



Congregation Netivot Shalom

July–August 2006
Tammuz–Av–
Elul 5766

Vol. 17, No. 5

FROM THE RABBI

Not For the Rabbi Only!!!

By Rabbi Stuart Kelman

I was thrilled when our architects told me that they had dedicated one room next to my office, which they had dubbed “Rabbi’s Conference Room.” They imagined it as a room where the rabbi would be able to meet with small groups of people around a table in a comfortable, more intimate setting than a classroom.

Well, when the room was built, there was an indentation in the wall that appeared to be designed for bookshelves. So, I asked our master bookshelf builder, Josh Gressel, to design and build shelves that could fit in that space. They are now installed (with the help of Noga Gressel and Burt Dorman), and they are beautiful and quite functional. At about the same time, Montessori offered us a solid wood conference room table (it needs a bit of refinishing, but it’s a solid piece of furniture).

Together with Lee Feinstein, we moved almost all of our rabbinic literature books into this room. All the Talmuds, Mishnas, Shulhan Arukhs, rabbinic dictionaries, *midrashim*, and much more, are now in that room — right off the library.

We’ve created a room designed for study — for classes on rabbinics, for *hevruta* (pair or partner) study, or just for sitting quietly and reading. Imagine, if you will, those pictures of groups of students, young and old, studying around a table, perhaps at a Yeshiva in America or the old country! Well, we’ve now created a place that can function in much the same way.

Summer is here – a time for renewal, for refreshing one’s *neshamah*, for exploring our tradition. Try out the room! Remember, it’s now not for the rabbi only! ❧

Help Make History!

We are still searching for people interested in funding the research and writing of a history of Netivot Shalom. Contact Rabbi Kelman.

Board Report

At press time, the board report, with minutes from the April and May board meetings, was not complete. The report is, however, included in this Web-site edition, on page 3a.

FROM THE PRESIDENT

Gratitude and Challenges

By Carol Cunradi

A Year of Gratitude

As Rabbi Kelman enters his final year of service as our founding rabbi, a year of activities is being planned in his honor. Past president Pauline Moreno is taking the lead in chairing this year-long endeavor, to be known as “A Year of Gratitude.” Among the activities being planned are study sessions and educational activities involving adults and children, a congregation-wide *shabbaton* to be held next May, fundraising activities, and a gala testimonial dinner to be held next June. Pauline has been meeting with committee chairs, but is also actively seeking congregant volunteers to assist her in planning and carrying out these events. If you would like to translate your feelings of gratitude into actions honoring Rabbi Kelman, please contact Pauline (touchrs@aol.com, or 510-428-1048). Your involvement can make a huge difference!

Our Three Greatest Challenges

On another, related topic, I was recently asked by a member of the recently appointed Rabbi Search Committee to identify the three top challenges facing Netivot Shalom as we move through the transition in rabbinic leadership for our synagogue. I posed the question to the Executive Committee, and I want to share a bit of our discussion with you. First, we all agreed that financial viability ranks high on our list of challenges. Maintaining a solid financial base that will allow us to meet our mortgage obligations, as well as maintaining and expanding the level of administration and programming that we have come to expect, will be a critical challenge for years to come. I am happy to report that during this past year, we have made significant strides toward meeting this challenge. For example, thanks in large part to the hard work and dedication of our Fundraising Committee co-chairs and volunteers, we are on target toward meeting our fiscal year fundraising goals.

A second challenge, and one closely tied to financial viability, is membership growth. Many of us remember that during the planning process for our building, projections for significant membership growth were an underlying assumption. In other words, the mortgage burden needs to be offset by increased revenue generated by increased membership. While this certainly makes financial sense, it is also important to remember that recruiting and retaining new members is a top priority, and not simply as a budget-balancing mechanism. Rather, bringing new households into our midst is important to maintain the dynamic nature of our congregation, and to fulfill our mission as “an

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Wanted: Your Reflections on Prayer or Ritual

By Diane Bernbaum

As part of our year commemorating Rabbi Kelman's retirement, which we've named "A Year of Gratitude," Congregation Netivot Shalom will be publishing a book of articles on the topic of prayer and ritual. Although details of the book are still in process, at this time there is a call for submissions. Is there something about prayer or ritual that you have been thinking about? Or maybe you've already written something. Or perhaps you, like me, have been asked over the years by Rabbi Kelman to write something when a *simhab*, sad time or life cycle event happened and prayer was included. I know that on my computer I already have essays on saying *kaddish* and going to the *mikvah* and benching *gomel* as part of the process of cancer treatment. Perhaps you have been thinking about prayer in your home, in the shul or in your life and you are eager to write about it. Perhaps you are looking forward to doing a more research-oriented, academic look at one particular prayer. This is your chance. We're hoping to include art work as well.

Many of details of this book are still in progress (for example, how to pay for it; I'm sure we'll come back to you with that request later). In the meantime, if you think you'd like to write something, contact me (diane@midrasha.org) and let me know to expect something from you. Then sit down and write. Articles need to be in by November 1 if this project is to happen. Until we see each article and know the number of total submissions, we can't guarantee that each article will make it to publication, but we'll try. We also need an editor for the project. If you have those skills, let me know. EKS has agreed to be the publisher and they need considerable lead time if we are to have the book finished by the end of our year of celebration, so please sit down right now and start writing. ☞

FROM THE PRESIDENT, CONT.

(continued from page 1)

egalitarian, participatory congregation committed to prayer, study and the discovery of our Jewish heritage . . . provid[ing] a setting where contemporary Conservative Jews can together build a community that is responsive to our individual and collective needs."

Regarding the third challenge, the Executive Committee reached a consensus that addressing the complexity of issues that we as a congregation grapple with will continue to be a challenge for years to come. Our recent discussions concerning whether to affiliate with United Synagogue of Conservative Judaism, and the diversity of opinions represented in our congregational survey, reflect this complexity. While this represents a challenge in terms of governance, it is also a part of what makes Netivot Shalom a vibrant, attractive community. Addressing complex issues through debate and discussion, even in the face of controversy, will continue to be a challenge for our congregation as we move through the transition of Rabbi Kelman's retirement and the recruitment of our next rabbinic leader. ☞

The Newsletter Needs You!

By Judith Lesser McCullough

With the next issue, I will have been editor of our newsletter for three years. While this has been a terrifically gratifying experience, three years seem like a goodly amount of time. Thus, I have decided that, after the next issue, I will retire as editor and open the door to some new energy and ideas.

Are You Netivot Shalom's Next Editor?

Are you interested in taking on this wonderful, challenging, encompassing task, either alone or with a group of people? I can assure you that it's a great way to get to know more about the shul, to become more intimately acquainted with many of the people who make it work, and to express some of your own ideas about how best to communicate with our wonderful congregants. It's also a fine way to make a contribution to our shul — and you don't have to go to meetings to do it! Our wonderful calendar and photo editors will be continuing to do their great work, as will our terrific designer.

If you have questions or are interested in exploring possibilities, please contact me (newsletter@netivotshalom.org) or our president, Carol Cunradi (president@netivotshalom.org).

The Netivot Shalom DVD

Just over one year ago, we experienced one of the major highlights in the young life of our congregation. On the weekend of June 3–4, 2005, we dedicated our new building — and on that occasion a DVD was produced by Jonathan Gruber. Funded by a grant by Mrs. Esther Kelman, it has now been duplicated and is available through our office. Send an e-mail to admin@netivotshalom.org to get a copy — and relive the experience!!!

NETIVOT SHALOM NEWSLETTER

Editor: Judith Lesser McCullough

Photo Editor: David Radwin **Calendar:** Alice Webber

Designer: Jessica Sterling

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

September/October

Deadline

July 24, 2006

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

Progress Report from the Rabbi Search Committee

By Peter Strauss, Chair, RSC

We met twice in May, and we have already accomplished a great deal:

- We introduced ourselves to one another. I am very impressed with the group that President Carol Cunradi assembled — what a collection of talent and experience!
- We have formed Finance (benchmarking rabbinic compensation and benefits in the Bay Area) and Communications Subcommittees.
- We agreed to submit our questionnaire to the board and then to the Joint Placement Commission of the Rabbinical Assembly by Sept. 1. This questionnaire is what all candidates will read, describing the position and our community. Committee members have all undertaken to write responses to the questions using the survey results as a foundation, and the first draft will be ready by June 27.
- A member of the Pulpit Committee shared with us the work and conclusions of that committee.
- Most of the committee members have read *The New Rabbi*, a book detailing the search process that took place at Congregation Har Zion in the Philadelphia area.
- We created a timeline for our work, giving us a roadmap of the tasks ahead of us.

That's not a bad list of accomplishments for just four hours of meetings!

We will be keeping you updated on our progress through this newsletter and other channels. Your input and questions are very important. Please contact the RSC by e-mail at rabi_search@netivotshalom.org. You can also send us a letter or drop one off at the office. Thanks! ☺

Netivot Shalom Awarded Major Grant

For the second time in less than a month, Congregation Netivot Shalom had been awarded a major grant (see the article about Rimmonim, page 5). STAR (Synagogues: Transformation and Renewal) has chosen us to participate in its San Francisco initiative. Synaplex™ is about “people making choices, creating a connection and experiencing a joyful community.” Funded by the Shusterman Foundation, STAR has been assisting congregations in making Shabbat the key experience in the life of a synagogue. The funds and assistance they are providing will help us develop our desire to make Shabbat a true 25-hour experience by helping with marketing, staffing and outreach. *Yashev koah* to Rabbi Kelman, David Stein, Howie Miller and Rena Dorph for securing this grant for our shul. Stay tuned for Synaplex™ programming beginning in September!

Netivot Shalom's Jazz Party



Dan Siegel blasts the shofar with accompaniment from Marvin Rosenzweig.



(From left) Bruce Devens, Marvin Rosenzweig, Samuel Priven, Rabbi Stuart Kelman and Charles O'Kelley entertain with a few jazz tunes.



Report from the Board

By Deb Yager, Board Secretary

As we celebrate the first year of living in our new home, we turn to face the next major transition in our congregational life — finding our next spiritual leader following Rabbi Kelman's retirement in July 2007. The board's first step in this process, deciding whether to join United Synagogue of Conservative Judaism (USCJ), was difficult. Many of USCJ's policies directly contradict some of Netivot Shalom's core values, particularly those involving gay/lesbian ordination and congregational involvement of non-Jews and their Jewish spouses. In the end it was decided that our best chance for finding a rabbi rests in using the USCJ/Rabbinical Assembly joint placement service. A Rabbi Search Committee composed of 11 members was appointed.

