



CONGREGATION NETIVOT SHALOM

MAY 2010

IYAR 5770

Honoring Vicky!

By Mel Sibony

On Sunday May 2, 2010 over 120 people attended Netivot Shalom's annual dinner to honor Vicky Kelman. During the cocktail hour, attendees socialized while enjoying the music by John Erlich. Then our MC Rom Rosenblum invited us to dine in the Sanctuary where we all enjoyed a delicious meal catered by Oren's Kitchen.

Throughout the evening various congregants spoke of being inspired by Vicky and many gave special teachings in her honor. These included: Dafna Bearson, Alison Jordan, Janet Harris, Judy Massarano and Gail Dorph. Elana

Naftalin-Kelman showed a family video containing adorable grandchildren produced by Vicky's family, Rabbi Menachem Creditor made a special presentation on behalf of Netivot Shalom. He also told how personally grateful he was for Vicky's warm and nurturing welcoming upon his arrival to Berkeley. Vicky also received a letter in her honor from Arnold Eisen, Chancellor of the Jewish Theological Seminary.



(continued on page 4)





Money and Shabbat

By Rabbi Menachem Creditor

Shabbat is so many things: time-marker, breathing-time, crazy-making, togetherness, space, prayer, silence. According to Rabbi Abraham Joshua Heschel z”l:

*To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money... on which man avows his independence of that which is the world’s chief idol... a day of armistice in the economic struggle with our fellow men and the forces of nature—is there any institution that holds out a greater hope for man’s progress than the Sabbath? [Heschel, *The Sabbath*, pp. 27-29]*

Perhaps the best way for moderns to experience Shabbat, to enter the palace, without having to first take on the system of Shabbat-mitzvot, is not to use money on Shabbat. What would this mean? It would mean:

If you drive on Shabbat, don’t purchase gas. You would need to prepare your car for Shabbat by allowing it to function without money. Your car would become a Shabbat-vehicle.

If you enjoy coffee/tea, make it at home on Shabbat, or share it in someone else’s home. It would not be about the accidental community of a coffee-shop - it would be an intentional one. Your beverage would become a Shabbat-drink.

If you enjoy sports-events, you might attend one on Shabbat, but you would need to procure tickets in advance, so that the event would have an element of Shabbat, and bring your own food, so you wouldn’t purchase food there. The sports-event would become a Shabbat-game.

The essential element of Shabbat is that everything becomes (or has the potential to become) transformed by the mindfulness that we set in motion *before* Shabbat. This is why electricity feels different when it is utilized through *Shabbes-clocks* (timers), and why a microphone feels different when it is utilized for prayer.

The imperative to be *Kodesh*/Holy is central to the experience of Shabbat as a day infused with meaning. And the difference between *Kodesh* and *Chol* (the opposite of *Kodesh*) is, I believe, God. God is the difference between *Kodesh* and *Chol*, and the defining characteristic of an act performed with *Kedusha* (Holiness) is the doer’s mindfulness. Mindfulness can transform any act.

A flame can be used to destroy. Or it can sanctify time.

A hand can hang at a person’s side. Or it can be used as a weapon. Or it can elevate someone else’s life.

A piece of cloth can be used as a rag. Or it can clothe someone in need. Or it can be transformed into a Tallit.

A car can be an ordinary thing. Or it can be a vehicle for connecting to sacred community.

Perhaps money is the best starting point for experiencing Shabbat. Money’s impact is so universal in our lives that putting it aside is truly our greatest hope, an inescapable call to mindfulness which leads to independence of external obligation. Perhaps we could free the world, shatter destructive idols that trap us over and over again, by putting money aside one day each week. Shabbat can transform everything, beginning with each of us.

Netivot Shalom Takes Another Step

By Jeff Rosenbloom

Since my trip with Rabbi Creditor to Israel last month, we seem to have generated more interest among our congregants in supporting the Masorti movement in Israel. There is a general feeling that supporting Masorti efforts in Israel would have benefits far beyond strengthening Israeli congregations. A stronger Masorti movement would demonstrate that there is a concerned constituency within Israel and the US that is committed to an egalitarian and pluralistic approach to religious practice. This could potentially influence other areas of concern, from Israeli/Arab relations to how Jewish minorities are treated, and could potentially have a profound impact on discussions currently going on regarding the Israeli Constitution.

We are extremely proud that our congregation is willing to take another step in exploring our connection with Israel. The first step we took was forming V'zot Ysrael, the first organized effort at CNS in many years that talked about Israeli culture, and hosts events such as the amazing talk by Consul General Akiva Tor.

Rom Rosenblum has volunteered to head up Keshet Masorti, an initiative to take the next step in our relationship with Israel. Please consider what Rom has to say and help support, in any way you can, Keshet Masorti's success.

Keshet Masorti

By Rom Rosenbloom

We come to awareness in stages. Slowly, we piece together lessons learned and acquire things to care about over time. Most times while things are happening, we don't think of them as profound. Neither can we know or foresee the changes from the perspective of history that in some future observer's eyes would be marked as significant.

Recently, Rabbi Creditor and Jeff Rosenbloom gave a talk, reporting on their trip to Israel and contact with the Masorti movement. They spoke of pluralism and the need to promote it more in Israel and throughout the Jewish world, and how current events factor into the lack of tolerance in Israel for non-Orthodox prayer and practices.

I was reminded of the Civil Rights Era of the 50's and 60's. As a little boy, I saw things brewing; I don't actually remember the moment it clicked and I was moved to act, but I do remember the moral tidal wave that overtook the country. Slowly, community by community, we witnessed the injustices of which we had previously not been aware. As a boy growing up in New York's post-WW II Long Island suburbs, I never saw the "Coloreds Only" signs or the sight of only black people in the back of the bus, but I learned that discrimination existed in my own country, and I knew it was wrong. Soon, I became aware of how others were responding to other injustices--the Women's Rights and Free Speech Movements--to name just two. Change was in the air, both spiritual and pedestrian, and I jumped on the band wagon, and we changed the world, or so we thought.

I believe we are at the beginning of one of those moments today. For as long as I can remember, Jews of all denominations have acquiesced to Orthodox religious authority. This worked for a long time. Respect and tolerance were evident. Though not completely ubiquitous, these were evident nonetheless. Things like kashrut and va'adot, authorizing certificates of religious sanction, have always been left to the hands of our more Orthodox religious brethren. My own adopted son's conversion was carried out by a collection of Orthodox rabbis, so that if he decides in the future to move to Israel, he won't have problems with the authenticity of that conversion.

I acquiesced, in accordance with a silent practice so many have carried out. Now, even that venerated, holy and righteous Orthodox group of men may soon have their conversions and weddings delegitimized by the Charedi wave that has become the dominant religious institutional authority in the State of Israel.

So what am I getting at? We here at Congregation Netivot Shalom are part of a movement of Conservative Jews. In Israel, that movement is called Masorti Judaism, which is the Hebrew word for Traditional. This is what we are affiliated with: a traditional, living, breathing practice of our religion and culture. The Jewish people have survived over the millennia, not by being monolithic, hyper-rigid and unbending, but by having the flexibility to move around the cultural advances to which our people and humanity have adapted. In fact, we have led the way. If you have been following events in Israel these last few weeks, and heard of the issues the Women At The Wall have

(continued on page 4)

(continued from page 1)

We are all truly fortunate to be able to honor our precious teacher and to celebrate our community! Others also remarked how nice it was to come together to focus solely on honoring Vicki and not be distracted by silent auctions, fundraising, shul business, etc. A special thank you to everyone who worked on this event: Andrea Altschuler, Rabbi Shalom Bochner, Diane Bernbaum, Marcia Brooks, Laura Callen, Rabbi Menachem Creditor, Lisa Gershony, Janet Harris, Rabbi Stuart Kelman, Gerri Levitas, Deborah Lewis, Elana Naftalin-Kelman, Arnon Oren, Mark Priven, Tammy Plotkin-Oren, Joshua Polston, Jeff Rosenbloom, Helen Schneider, Cathy Shadd, Mel Sibony, Edna Stewart, Joanna Weinberg and especially Rom Rosenblum who was an exceptional MC.



KESHER MASORTI

(continued from page 3)

been through, you'll probably agree that throwing dirty diapers or chairs at Jews who don't worship in the exact same way these zealots do cannot be tolerated for an instant. It is a sad fact that these examples are recent and unexaggerated.

We are at one of those points in history. This call to action is in the interest of a peaceful, mutually fulfilling, and ultimately intertwined Judaism, a Judaism that embraces all Jews in a pluralistic and respectful tradition. We are a people who have survived centuries of oppression and ignorance. How can we allow this intolerance to persist within our shared community? We need to act now to bring this awareness to our fellow travelers and then step back and let the seed grow, knowing that it will flourish once set on the proper course. To paraphrase Hillel: If we are not for ourselves, who will be for us? If we are only for ourselves, who are we? And if not now, when?

Congregation
Netivot Shalom's
CALENDAR of
ACTIVITIES
& EVENTS for
current and
upcoming events
is online. 

Board of Directors Report

JANUARY – MARCH, 2010

By Edna Stewart

The Netivot Shalom Board's focus this quarter has been on defining, structuring, and implementing the Committee Chair/Board Liaison arrangement. This arrangement should help facilitate communication between the board and the committees, as well as, to simplify the process committees now experience when requesting funds from the board.

The structure has been established as follows: existing committees have been grouped according to "function" in the community. For example, the "Lemud" or Education group consists of the committees involved with Youth Education, Adult Education, Youth Group and Midrasha. Two Board members (Tammy Plotkin-Oren and Steve Bileca) serve as the liaisons for these committees and will be the contact person(s) for the committee chairs.

Some Netivot committees meet infrequently and/or only related to a specific event, and others are larger and more active. By now, all committee chairs should have been contacted by their respective board liaisons. After the initial contact, the board liaisons will contact their committee chairs at least once per quarter. Committee chairs requiring funds or other types of support would have a person on the board, who along with the committee chair, will represent the committee.

