SERVICES SCHEDULE

Monday & Thursday Morning Minyan  
In the Chapel, 8:00 a.m.

Friday Evening (Kabbalat Shabbat)  
In the Chapel, 6:15 p.m.

Candle Lighting Times (Friday)

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
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<tbody>
<tr>
<td>March 1</td>
<td>5:45 pm</td>
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<tr>
<td>March 8</td>
<td>5:52 pm</td>
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<tr>
<td>March 15</td>
<td>6:59 pm</td>
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<tr>
<td>March 22</td>
<td>7:05 pm</td>
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<tr>
<td>March 29</td>
<td>7:12 pm</td>
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Shabbat Morning  
In the Sanctuary, 9:30 a.m.

Torah Portions (Saturday)

<table>
<thead>
<tr>
<th>Date</th>
<th>Portion</th>
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<tbody>
<tr>
<td>March 2</td>
<td>Shekalim</td>
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<tr>
<td>March 9</td>
<td>Pekudei</td>
</tr>
<tr>
<td>March 16</td>
<td>Zachor</td>
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<td>March 23</td>
<td>Tzav</td>
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<tr>
<td>March 30</td>
<td>Shmini</td>
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EASIEST FUNDRAISING FOR TBA

Use Amazon and TBA will receive a percentage  
Go to this link and enjoy your shopping!:  
http://smile.amazon.com/ch/94-1375793

WEEKLY TEXT STUDY with Rabbi Bloom  
Pirke Avot | Every Wednesday, 9am-10am  
L’Acajou Bakery and Cafe  
5020 Woodminster Lane, Oakland  
Beginners welcome.

MORNING MINYAN

Mondays & Thursdays in the Chapel  
Minyan service, starts at 8:00 a.m., lasts about an hour, and is really a great way to start the day. As an added bonus, breakfast is served immediately afterwards.

MAH JONGG

Join us to play, usually on the second Shabbat of each month as we gather in the Chapel after Kiddush.  
For beginners and experienced players.  
March 9, April 13, May 9
The congregation is invited on Monday, March 4 at 7:30 p.m. to a special screening of Temple Beth Abraham member Jon Stahl’s documentary, “Jacob”, a humorous profile of Jacob M. Appel: doctor, lawyer, prolific fiction writer, provocative bioethicist, teacher, holder of nine higher degrees and a true mensch. The only thing he’s not is a rabbi...yet. Wine, snacks and a conversation to follow the 45 minute film.

Located in the Baum Center. RSVP to Jonmstahl@gmail.com if planning to come.

Guests welcome.

<table>
<thead>
<tr>
<th>MISHLOACH MANOT ASSEMBLY &amp; DELIVERY</th>
<th>March 17</th>
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<tbody>
<tr>
<td>8:30 a.m.</td>
<td>Social Hall</td>
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<tr>
<th>ROCK AND ROLL PURIM SERVICE</th>
<th>March 20</th>
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<tr>
<td>6:15 p.m.</td>
<td>Sanctuary</td>
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<tr>
<td>Come in costume or come as you are for a raucous celebration of the holiday!</td>
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<table>
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<tr>
<th>Sponsored by:</th>
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<tr>
<td>Women of TBA &amp; Oakland Ruach Hadassah</td>
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<tr>
<th>MISHPACHA &amp; T’FILLAT Y’LADIM DATES:</th>
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<tr>
<td>2019: March 2, April 6, May 4</td>
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<tr>
<th>JUNIOR CONGREGATION DATES:</th>
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<tr>
<td>2019: March 16, April 20</td>
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More details on page 15.

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<tr>
<th>DONATE CLOTHES FOR BABIES</th>
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<tr>
<td>Together with Loved Twice, a non-religious non-profit, we will be collecting clothes only for babies up to age one year old.</td>
</tr>
<tr>
<td>Please bring clean, lightly used and new clothing for sizes 0-12 months.</td>
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<tr>
<td>Barrels will be set up in the TBA foyer for donations through March 15.</td>
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<tr>
<td>Thank you for being involved with this wonderful Mitzvah!!</td>
</tr>
<tr>
<td>Please contact Dawn Margolin with any questions: <a href="mailto:dawnie57@gmail.com">dawnie57@gmail.com</a></td>
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<tr>
<th>MENS’S CLUB EVENTS IN MARCH</th>
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<tr>
<td>March 9: Men’s Club Shabbat</td>
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<td>March 10: Men’s Club Movie night</td>
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<tr>
<td>March 21: Men’s Club Poker night</td>
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Details on page 9.