The following are excerpts from board minutes.

April 23, 2006, board meeting:

- **First Netivot Shalom Congregational Seder.** Our first congregational *Seder* was hugely successful. The *Seder* tables were filled with 97 adults and 12 children. We now own kosher-for-Pesah plates, bowls and utensils, as well as 100 wine glasses, all of which can be used again next year. We thank David Stein for his superb work on this event, including launching the Elijah Fund. This fund took in \$1,000 and helped provide subsidies to congregants who were unable to meet the full cost. The *Seder* broke even financially, including all front-end costs.
- **Rabbi Search Committee (RSC).** Carol proposed appointing two additional members to the RSC to expand congregational representation.

Motion: The board approves the president's appointment of Debra Lobel and Marcia Brooks to the RSC, thereby expanding the RSC to 11 members. **Passed 10-0-0.**

- **Legacy Heritage Foundation Grant.** Netivot Shalom received a \$30,000 grant from the Legacy Heritage Foundation to extend the Shabbat B'Yachad program to kindergarten through second grade. Cathy Shadd also received a prestigious award from the Legacy Heritage Foundation for her work with SBY.
- **Netivot Preschool.** Rabbi Kelman and David Stein met with the pastor and a lay leader from the nearby Korean Church to discuss the possibility of renting space for a Jewish preschool.
- **USCJ Affiliation.** The board reviewed a document prepared by the Rabbi Pre-Search Committee that summarizes the advantages and disadvantages of affiliation with USCJ. After more than two hours of detailed, thoughtful and heart-felt discussion, which included statements by guests in attendance, the board voted on the following motion:

Motion: Whereas Netivot Shalom subscribes to and agrees to conduct itself in accordance with the objectives, standards and program of the USCJ
Therefore, be it resolved that Netivot Shalom shall apply to become an affiliated member of the USCJ. Based on months of research and due diligence of the Rabbi Pre-

Selection Committee and open dialogue and debate by the congregation and Board, the Board decided that affiliation with the USCJ is the best way to find a new rabbi for Netivot Shalom. The Board fully recognizes the discriminatory policies within the Conservative movement and will actively work to effect change within the organizational structures and movement at large. The Board is encouraged by the positive changes we see in the new leadership of the Jewish Theological Seminary and the strong likelihood that this change will lead to policies supporting gay and lesbian ordination and full participation in all levels of USCJ. We are also cognizant of the need for legitimate roles for non-Jews and their Jewish spouses as expressed in the publications of the Tiferet Project. The Board of Directors will regularly evaluate the changes within the Conservative movement and will reconsider our affiliation annually. In addition, the Board votes to create a committee with the task of identifying specific ways to use our affiliation and the Rabbi search process to advocate for change. **Passed 7-2-1.**

May 21, 2006, board meeting:

- **USCJ Application.** Our application for membership to USCJ was sent off this week. Tremendous thanks to Daniel Handwerker, Toby Gidal and David Stein for their efforts.
- **Congregational Feedback from Joining USCJ.** Phone calls to congregants opposed to joining USCJ have yielded good feedback. To date, two congregants have resigned over our decision.
- **B'nei Mitzvah.** An average of three *b'nei mitzvah* will take place during each of the next three months. David is working on a package deal for a Shabbat *kiddush*.
- **Building Walk-through.** David completed our first-year building walk-through with Joe Meresman and David Finn. A focus will be completing the lighting control system.
- **Tiferet Conference.** This week's Tiferet Conference, organized by Rose Levinson and held at Netivot Shalom, was attended by about three dozen rabbinic and lay leaders from the Conservative movement.
- **Building Improvements.** All second floor cabinets and bookcases are secured to walls for earthquake safety. Josh Gressel recently installed a new bookcase in the Rabbi's conference room. Netivot Shalom received a generous donation of four new tables for the adult education room.
- **Midrasha.** *Mazal tov* to Diane Bernbaum in celebration of her 25 years of nurturing Midrasha. Midrasha is 36 years old this year.
- **Kavod V'Nichum Conference.** In June, Rabbi Kelman will travel to Portland, Oregon, to attend the Kavod V'Nichum Conference. He will give a keynote address on the issue of intermarriage and Jewish cemeteries.
- **Nominating Committee.** Nominations for members of the Nominating Committee were made. This committee will be tasked with finding candidates to replace board members whose terms end as of Netivot Shalom's November annual meeting, as well as candidates for other vacant board and committee chair positions. ☺

JTS Chancellor-elect Arnold Eisen Assessed

So that we can learn more about the man who will soon be leading the Jewish Theological Seminary, Arnold Eisen, I am reprinting the following article, which appeared in the Jerusalem Post on May 30, 2006.

— Editor

In the Diaspora: The Organization Man

By Samuel Freedman, published in *The Jerusalem Post*, May, 30, 2006

Nearly six years ago, well before his surprising selection last month as chancellor of the Jewish Theological Seminary, Arnold Eisen authored a book about the state of American Jewry. *The Jew Within*, his collaboration with Steven M. Cohen, exuded all the statistical detail and willful dispassion of the traditional social scientist.

With persuasive detail and insistent neutrality, Eisen of Stanford and Cohen of Hebrew University depicted the disengagement of their sample of “moderately affiliated” baby-boomers from the formal organizations and communal bodies of organized Jewry. Their memorable contribution to Jewish discourse was the phrase the “sovereign self.” For those sovereign selves, as they wrote, “Eclecticism is now the rule when it comes to practice. Consistency is no longer prized. Theology is virtually irrelevant.”

The most important element in their Jewish lives, other than their own families, was the concern with American anti-Semitism, that most exaggerated of terrors, which placed well ahead of such factors as God, the Torah, the Holocaust and Israel.

With the exception of a stray phrase here and there in the book’s 242 pages, *The Jew Within* revealed virtually nothing of what the two authors made of this state of affairs. Eisen and Cohen’s own prose seemed to be as resolutely non-judgmental as the I’m-OK-if-you’re-OK boomers they chronicled.

Yet at roughly the same time his book appeared, Eisen wrote a brief essay on the subject of “Rebuilding Jewish Communities” for the journal *Sh’ma*, and in its six paragraphs he reduced the sauce of *The Jew Within* to its tangy essence. It became clear, reading Eisen in this enforced concision, that he was anything but relativistic about the inward turn of American Jewry.

He approvingly cited, for instance, a book and author that had gone entirely unmentioned in *The Jew Within* — *Bowling Alone* by Robert Putnam. Using the example of the demise of bowling leagues, Putnam argued that America in the past generation had neglected the “social capital” of voluntary associations, becoming a more privatized and atomized nation. Eisen also made reference, as he had in *The Jew Within*, to Robert Bellah, the University of California sociologist whose book *Habits of the Heart* anticipated Putnam’s work by about 20 years.

On the subject of religion, Bellah’s volume included the tragic and hilarious account of a woman named Sheila who cobbled up her disparate beliefs into a personal faith she called (not to be too narcissistic about it) “Sheila-ism.” Turning to the Jewish version of Sheila-ism, Eisen in the *Sh’ma* essay spoke with

welcome bluntness. “I don’t see how attempts at Renaissance [capitalization his] can succeed outside the framework of such communities — or, frankly, why they should,” he wrote. “We are here to build . . . communities of caring, justice, and learning — in my terms, communities of Torah.”

In a speech in 2000 to the Jewish Council for Public Affairs, Eisen sounded a similar message. “The phenomenon of Jews who identify subjectively with the Jewish people and its culture, but do not observe any of the tenets or practices of Judaism and do not affiliate in any tangible way with the Jewish people, via its local organizations and communities, is to my mind quite worrisome,” he said. “In the long term, this tendency spells disaster.”

The tone of alarm within a habitually modulated voice may be the most hopeful sign in Eisen’s assumption of the leadership of JTS. American Jews are living in an age of “post-denominationalism,” to use the trendy neologism. The phrase refers to something beyond the familiar, recreational sort of “shul-shopping” that has long been a staple of American Jewish life in larger communities. It is more like Judaism’s equivalent of the military recruiting slogan, “An Army Of One”: A congregation of one, maybe even a denomination of one.

As the center body in the American Jewish spectrum, flanked by an Orthodox revival on one flank and Reform’s embrace of interfaith families on the other, the Conservative movement faces a real identity crisis. Much of the analysis of the dilemma, including my own, has tended to telescope in on two key issues, the ordination of openly gay and lesbian clergy, and the question of reaching out to gentile spouses of born Jews.

Those fault lines remain genuine and important, but Eisen also confronts a more foundational question: Why should the Conservative movement exist at all? What is its purpose in an era of declining allegiance to any denomination, much less one with a chronic struggle to assert what it is, rather than merely what it is not?

It would be a major mistake, though, to discount what a movement means even in a fiercely individualistic era. To steal a phrase from a community organizer of my acquaintance, Conservative Judaism means “organized people and organized money.” Its seminary educates and ordains rabbis, cantors and educators. It has associations of rabbis and congregations. It oversees the Solomon Schechter day schools and the Ramah summer camps. Its law and ritual committees decide matters of Halacha.

Enfeebled and wayward as the Conservative movement might appear, the archipelago of unaffiliated congregations and the multitude of spiritual seekers in American Jewry would have a mighty formidable time building such an infrastructure. And while the Masorti enterprise remains a flyspeck in the binary atmosphere of Israeli Jewry — *dati* and *lo dati* — its American parent was the only Jewish denomination in America to adopt Zionism without hesitation. Conservatism’s vitality, or lack of it, has a lot to do with American Jewish attachment to Israel now and in the future.

Perhaps because Eisen has such a supple feel for the diffuse and ambivalent flock, the object of his own scholarship, he might be the best interlocutor between the institutional grandeur of JTS and the messily lived reality out in the provinces. He understands the aggrievement and estrangement without consecrating it. This student of disorganization, if he

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Tiferet Project Completes Activities, Hosts Rabbinic Conference

By Rose Levinson, Director, Tiferet Project

As many of you know, the Tiferet Project has been working for the past four years to find meaningful ways of welcoming intermarried households into synagogue life and community. The project wrote *A Place in the Tent: Intermarriage and Conservative Judaism* a year ago. It was published by Claudia Valas's EKS Publishing, and has had national and international distribution. This past month, the Tiferet Project produced a follow-up booklet that expands on some of the points made in the original publication.