The Board will evaluate the success of this change at the end of its term. Some criteria for a successful outcome would be the elimination of quarterly board/committee chair meetings, as well as the individual liaisons' ability to adequately present committee issues to the board and vice versa.

Aligning with the liaison structure, three Board-Level Committees have been established: Development, including finance, annual fund-raising, and long term fund raising; Governance, which would include facility issues, leadership development, and "Mission." Rounding out the Board Level Committees is one dedicated to the fiscal aspects of the pre-school.

At each board meeting there is a Drash on "This House We Build" by Terry Bookman and William Kahn. The board, as a whole, is assigned one chapter to read in preparation for the meeting, and the Drashon makes a presentation, which is followed by discussion. Topics discussed so far concerned the conflicts that often present when tradition bumps up against new ideas, synagogue leadership, and the "Lay-Professional Partnership."

As expected, a considerable portion of each board meeting (but less than you might think) is dedicated to the congregation's finances, concerns around the building mortgages, and the desire to provide the financial base that will insure a secure future for Netivot Shalom.

Netivot Shalom Committee Groupings and Board Liaisons

AVODAH – *Community Work*

Board Liaison 1: **Joe**
Board Liaison 2: **Betsy**
Social Action
Community Building
Retreat
Membership
Young Adults
Job Networking

CHESED – *Acts of Kindness*

Board Liaison 1: **Joanna**
Board Liaison 2: **Edna**
Bikur Cholim
Shifra Puah
Gemilut Hasadim
Chevra Kadisha

GUF – *Internal Operations*

Board Liaison 1: **David**
Buildings & Grounds
House
Arts & Objects
Security

LIMUD – *Education*

Board Liaison 1: **Tammy**
Board Liaison 2: **Steve**
Youth Education
Adult Education
Youth Group
Midrasha

NEFESH – *Spirit*

Board Liaison 1: **Gerri**
Board Liaison 2: **Ben**
Ritual
Kiddush
Yamim Noraim

PANIM – *Communications*

Board Liaison 1: **Mel**
Web
PR/Marketing
Newsletter

American Jewish World Service on a Sunny Afternoon

By Karen Juster Hecht

On April 25th, I took part in the AJWS's East Bay Community Walk for Darfur around Lake Merritt. It was a beautiful, sunny spring day in the Bay Area. The Netivot Shalom team included Melissa Mednick, Pat Hellman, and Joan Bradus. It's hard to beat a nice walk in lovely surroundings, while engaged in good conversation; but even better than that was hearing Ruth Messinger.

Ruth Messinger, president of American Jewish World Service, is a mother of three, grandmother to eight, and great-grandmother to two. She spoke prior to the walk, at Temple Sinai, raising awareness about the ongoing situation in Darfur and its victims. In the course of her extemporaneous talk, a few points really hit me. One was the fact that the situation in Darfur was brought to our consciousness mostly through the work of New York Times reporter Nicholas Kristof, who began in 2003 writing consistently on the killing and brutality. Ruth spoke about the importance of disseminating knowledge and the duty, which we all have as human beings and as Jews, to help save these victims of Darfur. She told the rather shocking fact, related to information and how we use it, that between 1939 and 1945 the New York Times printed the news of Nazis killing Jews on its front page only seven times; seven times over a six year period works out to 2,190 front pages. Millions were being slaughtered and hardly anyone was reading about it and thus, in large part, the world was able to ignore these atrocities.

I have to admit that I was not thrilled when my alarm went off Sunday morning. Instead I was thinking that my own work, from my various jobs and for my family, would go undone because I'd committed to this walk. I am not proud to say that I felt slightly cross at the thought of spending many hours doing the walk, while ignoring the needs of my family. However, by 10:30 that morning I learned that I was mistaken because, in reality, it felt incredibly wonderful to get out and

in some small measure feel I helped the world. As we walked, carrying our signs, many people stopped to ask what we were doing and what we wanted them to do. One very old man stopped us and in tremulous voice, thanked us for carrying on work which he has done for years.

The notion of extending our empathy to others has deep roots in our customs and in our human psyche. Our Jewish tradition carries wise words about how helping others enhances our own spirits, as well as making us feel good. I am fortunate that I had this lesson reinforced in a beautiful way during the AJWS walk for Darfur.

To learn more about AJWS, look at their website, www.AJWS.org, or sign up for their weekly email updates on Darfur www.darfur.org. To learn more about what you can do through Congregation Netivot Shalom, read about social action activities in the weekly Shabbat updates or talk to your social action committee co-chairs, either when you see us or send us an email to socialaction@netivotshalom.org.



Karen Juster Hecht with Ruth Messinger, on her left and the others are from Temple Sinai & AJWS.

Our Cuban Friends

By June Safran

When I last reported on our trip in January, I promised to write about life in general instead of specifically in the Jewish community. Outside the Jewish community, we observed changes both for the better and worse.

Transportation

Transportation is better. There are many Chinese buses taking the place of the horrible “camelos” (camels), the two-humped truck trailers that carry at least 100 people and have the reputation of everything happening in their crowded aisles, including sex and theft. There are also newer cars, mostly government- and foreign-owned, along with the old classics and the falling-apart Ladas. Intercity buses are good and always on time. There are also special buses for traveling tourists but Cubans can also ride them, so there are few seats available.

We missed our bus from Camagüey to Sancti Spiritus because there were only four available seats and six Cubans ahead of us. The driver of the bus for Cubans told us that if we could keep our mouths shut so no one would know we were foreigners, he would let us on the bus. So we kept our mouths shut, he and his partner made the money instead of the government, and of course everyone around us knew what was happening. The bus was air conditioned and quite comfortable.

Home Life

Home life is the center of most social activities. It seems that half the citizens are repairing homes or planning to do so, and many are buying new furniture. We suspect this is because their relatives from the U.S. supply the money. Many people have cell phones. It costs 10 CUC (\$12) every three months but that doesn't seem to stop people. People talk on cell phones everywhere. Since there is a great shortage of land lines, many people have not had phone service before this.

Food

One of the biggest downsides in the country is the lack of food variety. The market shelves are almost empty, and only contain a repetition of items. One store might have pasta, another might have some frozen meat. During our stay, there were no chickens available in Sancti Spiritus and no eggs available anywhere in Havana the following week. We could not find napkins, peanut butter or cheese, but could find mayonnaise, sodas, beer, rum, frozen dessert, jam, and sometimes pasta. There were lots of oil and tomato sauce and a good selection of olives, and even canned

(continued on page 8)



This is how one usually observes a Cuban man with an old Russian car. It's easy to fix, but...



(continued from page 7)

sardines in tomato sauce. Sometimes, there was bread in the markets.

Everyone can get their ration card bread even though they don't particularly like it. Rations stores supply most of their rice and beans and soap and toilet paper.

Peso stores, the third type of shopping venue, seem to have a changing variety of supplies. We saw coffee pots and cookware in one and even used clothing. Here again, food was in short supply and ever changing. They requested we bring Folgers Instant coffee since it is no longer available in the CUC stores. Nescafe is plentiful but not decaf. Household items are in short supply. I found flat plates in the stores but no mugs or cups, only glasses.

I brought some kosher tube soups that I cooked for 12 members of the community whom we invited for a farewell dinner. I was able to buy wine but I could not buy soup bowls or mugs, so I went to a tourist store and bought 12 decorative mugs that each person took home after eating the soup. Friends brought silverware and napkins.

We brought dried persimmons, nuts and candies for dessert.

The vegetable markets were full of fruits and vegetables but Cubans complained about high prices. Since we didn't have Cuban pesos, we did without fresh items rather than take the time to barter for Cuban CUCs in place of pesos. We never seemed to have enough time on this trip.

Health Care

They lack medical care, psychiatric hospitals, doctors and nurses, and supplies. In contrast to our friend Michael Moore's representation, the situation is not good for most Cubans, even those who go to the fancy hospital that Moore used. There are seldom sheets in the hospital, and everyone must bring food for their relatives as well as nurse them. There are no adult diapers, and many don't even have catheters in ICU units. Often there is a shortage of medicines and even syringes.

Many Cubans, both those dealing with the health system and doctors working in it, complain. The doctors complain of a lack of supplies and cleanliness. There is a shortage of doctors now since so many are being sent overseas, and a shortage of nurses because few people choose this career.

The current scandal is the psychiatric hospital which used to be the pride of Cuba and praised throughout the Spanish-speaking Americas. The director died a few years ago, and since then the hospital has fallen into disrepair. The hospital windows are broken; there is little food for



The floors of these units are made of beautiful tiles. They are the homes the resident families lived in before the Revolution so this is what they own.



The farthest building is a police station.



I watched the two corner houses being built over more than 6 years. They have been occupied for the past 2 years as the building continues.

(continued on page 9)

(continued from page 8)

patients, and hardly any blankets. In early January, when a long and severe cold wave hit, 28 patients died from exposure. Citizens are livid and talk about heads rolling.

Coping

So how do people survive? Well, Cubans are a resourceful and enterprising people. After working a regular job, many have under-the-table private ventures to do household repairs and remodeling, teach foreign languages, sell baked goods, cook for men who don't have a woman at home, do massage therapy, manicures, and hair styling, among others you can imagine. Many of those who have cars, like doctors, turn them into taxis each evening. Some with cars give up their day jobs and just drive all day. Some give up their jobs as teachers to be bellmen and front desk clerks at tourist hotels, or waiters at tourist restaurants where the tips from one night can be as much as a month's wages in pesos. Farmers sell their produce and chickens on the black market. In fact, one can get almost anything on the black market from food to home appliances, to car parts and medical supplies. For example, all religious communities supply their congregants with medicines. In those communities where they do not keep detailed records of what each person gets in the pharmacies, as the Jewish community does, a person can get extra vitamins and pain pills just by asking. Selling items on the black market gives people extra money for other necessities.

There is also the possibility of trading something for what you need. A friend, for instance, bought a rear fender in Havana to take to his home in the provinces because he needed a new front fender. He knew someone there who needed such an item and hoped he could trade the rear fender for a front fender.

