned for more information. And congratulations to all!



Opportunity to Make Friends in the Neighborhood

By Jonathan Stern, Chair, Social Action Committee

I'd like to introduce you to one of our new neighbors. Chaparral house, located on the Allston side of Strawberry Creek Park behind the shul, is a nonprofit, intermediate care facility that has served the Berkeley area since the 1970s.

Chaparral provides care for 49 frail elders in a dynamic, life-affirming, homelike environment where privacy and self-esteem are respected, freedom of choice and freedom of expression are encouraged, and opportunities for participation and contribution are encouraged. Approximately one-third of the residents are Jewish.

The director of Chaparral House, Chuck Cole, gave us a tour — what a lovely place. Chuck is asking our help to serve their Jewish residents.

Many ideas were kicked around. One idea is establishing a program similar to the twice-monthly services Netivot Shalom volunteers have established at Claremont House (thank you Joan Bradus and all your crew!). Another idea is for a group of volunteers to bring mobile Chaparral residents to Friday night services at Netivot Shalom.

To make the program go, we need a liaison with Chaparral House. Chaparral House is particularly interested in having some volunteers come over and lead an abbreviated *seder* around Pesah — I hope this has been set up by press time! Claremont House volunteers have agreed to provide training and pointers (and a *siddur* they put together) if we decide services is our best neighborly act. I am sure that other volunteers (can you say, Amitim project?) can be recruited. Please drop a line if you would like to volunteer, or are willing to be our liaison with Chaparral House. Howie Miller, chair of membership for the Social Action Committee, and I are very willing to give support to get this relationship going — we just need a point person. Are you that person? ☞

Midrasha in Berkeley

By Diane Bernbaum, Director

It's coming. My favorite day of the Midrasha year . . . graduation. No, it's not my favorite day because it marks the end of the school year and I can finally sleep a little later or go to a ball game or the beach on Sundays. It my favorite because when I hear each graduate speak about what Midrasha and their 18 years of Jewish education have meant to them, I am overwhelmed with pride and have absolutely not a worry in the world about "Jewish continuity." All the early mornings, late nights, long work days and worry about program details go out the window, and I realize that I have chosen the right profession and the right job.

Come to the Graduation!

If you'd like to be similarly filled with *nachas* (you don't have to be the school director or be related to Midrasha in any way to take pride in these kids; just living in our community will do!), please join us for graduation. It is **Sunday, May 21, at 10:45 a.m.** in the Congregation Beth El sanctuary. The graduation epitomizes the pluralistic nature of our Midrasha community. We have 27 graduates. They come from four different synagogues and four of them are unaffiliated. We are truly a community school. Come. A few years ago I flew back from Nepal just to be at this graduation. Surely you can drive from the other side of town!

Mazal tov to the following students and their families: Miriam Blumenfeld, Rina Breakstone,* Rivkah Cohen, Matthew Cooper,* Chloe Fineman, Avi Garelick, Talia Geliebter,* Amit Gressel,* Erica Hellerstein, Hillel Kipnis, Harris Lapiroff, Noah Marthinsen, Alex Mog, Jeremy Pearl-Jacobvitz,* Lisa Pollick, Adam Poole, Sarah Reingold,* Ariel Resnikoff, Jake Rogers, Caryn Roth, Emily Schnitzer, Emma Schnur,* Arianna Taboada, Zoe Thiele-Seidenberg, Anna Torres, Rosie Weiss, Misha Yerlick.

See you on May 21 at 10:45 a.m. at graduation. ☞

* Netivot Shalom members.

FROM THE PRESIDENT, CONT.

(continued from page 1)

Denney for their attractive graphics design. And thank you to the following congregants who volunteered to help with the event: Golda Blum, Karen Bovarnick, Steve Bovarnick, Art Braufman, Sheila Braufman, Marcia Brooks, Carla Cassler, Carol Dorf, Lee Feinstein, Dean Kertesz, Jenny Kirsch, Josh Kirsch, Susan Lawrence, Debra Lobel, David Marcus, Judy Massarano, Claire Max, Melissa Mednick, Pauline Moreno, Marshall Platt, Elana Reinin, Shari Rifas, Jeff Rosenbloom and Michelle Wolfson. Finally, a hearty thank you to our staff members David Stein (executive director) and Jennifer Childs (administrative assistant) for helping out in so many ways.