On May 10–11, Netivot Shalom hosted 31 Conservative rabbis, who came together to dialogue and exchange ideas on intermarriage. The program began with a presentation by Dr. Sherry Israel of the Brandeis Hornstein Institute. Combining her skills as a demographer and a sociologist, Dr. Israel presented new models for understanding the populations that now make up our synagogues. Two Jews of patrilineal descent helped the group better understand the uniqueness of Jews from this heritage, and a video presentation gave ideas for programming. Most of the conference was designed so that small group discussions could take place, providing opportunities to talk openly and creatively about welcoming the many intermarried households that are part of the Conservative Jewish community. Response from attendees was very positive, and many of them commented on the comfort and attractiveness of Netivot Shalom's building.

Although the formal work of Tiferet is completed, the ideas and contributions it made to the Conservative movement's international dialogue on intermarriage continue to have an impact. In addition, Netivot Shalom is in the process of working out details for setting up a Tiferet Fund. Its purpose will be to encourage activities that help make intermarried households welcome in Netivot Shalom's *kahal*.

The Tiferet Project would not have succeeded without the continual support, guidance and unflagging commitment given it by Rabbi Kelman. Netivot Shalom's rabbis Ted Feldman and Mimi Weisel, and Glenn Massarano were also at the heart of the project's success. I thank them all affectionately and personally, and I salute Laura Suci for making the final conference work. Finally, heartfelt thanks to David Jeffrey. My *k'rov Yisrael* was a steadfast supporter of Tiferet's work and shared my commitment to it. ❧

Correction

In the last issue, on page 5 (in "Tasks, Structure and Authority Granted by the Board"), the bullet item should have read, "Arrange for 2–4 candidates to visit the congregation (January–February 2007)" — not, thank goodness, 24 candidates!

The Rimmonim logo (shown above right) was designed by Lisa Sibony.

Introducing Our New Family Program — Rimmonim!

By Cathy Shadd

Rabbi Kelman and I have been busy turning the idea for which we were awarded a grant from the Legacy Heritage Foundation into an actual program. Rimmonim, for K–2nd grade children and their families, is due to start on September 10 with a Sunday afternoon celebration — and to meet regularly starting September 17, 2006. *Rimmon*, the Hebrew word for pomegranate, is the term for the decorative crowns that top the Torah scroll handles. They have come to symbolize Torah, the whole body of knowledge contained in and flowing from the Torah itself. On Rosh ha-Shanah, one of the foods we eat is *rimmon*, symbolizing our hope that the New Year be as full of *mitzvot* as a pomegranate is full of seeds. The Rimmonim program guides its participating families in the study of *middot*, the core values of Judaism, and in the ways in which these values can inform our lives to turn our hope for a year of *mitzvot* into a reality.

Our congregation was one of 27 across North America and Israel to receive the first Legacy Heritage Innovation Project Grants from Legacy Heritage Programming. The purpose of the grants is to "support creative advances in Jewish family education and systemic congregational change." The Legacy Heritage Innovation Project addresses the isolation of much Jewish children's education from the rest of their lives, families and community. The grants are for programs that are adopting a holistic approach to Jewish education, incorporating into the educational process not just children, but their families, the extended family, the community, and the synagogue itself. Research has shown that the best way to transmit Jewish values to children is by combining study and action, using both parents and professionals as teachers, and using both the synagogue and the home as teaching environments.

So, how will our Rimmonim program do all this? We want to take the central structure of Shabbat B'Yachad — parents and children davening and learning together; parents participating, leading and teaching; and families forming strong community bonds with each other — and both continue and expand it. We envision a group of families, with children in K through 2nd grades, coming together to explore key Jewish *middot* with the intent of incorporating them into their lives. Each month we will focus on a different *middab*. The first and third Shabbat of each month, the families will meet from 10:00 a.m. to noon for study and prayer. The two hours will begin and end with singing, and be structured to include family learning, davening and a Torah story, parent learning, children's games and activities, and a closing circle. Additionally, one Sunday a month, the families will participate in a social action project designed to apply the *middab*.

A goal for the program is to bring people from various sub-groups of the shul community together. One of the ways



Rimmonim

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Sunday Morning Minyanim Speaker Schedule

By Art Braufman, for Ritual and Adult Education Committees

Summer time is here, but *minyanim* on the second and fourth Sundays continue with a line-up of very interesting talks. Shacharit service starts at 9:30 a.m., followed by a light breakfast and then the talk from 10:30–11:30 a.m. Besides doing a *mitzvah*, you will find that it is a wonderful time to shmooze and to learn more about and from our remarkable members.

Here is the upcoming schedule:

July 9: Rabbi Jonathan Omer-Man: “El Hai v’Kayyam: Living and Eternal God.” Throughout the history of Jewish thought there has been a tension between two images of the Divine. On one hand, there is *El Hai*, the living God whose presence is immanent in the world, to whom we can pray, with whom we can have a covenantal relationship. On the other hand, there is *El Kayyam*, utterly transcendent and unknowable, that abides in total mystery, beyond time and space. We will look at how these two approaches are represented and perhaps resolved in our liturgy, as for example in “Adon Olam.” Rabbi Omer-Man, a published writer and poet, devoted many years to Jewish education, both general adult and rabbinic education (he was instrumental in founding the Institute for Jewish Spirituality); he created Metivta, a center for contemplative Judaism, and was a pioneer in the rediscovery of Jewish meditation.

July 23: Sheila Braufman: “No Graven Images — No Art?” Sheila will explore how the second commandment was interpreted throughout Jewish history and its effect on Jewish art. Many of her images are quite surprising. An independent curator and lecturer, Sheila was the curator of painting and sculpture at the Judah Magnes Museum for over 18 years.

August 13: Dr. Jeff Burack: “Major Developments in Treatment of AIDS, and Practical Medical Ethics at Alta Bates.” Jeff, an AIDS physician, will discuss challenges he confronts in his practice and provide an update of significant changes in the treatment of patients. He is also chair of the Ethics Committee at Alta Bates Hospital and will discuss some of the life and death issues the committee encounters.

August 27: Rabbi Kelman: “The Overture to the Grand Opera: The month of Elul.” The Yamim Nora'im are quickly approaching, and the month of Elul is traditionally spent on *heshbon ha-nefesh*, taking measure of one's soul. Rabbi Kelman will discuss this process and other traditions of Elul as described in multiple Jewish sources. Like reading the libretto before going to the opera, Elul is the homework needed to get more out of the Yamim Nora'im. ☛

Ritual Committee Activity

By Glenn Massarano, Chair, Ritual Committee

This year, we had our first Pesach Community Seder. Rabbi Daniel Kohn led the seder, and a number of participants either led discussion groups or were table “captains.” From all reports, it went very well. Thanks to all who made it happen! And thanks to David Stein, our executive director, for doing all the leg work. Because of his efforts, we now have a set of glass dishes and flatware for our use at future events.

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

- We discussed how we could look at the synagogue in a way that might encompass a broader cross-section of the community.
- We discussed what guidelines are appropriate for songs like “Adon Olam.”
- Preparation is under way for Shavuot.
- We continue our preparation for *Yamim Nora'im* (High Holy Days). Please contact Ruth Weissberg if you have an interest in participating in services. 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. ☛

Shul's New Mezuzot

You may notice that there are new *mezuzot* on many of the shul's doorposts, many of which have been especially donated for the new building. The Art & Objects Committee extends deep appreciation to the donors and artists:

Main entryway: *mezuzah* made by an Israeli artist, donated by Carol Cosman.

Sanctuary: *mezuzah* created and donated by Laurie Marson.

Adult education room: *mezuzah* created and donated by Ruth Shorer.

Many doorways: ceramic *mezuzot* made and donated by Claire Sherman.

CONSERVATIVE MOVEMENT, CONT.

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rises to the challenge, could turn out to be the consummate organization man. ☛

According to the JTS Web site, Samuel Freedman is “a professor of journalism at Columbia University, regularly contributes articles and reviews for the *New York Times*, *Salon*, and *Rolling Stone*, and serves as a contributing correspondent for PBS's *Religion and Ethics Newsweekly*. He is the recipient of the 2000 National Jewish Book Award for *Jew vs. Jew: The Struggle for the Soul of American Jewry* and was a 1996 Pulitzer Prize finalist.”

What's Happening in Cuba?

By June Safran, Cuban Affairs

Cuba is a country with many stresses. The food shortages are not so great that people are starving, but the diet is limited by what is available in the ration store, and what extra money the family has to shop in the farmers' market or the convertible peso store. After filling government quotas, farmers may sell whatever is left in their fields. The convertible peso stores sell food, household items, liquor, fabric for sewing, clothing and various other items. The convertible peso is equivalent to the U.S. dollar, so relatively few Cubans are able to shop in these stores.

I was very surprised when I was there in February that the stores have fewer choices of items, and the grocery store had very few items, compared with last year. This is a sign that the embargo is working to keep the amount of U.S. dollars at a much lower level. There are far fewer American tourists, as the Treasury Department increases and tightens the limitations on travel to Cuba. In addition, friends and family are not allowed to send money as freely as before, so families have less to spend. Meanwhile, the Jewish community continues to thrive. The Jewish education level and the interest in pursuing Jewish studies continue to rise. Most important is the increase in the expression of love for the tradition. You can feel it in their letters:

"Dear June, I take advantage of the opportunity to wish a happy Pesaj to all of you. We, as is our custom, will celebrate the seder with the community of David Tacher in Santa Clara. On that day all Jews of the world will meet in different places to celebrate our festival of liberty. On that day, God will listen to the voices of all of us asking for liberty, peace and happiness for the whole world. A hug for all and God's blessings. HAG PESAJ SAMEAJ, Shalom, Julito and the community of Caibarien."

"Dear June, We desire a happy Pesaj for you. Here we passed it very well. The provisions arrived on time and we were able to celebrate with matza. Our seder was nice. We receive the news that Rafael Botton of our community has been selected to go to Poland and to Israel, we are overjoyed for him, This will help him to become more Jewish, the goal of each of us [March of the Living and Birthright both have programs in Cuba]. Good health for all on this Pesaj. Jag Sameaj and shalom, Virginia"

"Dear June and Bob, You have been sending me very beautiful things, that have made my heart happy [Jewish study materials]. Thanks. That is a nice piece about the cup for Miriam. Certainly our imagination is incalculable. I believe that the most beautiful thing God did was to put humanity at the forefront of his creation. Judaism will not be locked within four walls. Baruj Hashem. The books that you have given me over the years unite us in deep friendship. They have made me more Jewish and a better person. Pirke Avot tells us that whoever teaches us something deserves our respect and gratitude. That is what I am doing for how much you have placed in my hands to feed my brain and heart. Wishing you beautiful things. Always yours, David Tacher"

"Now that we are very close to the holiday of liberty, we warmly wish everyone a Jag Pesaj Sameaj in the name of all the members of the Comunidad Hebrea Hatikva. Fraternally yours, The brothers and sisters of Santiago de Cuba"

My favorite project continues to bear fruit. We have three special needs children and one is making superb progress. He is autistic and his mother writes:



The communities of Cienfuegos, Caibarien and Santa Clara come together in Cienfuegos to receive the Torah and celebrate Shavuot.