Rosh Chodesh: March 11

Monthly meetings on a Monday close to Rosh Chodesh and are facilitated by group members.

FREE. All East Bay women are invited to join.

We will be reading the last chapter of “Beginnings, The First Law,” and picking a new book. Please research and bring any suggestions with you to the meeting.

Questions? Amy Tessler at abtessler@comcast.net or (510) 482-1218 for the upcoming meeting locations.

Details on the next Girls Night Out with Becca Posamentier on page 9.
And Esther Clothed Herself in Sovereignty

By Rabbi Natasha Mann

Megillat Esther (the Scroll of Esther) is famous for not mentioning God once. God does not appear as an active presence in the story, and is not called upon by the characters therein. The Book of Esther makes its way into the Tanakh due to the wild coincidences that allow the Jews to survive the story, a trope that reads to many as evidence of subtle divine intervention. I would like to offer one more reading as to the presence of divinity in Megillat Esther: I believe that Esther acts as a model for relationship with God for those of us who do not have the heavens on speed-dial.

The character of Esther is in many ways parallel with the character of Moses. Like Moses, Esther finds herself a secret Israelite in a hostile court, through no power of her own. Like Moses, Esther does not need to reveal her identity as an Israelite; she could easily survive through inaction. And like Moses, Esther chooses action, stands up to power, and risks her own life to save her people. However, Esther lacks one vital element of the Moses narrative: she has neither divine guidance nor divine promises. Esther can therefore be read as a model for how to act like Moses in an unpredictable world.

The turning point of Esther’s narrative is her decision to reveal her identity to the royal court. In preparation for this, the text tells us (Esther 5:1): ‘תֹּכְלַמ רֵּּתְסֶא שַּּבְלִּתַו And Esther clothed herself in sovereignty.’ There appears to be a word missing from this text; we would expect to see our girl hero clothing herself in bigdei-malkhut, clothing of sovereignty. Many commentators claim that the word for clothing is simply missing due to a scribal error. However, according to Rabbi Hanina (Talmud Megillah 5a), the wording of the text is deliberate: in preparation for risking her life to save her people, Esther pulled the divine presence around herself. Esther clothed herself in the sovereignty of God.

There is no call from the heavens for Esther; she has to enter the royal court and risk her life without divine assurances, but in this powerful scene, we see Esther decide that she is not going in there alone. God will be with her. Here, Esther acts as a model for faith—not that everything will be okay, but that we do not walk to our fate alone.

May your Adar Sheni be filled with joy, laughter, and courage. And may we all find divinity in the least expected of places.

Grateful for supportive TBA

By Ann Rapson

I was out walking around in the hills this week and happened to see the snow dusting Mt. Diablo. As I took this photo I was thinking about this month’s Omer, “Women and Judaism.”

There is really no mountain too high for us to conquer as women in Judaism nor anywhere else! As a congregation, we are fortunate to have Rabbi Bloom who is truly supportive of women participating and leading services and boards.

What a breath of fresh air for me, especially as a mother and grandmother of daughters and a granddaughter. We’ve come a long way from the synagogue of my childhood where a female was barely allowed on the bimah and did not count towards a minyan.
A crisis? I don’t think so

By Alice Hale

A couple of weeks ago during the Women of TBA Shabbat, I found myself remembering a visitor to TBA several years ago.

He is a well-known socially conservative pundit and commentator, invited because of a close relationship with a member of the congregation. I forget the topic he was invited to speak about, but at one point he started talking about gender roles and Judaism. He referred to the “feminization” of Judaism. He said that the increased participation of women in the liberal streams of Judaism in leading prayers and services was going to ultimately be bad for Judaism. His reason? If men see that it is something women do, they will not want to do it themselves.

(I’m afraid he is not alone in this thinking. A sociologist from Brandeis University, Sylvia Barack Fishman, came to the same conclusion in 2008. Based on survey data and interviews, she concluded that Jewish men were less engaged in Jewish life, and they expressed hostility towards both Jewish women and religion in general. She also warned that as women started to dominate synagogue life, males, lacking role models, would flee. This is based on the notion that women want to participate in male-dominated institutions, but that men want no part of women-dominated institutions. Fishman referred to the feminization of Judaism as a “crisis.”)

I have to say, at the time I found this kind of laughable, if not infuriating. Five thousand years of traditions, teaching, values, and mitzvot that have survived occupation, assimilation, diaspora and genocide – and yet when women show up on the bima, men suddenly decide Judaism is really not, as the kids say, “all that”?