To my knowledge, this is the first time Netivot Shalom has held such a successful money-making party. I think everyone will agree that the party demonstrated that it is possible to have an elegant dinner party with music and dancing, raise significant amounts of money for our synagogue programs and services, and have incredible amounts of fun at the same time! May we look forward to another such memorable event next year and in the years to come. ☞



Gabriel Boyarin helps his dad, Shamma, plant parsley seeds. With any luck, they will grow into parsley for the seder plate at Pesah. Photos by Ed Harris



Rachel Finn and Anya Platt take a break from helping with the SBY Purim celebration.



Dana Crawford, daughter of Michal Crawford-Hirshfeld, holds up fruit of the vine.



Cathy Shadd leads the children in counting the number of fruits of the trees they will be tasting — one short of 15!



Brenda Solovei helps her daughter, Talia, into her Purim costume.

Join the Mitzvah Milers!!

Peddle with Netivot Shalom's cycling team at the Waves to Wine MS Bike Tour

September 10, 2006

Ride **35** or **75** scenic miles.

Last year's team of 18 raised over \$23,000 to help fight MS!

Let's reach a double hai of 36 participants this year!

Volunteers also needed for the *Netivot Shalom Rest Stop*

Optional training rides most Sundays.

Contact Dan Siegel for more info at siegeldb@pacbell.net.

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Karen & Steve Bovarnick
invite you to share in their *simhah* on

May 20, 2006
22 Iyyar 5766
Parashat Be'har-B'hukkotai

when their son,
Eli Bovarnick,
will be called to the Torah
as a *bar mitzvah*.

Allen Samelson & Judy Lieberman
invite you to share in their *simhah* on

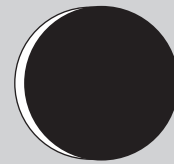
May 27, 2006
29 Iyyar 5766
Parashat B'midbar

when their daughter,
Leah Samelson,
will be called to the Torah
as a *bat mitzvah*.

David Finn & Andrea Altschuler
invite you to share in their *simhah* on

June 24, 2006
10 Nissan 5766
Parashat Sh'lah L'kha

when their daughter,
Rachel Finn,
will be called to the Torah
as a *bat mitzvah*.



The Netivot Shalom Rosh Hodesh Group

Monday, May 1

For Iyyar, Michelle Wolfson, education director at Netivot Shalom, will lead a text study on sexuality in the Torah. This will be based on a talk she has given to the Amitim students, and we will gain insights to the Torah from a new perspective.

Tuesday, May 30

For Sivan, the program is to be announced.

Tuesday, June 27

For Tammuz, we will walk the labyrinth — an annual event — at Sibley Park.

Meetings begin at **7:00 p.m.** with refreshments and socializing, and are held in members' homes. All women in the congregation are invited to attend.

For additional information, contact Toby Gidal at roshchodesh@netivotshalom.org.

Upcoming B'nei Mitzvah Anniversaries

March 3: T'rumah

Marielle Basseri, Rachel Frank

May 6: Aharei Mot-K'doshim

Thomas Sproul

May 13: Emor

Evan Brody, Talia Geliebter

May 20: Be'har – B'hukkotai

Ariel Jacobvitz, Kira Walt McCroden

May 27: B'midbar

Asher Cohen, Michael Simler

June 10: Naso

Daniel Goldman, Anya Grossman, Naveh Inbal

June 17: B'ha·alot'kha

Rebecca Graff, Gabriel Grossman, Michael Lee

June 24: Sh'lah L'kha

Shaina Rappaport

Netivot Shalom A's Baseball Tailgate Fundraisers Are Back



Don't miss our tasty kosher meat/*parev* BBQ tailgates and baseball games.

Added bonus: A chance to catch a juiced home run #7XX by Barry Bonds and auction it off for the shul. Our seats are in home run alley.