"Carlitos continues making important progress in all [aspects] except in the language area. He continues with his two therapists and the last material you send for him has been very useful. He likes a lot the news flash cards and the toy for his birthday. In this moment he uses these cards to work more complicated concepts and he learns very rapidly. So I am very happy. Perhaps in September he will attend the Language School. There are many autistic children sent there with very good results and I hope the same for my Carlitos. Carlitos continues making progress and I am very glad with his behavior. He continues in the therapy group and they are making many activities like with me. Now he has more understanding about the things, he had begun to imitate simple activities; he knows what kind of clothes he uses and the body parts. He likes looking in books, papers and when he looks at his birthday's pictures he knows where he is. When he finishes eating, he takes his plate and his glass to the kitchen and he puts his shoes in the shoe holder when he goes for a bath. He does other things and I always write them in my notebook. He will see his neurologist and I hope all be fine."

One year ago, Tatiana was recovering from cervical cancer, a young woman of 40, living with her mother and working as an anesthesiologist when not teaching at the Sunday school or pursuing her avocation as a photographer. Tatiana was sent to Israel in May to attend the meeting of International Hadassah before traveling around the country for three weeks. She is ecstatic about this adventure to our homeland, where her camera seldom left her hand. She also enjoyed visiting all her Cuban friends who have made *aliyah*. She wrote:

"I just remember a year ago when you told me welcome to the club [cancer]. Now I am here in Israel having a nice experience and living a successful life. You know, life is good, and loving what we are doing is a good thing ... Baruch Hashem!!!! A very special hello from me and the rest of the Cuban people in Israel, Tatiana"

So, life is hard but life is also good, thanks to so many of you who have donated time, money, medicines, clothing, Jewish objects for the home, and Jewish materials for study, especially books in Spanish. Thank you so much for your support over the past 12 years. 🌹

It is my hope, in this section, to encourage discussion and even debate with regard to issues concerning and confronting Israel. The first article, in particular, reflects a highly controversial point of view — that of writer A. B. Yehoshua regarding diaspora Jews. I invite your comments for the next issue. — Editor

A. B. Yehoshua Speaks about the Diaspora

By Jonathan Heinstein

At a recent symposium sponsored by the American Jewish Committee in the U.S., author A. B. Yehoshua said that only Israel, and not Judaism, can ensure the survival of the Jewish people. The Israeli newspaper *Haaretz* subsequently invited public figures, community leaders, academics and opinion-makers in Israel, the U.S. and Europe to take part in the debate sparked by his statement. In an article in the *Haaretz Magazine* of May 12, Yehoshua elaborated on his initial remarks. What follows are selections from that article.

* * *

“Even though the title of the symposium was ‘The Future of the Past: What Will Become of the Jewish People?’ I may have been the only one to begin by talking about the failure of most of the Jewish People to foresee in the 20th century the depth and vehemence of the hostility toward it, which eventually led to an annihilation unprecedented in human history. ‘The Jewish texts,’ which many Jews today consider to be the core of their identity, did not help us to understand better the processes of the reality around us. The Jews were too busy with mythology and theology instead of history, and therefore the straightforward warnings voiced by Jabotinsky and his colleagues in the early 20th century — ‘Eliminate the Diaspora, or the Diaspora will surely eliminate you’ — fell on deaf ears.

“The Zionist solution, which was proven as the best solution to the Jewish problem before the Holocaust, was tragically missed by the Jewish People. And if it weren’t for those few (less than half of 1 percent of the Jewish People) who, a hundred years ago, believed and actually sought the fulfillment of the need for the sovereign normalization of the Jewish People in its ancient homeland, the Jewish People could have found itself after the horrors of World War II just wandering among Holocaust museums, without even that piece of sovereign homeland that still offers some solace for the disaster that occurred.

“I did not talk about ‘the negation of the Diaspora.’ The Jewish Diaspora has existed ever since the Babylonian exile, about 2,500 years ago, and it will continue to exist for thousands more years. The Diaspora is the most solid fact in Jewish history; we know its cost, and we are aware of its accomplishments and failures in terms of Jewish continuity. In fact, the most harshly worded statements concerning its theological negation are to be found scattered in the ‘core’ religious texts; there is no need for an Israeli writer to come to Washington to talk about the negation of the Diaspora.

“Jewish identity in Israel, which we call Israeli identity (as distinct from Israeli citizenship, which is shared by Arab citizens who also live in the shared homeland, though their national identity is Palestinian) — this Jewish-Israeli identity has to contend with all the elements of life via the binding

and sovereign framework of a territorially defined state. And therefore the extent of its reach into life is immeasurably fuller and broader and more meaningful than the Jewishness of an American Jew, whose important and meaningful life decisions are made within the framework of his American nationality or citizenship. His Jewishness is voluntary and deliberate, and he may calibrate its pitch in accordance with his needs.” ❧

An East Bay Peace Movement Connection

By Rose Levinson

Below is a communication from Sandy Butler, an East Bay woman who is very involved in the Israeli peace movement. She was recently in Israel, working with Machsom Watch, an Israeli peace group. I thought her report would be of interest to many of our congregants.

This reflects my introduction to the work of Machsom Watch; several hundred women who volunteer to take regular shifts at checkpoints, where they monitor the activities and behavior of the Israeli soldiers as the Palestinian community moves through the checkpoints.

My Machsom Watch guide picks both me and her colleague up a little past two o’clock and we set off for the first of three very different forms of checkpoints that she has covered on her assigned shift since 1998.

Driving south on Israeli roads for about 20 minutes we pull onto a narrow road that ends in a wide cement strip upon which is nothing but a building about the size of a double-wide aluminum trailer. Around it is barbed wire and carefully situated concrete blocks. Inside are narrow corrugated metal corridors lined with plastic chairs bolted to the floor, an accommodation to public criticism about too many Palestinians fainting in the heat. Two broken and now filthy bathrooms have been added as well.

To enter, each Palestinian is required to stand in front of a revolving eight-foot high metal turnstile that makes one quarter turn at a time, allowing only one person to go through for questioning. As he exits into the room where the soldiers examine his papers and make their decisions, the person behind him remains trapped with bars both in front and behind him, like being stuck in an unmoving revolving door.

After the soldiers make their determinations — allow them to pass, stamp their papers, turn them back for other documentation — the Palestinian exits through another turnstile, moving through it and held for just another moment, in order to “contain traffic flow.”

As soon as we get out of the car, Palestinians descend upon us, holding out identification cards, instructions scribbled on pieces of paper, speaking quickly, urgently. The two Machsom Watch women go to work at once, pulling out their worn cellophane-covered lists of numbers; calling, arguing, explaining to the Palestinian and again to the voice on the other end of the line. Most of the people lined up at the checkpoint and clustered before us were patient, just wanting to understand what they could do, if anything at all. Each had pressing need to continue the movements of their day. To go to work. To care for a sick family member. To take a child to school. To visit relatives. To live.

I watch a slow steady stream of young families, young men, old women, move slowly through the long narrow entrance way, down the narrow enclosed corridor to the revolving door through which their day would be decided.

An Israeli married to a Palestinian woman, both living in the West Bank, had been unable to get papers that would allow her to travel to necessary medical treatment. The soldier said he would have to bring a doctor's note citing the exact date of the appointments, then a pass would be issued for those times only. He was furious, and as he drove away, called to us out of the car window, "They are making the terrorists. We are not terrorists. We just want to take care of our families. They are making us this."

At 4:00 p.m. the checkpoint closed for the day. The metal doors slammed shut and the soldiers inside did not respond to the first tentative, then increasingly forceful, knocks and cries by the Palestinians left outside. "We told them to post the hours in Arabic. To tell people what papers they must bring," my guide mutters. "But they just close when they want."

This was neither a busy time of day, nor a busy checkpoint. During our brief stay, there were nearly one hundred Palestinians trying to travel through the area. Most, but not all of them, got through. This is considered, by the soldiers, successful. Making our way through the remaining huddle of people who will have to return again in the morning, we drive to the second checkpoint on the north-south road that intersects Jerusalem.

This ramshackle huddle of sheds, stalls, outdoor market, bazaar and checkpoint is on the side of the main route that runs south from the Hebron area north to the Ramallah area, a road that would, in an ordinary world, pass through Jerusalem. But Palestinians are no longer allowed to travel through Jerusalem, so this roadblock and checkpoint have been set up.

People arrive by taxis with Palestinian license plates and are required to pass through what has become a long crowded *souk* on foot, go through the checkpoint if they get through at all, then get into other Palestinian taxis on the other side to continue east in a large circle around Jerusalem before continuing north.

This checkpoint, unlike the last, makes no pretense at modernity. Clustered at the entrance are dozens of Palestinian taxis with their special identifying license plates, all jammed together and honking their horns in order to find another millimeter of space in which to move. Just beyond them on the stony path is a long narrow *souk*, jerry-built out of old wood, sheets of rusty tin and covered with torn rugs and faded strips of cloth. Stalls are filled with produce, shoes, roasting nuts and drinks, handcrafts and clothing for sale. One of my guides said that there used to be beds for rent as well, because many people waited for days before being allowed through. This temporary village market is a squalid dust-choked place, a resilient, life-affirming, haphazard re-creation of life.

A very old Palestinian woman walks past us carrying an enormous black plastic trash bag filled with belongings balanced perfectly upon her head, her short square body regal and dignified. An old couple dressed in traditional clothing moves along the path looking as though they had just stepped down out of a family photograph taken in the early 20th century. Stall owners, standing behind mounds of melons, oranges, fruits and roasting nuts, call out their wares. Old men sit together at counters made of unused concrete blocks, sip

Turkish coffee and bottled water, talk softly together. A young boy offers me hot roasted nuts for just 10 shekels. It is the price for tourists, I know, but buy them anyway and we smile at one another, for our very different reasons.