Popular Pastimes

Karate and Tai Chi have become popular classes both indoors and in various parks. Movies are popular, as always, and the week we were there, the big movie was *Bastardes Sin Gloria* (Inglorious Bastards). On January 27th, there was a national commemoration of the end of the Holocaust. In both ceremonies and on TV, newspapers and TV stations were reporting on the Israeli aid to Haiti making the Jews of Cuba very proud.



more pictures on page 10



No chicken in the market. Eggs and meat in the yard. This is in the center of town.



An afternoon in Camaguey; restaurants prepare for dinner.



Market has same items on all shelves.



An average kitchen.



Merchandise in the stores changes from day to day.



Today, this food market has eggs and....eggs.

Volunteer With Holiness Added

By Martha Birnbaum

For me, nothing gets better than page 117 of the *Shabbat* morning *Shacharit Amidah*. That page begins with “*Yismach Moshe*” and concludes with the *chatimah* that hallows *Shabbat*. And in between are the delights and pleasures of *Shabbat* rest—the reasons for its creation and the benefits that are ours because of it.

But then, I have to ask myself—Am I a faithful servant, even a tiny bit like *Moshe Rabbeinu*? The word servant—*ehved*—is from the same root, or *shoresh*, as the word we recited around our seder tables: *Avadim hayinu...* (we were slaves). Same root, but the difference is truly in the details. *Moshe* rejoiced because God called him a servant of the Holy One, indeed, a faithful servant. We cried bitter tears in *Mitzrayim* because we were servants, translated slaves, to Pharaoh. One root with two very different meanings, and therein lies a world of difference in how we define our places in the world.

I have worked within the Jewish community in varying capacities: from 1973 through 1996 as a *shaliach tzibbur* and cantor, and virtually all the rest of the time as a volunteer. Was I a volunteer? Was I a servant? Was I ever, in any sense, a faithful servant? These thoughts have been on my mind lately, particularly as our synagogue searches for ways to get people more actively involved so that burdens do not fall unevenly on our members and on those valued individuals who comprise our paid staff.

I have not asked the staff what they think, but I have to say that when I was a (very poorly) paid staff member in the early days, I was not often in the mood to rejoice as did *Moshe*. My positions were in the kinds of synagogues that we all know: members pay their dues and expect the staff to make all their wishes come true. I loved what I did and worked very hard to involve members in activities—that was my pleasure. And I figured out how to respond to the occasional after-services remark, such as “You used the wrong tune for *Mi chamocho*—of course I haven’t been at a service in thirty years, but I know it is the wrong tune.” To this kind of remark, I would lovingly reply “I only accept compliments on *Shabbat*; please come in during the week and let’s talk!”

Let me make this clear: it is much easier to live a Jewish life when one is not a professional Jew. And it is much easier to live a Jewish life at Congregation *Netivot Shalom* than at nearly all the other synagogues that I have seen. Now, why is this? Is it because we have members, many, but not nearly enough, who view their participation in the actual day-to-day running of the *shul* as a source of rejoicing? Why do we have outstanding *minyanim* and speakers on Sunday mornings? Because of a faithful servant. Why do we have such richness and variety in the leadership of our services? Because of faithful servants. Why do we have our beautiful, functional building, our pre-school, our library? I could go on and on.

But, friends, we are at a sticking point right now. We need to keep everything running, and to do that we need to raise money. That CAN BE FUN. We need to have our wonderful *Ongei Shabbat*. Doing those CAN BE FUN. In other words, we need people to step up and rejoice that they are faithful servants—not slaves, but members who work shoulder-to-shoulder with other members to keep *Netivot Shalom* a community where all of us share equally in the responsibilities and in the joy. And maybe, just maybe, you can help me come up with a word that is different from “volunteer.” Something that says “volunteer with holiness added.”



Adult Learning at *Rimmonim*: An Open Invitation

By Cathy Shadd-Rosenfeld

We are wrapping up our fourth year of *Rimmonim*. While this is the final grant year from The Legacy Heritage Innovation Project, *Rimmonim* will continue its mission to heighten our awareness of *middot*, the core values of Judaism and the ways they can enhance and enrich our daily lives. There are three components to our *Rimmonim* Shabbat sessions: *tefillah*, a Torah story and intergenerational and adult learnings focused on the month's *middah*. While the *tefillah* and intergenerational learning components are geared towards children in grades K-2 and their parents, anyone is welcome to join for spirited *davening* and learning. And our adult learning offers anyone the chance to engage in lively and open conversations about holding onto our Jewish values in the wear and tear of daily life.

I would like to share a little about a recent adult learning session. For May, the *middah* was *lev tov* (a good heart). A father and his 10-year-old daughter, a *Rimmonim* “graduate,” co-led the learning, with the daughter taking the lead. She came prepared with a lesson plan mapped out on a yellow legal pad and asked each of us to think of someone we know or have known who most exemplifies *lev tov* and to share with the group the name of the person and a bit about how he/she shows *lev tov*. One participant described his father, another her daughter. One told about his next door neighbors growing up. Another talked about Rabbi Creditor, others about friends. As we went around the circle, it felt as if the people described were in the room. I think we all felt uplifted by the *lev tov* embodiments cited and inspired to live our own lives with a heightened awareness of *lev tov*. We discussed what the term really means and its core elements thanks to our lovely 10-year-old teacher who opened all of our hearts a bit more.

Rimmonim adult learning is a time to look at Jewish texts and relate the *middot* to our own lives and experiences. Anyone is welcome to join these discussions (11:45-12:15, the 1st and 3rd *Shabbatot* of each month, Sept. through June) or lead the discussions. Relating a core Jewish teaching or value to our own lives and sharing this is one of the opportunities *Rimmonim* offers us as a community to deepen our bonds with one another and with our tradition. It is great to chat at *kiddush*, but when you want to connect with other adults on a deeper level, please join us in *Rimmonim*. We would love to learn with and from you!

Teens Travel to Poland and Israel

By John Jekabson and Marianne Smith

This past April both Elana Cohen and Alida Jekabson participated in *Shalhevet*, an SF Bay area teen program. They visit Poland, the Auschwitz concentration camp and Israel. Elana and Alida joined a large group of teens from all over the US in the March of the Living from Auschwitz to Birkenau on the Day of Remembrance. They also visited other Polish cities such as Warsaw and Lublin. In Israel, they visited historic sites, including the Yad Vashem memorial museum, and met with Israeli & Palestinian teens. This month the group will meet again to share their insights about their heritage and identity with the Jewish community.



Elana Cohen and Alida Jekabson visit with a Jewish kindergartener in Warsaw as part of their *Shalhevet* experience in April 2010

Midrasha Embodies New Research on Teens and Judaism

By Diane Bernbaum

Last week an interesting research document found its way to my computer. “Current Trends in Jewish Teen Participation with Out of School Activities”, published by the Rose Community Foundation in Colorado, tried to identify trends in the motivation of Jewish teens choosing to participate in out-of-school activities. It’s no secret that nationally the numbers of Jewish teens attending programs like Midrasha has plummeted, but to our credit, over the past three years, our population has actually continued to steadily climb, the only community Hebrew high program among the 40 or so in our national network that has actually increased enrollment.

So, what did this study find and how does it apply to us?

Finding One: Need for Qualified, Trained Instructors. Teens come to Midrasha because of the quality of our faculty. In the Bay Area, hiring Judaically-knowledgeable faculty is not a problem. Students show up because their teachers respect their intelligence and do not teach down to them.

Finding Two: Teens Don’t Want To Do This Alone. According to this research, Jewish teens report both desiring and at the same time lacking quality adult connections with members of their faith. When too much leeway is granted the teens, without appropriate and thoughtful adult leadership, outcomes diminish as well. Teens appreciate that Midrasha is not a youth group but an adult-run program. Although teens have a lot of input, the teachers are responsible for creating the curriculum. Our teachers are diverse, they relate to teens, really listen, and give them an opportunity to learn to think for themselves and figure out what they believe. Students show up because they want to be with their teachers.

Finding Three: Teens Need Authentic Leadership Opportunities. Midrasha leadership means a lot of things: it could mean being an 11th or 12th grade “Hadracha” counselor-in-training on the 9th grade retreats, organizing the almost weekly dinners at the Men’s Shelter in Berkeley, or planning a fundraising event for aid to Haiti. But sometimes it just means shining in a small group discussion on a Sunday morning or encouraging a classmate to make sandwiches for the homeless.

Finding Four: Teens Evolve. Interests clearly change during the high school years and programming and curriculum needs to be responsive to this. A one-size-fits-all school won’t work. At Midrasha we separate the 8th and 9th graders from the 10th-12th graders in most classes and in some classes even have each grade by themselves. We offer up to thirteen classes each hour on a Sunday morning so that students can choose to study what is meaningful, interesting and appropriate for them.

Finding Five: Less is Not More, More is More. The research shows that teens who get involved in one Jewish activity tend to get involved

(continued on page 15)

It’s Graduation Time

By Diane Bernbaum

It’s coming. My favorite day of the Midrasha year...graduation. No, it’s not my favorite day because it marks the end of the school year and I can finally sleep a little later or have guests for brunch on Sundays. It’s my favorite because when I hear each graduate speak about what Midrasha and their 18 years of Jewish education have meant to them, I am overwhelmed with pride and have absolutely not a worry in the world about “Jewish continuity.” All the early mornings, late nights, long work days, and worry about program details go out the window, and I realize that I have chosen the right profession and the right job. If you’d like to be similarly filled with nachas (You don’t have to be the school director or be related to Midrasha in any way to take pride in these kids. Just living in our community will do!), please join us for graduation. It is Sunday, May 23 at 10:45 a.m. in the Congregation Beth El sanctuary, 1301 Oxford Street in Berkeley. The graduation epitomizes the pluralistic nature of our Midrasha community. We have 17 graduates. They come from 6 different synagogues, 3 different denominations and include unaffiliated students as well. We are truly a community school.

Mazel tov to the following CNS graduates and their families:

Sara Geliebter

Alida Jekabson

David Levitas (from Midrasha in Contra Costa)

See you on May 23rd, 10:45 a.m., at graduation.