I thought of this as I watched so many of my female TBA friends step up to lead prayers, say blessings, and read the Torah. Some had done this many times, others for the first time. Some did so even though they were raised in an era when women were not allowed this level of participation. After a lifetime of cooking Shabbat dinners and fundraising for the Sisterhood, now they are able to have a Torah honor as well. Excuse me, but I have a very hard time believing that this kind of participation is bad for Judaism.

But beyond that, I have a hard time believing that this will have the effect that Fishman and the others have predicted. First of all, the Jewish men I know are above this kind of adolescent reaction to women being on the bima. While TBA has its fair share of female Torah readers and lay leaders, we have several men who are regulars as well. But even if we didn’t, I would say that the answer is not that women should step back – but that more men should step up.

But where I really feel encouraged is when I look at the younger generations. I think Fishman and the others, as my mother used to say, measure everything in their own bushel basket and come up short. They look at gender roles and relationships through the lens of their own generational experiences.

Our children – and grandchildren – are growing up with a very different view of gender roles than we had. While sexism and discrimination are not going away, I know young men today are seeing women everywhere step forward to claim their right to participate in all kinds of professions and institutions, from sports to the U.S. House of Representatives. They have seen the #MeToo movement bravely assert that all women are entitled to respect and safety.

I hope they will understand that the synagogue should be no different. The boys of today, I believe, will see women on the bima as neither a novelty, an oddity – or a threat. I trust that they will know that these traditions and institutions that have endured countless challenges and threats before will still hold meaning and importance for them – even if they have to share the bima with their sisters and wives.

And if they doubt it? I believe those sisters and wives, empowered by the knowledge that they are equal participants in synagogue life, will set them straight.
The Female Gaze: A Book Review

By Jenny Rooney

Every time I’ve gone into Afikomen Judaica for the last year, I’ve stopped and lingered at one book: Listen to Her Voice: Women of the Hebrew Bible by Miki Raver, an Oakland-based writer. On its cover is what I took to be a beautiful Renaissance woman with dark hair and a creamy complexion. (She turned out to be a painting of Rebecca at the well.) I liked flipping through the illustrated pages and marveling over the heroines of the Tanakh. But, inevitably, after each trip to Afikomen, I would talk myself out of buying the book — not enough money or bookshelf space, I’d tell myself.

Then last week my husband and I found ourselves at Afikomen once again, but this time without Josie, our toddler who was having her first sleepover at my parents’ house. In my longing for my daughter, I found the reasoning I needed to finally buy the book: Josie needs to grow up seeing this book and hearing the stories of our female spiritual ancestors. It turns out that Josie does like looking through this book and examining its lush illustrations of Biblical scenes. The timing also turned out to be fortuitous because this month’s Omer theme happens to be about women.

For those of us women who sometimes feel left out of the Tanakh, with its male-heavy, female-lite focus, Miki Raver’s Listen to Her Voice is the perfect anecdote. Raver reminds us of the important roles women play in the Tanakh. In each chapter, she focuses on one woman and includes an excerpt from the scripture that she translates herself, aiming “to be true to the text, while using accessible, descriptive, and nonsexist words.” She follows this up with insightful commentary, in which she analyzes the text through a female perspective, suggesting ways

Continued on page 22
Gala Gourmet Salutes

Billy Gentry, Treya Weintraub, Rebecca Callahan Klein: From hors-d’oeuvres to dessert, you helped create delectable masterpieces. Lynn Langfeld: You provided a welcome hand in the kitchen the day of.

Jing Piser: Your imaginative and innovative dishes – and the incredible salted watermelon cocktail you created – are over the top of any 5-star restaurants and the wait staff you drafted and supervised was professional. We appreciate, too, all the loose ends you pick up that we don’t even know about.

Joel Piser: As sommelier and lead bartender you provided great service with a great smile.

Larry Reback and Jason Klein: Your bartending skills made us all happy.

TBA staff: Virginia, particularly for expertise in carrying the theme from save-the-dates to the night of event program, Rayna for enthusiastic participation in all aspects of planning, Joe, for overseeing technical aspects along with Gilbert, Will and Justin, and Rabbi Bloom for lending his multiple talents.

All attendees: No Gala would be as fun without warm and enthusiastic participants. TBA members know how to rock.

It’s been our honor to co-chair for the past three years – we’ve had fun.