As the three of us, identified by our badges as Machsom Watch, stand together, a Palestinian man approaches and begins to talk, wanting to tell us about his life. He speaks with great urgency, not because he imagines we can do anything to help him, but because we are two Israelis and an international, and he feels a need to educate us about what our governments are doing. To give the occupation a human face. The stall keeper offers us Turkish coffee, which we accept, and as he serves us with graceful formality he says that he was once a chef in a high-end Jerusalem tourist hotel, but cannot enter the city now, so he serves coffee and drinks in this makeshift stall on the side of this road. After we begin to drink, he nods politely and moves off.

The man begins, "I am 34 and a half years old, married with five children." His precise age is important because a new law has just been passed ruling that a Palestinian man cannot be issued a metallic ID to travel until he is 35. As a result, this man is unable to travel to work and is just barely making a living as a painter. His words spill out in a torrent, his need both to speak and to be heard. He tells us about his daughters and their schooling, his wife, their freshly painted home. He describes, in part, the artifacts of an ordinary life, except that his family is imprisoned by the occupation. He didn't say that. He didn't need to.

As we stand together before the stall run by a once sought-after Jerusalem chef, old men huddle together speaking in low tones, shopkeepers continue to call out their wares, families pass by on the dusty road stepping around the concrete barriers everywhere. I am filled with respect for this re-creation of life and temporary community on such inhospitable soil. The Machsom Watch women offer the painter their telephone numbers, promising that they will do whatever they can to speed up the issuance of his identity card. For the first time, his face breaks open into a broad smile and he reaches for our hands, shaking each one warmly, saying, "Salaam, my sisters. Salaam."

"Quality control," my guide muttered as we climb back into the car. "That's all we can do anymore. Just quality control for the occupation. Even the army wants to meet with us to get our advice about how to make things more humane. That's what it's come to."

We drive away on the Israeli road to the Bethlehem checkpoint, where the monstrous wall now surrounds the city. We pull up in front of a small utilitarian building like those that fill industrial office parks at the outskirts of mid-sized American cities. We walk up a ramp and enter what looks like an immigration and customs concourse in an airport, except this is a self-contained building, except these are soldiers with weapons in closed booths, except once you enter you have to approach the booths into which Palestinians offer their metallic cards, scraps of plastic that legitimize their presence in their city. It is clean, quiet, orderly, a barren place where bureaucracy flourishes and people wait in line, eyes steadily forward.

Just above us are massive watchtowers surrounding the building. There is no conversation as Palestinians wait to be admitted in and out of their homes. The silence is so complete, I can hear the clacking echoes of women's shoes

on the concrete, just 10 minutes' drive from the crowded marketplace of the previous checkpoint.

Across the street are open fields where, my guide tells me, people were detained for hours in the direct sun during the years before this building was constructed. "They just kept them there penned up in the sun whenever there was a sweep, or after a terrorist action." Now they are enclosed, out of sight, in rooms sealed away in this industrial box, with doors that only open one way.

Preparing to return to Jerusalem, we turn down a short cul de sac toward a newly completed section of the wall that my guide wanted me to see. As we approach, we see a solitary car with a large Doberman pinscher chained to it. Two men, dressed entirely in black, with no identifying markings on their shirts, climb out of the car and approach us, eyes empty, guns slung over their shoulders. They are members of a private force, they explain to what they imagine are the three middle-aged Israeli ladies in the car, women who had simply made a wrong turn. The checkpoint forces are being expanded to counter the army resisters both of the right and the left, one said. Privatizing the checkpoint soldiers allows the government to remain fully staffed as more soldiers refuse to serve. Finished with their brief explanation and impatient with us, they waved their hands indicating we should turn around and leave at once. We did.

On the drive back to Jerusalem, my guide spoke about the changes in Machsom Watch since the start of the second Intifada, of her own Holocaust history and losses, and about the need for each of us to take responsibility for what Israelis were doing. She learned that primary lesson from the death of all her ancestors, she said. We are each responsible to and for one another. All the one anothers. ☛

My Trip to Israel

By Marsha Converse

It's always good to step back and take it all in, to reconnect with the land. In this case, the land was Israel. This trip to Israel was led by Rabbi Chai Levy from Congregation Kol Shofar (in Tiburon); there were 11 of us including our guide:



Pausing for reflection atop Masada.

three members from Netivot Shalom (Regina Karp, Sy Horowitz and me), one person from Kehilla, and six from Kol Shofar, including Chai Levy's mother, from Virginia. A surprise guest from Berkeley turned up the third day on the top of Masada (more on this below), making us 12 people all together.

So many experiences and memories: from the Kidron Valley, a deep ravine that separates the Temple Mount and the City of David on the west from the Mount of Olives on the east; to the Western Wall (the Kotel) of the Judaic temple that was demolished in the first century C.E.; and the southern wall, the actual entrance for pilgrims to enter the Temple; to the top of Masada, the last place Jews fled to try to protect themselves from the Romans' attack — we were all struck over and over again by the impact of the moment and the hands-on experience.

You can walk or take a tram up the mountain to see for yourself where King Herod built a magnificent palace for himself, which 900 zealot Jews, the last of the defenders, took over. As all of us neared the top of Masada, Chai (Rabbi Levy) recognized a T-shirt that said "Real men marry Rabbis." As she

headed toward the person who was wearing it, she realized it was her boyfriend. He surprised her by flying to Jerusalem to propose. This *simbah* melded us as a group and made our trip even more momentous.

On to Savat, the birth place of *kabbalah* and one of the four holy cities, and lunch with a Druze family. Kibbutz Gonen for fresh





Enjoying dinner at the Kibbutz Gonen restaurant.

living and amazing food. The Golan Heights, where a fierce battle was fought. Kinneret, where Naomi Shemer, the song writer, and Rachel the Poet, who had to leave her group of pioneers because she had tuberculosis, were buried. Then on to Tel Aviv, where we had lunch with a host family from a local conservative shul. On to the Dead Sea, where we floated, and finally to Bet Guvrin, where we dug for thousand-year-old treasures at the city of Maresha. And of course I cannot say enough about the food — I stayed on the falafel diet.

One of my most personal and touching experiences was meeting a family sponsored by Kol Shofar: three orphan girls that live with their maternal grandmother and grandfather in Jerusalem. Kol Shofar gives \$10,000 a year, and the Israeli government provides the rest to support them. Their mother was killed in a terrorist attack three years ago, and their father died two weeks later in a car accident. We took them to dinner for their birthdays. All three had had one within the last month. Beautiful, strong, tall, Russian girls, eight, six and five years of age, they wore their fairy dress Purim outfits. I fell in love the moment I laid eyes on them. They smiled brightly at the simple “girlie” gifts I purchased in California for them. I was honored that the oldest sat by me all night, and although she spoke no English we communicated with signs and signals. I let her take pictures with my camera and kept taking her dessert away from her and pretending to eat it. I wanted to bring them back home with me and hated to leave.

Each day of our pilgrimage in Israel I was reminded how magical and spiritual the place and the people are. I felt as if I was immersing myself in a daily *mikvah*. To be able to step back in time, shut out all the noise that is around you, the daily fighting, the struggle, the blood that was and is shed for this land, and imagine yourself a pilgrim then and now. The emotional landscape pervades everywhere you travel. To walk where the Hebrews and Mesopotamian peoples walked, worshipped, shopped and traded was a memorable experience I won't soon forget. It was a wonderful opportunity that I am grateful to have experienced. If you are interested in seeing pictures from the trip you may share my album at Snapfish. http://www.snapfish.com/thumbnailshare/AlbumID=39709838/a=27824301_27824301/t_=27824301. ☺



Sy Horowitz and Regina Karp stand atop a hill overlooking Jerusalem.



Marsha Converse atop a camel.

Mitzvah Milers Seek Jewish Pedalers To Help Fight Multiple Sclerosis

By Dan Siegel, Team Captain

After raising \$33,000 to fight multiple sclerosis during its first two years, Netivot Shalom's Mitzvah Milers Cycling Team is set to pedal toward a cure at the MS 150 Waves to Wine Bike Tour in Sonoma County on Sunday, September 10, 2006.

Returning team member Noah Alper says, "I thought Waves to Wine was a beautiful event. The ride was absolutely gorgeous, and with territory I had not seen before, much less biked. The cause is, of course, compelling, and the Mitzvah Milers added a Jewish touch to the event that personalized it nicely."

Riders will have a choice of riding 35 or 75 miles through some of the most beautiful scenery in Northern California. Riders of both distances will experience the renowned "Waves" course, riding together from Santa Rosa, along the Russian River, through vineyards, redwoods and farms, to the roaring waves of the Pacific Ocean for lunch. The 75-mile riders will continue on with a breathtaking ride along the ocean, around Bodega Bay, and then to the finish in Petaluma — where music, food and festivities await.

Those who do not wish to ride may help the team by volunteering for a few hours at the Mitzvah Milers Rest Stop on the bike route, where cheers, snacks and drinks will refresh not only the team but all riders in the event. And, of course, the team seeks donations to the MS Society on its behalf.

The 2006 Waves to Wine event aims to raise \$1 million for research toward a cure for MS, and to help the MS Society provide literature, educational programs, support groups, wellness programs and advocacy for the 10,500 individuals in Northern California who have MS. Each member of the team is required to raise a minimum of \$250 in order to ride in the event, but the team will ensure that all of its members are able to raise this amount.

For more information about how to get involved or make a donation on the team's behalf, contact me at mitzvahmilers@pacbell.net. ☎

My AIDS Walk

By Barbara Bibel

I am writing to let you know that I have registered for AIDS Walk San Francisco on July 16, and I am very excited about the event. I want to do as much as I can to make a difference in the lives of men, women and children affected by HIV and AIDS, so I have set an ambitious fundraising goal. Even though there has been a lot of publicity about drug treatments that are prolonging some people's lives, they don't work for everyone, and there is still no cure in sight. Moreover, young people are still getting infected at alarmingly high rates.

I want your help. Will you please sponsor me for the AIDS Walk? Just click on the Web site address below to enter my personalized Web page and charge your donation. Thank you, in advance, for supporting this important cause and for

showing that you join me in wanting to end this epidemic.