Bringing Buber Into Practice

By Jake Birnberg

I will be teaching “Bringing Buber Into Practice: An Experiential Journey Into *I and Thou*,” beginning June 3 with a special introductory class in honor of Buber’s yahrtzeit on May 22.

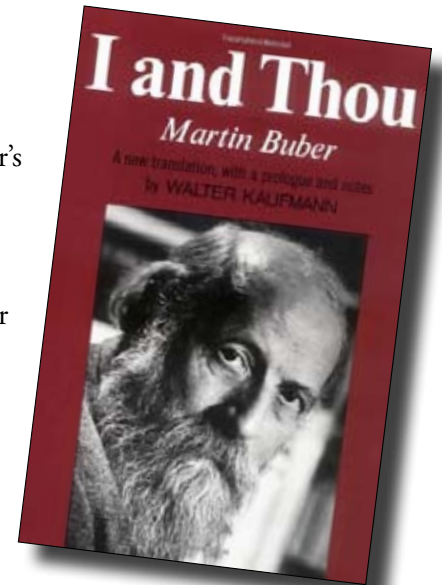
Martin Buber, in his seminal work, *I and Thou*, pioneered a philosophy regarding our relationships in order to live in full authenticity. When Buber died he was recognized by the New York Times as “the foremost Jewish religious thinker of our times and one of the world’s most influential philosophers.”

According to Buber, every relationship can be defined as an I-it relationship or an I-thou relationship. An I-it relation is one in which we in some way objectify the object of our relation. It can be using someone to get something like money, love, or prestige. We can see people as obstacles in the way of, or stepping stones on the path to, getting what we want. A classic case is a high pressure salesman who sees only “prospects” or a doctor who may treat a “patient” as a biological specimen rather than a human being who is having a difficult time due to an illness. It would also include many times when we need to simply get something done or have a different quality of attention, such as when driving on the freeway. Alternatively, we could have an I-thou relationship, in which we are fully present to another person, without regard to anything in particular we want to get or avoid, without regard to how they are seeing or not seeing us.

Buber tells us that we can have either of these relationships with three spheres of beings: people, nature, and ‘spiritual beings.’ He claims that it is up to us to choose, at any given time and place, whether we will enter into an I-it or an I-thou relationship. He asserts that the choice we make will not only define the types of relationships we will have, but who we are as people. “There is no I taken in itself, but only the I of the...I-thou and the I of the...I-it.”

I believe that we need to make our choices consciously. There are many times that it makes more sense to choose an I-it rather than an I-thou relationship. Yet, if we become too habituated to the I-it relation, we will lose our ability to assert the choice of I-thou at the times when we would like to. Every time we choose I-thou, we become more integrally connected with every facet of our lives. By choosing I-thou we are saying “*Hineini*” to our lives. I wish you all happy, conscious choosing.

In my class, we learn to become present to ourselves, and aware of the choice that we have moment to moment. We practice entering into I-thou relationships. To do so is to say “*Hineini*” to life.



V'Zot Yisrael: News From Israel 21st Century

By Hilda Kessler and Art Braufman

Peace in the Middle East may seem elusive, but Jews and Arabs across Israel are working hard to create bridges through business. ISRAEL21c.com recently listed Israel’s top ten coexistence business ventures. To lift your spirits, take time to check them out at the above link.

Making peace in the Middle East will never be an easy task, but what many people don’t realize is that even in the midst of conflict, there are thousands upon thousands of Israeli people working dedicatedly for coexistence and the promise of a better life.

Peace through prosperity is not a new concept, but Yoav Stern, Director of the Business and Economics Department at the Peres Center for Peace, reports that these projects help build confidence. It’s a “win-win-win game,” says Stern. “What’s unique in these businesses is the fact that the interests are clear for all sides. To have a sound business project you must identify the interests of not just the Israelis and not just the Palestinians. The business community is a very good engine for the peace train and without its commitment and involvement peace will not come.”

To Congregation Netivot Shalom members—Your participation in the V'Zot Yisrael Committee is most welcome and needed. Contact us for more information at vezotyisrael@netivotshalom.org

Lev Shalem – The New Conservative Mahzor

By Rabbi Stuart Kelman

On April 12, I received my editor's copy of the new *mahzor*! I can't tell you what a thrill it was to hold it in my hands. After 12 years of working together with this incredible committee, I am proud to say that the end product is something that I am very thrilled to have had a hand in creating. Aside from being simply beautiful to hold and look at, the content far surpasses what I had imagined it would ultimately turn out to be.

We retained and also modified most of the Hebrew and added some other traditional piyyutim; the commentary was chosen not only for scholarly understanding, but to help us all to pray. The readings contribute to that sense of newness with refreshing "takes" on the liturgy, and for the first time in a Conservative prayer book, there is a good deal of transliteration. The translation is new and sensitive for those of us living in the 21st century. We chose to translate as close to the Hebrew as possible. The true test will be, can one truly pray from it?

I want to thank you for allowing me the time to work on the *mahzor*. I hope when you use it on the High Holy days that you will find it both authentic and accessible. For the record, 96,000 copies were pre-ordered and this coming High Holy days, more than 100,000 people connected with the Conservative Movement will be holding *Lev Shalem* in their hands. *Shehechyanu!*

SERVICE OF BLOWING THE SHOFAR

Listening
The ten days of returning are meant to reawaken our inner understanding, for it has fallen asleep and needs to be aroused. It is roused through the sound of the shofar. True understanding derives from hearing, for its source is the listening that is accomplished with our inner ear.
—THE NAHBI, DAVID HACHOEN

¶ **The Shofar**
The voice of the shofar calls, rises up from the atrium. It rises from among the hats, the murmurs, the lockets, the children's wide eyes, the rickety air conditioner. Hastily, snuck bags pass from a large hand to a little one, the rustle of cellophane. To quiet the infants.
T'viah, Sh'varim, T'ruah
Sing ye praises in a skillful song
Sing praises to our Sovereign sing praises, with the groans of the wounded beast whose voice is inscrutable: A naked voice, parched, insistent
May its blow break the locks of my heart.
—ETHEVA STRANGER

True Hearing
On Rosh Hashanah before he blew the shofar, the Rabbi of Kobeyn would call out: "Little brothers, do not depend upon me! Everyone had better take their own part!" —A WASHDC TALE

¶ **5** May the cry of the shofar shatter our complacency.
May the cry of the shofar penetrate our souls.
May the cry of the shofar break the bonds of all that enslaves us.
May the cry of the shofar destroy the idols we have placed at the forefront of our lives.
May the cry of the shofar awaken us to how we have sinned.
May the cry of the shofar summon us to a life of responsibility.
May the cry of the shofar elicit the response, "Here I am."
May the cry of the shofar remind us that we can be instruments of redemption.
May the cry of the shofar penetrate our hearts.
May the cry of the shofar bring blessing to us, the people who hear its call.

¶ **6** In Your great mercy, ADONAI, bring us near to Your Presence. Help us to break down the barriers that keep us far from You: falsehood and faithlessness, callousness and selfishness, injustice and hard-heartedness.
Our hope is in You, for You respond in mercy when we sound the shofar.

THE SHOFAR IS TRADITIONALLY NOT BLOWN ON SHABBAT.
Meditations before Shofar Blowing
K
Soundless, no outward signs or tokens: this, indeed, is how time passes, often escaping notice altogether. Unaware of time passing, we are part of nature; aware of time passing, we are apart from nature.
Discovering that time is short, the task long, and the Task-Assigner demanding (Avot 2:15), small wonder that we arrange a blare of trumpets, a blast of the shofar, to awaken us to the passage of that precious, finite, irreversible measure of our lives. According to Maimonides, the message of the shofar is precisely this:
"Awake, O you sleepers, awake from your sleep!
O you slumberers, awake from your slumber!"
Hence only we mortals, aware of our perishing, proclaim the passage of time; only we mortals, ringing bells and sounding alarms, startle ourselves awake.
Happy, indeed, are those who comprehend in wakefulness the shofar's sound!

¶ **7**
The shofar exclaims: Wake up from your slumber!
Examine your deeds and turn in repentance, remembering your Creator. You sleepers who forget the truth while caught up in the fads and follies of the time, frittering away your years in vanity and emptiness which cannot help: take a good look at yourselves. Improve your ways. Let everyone abandon their bad deeds and their wicked thoughts.
When the Holy One, on judgment day, begins to judge, God ascends the throne of strict judgment, as it is written, "The God of judgment has ascended with acclamation." But when the people Israel, standing in judgment, sound the shofar, the Holy One is filled with mercy, and moves to the throne of compassion.

THE SHOFAR. The Torah describes Rosh Hashanah as the day on which the shofar is to be sounded (Numbers 29:1). In the Bible, the sounding of the shofar is associated with a call to war, the cessation of war, and the assembly of the people. Quintessentially, God's descent on Sinai was accompanied by shofar blasts. Later Jewish tradition saw the call of the shofar as God's call for us to return in t'shuva (repentance).
SOUNDLESS. This passage was written by Everett Geisler, a contemporary rabbi.
THE SHOFAR EXCLAIMS. The first paragraphs of this reading are a translation of Maimonides' interpretation of the meaning of the blowing of the shofar (Mishnah Torah, Hilkhot Teshuvah 2:4). The final paragraph is from Lewitticus Rabbah 29:3.
MAY THE CRY. Adapted from a prayer written by Hechel A. West (GlobeTor Hadsht).
IN YOUR GREAT MERCY. Written by Jules Harlow.

סדר תקיעת שופר

118 ROSH HASHANAH - TORAH SERVICE - SHOFAR SERVICE סדר תקיעת שופר

Midrasha

(continued from page 13)

in more. Enrolling in Midrasha doesn't keep one from participating in other Jewish programs but is instead often a gateway to youth group participation. Midrasha passes on knowledge about amazing activities like Write On Israel, Shalhevet, Bronfman Fellowships, Teen Youth Foundation, social justice programs, and many other Jewish opportunities for teens.

Finding Six: My Life as a Cultural Jew is More Important...at First. Students may first come to Midrasha to be with friends or to attend retreats but as time goes on, they are hooked on the classes and many find that the religious services, either on the retreats or in their synagogues, become important to them.