A heartfelt thanks,
Joy Jacobs and Judy Kelly
Ha Atid Eish – the future is woman
By Anne Levine, Torah Fund chair

Temple Beth Abraham is a shining example of women in Judaism. On any given Shabbat at TBA, you will find women leading and assisting with prayer services, acting as gabbai or shomer, chanting Torah, Haftorah and leading special prayers such as Rosh Chodesh and El Rachamim. Our current synagogue president, Alice Hale, is the third woman to serve as president for our community. Our board of directors and committee chairs reflect the deep commitment that our rabbi, our congregation and Conservative Judaism more broadly, have to the egalitarian model of synagogue life. WTBA, our sisterhood, presents programs of Jewish learning and community building throughout the year. But we cannot take our place, the place of women and the continued Conservative Jewish education of all members of our community for granted.

The Torah Fund Campaign, a program through the Women’s League of Conservative Judaism, has as its mission, the strengthening of Conservative Jewish education by supporting scholarships and programming at Conservative/Masorti institutes of higher Jewish learning throughout the United States and the world. It supports men and women, like Jessica Dell’Era, a congregant that taught at Bet Sefer and is now studying to be a rabbi at the Jewish Theological Seminary in New York and student Rabbi Natasha Mann who joins our community each month while continuing her rabbinic studies at the Zeigler Institute in Los Angeles.

For us at TBA it is the norm to see women participating at every level of our religious, educational and community life. But it has not always been the case that women could serve in such broad capacities in the synagogue or even be afforded the opportunity to study at all levels our institutions.

The Conservative Movement holds the position that halacha (Jewish law) is binding, but it is evolving. The Reconstructionist Bat Mitzvah of Judith Kaplan in 1922, began the conversation in Conservative communities in America about the religious education and leadership roles for women in our movement and though the evolution of the idea and support for a Bat Mitzvah ceremony was slow, beginning with just a few Conservative congregations embracing it in the 1930s it grew to one third of congregations by 1948 and was considered the norm by the Conservative movement in the 1960s. These early bat mitzvahs did not generally involve a Saturday service or a young woman reading from the Torah. Conservative Judaism had a ways to go before women would be welcome at all levels of participation. It was not until 1973 that the Rabbinical Assembly, Conservative Judaism’s rabbincal body, would make the ground-breaking decision to allow women to be counted as part of the minyan.

From an article in the New York Times dated September 11, 1973:

“The change of status in women is one of the welcome revolutions of our day,” remarked Rabbi Judah Nadich, president of the 1,100-member Rabbinical Assembly, the Conservative rabbinical body. “It is time that the status of Jewish women in Jewish religious and legal life should be heightened.”

But even this tradition breaking decision had its limitations. In the same article Rabbi Seymour Siegel, a professor at JTS, chair of the committee and strong supporter of the decision said that the ruling was “not obligatory or binding on Conservative rabbis throughout the country.” The congregational rabbi would continue to have the final say on matters of Jewish law including the minyan. The groundwork was laid down by the RA, but the implementation would require the continuing resolve and progress of evolution at the community level. It would take another ten years of “further study” for the Jewish Theological Seminary administration to bring forward and faculty to vote on the admission of women to the college as rabbinical students and a year beyond that to admit women to the cantorial program. In 1985 Amy Eilberg became the first women rabbi ordained at JTS. In 1987 Erica Lipitz and Marla Rosenfeld Barugel, became the first women to be ordained as hazzan.

So when you see women reading Torah from our bima or leading part of the service or attending minyan and counting, remember that the continuation of Conservative Jewish education is atid - our future and your financial support of the Torah Fund Campaign is essential to the support of women and men who are seeking to be the future, the innovators of Conservative Judaism.

For more information on the Torah Fund and how you can participate, contact Anne Levine, WTBA Torah Fund chair, at annelevine52@gmail.com.
MEN’S CLUB

March 9, 9:30 AM: Men’s Club Shabbat
Come join us at our annual Men’s Club Shabbat. Kiddush lunch prepared by Billy Gentry.

March 10, 5:30 PM: Men’s Club Movie night
Temple Beth Abraham, Social Hall, 327 W. MacArthur Blvd, Oakland
Join the TBA Men’s Club for a fun Sunday night screening of the award-winning documentary film: HEADING HOME. It’s a David and Goliath story of Israel’s national baseball team as it competes for the first time in the World Baseball Championship.

***Special guest speaker: TBA’s own Greg Korn, a baseball professional previously with the Sacramento Rivercats and now with the OAKLAND A’S!***

Our local BBYO chapter of Dreidel AZA will be conducting a fundraising raffle for many prizes including great seats to Giants and A’s games!

Tickets are just $5 at the door and the event is open to all ages. Refreshments will be served.

Please RSVP or ask questions by emailing Barry Barnes: bbarnes510@gmail.com

Thursday, March 21: Men’s Club Poker night
Join the fun on Thursday night in the Social Hall for our traditional Men’s Club Poker tournament.