Go to www.kintera.org/faf/donorReg/donorPledge.asp?ievent=165792&supid=5590696 to visit my personal Web page and help me in my efforts to support AIDS Walk San Francisco. You can also send a check, made out to AIDS Walk SF, to me at 787 Euclid Avenue, Berkeley, CA 94708-1348. Thank you for your support. ☎



Claremont House Shabbat

By Joan Bradus, Social Action Committee

Have you wondered what that notice in the newsletter means? I shall explain. About three years ago, the congregation was asked to lead monthly kabbalat services at the Claremont House, a senior citizen residence in Oakland, where many residents are Jewish. Another congregation had been leading services there for about 10 years but no longer was able to do so. Several members of the Social Action Committee stepped in. Former congregant Hilla Abel created a small kabbalat Shabbat *siddur*, with lots of songs and English transliteration, and we began. We started with one service monthly, but expanded to the first and third Friday nights of each month. Services start at 7:00 p.m. and last for about one hour. Between 15 and 25 residents attend each service.

Services are very low key. We usually sing several songs and then lead the service, with the assistance of residents for the English readings. Currently Milt and Marge Greenstein and I alternate leading the service on the first Friday of the month. This allows for one of us to help the residents find their place in our "prayer books" and also to prepare the *kiddush*. (The *ballah* and grape juice are provided by the Claremont House.) Steve Koppman has valiantly been leading services by himself on the third Friday of the month, since Hilla moved away.

We are looking for additional volunteers. It takes only about an hour one Friday night a month. We will teach any volunteers how to lead our abbreviated service. We are hoping to be able to expand our presence, at least for some holidays if not for weekly services, and also to have back-ups in case of illness. This is a good opportunity for Amitim, or pre-Amitim families, as it provides an opportunity to lead a service in a very low-key setting, and to interact with the elderly residents. My daughter and her friends were regulars in their *bat mitzvah* year.

Claremont House is conveniently located near Broadway and 51st Street, near Highway 24/980. If you are interested, or just curious, contact me at 510-528-3467, or e-mail drfriedman@juno.com. ☎



Ben Stern's Memory of Liberation Day, May 8, 1945

As told to his daughter, Charlene Stern, on
April 26, 2006

I have to start my story of the day of liberation a month before.

I left Buchenwald on the Death March on April 3–5 with 7,000 Jewish male prisoners. They had emptied all the satellite camps into Buchenwald. I had been at a satellite in Ohrduff, a concentration camp, which General Eisenhower liberated and called the American press to witness (you can see photos of this in the Holocaust Museum in Washington, D.C.). I was moved to Gurfinkel, an empty ammunition dump, and the Nazis used it for us to stay in. It was all cement with a dirt roof. Because there was no food, it was impossible to stay and hide. We were the “riff raff”; we were not permitted into the regular barracks, because we came from the satellite camps.

I had been hiding in a carpenters' woodshop barrack because there was no room in the regular barracks and slept on the floor. There was no food for us and we were ordered by the SS: “All Jews step in and march.” At the beginning of the march, we were given a blanket, a loaf of bread, and I still had my wooden clog shoes. We were marched through the Tyrolean Mountains, south of Germany near the Austrian

border. At a distance we could see Hitler's summer residence, Berchtesgaden.

We were marched by the German SS for 33 days, with four boiled potatoes a day given to us when we were locked up for the night. We were packed up into barns at farms along the way for the night. Every day they “cut” off prisoners from the “tail” when we passed forests. These were people who couldn't keep up or were hurt. They shot them — 50 or 100 or 200 at a time. It depended upon how much time they had to shoot them and bury them, and then they had to catch back up with us. They avoided marching us on the main highways and went by forest. The allied forces were behind them. The bomb sirens were going on more often. We could hear the bombing. We knew there was fighting going on close.

There were two groups assigned to push a wagon, 15 guys to a wagon. I was one of them. The soldiers' backpacks were in the wagons. We were the horses, pulling and pushing. There was no water. If we stooped down to pick up a little snow to drink, we got a bullet in the head. They were crazy with hatred and fear and took it out on us. Holding on to the wagon wheel saved my life.

They took us to Lebnau by Laufen, which was the name of the woman's prison camp. We passed by Laufen, a little town, where we passed a civilian Jewish camp of prisoners who had South American passports. These prisoners were liberated two hours before us by American soldiers. These prisoners climbed on the tanks and pointed out the way we went, so the Americans could pursue us.

After we passed by Laufen, they put us in two prison camps. The SS put dynamite all around us, fled and left an old German soldier to blow us up. He didn't blow us up. The Americans came at 7:00 p.m. All the SS disappeared in the forest and left this old guy. We all had typhus; the old German had typhus and he died eight days later. I was 23 and one-half years old and weighed 78 pounds on Liberation Day. ❧

Liberation Day for Helen Stern

As told to her daughter, Charlene Stern, on
April 26, 2006

When I was liberated in late May, I already had typhus. Germans said the bombs were coming closer and they wanted to save us. I didn't have food or a blanket. It was cold. They started marching us, about six hundred women. I couldn't walk any more. I had to take two women to help me walk. I didn't know the women. After marching for three days and nights, we were close to the city of Bremen Hofmann, and we walked to Bergen Belsen, where they dumped us. Those who couldn't make it, dropped of exhaustion and died. That was simply what happened. A lot disappeared and ran off. There weren't a lot of soldiers watching us.

There were air raid sirens in the air. The Germans went to hide in the bunkers. I didn't go into a bunker. When the bombs starting coming down, I didn't care if I was killed, because I wasn't going to survive anyway. I saw a tree with fruit on it, I ate. I was going to be dead anyway so who cared. When the bombs passed, the SS came out and started marching us again. They marched us to Bergen Belsen and

(continued on page 21)

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'fillah* (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'fillah*, 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 article, page 6, newsletter calendar, and weekly announcements.

WEDNESDAY

Morning Minyan

7:15 a.m.

SHABBAT

Various *shabbatot* after services; check the newsletter calendar, congregational announcements, or the weekly “green sheet” 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.

New Grants for Midrasha in Berkeley

By Diane Bernbaum, Director, Midrasha

Now that the school year is over and I can catch my breath, I'd like to fill you in on the various grants that have come to Midrasha in the past year.

The annual grant from Sinai Memorial Chapel helps fund the 8th grade family workshop on "Communication between Parents and Teens," the 8th grade program on homelessness, and the 11th and 12th grade family program: "Packing for College." These extra programs are part of what makes Midrasha such a special educational experience, and we really appreciate Sinai Memorial for its support. Sinai Memorial Chapel provides funeral services throughout the Bay Area with offices in San Francisco, Lafayette and Redwood City. In addition to services to mourners, Sinai provides annual subventions to a variety of Jewish community institutions, and speakers to Jewish schools on Jewish funeral practices and grief care.

Our 10–12th graders have been beneficiaries of a grant and curriculum provided by Spark: Partnership for Service. This is an innovative program of intergenerational service to the elderly and ill. Based on Jewish service-learning, it combines action, Jewish text study and structured reflection. Spark gives us not only curriculum and training, but also financial support and ongoing coaching and consultation. For the past two years, our teens have been using this grant to go to the Jewish Home in San Francisco.

I have written before of the amazing marketing grant we have gotten from the Legacy Heritage Fund. This should really be called a strategic planning, grant since it has enabled us to strategize our strengths and weaknesses, our partners in the community, and how to maximize our relationships with each one. Not only does the grant give us a sum of money, but the services of a marketing consultant who spent an entire day with us and has given us valuable feedback. She was very,

very impressed with the quality of the program. Our first task will be to redesign our catalogue. Stay tuned.

Two new grants are from the Jewish Community Federation of the Greater East Bay. One grant for operating funds is awarded by Federation's Fund for Jewish Education, Pre-School through College. It will allow Midrasha to continue to pay our wonderful faculty.

A second grant, funded jointly through the Federation and the Jewish Community Foundation's Permanent Endowment, will provide increased financial aid to students. As all Midrasha programs in the East Bay enroll students in a vast array of activities without respect to synagogue affiliation, previous religious education or ability to pay, these new grants represent an important source of funding with which to expand the Midrasha community and encourage more in-depth experiences for all students. These grants were two of the 27 funded in the Federation's most recent grants cycle, of 50 proposals received and reviewed by a committee composed of community leaders representing both the Jewish Community Federation and the Jewish Community Foundation.

The Jewish Community Federation of the Greater East Bay nurtures the renaissance and renewal of local Jewish life, and provides life-sustaining support for Jews in need — in the East Bay, in Israel and around the world. Grants awarded by the Jewish Community Foundation reflect Federation priorities to ensure Jewish education for children, families, college students and future leaders; support Jewish diversity and spiritual renewal; care for the most vulnerable members of the community; and support the Jewish community's shared values here and abroad.

Thanks to all the above organizations, as well as several family foundations, for making our program as great as it is.




Annual Shul-Wide Celebration of SBY!

By Cathy Shadd, Coordinator, Shabbat B'Yachad

As of this writing, SBY families are gearing up for our Annual shul-wide celebration of Shabbat B'Yachad to take place on June 10. This is our chance to share the special joy of SBY with the entire congregation and to bring SBY out of its usual room and into the main sanctuary.

It is always a thrill for the SBY children to be part of services in the "big synagogue," to march in the Torah processional, to see their parents leading services and reading Torah, and to sing "Ein Keloheinu" at the *bimah*. SBY parents will have many honors, including leading in the services, opening and closing the Ark, *bag'bab and g'li-lab*, having *aliyot*, reading from the Torah, and giving the *d'rash*, as well as sponsoring the *kiddush*. We decided to offer homemade desserts at the *kiddush* this year and many parents offered to bake.

Nine children will be "graduating" from SBY this September. They will be awarded a certificate and a kit for making a *kiddush* cup at home, as well as a special invitation to be part of Rimmonim, our new grant-funded program for K–2nd grade children and their parents. Mazel tov to Tanya Bearson, Ezekiel Gerwein, Hannah Hayes, Maxine Gill, Hannah Miller, Jordana Meltzer, Ziva Rosenfeld, Robert Ezra Stern and Ariella Brodie-Weisberg!

After *kiddush*, to which many families contributed (see donations page), Vicky Kelman will give a talk entitled "Using the G-Word: Talking to Your Children about God," to which the entire congregation is invited. Thanks to everyone who contributed to making the celebration a success, and a special thank you to Rabbi Kelman and to Michelle Wolfson for their ongoing support of Shabbat B'Yachad! 

Shalom Spencer & Denise Urdang
invite you to share in their *simhah* on

July 15, 2006
19 Tammuz 5766
Parashat Pinhas

when their daughter,
Davita Urdang-Spencer,
will be called to the Torah as a *bat mitzvah*.

Douglas Berman & Billi Romain
invite you to share in their *simhah* on

July 29, 2006
4 Av 5766
Parashat D'varim

when their daughter,
Kazia Romain Berman,
will be called to the Torah as a *bat mitzvah*.