Finding Seven: Innovators Welcome. Teens and their parents are interested in programs that are seen to be new and different. That's why we are so lucky at Midrasha to have Abraham's Vision (Jews and Muslims studying Jewish and Islamic religion, culture, history and politics together) and Shalhevet (the study of the Holocaust and of pre-Holocaust European Judaism, capped by a two week trip to Poland and Israel) and similar exciting programs at Midrasha.

Finding Eight: Collaboration or Competition, Engaging the Next Generation is Vital. Research suggests that when teens participate in more than one category of Jewish education, the long-term impacts increase dramatically. Retreats are part of our educational package, so that the camp-like atmosphere complements what we teach in class. And each week we let students and parents know of other interesting Jewish opportunities for teens.

The Rose Community Foundation may have done the research but we must have figured some of it out in advance. I guess we're doing something right.

Please Help Job Seekers Find Unposted Jobs

By Norma Kaufman

Thank you to everybody who has joined the Berkeley Synagogues LinkedIn group. You are doing a mitzvah by helping job-seeking congregants and community members expand our networks. We'd like to make a new request: please help us find UNPOSTED JOBS. By the time a job is posted to Monster, Craigslist and other job boards, applicants must compete with hundreds of other applicants, or the position is already filled.

Job seekers need to tap into the "hidden job market." We need to find jobs that haven't yet been posted to job boards. If you are aware of a new job opening at your place of employment, an expanding department, a pending retirement, etc., please let us know as soon as possible by doing one of the following:

- Post the job (as much as you know about it – company, department, title, etc.) to Berkeley Synagogues LinkedIn group site, or
- Email the job to normakauf@comcast.net so that the job can be posted to the LinkedIn group site.

Thanks again, everybody, for your help.

For those who still need to register on the Berkeley Synagogues LinkedIn group, here are the steps: after you have registered on LinkedIn and entered information for at least your current employer, from LinkedIn, click on Groups, click on the Groups Directory tab, click on our group's name or type it in (be sure to type the "s" at the end of Synagogues), then click Join Group.

Welcome New Members:

Lauran & Adam Mizock • Rabbi Adam & Elana Naftalin-Kelman • Mira & David Peretz
Arieh & Ruth Schifrin • Taylor Maurand • Marc & Jennifer Price Wolf

Calling Netivot Shalom New Members!

The Newsletter would love to print a small article about you (with a picture) to introduce you to our community. It can be as simple as one or two paragraphs that you supply. Please send this to us at newsletter@netivotshalom.org

Bat/Bar Mitzvah Announcements: May through August

The Berkman/Kostel/Forrest family

invite you to share in a simcha on May 8, 2010, 24 Iyar 5770 *Parshat Behar-Bechukotai* when **Sophia Forrest** will be called to the Torah as a Bat Mitzvah.

Perry and Malka Scheinok invite you to share in a simcha on May 22, 2010, 9 Sivan 5770 *Parshat Nasso* (Mincha Service) when **Yarden Sorani** will be called to the Torah as a Bat Mitzvah.

Martin Myers & Deborah Lewis

invite you to share in a simcha on May 29, 2010, 16 Sivan 5770 *Parshat Beha'alotcha* when **Frieda Myers** will be called to the Torah as a Bat Mitzvah.

Robert Milton & Lisa Fink invite you to share in a simcha on June 5, 2010, 23 Sivan 5770 *Parshat Shelach* when **Lena Milton** will be called to the Torah as a Bat Mitzvah.

Susan Sheftel & Robert Meola invite you to share in a simcha on June 12, 2010, 30 Sivan 5770 *Parshat Korach* when **Sofia Meola** will be called to the Torah as a Bat Mitzvah.

Larry Stone invites you

to share in a simcha on June 19, 2010, 7 Tammuz 5770 *Parshat Chukat* when **Janelle Stone** will be called to the Torah as a Bat Mitzvah.

Jeffrey Burack & Shelly Ball invite you to share in a simcha on August 21, 2010, 11 Elul 5770 *Parshat Ki Teitzei* when **Ari Ball-Burack** will be called to the Torah as a Bar Mitzvah.

22nd Annual

Tikkun Leyl Shavuot

A community-wide celebration and night of study

Tuesday, May 18, 2010 6:30 p.m.
through dawn on Wednesday, May 19

Jewish Community Center of the East Bay, 1414 Walnut St., Berkeley

A unique community-wide celebration and night of Torah study, a spiritual journey bringing together Jews with varied perspectives and affiliations. Stay for an hour--or stay until dawn. We will be led in study by teachers from our diverse Jewish community. Celebrate Shavuot!

New this Year

Family Programming

This year family programming will be offered in the early evening. Children must be accompanied by at least one parent. No pre-registration will be required. Sessions include ages 2-5, grades K-2 and grades 3-6.

Childcare

Following Family programming there will be FREE childcare/sleeping room, (ages 2 and up) until the end of the Tikkun allowing parents to participate in the sessions without their children in tow. Parents must pre-register their children and provide bedding. Parents may not leave the JCC while their children are in childcare.

Morning Torah Services

In addition to the two morning services at the JCC where the 10 Commandments will be read from the Torah at dawn (One Orthodox Service and One Combined Egalitarian Service), there will be an opportunity to join with Wilderness Torah and hear the 10 Commandments read on the top of Mount Tamalpais.

Sponsoring Organizations: Aquarian Minyan, Be'chol Lashon, UC Berkeley Hillel, Midrasha in Berkeley, Beit Midrash Ohr Hachaim, The Center for Jewish Mystical Studies, Chochmat Halev, Congregation Beth El, Congregation Beth Israel, Congregation Netivot Shalom, The East Bay Minyan, EcoJews of the Bay, Hazon, Jewish Community Center of the East Bay, Jewish Community High School of the Bay, Jewish Gateways, Jewish Mosaic, The Jewish Music Festival, Kehilla Community Synagogue, KlezCalifornia, Moishe House, Nehirim, Nishmat Shalom, Or Zarua, Progressive Jewish Alliance, Richard S. Dinner Center for Jewish Studies of the Graduate Theological Union (GTU), Shalom Bayit, Temple Beth Hillel, Wilderness Torah, Yeashore Community.

For more information, contact Robin Braverman 925.979.1998 or email tikkun@jfed.org.



The Jewish Federation
 The Jewish Community Foundation
 OF THE EAST BAY

CJLL
 Center for
 Jewish Living
 and Learning

Together we are stronger

22nd Annual*May 18-19, 2010*

Tikkun Leyl Shavuot

An all-night study session on Shavuot

Sinai Night Live - "SNL" presents:

The PJ Library® Shavuot Shindig (ages 2-K)

Family Programming 6:30 p.m.-7:56 p.m. candle lighting (grades 1-2 & grades 3-5)
and **Free** Child Care from Dusk to Dawn 8:00 p.m.-7:00 a.m.

Jewish Community Center of the East Bay, 1414 Walnut Street, Berkeley

Teachers, Storytellers and Musicians

Maggidah Liora Brosbe
Joel Gerwein

Rabbi Daniel Lev
Judith Radousky

Joel Siegel
Ed Silberman

Caroline Taymor
Michelle Wolfson

Schedule:

- 6:30 p.m. to 7:00 p.m.** Opening family gathering for all ages **room 13**
- 7:00 p.m. to 7:45 p.m.** Program by age group
Ages 2-5 (a parent **must** be with each child) **room 13**
Grades K-2 (a parent to be with each child if at all possible) **room 14**
Grades 3-6 (a parent to be with each child if at all possible) **room 19**
- 7:45 p.m. to 8:00 p.m.** Closing program and candle lighting
- 8:00 p.m. to 8:45 p.m.** Time for parents to settle children in for the night in the child care room.
Child care providers will be available so that parents may leave when their children are ready for them to do so. PJ Library® books will be available to read to children up to age 7. **room 14**

What to bring:

Sleeping bags, Change of clothes, Flashlights, Pillows, Warm PJs, Tooth brush, Towel & Stuffie

Pre Registration for Free Childcare

To register your child(ren), please email the following information to tikkun@jfed.org:

Parent's name(s)

Parent's phone number(s)

Other people who may come and get your child(ren) from child care

Name of each child

Age of each child

Any special instruction regarding this child

Please include the following statement in your email. Without this statement in the email, your child (children) will not be registered:

I release and hold harmless the Jewish Community Center of the East Bay and The Jewish Federation of the East Bay, all child care providers they engage, and the volunteer staff assisting the child care providers, from all liability regarding the child care provided for my child(dren) during the 2010 Tikkun Leyl Shavuot, May 18 8:00 p.m. to 7:00 a.m., May 19, 2010. I will not leave the building while my child is in child care.



The Jewish Federation
The Jewish Community Foundation
OF THE EAST BAY

CJLL
Center for
Jewish Living
and Learning

Together we are stronger



Together we are stronger

CONTACT: Robin Braverman, Coordinator *Tikkun Leyl Shavuot* 929.979.1998 tikkun@jfed.org
FOR IMMEDIATE RELEASE April 26, 2010

Hundreds of Jews gather for East Bay Community-wide *Tikkun Leyl Shavuot* night of learning: 6:30 p.m. May 18, 2010 - dawn May 19, 2010

Berkeley, CA – Tradition says that on the day God revealed the Torah to the Jews at Mount Sinai they overslept! In fact, Moses had to wake them up to hear the Ten Commandments. On May 18, the first night of Shavuot (6 Sivan on the Hebrew calendar), hundreds of Bay Area Jews will gather for a dusk-to-dawn night of learning – a *Tikkun* – to atone for that ancient mistake. Sponsored by The Jewish Federation of the East Bay’s Center for Jewish Living and Learning (CJLL) and more than 30 local Jewish organizations and synagogues, the *Tikkun* is free and open to everyone interested in Jewish learning.

Shavuot celebrates the giving of the Torah at Mt. Sinai. *Tikkun* – Hebrew for “repair” – events for Shavuot were first created by Safed mystics in the Upper Galilee in the 6th century. They became popular in the U.S. in the 1980s; the annual East Bay event began in 1989 at the U.C. Berkeley Hillel. Since 1994, *Tikkun Levi Shavuot* has been held at the JCC of the East Bay.