Game 1:

A's vs. Giants, Sunday, May 21, 1:05 p.m.

Game 2:

A's vs. LA Angels, Sunday, July 9, 1:05 p.m.

Tailgates starts at 11:00 a.m.

Help set up at 10:30 a.m.

Adults, \$30; kids under 15, \$20
(2nd game, \$15); under age 2ish free.

Usual tailgate location — details will be e-mailed. The A's closed off the upper deck this year; our seats will be on plaza level, outfield.

RSVP for tickets by contacting Scott Adams: scottad@majornet.com or 415-648-3488.

Tickets will go fast — only 100 ordered for each game.

Please specify **Game 1** and/or **Game 2**, and number of adult/kid tickets.

Make checks out, and mail them, to **Cong. Netivot Shalom**, 1316 University Ave, Berkeley, CA 94702. Indicate "Baseball" on the envelope.



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email: yael@signingsmart.com

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<p>1 3 Iyyar</p> <p>7:00 p.m. Rabbi retirement planning meeting</p> <p>7:00 p.m. Jazz Group</p> <p>7:00 p.m. Women's Rosh Hodesh group (in a private home): Michelle Wolfson on sexuality in Torah</p>	<p>2 4 Iyyar</p> <p>Yom ha-Zikkaron</p> <p>4:00 p.m. Religious School</p> <p>5:00 p.m. Youth Ed Committee meeting</p> <p>8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman</p>	<p>3 5 Iyyar</p> <p>Yom ha-Atzmaut</p> <p>7:15 a.m. Special minyan</p>	<p>4 6 Iyyar</p> <p>4:00 p.m. Religious School</p> <p>4:30 p.m. Amitim</p>	<p>5 7 Iyyar</p> <p>7:45 p.m. Candle lighting</p>	<p>6 8 Iyyar</p> <p>Parashat Aharei Mot-K'doshim</p> <p>9:00 a.m. Torah study with Nitzhia Shaked</p> <p>9:30 a.m. Shabbat services</p> <p>Youth Ed Shabbat</p> <p>10:15 a.m. Youth Shabbat Program</p> <p>8:46 p.m. Havdalah</p>
<p>7 9 Iyyar</p> <p>9:30 a.m. Minyan</p> <p>10:30 a.m. Talk by Sheila Braufman: "No Graven Images - No Art?"</p> <p>2:00 p.m. Jammin' & Jazzin'</p> <p>7:00 p.m. Ritual Committee meeting</p>	<p>8 10 Iyyar</p>	<p>9 11 Iyyar</p> <p>4:00 p.m. Religious School</p> <p>4:30 p.m. Amitim</p> <p>7:00 p.m. Liturgy Literacy with Rabbi Kelman</p> <p>8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman</p>	<p>10 12 Iyyar</p> <p>7:15 a.m. Minyan</p> <p>2:00 p.m. Tiferet Conference for Rabbis</p>	<p>11 13 Iyyar</p> <p>8:30 a.m. Tiferet Conference for Rabbis</p> <p>4:00 p.m. Religious School</p> <p>4:30 p.m. Amitim</p>	<p>12 14 Iyyar</p> <p>6:30 p.m. Young Adults potluck and services</p> <p>7:51 p.m. Candle lighting</p>	<p>13 15 Iyyar</p> <p>Parashat Emor</p> <p>9:00 a.m. Torah study with Cynthia Hoffman</p> <p>9:30 a.m. Shabbat services</p> <p>Teva Nature Shabbat K-6</p> <p>10:15 a.m. Youth Shabbat Program (last day)</p> <p>11:00 a.m. Shabbat b'Yachad</p> <p>1:00 p.m. Kabbalat Shabbat teaching by R. Kelman</p> <p>8:52 p.m. Havdalah</p>
<p>14 16 Iyyar</p> <p>Mother's Day</p>	<p>15 17 Iyyar</p> <p>6:30 p.m. Ping pong</p>	<p>16 18 Iyyar</p> <p>Lag b'Omer</p> <p>4:00 p.m. Religious School</p> <p>8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman</p>	<p>17 19 Iyyar</p> <p>7:15 a.m. Minyan</p>	<p>18 20 Iyyar</p> <p>4:00 p.m. Religious School (last day)</p> <p>4:30 p.m. Amitim</p>	<p>19 21 Iyyar</p> <p>7:57 p.m. Candle lighting</p>	<p>20 22 Iyyar</p> <p>Parashat Be'har-B'hukkotai</p> <p>9:00 a.m. Torah study with Nitzhia Shaked</p> <p>9:30 a.m. Meditative minyan</p> <p>9:30 a.m. Shabbat services</p> <p>Eli Bovarnick is called to the Torah as a bar mitzvah</p> <p>No Religious School</p> <p>11:00 a.m. Shabbat b'Yachad</p> <p>1:30 p.m. Minhah</p> <p>8:58 p.m. Havdalah</p>
<p>21 23 Iyyar</p> <p>9:30 a.m. Board meeting</p> <p>9:30 a.m. Minyan</p> <p>10:30 a.m. Talk by Rabbi Kelman: "Conservative Judaism: The Founders - A Brief History"</p> <p>7:00 p.m. Shabbat b'Yachad dinner</p>	<p>22 24 Iyyar</p>	<p>23 25 Iyyar</p> <p>8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman</p>	<p>24 26 Iyyar</p> <p>7:15 a.m. Minyan</p>	<p>25 27 Iyyar</p> <p>4:30 p.m. Last day of Amitim</p>	<p>26 28 Iyyar</p> <p>Yom Yerushalayim</p> <p>6:00 p.m. Family potluck and services</p> <p>8:03 p.m. Candle lighting</p>	<p>27 29 Iyyar</p> <p>Parashat B'midbar</p> <p>9:00 a.m. Torah study with Naomi Seidman</p> <p>9:30 a.m. Shabbat services</p> <p>Leah Samelson is called to the Torah as a bat mitzvah</p> <p>11:00 a.m. Shabbat b'Yachad</p> <p>1:30 p.m. R. Kelman: "The Real Triennial Cycle in Observance of Shavuot"</p> <p>9:04 p.m. Havdalah</p>
<p>28 1 Sivan</p> <p>Rosh Hodesh Sivan</p> <p>9:30 a.m. Rosh Hodesh minyan</p> <p>10:45 a.m. Midrasha graduation at Beth El</p>	<p>29 2 Sivan</p> <p>Memorial Day: Office closed</p>	<p>30 3 Sivan</p> <p>7:00 p.m. Women's Rosh Hodesh group (in a private home)</p> <p>8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman</p>	<p>31 4 Sivan</p> <p>7:15 a.m. Minyan</p>			