Perl Perlmutter & Meghan Starkey
invite you to share in their *simhah* on

August 5, 2006
11 Av 5766
Parashat Va-ethannan

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

Peter Jacobs & Karen Pliskin
invite you to share in their *simhah* on

August 19, 2006
25 Av 5766
Parashat R'eih

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

Jonathan Berk & Rebecca Schwartz
invite you to share in their *simhah* on


August 26, 2006
2 Elul 5766
Parashat Shof'tim

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

John Reynolds & Karen Reichmann
invite you to share in their *simhah* on

September 2, 2006
9 Elul 5766
Parashat Ki Tetzei

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





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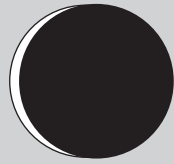
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The Netivot Shalom Rosh Hodesh Group

Wednesday, July 26

For **Av**, we will discuss *Rashi's Daughter* by Maggie Anton.

Thursday, August 24

For **Elul**, we will prepare for the **Yamim Nora'im** (High Holy Days).

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.



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A Jewish Community Day School

Upcoming B'nei Mitzvah Anniversaries

July 1: Korah

Eliot Cuzzillo

July 8: Hukat-Balak

Rina Breaktone, Max Hilton Gray, Shiri Weininger, Ross Wunderlich

July 15: Pinhas

Talia Cooper, Ilan Fuss, Gal Gressel, Lillian Jacobson

July 22: Mattot-Mas'ei

Gilad Gressel

August 5: Va-ethannan

Sharon Gannot, Asa Prentice, Sasha Rasmussen

August 12: Eikev

Benjamin Breiner, Eva Heinstejn, Johanna Jacobson, David Meresman

August 19: R'eih

David Berck, Tamir Elteriman, Adam Bar Lev, Rebecca Reingold

August 26: Shoftim

Nathaniel Feeley, Maia Kern, Sa'adia Massarano, Noah Fine Nathel

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JULY 2006

Tammuz-Av 5766

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						<p>1 Tammuz 5</p> <p>Parashat Korah 9:00 a.m. Torah study with Nitzhia Shaked 9:30 a.m. Shabbat services Camping Shabbaton in Tilden Park</p> <p>9:17 p.m. Havdalah</p>
<p>2 Tammuz 6</p> <p>Camping Shabbaton in Tilden Park</p>	<p>3 Tammuz 7</p> <p>7:00 p.m. Jazz Group</p>	<p>4 Tammuz 8</p> <p>Independence Day: Office closed</p>	<p>5 Tammuz 9</p> <p>7:15 a.m. Minyan</p>	<p>6 Tammuz 10</p>	<p>7 Tammuz 11</p> <p>8:16 p.m. Candle lighting</p>	<p>8 Tammuz 12</p> <p>Parashat Hukat-Balak 9:00 a.m. Torah study with Stephen Tobias 9:30 a.m. Shabbat services 11:00 a.m. Shabbat B'Yachad</p> <p>9:16 p.m. Havdalah</p>
<p>9 Tammuz 13</p> <p>11:00 a.m. Baseball: NS Goes to the A's 9:30 a.m. Minyan 10:30 a.m. Talk by Rabbi Jonathan Omer-Man: "El Hai v'Kayyam" 7:00 p.m. Ritual Committee meeting</p>	<p>10 Tammuz 14</p>	<p>11 Tammuz 15</p>	<p>12 Tammuz 16</p> <p>7:15 a.m. Minyan</p>	<p>13 Tammuz 17</p> <p>Tzom Tammuz</p>	<p>14 Tammuz 18</p> <p>7:00 p.m. Young Adults potluck and services</p> <p>8:14 p.m. Candle lighting</p>	<p>15 Tammuz 19</p> <p>Parashat Pinhas 9:00 a.m. Torah study with Nitzhia Shaked 9:30 a.m. Shabbat services Davita Urdang-Spencer is called to the Torah as a bat mitzvah 9:30 a.m. Meditative minyan 1:30 p.m. Minhah</p> <p>9:13 p.m. Havdalah</p>
<p>16 Tammuz 20</p> <p>1:00 p.m. Kiddush 101</p>	<p>17 Tammuz 21</p> <p>7:00 p.m. Ping pong</p>	<p>18 Tammuz 22</p>	<p>19 Tammuz 23</p> <p>7:15 a.m. Minyan</p>	<p>20 Tammuz 24</p>	<p>21 Tammuz 25</p> <p>8:10 p.m. Candle lighting</p>	<p>22 Tammuz 26</p> <p>Parashat Mattot-Mas'ei 9:00 a.m. Torah study with David Bradford 9:30 a.m. Shabbat services 11:00 a.m. Shabbat b'Yachad</p> <p>9:09 p.m. Havdalah</p>
<p>23 Tammuz 27</p> <p>9:30 a.m. Minyan</p>	<p>24 Tammuz 28</p>	<p>25 Tammuz 29</p>	<p>26 Av 1</p> <p>Rosh Hodesh Av 7:15 a.m. Rosh Hodesh Minyan 7:00 p.m. Rosh Hodesh group (in a private home)</p>	<p>27 Av 2</p>	<p>28 Av 3</p> <p>8:04 p.m. Candle lighting</p>	<p>29 Av 4</p> <p>Parashat D'varim Shabbat Hazon 9:00 a.m. Torah study with Nitzhia Shaked 9:30 a.m. Shabbat services Kazia Romain Berman is called to the Torah as a bat mitzvah</p> <p>9:03 p.m. Havdalah</p>
<p>30 Av 5</p> <p>7:30 p.m. Board meeting</p>	<p>31 Av 6</p>					

AUGUST 2006

Av-Elul 5766

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Av 7	2 Av 8 7:15 a.m. Minyan 8:00 p.m. Tishah b-Av Ma'ariv: Reading of Eicha	3 Av 9 Tishah b-Av	4 Av 10	5 Av 11 Parashat Va-ethannan Shabbat Nahamu 9:00 a.m. Torah study with Dean Kertesz 9:30 a.m. Shabbat services Molly Perlmutter is called to the Torah as a bat mitzvah 7:58 p.m. Candle lighting 8:57 p.m. Havdalah
6 Av 12 7:00 p.m. Ritual Committee meeting	7 Av 13	8 Av 14	9 Av 15 7:15 a.m. Minyan	10 Av 16	11 Av 17 7:00 p.m. Young Adults potluck and services 7:50 p.m. Candle lighting	12 Av 18 Parashat Eikev 9:00 a.m. Torah study with Cynthia Hoffman 9:30 a.m. Shabbat services 11:00 a.m. Shabbat B'Yachad 1:00 p.m. New and prospective member kiddush 8:49 p.m. Havdalah
13 Av 19 9:30 a.m. Minyan	14 Av 20	15 Av 21	16 Av 22 7:15 a.m. Minyan	17 Av 23	18 Av 24 7:41 p.m. Candle lighting	19 Av 25 Parashat R'eih 9:00 a.m. Torah study with Rabbi Mimi Weisel 9:30 a.m. Shabbat services Eliana Jacobs is called to the Torah as a bat mitzvah 9:30 a.m. Meditative minyan 1:30 p.m. Minhah 8:40 p.m. Havdalah
20 Av 26	21 Av 27 7:00 p.m. - 10:00 p.m. Ping pong	22 Av 28	23 Av 29 7:15 a.m. Minyan	24 Av 30 Rosh Hodesh Elul 7:15 a.m. Rosh Hodesh minyan 7:00 p.m. Rosh Hodesh group (in a private home)	25 Elul 1 Rosh Hodesh Elul 7:32 p.m. Candle lighting	26 Elul 2 Parashat Shof'tim 9:00 a.m. Torah study with Esther Brass 9:30 a.m. Shabbat services Natasha Berk is called to the Torah as a bat mitzvah 11:00 a.m. Shabbat B'Yachad 8:30 p.m. Havdalah
27 Elul 3 9:30 a.m. Minyan 9:30 a.m. Board meeting	28 Elul 4	29 Elul 5	30 Elul 6 7:15 a.m. Minyan	31 Elul 7		

ACKNOWLEDGMENTS AND REMEMBRANCES

Mazal Tov! To . . .

Linda Blachman on the marriage of her daughter, Shira Burstein, to Jordan Gill.

Marcia Brooks on the birth of her first grandchild, grandson Dean Ryan Brooks, born to her son and daughter-in-law, David and Rebecca Brooks.



Anne and Michael Marx on the birth of their son, Joshua Lassen Marx.

Josh Rembaum and Amsel Zivkovich on their upcoming marriage (July 9).

Betsy and Tracy Ross on the birth of their son, Benjamin Ross.

Brad Rudolph and Janet Harris on the engagement of their son, Coby Harris Rudolph, to Naomi Greisman.

Peggy Sandel on being awarded the Grinspoon-Steinhardt award for excellence in teaching.

Aliza Shapiro and David Mandel on the birth of their daughter, Sasha Galia Shapiro Mandel (Hebrew name, Sarah Galia). She is named for her mother's uncle, Jerry Shapiro, and her paternal grandmother, Sarah Ruchle.



Joanna Weinberg and David Levine on the birth of their granddaughter, Liora Dawn, born to their daughter, Tama, and son-in-law, Howard Greenwich.

Michelle Wolfson and Tony Hecht on their upcoming marriage (July 2)!

To these newest members of Netivot Shalom (during the past year), b'ruhim haba'im — welcome to the shull!

Arella Barlev
Terrence Bennett & Lisa Cohen Bennett
Alan Block & Ruth White
Michal Crawford-Hirschfeld
Janet & William Frank
George & Leah Haber
Edwin Harris
Irwin Keller
Michael & Anne Marx
Marjorie & Mark Medress
Leo Hughes Menashe
Patricia Munro
Roger & Louisa Philipp
Rabbi Dorothy Richman & Michael Steinman
Rabbi Julie & Michael Saxe-Taller
Aliza Shapiro
Efrat Simhi-Aloni
Adam Stern
Robert & Braha Trabin
Jill Tracy
William Watts
Steward Weinberg
Heath Winer
Jules & Lee Zulman

Our sincerest thanks for your support of Netivot Shalom.