While many synagogues around the world hold individual *Tikkunim*, the East Bay event is unique in its representation of the entire spectrum of American Judaism. It’s an opportunity for Jews of all streams, practices and beliefs to share and experience different ideas about how to be Jewish and to learn together from rabbis and scholars with backgrounds as diverse as their own. This extraordinary event is believed to be among the largest of its kind anywhere in the world. According to *Hadassah Magazine*, the East Bay *Tikkun* is “something not to miss if you are in the Bay Area. This event brings together the best Judaism has to offer, and lays the feast before you.” The *Tikkun* opens at 6:30 p.m. with a musical service offered by three Renewal Congregations. Candles will be lit at sunset – 7:56 p.m. to be exact – to begin the holiday. At 8:15 p.m., Reform, Reconstructionist, Conservative, and Orthodox services will start. At about 8:45 p.m., the community will convene to officially launch the *Tikkun*, after which the learning sessions will begin in earnest and go until dawn with multiple offerings each hour.

The *Tikkun* ends at dawn with three different prayer services, all of which include the reading of the Ten Commandments from the Torah. Two of these services will take place at the JCC: an Orthodox service with a *mechitza* (partition separating the men and women) and a joint egalitarian service. This year, there also will be an opportunity to caravan together from the *tikkun* to the top of Mount Tamalpais to participate in a third service with Wilderness Torah.

Other features of this year’s *Tikkun* include a PJ Library® Shavuot party, including music, art and drama from 6:30 p.m. to candlelighting at 7:56 p.m. as well as separate sessions for families with children ages 2-5, grades K-2 and grades 3-6; a free childcare/sleeping room for children ages 2 and up who have pre-registered; and a “quiet room” for adult napping (pillows and sleeping bags not provided). Warm clothes are suggested as the JCC isn’t heated.

A partial list of this year’s inspiring teachers includes: Deena Aranoff, Barry Barkan, Cheryl Bartky, Noach Bittelman, Rabbi Shalom Bochner, Robin Braverman, Reba Connell, Rabbi Yonatan Cohen, Rabbi David Cooper, Rabbi Menachem Creditor, Dalia Davis, Rabbi Max Davis, Noach Dzmura, Jody Feld, Ron Feldman, Rabbi Yehuda Ferris, Rabbi Steven Fisdell, Estelle Frankel, Joel Gerwin, Sasha Goldberg, Laura Goldman, Rabbi Burt Jacobson, Rabbi Yoel Kahn, Joellen Kaiser, Rabbi Dean Kertez, Jeffrey Kessler, Oren Massey, Allan Moskowitz, Greg Newmark, Yiskah Rosenfeld, Rabbi SaraLeya Schley, Naomi Seidman, Nitzhia Shaked, Ellie Shapiro, Rabbi Sara Shendelman, Maggid Jhos Singer, Consul General Akiva Tor, Harvey Varga, Max Weinryb, Rabbi David Winston, Rabbi Bridget Wynn and Rabbi Hershel Yolles.

In addition to the Jewish Federation of the East Bay and the CJLL, co-sponsors include Aquarian Minyan, Be’chol Lashon, UC Berkeley Hillel, Berkeley Midrasha, Berkeley Synagogue Partnership, Beit Midrash Ohr Ha Chaim, The Center for Jewish Mystical Studies, Chochmat HaLev, Congregation Beth El, Congregation Beth Israel, Congregation Netivot Shalom, The East Bay Minyan, EcoJews of the Bay, Hazon, Jewish Community Center of the East Bay, Jewish Community High School of the Bay, Jewish Gateways, Jewish Mosaic, The Jewish Music Festival, Kehilla Community Synagogue, KlezCalifornia, Merkavah Women’s Torah Institute, Moishe House, Nehirim, Nishmat Shalom, Or Zarua, PJ Library®, Progressive Jewish Alliance, Richard S. Dinner Center for Jewish Studies of the Graduate Theological Union, Shalom Bayit, Temple Beth Hillel, Wilderness Torah, Yeashore Community and Zeek: A Jewish Journal of Thought and Culture.

For more than 90 years, The Jewish Federation and The Jewish Community Foundation of the East Bay have brought donors and communities together to make a greater impact – locally, in Israel and throughout the world. Focusing on fundraising, planning, outreach and leadership development, the Federation/Foundation work to meet the needs of Jews and those in need everywhere. Under the auspices of the Federation, the Center for Jewish Living and Learning (CJLL) acts as the central agency for Jewish education in the East Bay, offering a diverse range of educational programs and services for people of all ages. For more information, call 510.839.2900 or visit www.jfed.org.

Designated Funds at CNS

The next time you make a donation to our synagogue, consider designating it to one of our funds.

Stephanie Davis Fund

For programs which teach ritual and connect Judaism and the environment and action to help the environment. This fund helps underwrite programs in Tilden Park for Sukkot and Lag B'Omer.

Young Adults Fund

Supports activities of the Young Adults Havurah, including monthly Kabbalat Shabbat service and community dinner.

Ethelyn Simon Fund

Supports programs that emphasize Biblical Hebrew language learning and Textual Studies.

Sifrei Kodesh

To be used for purchase and repair of *Torahs*, *chumashim*, *sidurim*, and other ritual books.

Open Door Fund

Supports programs that enable our services, classes, and programs to become more accessible to adults and children with various disabilities (learning, physical, intellectual, or emotional).

Tzedakah Fund

Collections from our religious school, pushkes, and individuals that are used for various charitable purposes. In the past we have supported *Mazon*, *Mogen David Adom*, Food Bank, etc.

Kelman Liturgy Fund

Liturgy or *tefillah*, worship, prayer and spirituality have become central to our identity as a congregation. This fund can be used to invite a scholar-in-residence or hold a weeklong programmatic concentration or have a special retreat or even a musical program focusing on the general topic of 'prayer'.

Youth Education Fund

Supports the needs of our various youth education programs.

Preschool Scholarship Fund

Provides assistance if needed to underwrite the tuition for children to attend our Preschool.

(continued on page 21)

Donors

Donors: We sincerely thank the following members and friends for contributions to the funds listed below made during the time period of mid-February through mid-April. We apologize if we have inadvertently missed anything including a name or donation. Please mail Rachel at office@netivotshalom.org with any corrections so that we may note it in the next newsletter. (Please note: we are not listing payments of any kind except for the Yom Kippur Appeal in the Newsletters.)

Adult Ed Fund

Susan David, in honor of David Stein

Dale Friedman & Joan Bradus, in memory of Seymour Bradus

Charlene Stern & Michael Irwin

Building Fund

Karel Koenig

Tobie Helen Shaprio

Rabbi David & Irene Winston

Ethelyn Simon Fund

Rabbi Stuart & Vicky Kelman, in memory of Wilson Kelman and in memory of Charlotte Koltun and thank you to all who sent mishloach manot.

General Donations

Neil Actor & Jacqueline Actor, thank you for the aliyah at passover

Robert Alter & Carol Cosman, in memory of Tillie Zimmerman Alter

Sharona Barzilay, in memory of Isaac Barzilay

Joseph Becker, in memory of Sy Levine

Steven Bond & Shari Rifas, in memory of Ruby Corber

Denah S. Bookstein, in honor of Vicky Kelman

Lydia Anne Brose, in memory of Moishe Brose

Cynthia Colvin, in honor of Audrey Franklin's birthday

Dan Edidin & Tanya Christiansen

Steven Gottlieb & Pat Hellman, in memory of of their fathers,
David Hellman and Julius Gottlieb

Seymour & Sara Kupor, in honor of Vicky Kelman

Jane & Jack Miller, in honor of Anna Rosenfeld's Bat Mitzvah

Elana Reinin & Marshal Platt, in memory of Hermine Rosin

Elana Reinin & Marshal Platt, in memory of William "Papa" Goldbaum

Thelma Rubin, in memory of Morris Rothstein

Young Adult Fund

Alice Webber & Stephen Tobias, Young Adult Fund

Kelman Fund

Larry Hanover, in memory of Chana Goldberg

Seth Kimball & Vicki Sommer, in honor of the anniversary of
Ethan Kimball's Bar Mitzvah

Kiddush & Oneg Fund

Steven Bond & Shari Rifas, in memory of Miriam Bittker Rock Clark

Steve Gottlieb & Pat Hellman, in memory of Ethel Hellman

Kol Truah Music Group

Library Fund

Stanley Berger & Beth Fain, in memory of Morton Berger

(continued on page 21)

(continued from page 20)

Social Action Fund

Supports the various activities that the Social Action Committee determines important for the year. In the past this fund helped underwrite our Feed the Homeless program, the Annual Turkey Drive, etc.

Tiferet Fund

To apply the action plans developed by our Tiferet Project to support programs which show that intermarried families can have a spiritual home at Netivot Shalom.

Rabbi's Discretionary Fund

Funds are used for charitable purposes at the rabbi's discretion.

Executive Director's Discretionary Fund

Funds are used to benefit the Congregation at the executive director's discretion.

Building Fund

Funds to be used for the purchase of the land and the building for the Congregation.