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 Erev Shavuot Office closes at noon 8:07 p.m. Candle lighting	5 Sivan 2 Shavuot I 9:30 a.m. Shavuot services Office closed 8:08 p.m. Candle lighting	3 Shavuot II 9:00 a.m. Torah study with Nitzhia Shaked 9:30 a.m. Shabbat & Shavuot services (incl. Book of Ruth) 9:08 p.m. Havdalah
4 8 Sivan	5 9 Sivan 7:00 p.m. Jazz Group	6 10 Sivan 8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman	7 11 Sivan 7:15 a.m. Minyan	8 12 Sivan	9 13 Sivan Young Adults Kabbalat Shabbat Potluck & Service 8:12 p.m. Candle lighting	10 14 Sivan Parashat Naso 9:00 a.m. Torah study with Dean Kertesz 9:30 a.m. Shabbat services 11:00 a.m. Shabbat B'Yachad 1:00 p.m. Kabbalat Shabbat teaching by R. Kelman 9:12 p.m. Havdalah
11 15 Sivan 9:30 a.m. Minyan 10:30 a.m. Talk by Wendy Rosov: "Jewish Education: How's It Going? How Do We Know?"	12 16 Sivan	13 17 Sivan 8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman	14 18 Sivan 7:15 a.m. Minyan	15 19 Sivan	16 20 Sivan 8:15 p.m. Candle lighting	17 21 Sivan Parashat B'ha-alot'kha 9:00 a.m. Torah study with Nitzhia Shaked 9:30 a.m. Meditative minyan 9:30 a.m. Shabbat services 1:30 p.m. Minhah 9:15 p.m. Havdalah
18 22 Sivan Father's Day 7:00 p.m. Ritual Committee meeting	19 23 Sivan 6:30 p.m. Ping pong	20 24 Sivan 8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman	21 25 Sivan 7:15 a.m. Minyan	22 26 Sivan	23 27 Sivan 8:17 p.m. Candle lighting	24 28 Sivan Parashat Sh'lach L'kha 9:00 a.m. Torah study with Robert Alter 9:30 a.m. Shabbat services Rachel Finn is called to the Torah as a Bat Mitzvah 11:00 a.m. Shabbat b'Yachad 9:17 p.m. Havdalah
25 29 Sivan 9:30 a.m. Board meeting 9:30 a.m. Minyan 10:30 a.m. Talk by Rabbi Kelman: "The Current State and the Future of Conservative Judaism"	26 30 Sivan Rosh Hodesh Tammuz 7:15 a.m. Rosh Hodesh minyan	27 1 Tammuz Rosh Hodesh Tammuz 7:00 p.m. Women's Rosh Hodesh group: walking the labyrinth at Sibley Park 8:00 p.m. Intermediate Talmud Study with Ilana Fodiman Silverman	28 2 Tammuz 7:15 a.m. Minyan	29 3 Tammuz	30 4 Tammuz 8:17 p.m. Candle lighting	