Calling all poker players!!! TBA Men’s Club is holding its March Texas Hold-em Fundraiser Tournament (and dinner). This is the “March Madness” game and for added excitement the NCAA basketball tourney will be shown during the game.

Please join us as we eat, schmooze and play cards. Guests, beginners, amateurs, and pros are welcome. Men and women, members and non-members are all invited to come and play! (Must be 21!)

TBA Baum Center, 341 MacArthur Blvd, Oakland

TIME: Food will be ready at 6:30 PM; THE FIRST HAND WILL BE DEALT AT 7:00 PM. If you arrive and pay prior to 6:45 PM you will get a bonus $25 chip!

ENTRY FEE: (Price includes food and beverages–dinner, snacks, beer, etc)
Men’s Club Member: $50; Non-members: $60

Tournament prizes and the number of winners will be determined by the number of participants.

TBA Men’s club annual membership renewals will be taken at this game, bring an extra $36 for men’s club renewals.

REGISTER: Please RSVP to bbarnes510@gmail.com

WOMEN OF TBA

Girl’s Night Out: Creative Team Building through Improv with Becca Posamentier
Join WTBA for an improvisation workshop specifically designed to build communication and creative problem-solving skills. While always fun and sometimes even silly, improv techniques are solidly rooted in listening, empathy, and creativity - skills that can help leaders build successful workplace teams and can even assist us with some parenting challenges. We’ll explore the basics in an evening of team building, and while everyone should expect to participate in the group activity, this is not a performance-based improv class. No theater or past improv experience is necessary to learn and have fun! A delicious selection of wine, cheese, and chocolate will be served at our March GNO. March 7th GNO from 7-9 p.m. in the Baum Center

Becca Posamentier is a long-time member of TBA and a professional arts educator. Becca co-founded Bay Area Children’s Theater and created and directed the education program at BACT from 2010-2018, ushering the company from inception to the largest children’s theater in California. She also has extensive experience running educational programs in the Jewish community, most recently as the Rosh Habama (head of performing arts) at Camp Ramah Northern California. As the Camp and Family Programs Manager at the San Francisco Jewish Community Center, she directed extensive summer and vacation camps for children ages 5-12 in addition to creating a musical theater program for youth. She has taught performing arts at UCLA Unicamp, East Bay School of the Arts, University High School in Los Angeles, Stage Door Conservatory and the Berkeley and SF JCCs. She was the Academy Director at Playhouse West and spent five years as an administrator and educator with Kaiser Permanente’s Education Theater Programs. She is now a “Mom who Rocks” (recognized by Red Tricycle) to two children of her own, both of whom attended Gan Avraham and now are in Bet Sefer.
SOCIAL ACTION

Shalom Bayit serves women in need
By Jessica Sterling, Social Action Committee Chair

Women and families represent the fastest growing groups of the homeless population in the United States. One of the major factors of homelessness among American women is domestic violence, of which women are the overwhelming victims. Domestic violence is a major factor contributing to homelessness among the female population. Nationally, twenty to fifty percent of all homeless women and children become homeless as a direct result of escaping domestic violence.

Shalom Bayit
Shalom Bayit was created in March, 1992 as a task force of the Northern California Coalition for Battered Women and their Children. In May 2000 they transitioned from a volunteer-based task force to a funded agency. Shalom Bayit is Northern California’s first and only Jewish agency dedicated solely to ending domestic violence in the Jewish community. Its mission is to foster the social change and community response necessary to eradicate domestic violence in the Jewish community.

Shalom Bayit’s Rabbinic Advisory Council, including Temple Beth Abraham’s Rabbi Mark Bloom, meets annually to provide support to Shalom Bayit and to address matters of domestic violence in the Jewish Community.

Six things you can do to help end domestic violence in the Jewish community:

1. Listen and believe a woman who tells you she is being abused. Learn how to talk to a woman who has been abused.
2. Spread the word. Tell your friends about Shalom Bayit; distribute domestic violence information or brochures to places where women can access them.
3. Organize an educational presentation in your congregation/organization/community group.
4. Ask your rabbi to give a sermon on domestic violence.
5. Help your organization establish a policy for handling situations of abuse.
6. Make a donation. Donation goes directly to support battered women rebuilding their lives. Donate online or on send a check through the mail.