(continued from page 20)

Preschool Fund

- Ellen & Herb Brose**, in memory of Claire Abrahams
- Ellen & Herb Brose**, in memory of Ron Cordes and the speedy recovery of Rabbi Shelly Dorph
- George & Toby Gidal**, in memory of Rick Isaacson
- Hannah Goren Galerstein**, in honor of the Fendel Family
- Benjamin & Deborah Mangel**, in honor of Noah Lev from his grandparents
- Michael & Dorothy Papo**, Preschool Bounce-a-Thon
- Wendy Rosov & Peg Sandel**, Preschool Bounce-a-thon
- Serena Shaw Heaslip & Meldan Heaslip**, Preschool Bounce-a-Thon
- Susan Sheftel & Robert Meola**, in memory of Morris Louis Sheftel
- Rena Dorph & Peter Wahrhaftig**, Preschool Bounce-a-thon
- Rachel Brodie & Adam Weisberg**, Preschool Bounce-a-thon

Youth Education Fund

- Herb Klar**, in memory of Bernard Klar
- Eleanor and David Lewis**, in honor of Deborah Lewis
- Martin Myers & Deborah Lewis**
- Jewish Community Foundation of the East Bay**
- Jewish Federation of the East Bay**

Rabbi's Discretionary Fund

- Megan & Hans Abramsonward**, in memory of Jon Galinson
- Ester Alkanli**, in memory of Coya Alkanli
- Ed Anisman & Claire Sherman**, in honor of Michella's Bat Mitzvah
- Eugene Berg**, in honor of Michella Ore's Bat Mitzvah
- Jerry Berkman & Carolyn Koestel**, in honor of Michella's Bat Mitzvah
- Jerry Berkman & Carolyn Koestel**, in honor of Sophia Forrest
- Diane & Ed Bernbaum**, in honor of Michella Ore's Bat Mitzvah
- Liliiane & Ralph Bien**, in memory of Jon Galinson
- Rachel Bloom**, in memory of Jon Galinson
- Cathy Bolding & Joe Meresman**, in honor of Michella Ore's Bat Mitzvah
- Art & Shela Braufman**, in honor of Michella Ore's Bat Mitzvah
- Robin Braverman**, in honor of Michella Ore's Bat Mitzvah
- Amy & Robert Bressman**, in memory of Jon Galinson
- Jason Buntz**, in memory of Jon Galinson
- John & Patrice Chamberlain**, in memory of Jon Galinson
- Deborah Cohan**, in memory of Jon Galinson
- Rachel & Daniel Colchamiro**, in memory of Jon Galinson
- Nancy Connery**, in memory of Jon Galinson
- Buni Cooper**, in memory of Maya and Adam Cooper
- Timothy Corcoran**, in memory of Jon Galinson
- Sally Crawford**, in memory of Jon Galinson
- Carol & Jim Cunradi**, in honor of Michella's Bat Mitzvah
- Harry Cynamon**, in memory of Jon Galinson
- Leslie & Judith Eber**, in memory of Jon Galinson
- Leon & Lynn Engel**, in memory of Jon Galinson
- Lee & Paul Feinstein**, in honor of Michella Ore's Bat Mitzvah
- Jose Antonio & Stacy Fernandez**, in memory of Jon Galinson
- Rachel Fink-Parks**, in memory of Jon Galinson
- Karen Friedman & David Marcus**, in memory of Stephanie Davis
- Karen Friedman & David Marcus**, in honor of Lee Feinstein's birthday
- Rachel Friedman & James Murakami**, in memory of Jon Galinson

“How wonderful it is that no one need wait a single moment to start to improve the world.”

Anne Frank



(continued on page 22)

(continued from page 21)

Sharon Friedman, in memory of Mom-Mom, Pop-Pop, Grandma Anna, Grandpa Dave
Laura Galinson, in memory of Jon Galinson
Terry Gauthier, in memory of Jon Galinson
Dana & Bradley Gerstein, in memory of Jon Galinson
George & Toby Gidal, in honor of Michella Ore's Bat Mitzvah
Mina & Jack Gobler, in honor of Michella Ore's Bat Mitzvah
Barbara Goldberg, in memory of Jon Galinson
Davin Goldsztajn, in memory of Jon Galinson
Leslie Gordon
Debby Graudenz & Rom Rosenblum, in honor of Michella Ore's Bat Mitzvah
Milt & Marge Greenstein, in honor of Michella's Bat Mitzvah
Robert D. Hadl, in memory of Jon Galinson
Lucie & David Hinden, in memory of Jon Galinson
Ilana Horn, in memory of Jon Galinson
Will Hoyt, in memory of Jon Galinson
Irina & Adam Irgon, in memory of Jon Galinson
Lindsay Kaplan, in memory of Jon Galinson
Deborah Kerdeman & David Tarshes, in memory of Jon Galinson
Herb Klar, in honor of Michella Ore's Bat Mitzvah
Patricia Krause, in memory of Jon Galinson
Zachary Lasker, in memory of Jon Galinson
Angela Lean & Walter Harp, in memory of Jon Galinson
Jeremy & Robin London, in memory of Jon Galinson
Kimberly Ludwing Linert & Ken Glinert, in memory of Jon Galinson
Leonard Magier, in memory of Jon Galinson
David & Orly Marley, in memory of Jon Galinson
Debra & Oren Massey, in memory of Jon Galinson
Debra & Oren Massey, in honor of Shoshana Katler's 5th birthday
Shlomo & Ilana Melmed, in memory of Jon Galinson

Jodi Miller, in memory of Jon Galinson
Whitney Moss, in memory of Jon Galinson
Jon E. Nix, in memory of Jon Galinson
Michael & Courtney Pellettieri, in memory of Jon Galinson
Japeth & Dawn Pieper, in memory of Jon Galinson
Michael & Carol Pliner, in memory of Jon Galinson
Moishe & Florence Pripstein, in memory of Pearl Pripstein
Nancy Prouty, in memory of Jon Galinson
Barbara & Louis Ravitz, in memory of Jon Galinson
Jessica Ravitz, in memory of Jon Galinson
Patricia Riker, in memory of Jon Galinson
Karen Roekard, in memory of Sara Lee Rosenfeld
Nila Rosen, in memory of Jon Galinson
Tracy & Betsy Ross, in memory of Jon Galinson
Micol Rothman, in memory of Jon Galinson
Elizabeth Ruhland & Joshua Miele, in memory of Jon Galinson
Denise Rydman & Cindy Keefe, in memory of Jon Galinson
Ariel Sabar, in memory of Jon Galinson
Yona & Stephanie Sabar, in memory of Jon Galinson
Elisa Salasin, in memory of Jon Galinson
Daniel Schifrin & Abby Friedman
Helen Schneider, in honor of Michella Ore's Bat Mitzvah
Jeffrey & Rachele Schwartzman, in memory of Jon Galinson
Suzanne Schweitzer, in memory of Jon Galinson
Rabbi Chaim & Doreen Seidler-Fell, in memory of Jon Galinson
Elizabeth Seraphim, in memory of Jon Galinson
Haim & Paula Shtrum, in memory of Jon Galinson
Ben & Helen Stern, in memory of Szymon Nussin
Rachel Stratford, in memory of Jon Galinson
Sheldon & Marcia Strauss, in memory of Jon Galinson
Lindsay Stricke, in memory of Jon Galinson

Stella Stricke, in memory of Jon Galinson
Kathleen Taylor & Ken Miller, in memory of Jon Galinson
Andrea Tzadik, in memory of Jon Galinson
Betsy Uhrman, in memory of Jon Galinson
David Velasquez, in memory of Jon Galinson
Gregory & Ilyse Wagner, in memory of Jon Galinson
Alexandra Wall, in memory of Jon Galinson
Alice Webber & Stephen Tobias, in memory of Edith Hill Webber and Paul Baden
Amiel Weinstock, in memory of Jon Galinson
Shelley Weinstock, in memory of Jon Galinson
Steven Westerman, in memory of Jon Galinson
Victoria Whisner, in memory of Jon Galinson
Max & Raquel Wolf, in memory of Henry Greenberg
Kevict Yen, in memory of Jon Galinson
Sandra Yeski & Wm. Caporale, in memory of Jon Galinson
Julia Zuckerman, in memory of Jon Galinson

Rosenheimer Fund

Michael & Betty Rosenheimer, Rosenheimer Campership Fund

Social Action Fund

Leonard Goldschmidt & Jeanne Reisman, in memory of Sadie Estray
Ethel Murphy, for Homeless Meals in memory of her father

Stephanie Davis Fund

Gus & Sue Davis, Stephanie Davis, in memory of our beautiful daughter
Alice Webber & Stephen Tobias, in memory of Stephanie Davis, z"l

Yom Kippur Appeal Fund

Josh & Noga Gressel
Barry Groody & Jenny Schwartz
Robin Mencher & Matthew Dimond
(we apologize for not listing this in a prior newsletter)
Hillel & Judy Salomon
Larry Stone

Yahrzeits

Zichronam livrachah — May their memories be blessed**May 2, Iyar 18**

Alfred Fain
Margorit Sevy
Esther Tranter

May 3, Iyar 19

Karene Shadd
Louis Singer

May 5, Iyar 21

Libby Meizus Lieberman
Samuel Raphael

May 6, Iyar 22

Mildred Bolding
Ruth Landsman

May 8, Iyar 24

Maytal Hojooon Scheinok
Israel Sherez
Sam Spiegler

May 9, Iyar 25

Walter Wise

May 10, Iyar 26

Rachel Burack
Johanna Gans
Ada Wisch

May 11, Iyar 27

Mendel Geminder
Barbara Petersen
Stephen Platt
Yetta Levitan Waldman
Ethel Witkin
Lee Wood
Anne Zuckerman

May 12, Iyar 28

Diana Jurdem
William Jurdem
Phil Lewis

May 13, Iyar 29

Henry Creditor
Sidney Landsman
Sybil G. Rosenblum
Benjamin Spielman
Matthew Wolf

May 14, Sivan 1

Rosie Anisman
Albert Lepawsky
Abe Levin
Betty Schnur

May 15, Sivan 2

Sidney Greenstein
Rose Matusoff

May 16, Sivan 3

Daniel Bernard Hamburg

May 18, Sivan 5

Arthur Aaron Witkin

May 19, Sivan 6

David Arons
Israel Kunofsky
Benjamin Silberstein

May 20, Sivan 7

Max Samuely

May 22, Sivan 9

Helen Fabrikant
Celia Miller Frank
Irving Stern

May 23, Sivan 10

George Geminder
Sylvia Mell
Jeremy Franks Tranter

May 25, Sivan 12

Harry Jaeger
Jack Rosenfeld
Chaya Waxman

May 26, Sivan 13

Yetta Cohen
Edie Marcus

May 27, Sivan 14

Betty Dimond

May 28, Sivan 15

John Ginter
Fanny Klatt

May 29, Sivan 16

Brenda Gerwin

Jennie Gottlieb
May Lansing
Debby Kramer Shalev

May 30, Sivan 17

Rina Zilcha Bruchiel
Eva Lazarus Thompson

May 31, Sivan 18

Emanuel Julius Cooper
Jerome F. Feiler
George Klett
Robert Shadd

June 1, Sivan 19

Lillian Cohen
Abram Gurian
Chaim Maccoby
Christopher Magorian

June 2, Sivan 20

Elizabeth Bernbaum

June 3, Sivan 21

Elmer Heller
Chaim Klatt
Eliot August Ross

June 4, Sivan 22

Rivka Hanover
William Sagan

June 5, Sivan 23

Richard Balk
Lillian Ruth Finegold
Raymond Richman

June 6, Sivan 24

Edward Sawyer

June 8, Sivan 26

Harry Bass
Ruth David

June 9, Sivan 27

Andrew Lang
Madelaine Starkman

June 10, Sivan 28

Celia Garber

(continued on page 24)