ACKNOWLEDGMENTS AND REMEMBRANCES

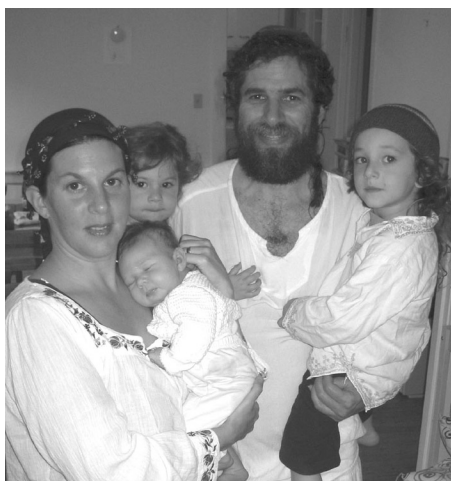
Mazal Tov! To ...

Dan Alter and Jessica Login on their engagement, and to Dan's parents, **Robert Alter and Carol Cosman.**

Gale Antokal and Neil Gozan on the *b'nei mitzvah* of their sons, Henry and Samuel.

George and Toby Gidal on the birth of their granddaughter, Noa Serena Gidal, daughter of their son, Marc, and daughter-in-law, Jessica Gidal. Noa was named for a feminist mentioned in Numbers, where the story of how she fought for women's property rights is recorded. Her Hebrew names are Dena, after Jess's grandmother Dorothy, and Shalom, after George's father, Shlomo, Sol Gidal.

Rabbi and Vicky Kelman on the engagement of their son Etan to Alison Hurvitz.



Aliza and Yehoshua Segal, and their children **Yeheskel and Ya'acov**, on the birth of their daughter, Simcha Shoshana. She is named after Yehoshua's grandmothers, Simcha and Raizel, and Aunt Rose and Aliza's grandmother Zelda and Aunt Rose.



Adrienne Williams and Shamma Boyarin on the birth of their son, Ephraim Sidney Boyarin, who is named after Shamma's paternal grandfather, Sidney.

Our sincerest thanks for your support of Netivot Shalom.

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in honor of Rabbi Kelman's speedy recovery and in memory of Seymour Bradus

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Rose Levinson & David Jeffrey in memory of Bernice Feinberg and for Rabbi Kelman's recovery

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Gifts of Time, Talent

& Trimmings

Marsha Converse for donating a vacuum cleaner (yay!)