Volunteer
You can make a difference! Shalom Bayit relies on the contributions of their many volunteers. They strive to create meaningful opportunities for each volunteer because Shalom Bayit values your time and commitment. Here some ways you can support their work with your time and talent:

1. Office Help – Mailings and phone calls are a significant part of outreach and publicity, as are spreadsheets for tracking. There are many administrative tasks regarding events, donations, and more! Whether you volunteer with a regular schedule, or you are on call, office help is always welcome.
2. Project coordinators work in the community and with other volunteers to help plan and organize one-time events for outreach or fundraising, or projects such as Passover baskets, purple ribbon campaign.
3. Interns receive valuable on-the-job training while completing requirements for school programs
4. Outreach Volunteers help spread the word about Shalom Bayit at events and are trained to give presentations in the community.
5. Adopt-A-Family sponsors bring a true Chanukah miracle by providing holiday gifts, food, and other necessities to families escaping violent homes.
6. Advisory Board members help us carry out our vision, generate community support, and set new directions for Shalom Bayit.

Who can volunteer?
Anyone who supports the mission and philosophy of working to end Jewish domestic abuse is welcome to apply to be a Shalom Bayit volunteer. Previous experience in domestic violence work is not required.

Women of traditionally underrepresented Jewish backgrounds and women who have experienced domestic violence are especially encouraged to apply, to share their wisdom and experience as leaders in the movement against domestic violence. Shalom Bayit encourages

TBA resumes serving dinner at Cityteam/Oakland in April
Thanks to Bryna Ross for reconnecting with Cityteam and getting TBA back into their schedule. Contact Bryna at bryna@bamih.com if you are interested in volunteering for light prep work and serving dinners on fourth Sundays starting in April. Children who are 14+ can sign up, too.

Cityteam Oakland’s dining hall provides hot meals to people in need. One in six people in the United States struggles with hunger, and Cityteam is passionate about meeting this very real need in our community. With the help of donors and volunteers, Cityteam is able to provide well-rounded meals and nutritious food to feed men, women, the elderly, and families.

By Rabbi Art Gould

You probably all have heard the short definition of most Jewish holidays. “They tried to kill us. We won. Let’s eat”. On Purim there is a critically important change to the formula, so please be careful in your observance. Instead of saying “They tried to kill us. We won. Let’s eat”. Instead we say, and pay careful attention to the ending. “They tried to kill us. We won. Let’s drink!!!” In fact, let’s drink so much that we cannot distinguish between Mordecai (yea!) and Haman (boo!).

In 1946, at the University of Chicago, a bunch of very serious people apparently drank enough that they felt the courage to tackle a question that has plagued the Jewish people since our holidays were established. Which is better, the hamentashen or the latke. And thus was born the tradition of the latke-hamentashen debate. This is a ritual growing in observance among American Jews, especially on college campuses.

Why this debate? And why are more and more people participating? Here’s a statement by someone who should know. “I would argue that the real significance of the Latke-Hamantaschen debate is that it cannot be resolved,” said Aaron David Miller, former Israeli-Palestinian peace negotiator under three U.S. presidents and six secretaries of state. “But it’s a debate that’s simply too important to abandon.”

Latke-Hamantaschen debating is no joke, As MIT Political Science Professor Stephen Van Evera explained his strategy on behalf of the latke. “I want to warn you,” Van Evera intoned grimly, “this is a dark science. It appeals to our darker impulses. It uses lies and slander. It exploits false patriotism and mob psychology. And everyone in the election business does it because it works. Voters eat it up like latkes.”

Alan Dershowitz once argued against the latke by claiming that it reinforced American addiction to oil, and advocated for a latke divestment petition.

And in your author’s humble (go latkes!) opinion…

The latke is the food of the common person; the am haaretz. It’s ingredients are simple; potatoes, oil and salt. Anyone can make a latke, it doesn’t require advance training in pastry making. And all latkes matter! There is no such thing as “latke-shaming”. No latke is ever rejected because it’s a little too oval, or a little too thin, or a little too well done. Even the piece that fell off in the frying pan is a latke; it’s just a small one. Just like the Jewish people, latkes are humble, maintain a low profile, are resilient when downpressed, and always come out right. Not so the arrogant hamentashen! Is a hamentashen with a corner missing still a hamentashen? Is a hat with two corners a three cornered hat? Of course not. Just think of all the hamentashen pieces rejected in ovens throughout Jewish history. Imagine the poor hamentashen corner being told “You’re not good enough to go on the tray with the other hamentashen!” That’s not the Jewish way! No one in Jewish history every turned their back on a little piece of fried potato. Latkes Rule!