We Extend Our Condolences to the Families of:

Miriam Bittker Rock Clark, z"l, mother of
Martha Rock Birnbaum
Rudy Corber, z"l, grandfather of Tamar Fendel
Ron Cordes z"l, father of Peg Sandel
Jon Galinson, Yonatan ben Tzivia z"l, husband of
Yael Galinson
Laura Hall, z"l, sister of Barry Kamil
Herman Jordan, z"l, father of Christopher Sam Jordan
William Aaron Pliskin, Aaron Velvel ben Leah Breina v'Mattes,
z"l, father of Karen Pliskin

Sylvia Radwin, Tzivia bat Moshe v'Leah z"l, grandmother of
David Radwin
Miki Schwartz z"l, father of Anne Marx
Eleanor Caulfield Sheridan z"l, grandmother of Elissa Kittner
Lodema McCullough z"l, step-mother of Michael McCullough
Arthur Radwin, Haskell ben Meyer z"l, grandfather of David
Radwin
along with all others who mourn Zion and Jerusalem.

Yahrzeits

Zichronam livrachah — May their memories be blessed

(continued from page 23)

June 11, Sivan 29Herman Black
Anna Brenner
Ruth Richman**June 12, Tammuz 1**

Ethel Kathryn Walzer Baron

June 14, Tammuz 2Edith Beck
John Berkman**June 15, Tammuz 3**Dora Becker
Bella Creditor
Bella Nadler
Edna Riemer**June 16, Tammuz 4**Bess Shub Strauss
Annette Singer
Elizabeth Ziner
Myer Ziner**June 17, Tammuz 5**

Sharon Berck

June 18, Tammuz 6Morton Bardach
Anna Bratter
Esther Levi**June 19, Tammuz 7**

Ezra Budiansky

June 21, Tammuz 9Ida Kranish
Mildred Meresman**June 22, Tammuz 10**Jack Batshaw
Lillian Brosbe
Frances Finkelman
Louis William Max**June 23, Tammuz 11**Rosanne Gordon
Jean Inman
Ethel Teger**June 24, Tammuz 12**

Harvey Stahl

June 25, Tammuz 13Elby D. Coy
Sarah Gerstel
Robert Alan Lang
Susan Goldner Ponce De Leon**June 27, Tammuz 15**

Susan Fink

June 28, Tammuz 16

Harry J. Gray

June 30, Tammuz 18Robert Bearson
Henry Hamburg
Betty Kaplan
Esther Morse**July 1, Tammuz 19**

Charlotte Potok

July 3, Tammuz 21

Roy H. Steinberg

July 4, Tammuz 22Elvera Rowland
Jeanne Wirtzer**July 5, Tammuz 23**Shachneh Breitman
Esther Burkhardt
Anna Leah Greenstein**July 6, Tammuz 24**Simon Goldschmidt
Isaac Leon Schreiber**July 7, Tammuz 25**

Frances Howerton Lucas

July 8, Tammuz 26Sophie Levin
Sidney I. Weisberg**July 9, Tammuz 27**Harry Fain
Martha Greenhood**July 10, Tammuz 28**Seelig Chaikin
Gilbert Ellis
Eva R. Graudenz
Helene Jacob
Reuben Levin
Sylvia Lurie**July 11, Tammuz 29**Samuel Koltun
Harold Schreiber**July 14, Av 3**Arlene Cooper
Leslie Millberger**July 15, Av 4**

Margot Lucoff

July 16, Av 5

Bernie Starkey

July 17, Av 6Walter Mayer
Ruth Safran**July 18, Av 7**Esther Breitman
Esther Schorr
Jonathan Shadd**July 20, Av 9**Norma Caplow
Celia Popell**July 22, Av 11**Emil Brotfeld
Mary Hirsch Israel
Imre Kertesz
Chaim Rosenfeld
Benjamin Rothman
Abraham Jack Silverstein**July 23, Av 12**

Seymore Facher

July 24, Av 13

Phyllis Meltzer

July 25, Av 14Jerome J. Friedman
Abraham Chip Meresman**July 26, Av 15**Ana Cohen
Sareta Cohen
Joseph Davis
Jack Rabie
Leah Rappaport
Daniel Wezelman Bartlett**July 27, Av 16**

Rachael Wolf

July 28, Av 17Leon Alkanli
Lena Gobler**July 29, Av 18**

Gertrude Barsky Marcus

July 30, Av 19

Jim McCram

Earnings Devoted to Philanthropy

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SEE YOUR NAME IN A PHOTO CAPTION!
 We're looking for photos of Netivot events!
 Please send shul event photos to
newsletter@netivotshalom.org. Use cell phone,
 camera or other digital photo devices.

**CONGREGATION
 NETIVOT SHALOM
 NEWSLETTER**

May 2010 • Iyar 5770

Editor
 Janet Schneider

Design and Production:
 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 and provide names of people in each photo.

Printed by request.
 Call the office at 510-549-9447.

CAMP GAN ISRAEL ^{ת"ב}
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Call: 510-540-5824
Email: office@chabadberkeley.org
Web: www.chabadberkeley.org

Camp Gan Israel is dedicated to enriching the lives of children from diverse Jewish backgrounds and affiliations through a stimulating camp experience.



**The
 Rosh Chodesh
 Group**

Thursday, June 10: Walking the Labyrinth
Sunday, July 11: Book discussion—
Inventing Jewish Ritual by Vanessa Ochs
Tuesday, August 10: Preparation for Elul

Meetings begin at 7 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 Nan Strauss at roshchodesh@netivotshalom.org.

YOUTH EDUCATION

Our **Preschool**, serves children between 2 years old - Pre-Kindergarten. "Inspire Our Hearts, Light up our Eyes." The program provides a learning environment rich in Jewish content, with a focus on Hebrew language. Learning is interactive; children cook, garden, sing, listen and tell stories, perform math and science projects, dance, and celebrate Jewish holidays. For more information contact Lauren Kindorf, Preschool Director, at 549-9447.

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

Rimmonim, a program for families with children in grades kindergarten to second grade. It meets on the 1st and 3rd Shabbat of each month, 10:30 a.m.-12:15 p.m., for *tefillah* Torah story, family learning about the core values of Judaism (one per month), and parallel adult and children's learning. Contact Cathy Shadd Rosenfeld at rimmonim@netivotshalom.org for more information.

Religious School for children in grades K–6. Hebrew Bilingual Program (K- 2nd grade) meets on Thursday 3:30 - 5:30 p.m.; K is just on Tuesday. Kadima School (3rd - 6th grades) meets on Tuesday and Thursday 4:00-6:00 p.m.

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 Tuesday, 4:30-6:30 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

Adult Education classes are currently taking place on Tuesday, Wednesday and Thursday evenings. Please see the Netivot Shalom Calendar or call the office at (510) 549-9447 Ext 101 for additional details.

MINYAN OPPORTUNITIES:

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 online calendar, and weekly announcements.

WEDNESDAY

Morning Minyan 7:15 a.m.

SHABBAT

Various activities after Shabbat 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 www.netivotshalom.org and, from the side menu, select "Sponsor a Kiddush." There you will find a link to our calendar, along with some of our suggestions for making a *kiddush*, and the latest version of our *kasbrut* policy.

The Morning Minyan Needs You

People attending these services who need to say *Kaddish* need a minyan! Please consider becoming a once-a-month attendee to help them fulfill this *mitzvah*. 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

Rimmonim: 10:30 a.m., 1st and 3rd Shabbat each month. For children in Kindergarten through 2nd grade.

Shabbat B'Yachad: 11:00 a.m., 2nd and 4th Shabbat each month. For families with children up to five years old.

Orah VeSimchah: 11:00 a.m., monthly. For children in 3rd through 5th grades.

Torah Study: discussion of the weekly *parashah*. Shabbat, 9:00–10:00 a.m.; no charge

Young Adult Kabbalat Shabbat and Ma'ariv Services:

2nd Friday of each month, followed by a meal. Email ya@netivotshalom.org for times and details. Hosted by the Young Adults Havurah, all ages welcome.

SOCIAL ACTION

Monarch Place Kabbalat Shabbat 4500 Gilbert, Oakland, 5th floor lounge. 7:00 p.m., 1st and 3rd Friday of the month. Volunteers 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 and serving. Donations needed for food purchases. Make contribution to Netivot Shalom marked: "Dinners for the Homeless." Contact socialaction@netivotshalom.org

Feed the Hungry Food barrels are available in the lobby. Bring unopened nonperishable food any time the office is open. The food bank needs our help!

For updates on social action events, join our e-tree! Contact socialaction@netivotshalom.org to be added to the list.

Volunteer in our neighborhood! The Women's Daytime Drop-In Center on Acton St. and the Youth Emergency Assistance Shelter on University Ave. could use support in a variety of ways. Be a good neighbor! For more info contact socialaction@netivotshalom.org.



CONGREGATION NETIVOT SHALOM

1316 University Avenue, Berkeley, California 94702

Telephone: 510-549-9447 • Fax: 510-549-9448

www.netivotshalom.org • e-mail: office@netivotshalom.org

Office Hours: M-Th 8:30 a.m.-5:00 p.m. • F 8:30 a.m.-3:00 p.m.

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.

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