Adult Education

Barbara Wezelman in memory of her father

Building Fund

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Ethel Murphy

Elijah Fund

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Alice Webber & Stephen Tobias
Barbara Wezelman
Steven & Sybil Wolin

Ethelyn Simon Fund

Vicky Kelman in memory of Sandy Schneider

General Donations

Sharona Barzilay & Thomas Graff in honor of Rabbi Kelman and Wendy Rosov
Joseph & Dorothy Becker in memory of Joanie Breitman
Arthur & Sheila Braufman in memory of Sidney Derblich
Dale Friedman & Joan Bradus in memory of Steven Gottlieb's father
George & Toby Gidal in memory of Joanie Breitman
Steve Gottlieb & Pat Hellman in memory of Joanie Breitman
Alison Jordan in memory of Sidney Derblich
Ronna Kabatznick & Peter Dale Scott in memory of Ada Wisch, Robert Schachat and Joanie Breitman
Karen Pliskin & Peter Jacobs for an *aliyah*
Albert Reet
Hyman & Miriam San for *yizkor*
Helen Schneider in memory of Joanie Breitman
Susan Stanfield in honor of Zak Hecht's *bar mitzvah*
Ann Swidler & Claude Fischer in honor of the Kelmans
Amiram & Diane Vinokur
Barbara Wezelman in memory of her father

Kiddush Fund

Mina & Jack Gobler in honor of Susan David's birthday
Estie & Mark Hudes in honor of Susan David's birthday

Kitchen Fund

Elana Reinin & Marshall Platt in honor of Anya's *bat mitzvah*
Rita Stein in honor of Jan Fischer

Rabbi's Discretionary Fund

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Ralph & Hadassah Kramer in memory of Deborah Rachel Kramer Shalev
Michelle Rappaport in memory of Harry Rappaport
Tracy Ross & Betsy Cottle Ross in honor of the birth of their son, Benjamin Ross

Rosenheimer Campership Fund

Michael & Betsy Rosenheimer

Shabbat B'Yachad

Norma Kaufman & Michael Meltzer
Vicky Kelman in memory of Charlotte Koltun's *yarzheit*
Dov Rosenfeld & Cathy Shadd
Brett Singer & Maia Fleming-Singer
Joanna Wise & Asa Bradman

SBY Families that Contributed to June 10 Kiddush

Lee Bearson & Babbie Freiberg

Steve & Angela Bileca

Rachel Brodie & Adam Weisberg

John Erlich & Lara Hornbeck

Joel & Katya Gerwein

Aaron Katler & Deb Fink

Alan & Elissa Kittner

Gabi Klausner &

Dor Abrahamson

Jenna Lewis

Michael Meltzer &

Norma Kaufman

Howard & Lisa Miller

Joshua Polston & Lisa Spielman

Peggy Sandel

Cathy Shadd & Dov Rosenfeld

Aliza Shapiro

Howard & Belinda Solovei

Kara Vuivich & David Radwin

Alison & Stephen Waterman

Julie Weissman &

Michael Steinbaugh

Jeannie Witkin

Yom Kippur Appeal

Steven Bileca &

Angela Alonso Bileca

Ellen & Herb Brosbe

Carol & Jim Cunradi

Phyllis Helfand

Pinhas & Rivka Mehr

Michael & Betsy Rosenheimer

June & Bob Safran

Lani Shiota

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Alison & Stephen Waterman

Joanna Weinberg & David Levine

Heidi & Jonathan Wexler

Chuck & Ellen Wunderlich

Stephanie Davis fundGus & Sue Davis in memory of
Stephanie's *yarzheit***Youth Education**John Reynolds in honor of Michelle
Wolfson and Lena Silver**Gifts of Time, Talent &****Trimmings**

Helen Schneider for donating books

Ken Stanton for donating books

Nan & Peter Strauss for donating
books*(continued from page 13)*

then they disappeared. In Bergen Belsen there were piles of dead people, six city blocks by six floors high. They had gassed them and didn't burn them because they fled.

I saw our Jewish male prisoners rip Germans apart live, whoever was left and hadn't run. Then I saw a man from my back home. You couldn't recognize a human being. I asked him about my brother and he said he saw my brother in a crowd. (Later, I looked everywhere and asked about him wherever I could. I never found him.)

I sat a long time. I went to a pile of potato peelings. When I bent down to eat, a Jewish woman started beating me with a stick. The blood was running from my face. All of a sudden a Polish boy came to my rescue and poured cold water over me. He told me a Jewish woman had beaten me for trying to get food. I lay there and lay there and I don't remember how and when I was taken.

From that time I was sick with typhus and didn't know what was going on. I was taken to a soldiers' barracks and lay down. Everybody there had typhus; I had the runs and lost my hair. Then they found out I had pneumonia and fever, too. My teeth hurt me terrible. They took out my wisdom teeth. I was lying there a long time, for 10 days. I was in the British zone. The Hungarians were in the Resistance and were recruited to help us. One brought me tea and sugar. We didn't talk the same language, but he showed me that he liked me and indicated he wanted to give me a ring. Later, British women soldiers brought in sliced bread with some jam for the sick women. I was so hungry, but she wouldn't let me eat more because she was right, I would get so sick.

Then I felt a little better and wanted to get out of bed. I did not have any clothes. So I ripped a hole in the blanket for my head. I held on to the walls, I was so weak to walk. I walked into the British lunchroom and I saw some cheese rind left over. All of a sudden I grabbed it and ate it. They came and gave us some clothes and put me up in a room with three other women in an all-woman camp that had been an army camp. It had bunk beds. We had to go into the kitchen and they gave us soup and a piece of bread every day. I slowly got to my feet and tried to live again. Every day they gave us a couple of cigarettes to barter with. Then we saw boys. Everyone was looking for family. In a short time I met Dad with two other boys, one my friend Czesha knew from her home time. The boys said they were all going to Israel, but Dad said he wasn't going. He had an eye on me. I had signed myself up to go to Sweden, but Dad talked me out of it. ☹

RIMMONIM, CONT.*(continued from page 5)*

Rimmonim can do this is by expanding our definition of "family" to include members of the shul who may not have children or grandchildren, or who may not have them in the area, who would like to connect with families in the shul in a meaningful way. These honorary grandparents, aunts or uncles could study with us on Shabbat or participate in the social action projects. Please contact me (at rimmonim@netivotshalom.org) if you are such a person and are interested in participating in some way.

Another way we are hoping to include congregants in the program is by inviting them to lead the Shabbat study sessions for the parents and/or the children. And the social action projects themselves are still another way to bring congregants together. For example, *bal tashbit* (do not waste or destroy a valuable thing) might evolve into a project involving the disposal of excess food, the problem of taking "too much," and the greening of the synagogue itself.

While I will coordinate the program and play a leadership role in launching and supporting it, and Rabbi Kelman will be involved in teaching and advising, we sincerely hope that the parents will be actively involved in teaching and learning, in designing and carrying out the social action programs, and of course, in keeping the *middot* alive within their families. The grant will cover the hiring of support staff for administrative as well as programmatic tasks.

We are looking forward to a great program with lots of opportunities for learning and growth, both for the Rimmonim "families" and for the larger congregation as well. I am very open to ideas and suggestions, so please don't hesitate to contact me (rimmonim@netivotshalom.org). ☹

Yahrzeits

Zichronam l'verakhab —
May their memories be blessed

Sharon Berck	5 Tammuz	1 July
Anna Bratter	6 Tammuz	2 July
Esther Levi		
Ezra Budiansky	7 Tammuz	3 July
Gladys Sessler		
Howard Barschi	9 Tammuz	5 July
Henry Abraham Gozan		
Mildred Meresman		
Lillian Brosbe	10 Tammuz	6 July
Lewis William Max		
Jean Inman	11 Tammuz	7 July
Ethel Teger		
Leon Elbogen	12 Tammuz	8 July
Harvey Stahl		
Dorothy Granzow	16 Tammuz	12 July
Henry Hamburg	18 Tammuz	14 July
Esther P. Morse		
Jeanne Wirtzer	22 Tammuz	18 July
Anna Lea Greenstein	23 Tammuz	19 July
Simon Goldschmidt	24 Tammuz	20 July
Eva Graudenz	28 Tammuz	24 July
Sam Koltun	29 Tammuz	25 July
Dora Becker	30 Tammuz	26 July
Arlene Cooper	3 Av	28 July
Ernest Shima		
Roy H. Steinberg		
Walter Mayer	6 Av	31 July
Ruth Safran	7 Av	1 August
Margot Lucoff	8 Av	2 August
Abraham "Jack" Silverstein	10 Av	4 August
Imre Kertesz	11 Av	5 August

Benjamin Rothmann		
Seymour Facher	12 Av	6 August
Phyllis Meltzer	13 Av	7 August
Jerome Friedman	14 Av	8 August
Abraham Chip Meresman		
Abraham Brenner	15 Av	9 August
Sareta B. Cohen		
Joseph Davis		
Leah Rappaport		
Joseph Hornstein	16 Av	10 August
Leon Schneider		
Ruth Raff Peskin	18 Av	12 August
Shirley Kreitzer Bradus	22 Av	16 August
Abraham B. Rosenblum		
Isadore Louis Stahl		
Betram "Buddy" Faber	23 Av	17 August
Gerda Mathan		
Charlotte Silva		
Morris Levin	26 Av	20 August
Myer Israel Shandling		
Abraham Fox	28 Av	22 August
Mai Yohai		
Yetta Edelstone	30 Av	24 August
Ethel Silverstein	1 Elul	25 August
Rita Lent	2 Elul	26 August
Minna Kabatznick	3 Elul	27 August
Daniel Bloom	4 Elul	28 August
Al Perlmutter		
Mark De Lemos	6 Elul	30 August
Ruth Levine		
Sophie Slavin	7 Elul	31 August

We Extend Our Condolences to

Sharona Barzilay on the death of her father, Isaac Barzilay, *z"l*

Sheila Braufman on the death of her sister, Joanie Breitman, *z"l*

Ruth Dorman on the death of her mother, Priscilla Kublin, *z"l*

Paul Hamburg on the death of his father, Daniel Bernard Hamburg, *z"l*

Margalit Mathan on the death of her father, Shmuel Mathan, *z"l*





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Via e-mail, we send weekly announcements of services and activities, plus occasional messages deemed important for our members. If you have NOT been receiving these announcements, please send an e-mail to office@netivotshalom.org; write "Subscribe" in the subject line, with your name and e-mail address in the body. Thank you.

To calendar an event or rent space in our shul, please contact the office to inquire about availability — before announcing the date and time of the event. Space is available on a first-come basis. Don't be disappointed! Contact office@netivotshalom.org.

Unless otherwise noted, telephone numbers are in the 510 area code.



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Netivot Shalom

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Josh Kirsch and Mindy Geminder.



Ruth Weissberg and Simon Firestone.