On the other hand…

When you consider the achievements of the Jewish people, the scientific discoveries, the Nobel prizes, the great works of literature, indeed the creation of the greatest book of all time, it is clear that only a sophisticated complex creation from the bakery can even dream to represent. The hamentashen has a precise tri-cornered shape that invokes the entire field of geometry and makes visual representation possible. As the philosopher H.M.S. Coxeter has observed; “the power of hamentashen, in the sense of accuracy and utility of deductions, is impressive, and has been a powerful motivation of the study of logic in hamentashen.” Hamentashen have an architecture; the farthest thing from the shapeless mass of the latke. In Hamentashen we see complexity, subtlety, shape, definition. Regarding that last point, even Justice Potter Stewart could give a definition for a Hamentashen without needing to see it. Hamentashen rule!

When it comes to the kitch, not just anybody can make hamentashen, you have to be trained, unlike making latkes which any slacker can do. What’s the big deal really, grind some potatoes and throw them in a frying pan and you call that an achievement? Hah! Now a hamentashen… that’s the real deal. Actual recipes are required. Anybody can make bad pastry dough, it takes education,

Continued on page 22
New Takes on Purim Foods Reflect Traditions
By Faith Kramer

For Purim I like to serve foods that reflect the customs of the holiday but offer new tastes. These recipes meet those criteria in a variety of ways.

Three of the recipes have “hidden” fillings, eaten to reflect all the secrets (such as Esther being Jewish) in the Megillah (Purim story). Since the Book of Esther does not directly mention God, it is also said that Hashem is hiding within the story.

All four of the recipes are vegetarian since Esther is said to have only eaten fruits, nuts, seeds and vegetables in order to observe kashrut while living in the palace of King Ahasuerus.

One of the recipes takes the shape of Haman’s hat, since it is considered a tradition to eat a pastry or other food identified with the evil vizier to help blot out his name.

The same recipe also is masquerading as something it is not, which follows the Purim custom of costumes and masks as well as reflecting once again how much was hidden in the story.

The Cabbage and Brie Strudel combines green cabbage, onion, caraway seeds and tangy cheese. Using phyllo leaves (available in the freezer section of most supermarkets) saves time over making traditional strudel dough. Be sure to follow package directions for defrosting and storage. The recipe serves 2-3 as a main course. To serve 4-6, double the filling and make two strudels.

A trip to northern Thailand influenced the next two recipes, Fruit and Salad Rolls and Vegetable and Salad Rolls. Along with the cabbage strudel they correspond to the “hidden” tradition.

The rolls are made with rice paper wrappers (sometimes called rice noodle wrappers or sheets or banh trang). A few brands are certified kosher and available online and in kosher retail outlets. I used ones about 8 1/2 inches in diameter. (Adjust ingredients accordingly if using smaller wrappers.) Feel free to substitute other fruits and vegetables for the ones specified. The recipes make four rolls each, enough for 2-4 as an appetizer or accompaniment to a larger meal. Multiply the recipes as needed.

The fourth recipe is not what it appears to be, fulfilling the masquerade tradition. It is a version of the Ashkenazi holiday favorite hamantaschen. Said to be shaped like Haman’s hat, the cookies are usually sweet and made with poppy seed, prune or apricot filling. My mini-pastries look like small versions of the traditional ones, but they are savory and slightly spicy. Spicy Hamantaschen Bites are nice appetizers and perfect for nibbling on when following that other Purim tradition — enjoying a glass or two of something alcoholic.
COOKING CORNER

1 cup thinly sliced pineapple spears
1/4 cup dried, unsweetened grated coconut
1 cup chopped mint
1/4 cup chopped basil or Thai basil

Cut banana crosswise then slice each half into 4 long pieces. Place one wrapper on work surface. Dip a pastry or basting brush in room temperature water until saturated. Brush top of wrapper. Flip wrapper over. Saturate brush again and brush other side. Starting about 1" from the left hand edge, spread out 1/5 of mango on top of wrapper from top to bottom and to just past the midpoint. Top with 1/5 of strawberries, 1/4 of lettuce, 2 banana pieces, 1/5 of pineapple, 1/4 of coconut, 1/5 of mint and 1/4 of basil.

Pull wrapper edge with the 1" margin up and over the filling with one hand while using other to compress the filling into a tight log as you roll the wrapper over it. Continue rolling until the wrapper has sealed on itself. Place on serving platter. Repeat with remaining wrappers. (Rolls should not touch.) Finely dice remaining fruit. Scatter with remaining mint across rolls. If desired, slice each roll in 2, 3 or 4 pieces.