Burt Dorman & Milt Greenstein for all their help in beautifying our building
Michael & Nate Feeley for building the gate to our play area

Karen Friedman for donating books to the children's library

Jerry Garfield for donating books to the library

Laurence Grown for the freestanding menorah on the second floor landing, which he designed and crafted for us

Mara Landers for her filing help

Queen E's Supper Club

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Yahrzeits

Zichronam l'verakbah —
May their memories be blessed

Hermine Rosin	5 Iyar	May 3	Abe Levin		
Pheobe Constance Starfield Gozan	7 Iyar	May 5	Sidney Greenstein	2 Sivan	May 29
Celia Ruth Tolmach	9 Iyar	May 7	Israel Kunofsky	6 Sivan	June 2
Kurt Irwin			George Joseph Ring		
Joan Kabatznick	12 Iyar	May 10	Bessie Markowitz	7 Sivan	June 3
Leonard Kudisch	13 Iyar	May 11	Max (<i>Mordechai</i>) Samuely		
Lawrence (Bud) Simon			Max L. Spiegel	10 Sivan	June 6
Joseph Berck			Edith Netreba Marcus	13 Sivan	June 9
Braina Gittle Yaffey	14 Iyar	May 12	John Ginter		
Robert Yaffey			Morris Shorer	14 Sivan	June 10
Philip Ruby			Fanny Klatt	15 Sivan	June 11
Ann Cordes			Jeanne Jacobson		
Bernard Abraham Klar			Jennie Gottlieb	16 Sivan	June 12
Victoria Koty	15 Iyar	May 13	Rina Bruchiel	17 Sivan	June 13
Moshe Reuven ben Zalman Leib v Rachel Leah			Deborah Rachel Kramer-Shalev		
Goldie Bardach	16 Iyar	May 14	George Klett (Gershom)	18 Sivan	June 14
Carl Lobell	19 Iyar	May 17	Abram Gurian	19 Sivan	June 15
Harry Edystone			Lillian Cohen		
Rita Wexler			Elizabeth Bernbaum	20 Sivan	June 16
Laura Rudorfer	21 Iyar	May 19	Ethel Kathryn Walzer Baron		
Samuel Raphael			Chaim Klatt	21 Sivan	June 17
Fred Chait	23 Iyar	May 21	Rivka Hanover	22 Sivan	June 18
Rose Schneider	24 Iyar	May 22	Richard Balk	23 Sivan	June 19
Sam Spiegler			Raymond Richman	24 Sivan	June 20
Joseph Leighton	25 Iyar	May 23	Ruth David	26 Sivan	June 22
Walter Wise			Madelaine Starkman	27 Sivan	June 23
Samuel Zetcher			Dianna Hoffman		
Johanna Gans	26 Iyar	May 24	Celia Garber	28 Sivan	June 24
Ada Wisch			Felix Khuner		
Ruchel Burack			Anna Brenner	29 Sivan	June 25
Doris Wachs	27 Iyar	May 25	Jack Markowitz		
Steve Platt			Ruth Richman		
William Jurdem	28 Iyar	May 26	Dvora Yaffey	1 Tammuz	June 27
Lee Wood			Edith Beck	2 Tammuz	June 28
Sybil Rosenblum	29 Iyar	May 27	Bella Nadler	3 Tammuz	June 29
Albert Lepawsky	1 Sivan	May 28	Edna Riemer		
			Morton Bardach	4 Tammuz	June 30

We Extend Our Condolences to

Jerry Derblich on the death of his father, Sidney Derblich, z"l
Steve Gottlieb on the death of his father, Julius Gottlieb, z"l





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Queen E s Shushan West Photo Gallery & . . .



From to left: Laurie Greenbut, Mary Breiner, Andrea Altschuler, the three co-chairs of the evening's festivities; Rita Stein (left), Milt Greenstein and Marge Greenstein; Mike and Julie Steinbaugh; Peter Dale Scott (left), Judith Lesser McCullough and Michael McCullough. Bottom right: After the Megillah reading on Purim, the Congregation Netivot Shalom Band provides part of the evening's entertainment.