VEGETABLE AND SALAD ROLLS

Makes 4 rolls

Dipping sauce (see below)
2 cups chopped kale, packed
4 rice paper wrappers (8 1/2" diameter)
1 cup thinly sliced red bell pepper strips
1 cup thinly sliced cucumber rounds
1 cup bean sprouts
16 string beans
1 cup grated carrot
1 cup grated raw beet
4 scallions (green onions), chopped (white and green parts)
1/2 cup roughly chopped basil or Thai basil
1/2 cup roughly chopped cilantro

Prepare sauce. Mix 4 Tbsp. of the sauce with kale. Place one wrapper on work surface. Dip brush in room temperature water until saturated. Brush top of wrapper. Flip wrapper over. Saturate brush again and brush other side. Starting about 1" from left hand edge, spread out 1/4 of red pepper strips from the top to the bottom of the wrapper and to just past the midpoint. Top with 1/4 of cucumber, 1/4 of kale, 1/5 of bean sprouts, 4 string beans, 1/5 of carrots, 1/5 of beets, 1/4 of scallions, 1/5 of basil, and 1/5 of cilantro.

Roll as directed in Fruit and Salad Roll recipe. Scatter remaining carrots, beets, bean sprouts, basil and cilantro across finished rolls. If desired, slice each roll into 2, 3 or 4 pieces. Serve with remaining dipping sauce.

Dipping sauce: Stir together 3 Tbsp. apple cider vinegar, 2 Tbsp. soy sauce, 1 Tbsp. vegetable oil, 1/2 tsp. freshly grated ginger, 1/4 tsp. chili garlic or sriracha sauce, 1 Tbsp. chopped scallions and 6 Tbsp. roasted, chopped peanuts.

SPICY HAMANTASCHEN BITES

Makes 22-24

2 cups flour, plus extra for working the dough
2 tsp. baking powder
2 Tbsp. sugar
1/4 tsp. salt
1/4 tsp. ground black pepper
1/4 lb. margarine or butter (1 stick), at room temperature and cut in small pieces
2 eggs, beaten
About 1/4 cup strained jalapeño or other pepper jelly

Heat oven to 350 degrees. Mix flour, baking powder, sugar, salt and pepper in large bowl. With a pastry blender or two forks, cut in margarine until about the size of lentils. Mix in eggs. Mix until it forms a ball, using hands to knead together if needed. Sprinkle flour on work surface and roll out dough 1/4" thick. Cut into circles with a round cookie cutter or small glass about 2 1/2" to 2 3/4" in diameter. Gather scraps and reroll them and cut out additional circles.

Fill the center of each circle with 1/2 tsp. jelly. (Do not overfill.) Push up 3 sides to form triangles, firmly pinching so the cookies will maintain their shape during baking. Bake for 25-30 minutes. Remove cookies and cool on rack.

Faith Kramer writes a food column for the j weekly and blogs her food at www.clickblogappetit.com Contact her at fjkramer@msn.com.
Making Our Community a Little Smaller

By Susan Simon

I know that Rayna and Rabbi Bloom will have raised eyebrows and looks of horror on their faces as they read the title to this article. Never fear, I’m not trying to drive our members away. I love that we are a growing community, not just in numbers, but also in the numbers of people participating in groups like WTBA and Men’s Club. We get great turnouts for events like the Men’s Club Superbowl party and WTBA Shabbat (yasher koach to all who participated, it was lovely!)

But I know we still have people who either haven’t found their place in one of our groups or who just don’t feel like they belong. There are many reasons for this. One is that people are so busy with their many work and social obligations that they don’t make time to come to some of our events. We all need to draw boundaries to protect our free time. But there are so many wonderful opportunities to connect with others in our TBA family and it would be great if even more people took advantage of them.

The problem that concerns me even more is that sometimes people don’t feel like they belong here, like they haven’t found their smaller community within our larger family (we have about 500 member families!). What can we do to make everyone feel welcome? We have instituted a number of programs of the years, but I would love to hear your ideas.

Some of the things we have done include several wonderful WTBA and Men’s Club events like Jews in Bad Shoes which is a bowling event, or Vashti’s Banquet for women which is an afternoon of learning and pampering. These are great ways to get to know new people, and the more people you know, the more you feel at home. We offer adult learning opportunities including skills classes and learning on a wide variety of Judaic topics. We get small groups of learners for these, but the people who are able to attend get to know each other and feel more like insiders.

Rabbi Bloom and Etta Heber have put together small dinner groups so that people can get to know each other outside of the synagogue. The Gan does a wonderful

Continued on page 17
Youth Services

Shabbat is a wonderful time for families to unwind together. Join us for our youth services every month for age appropriate services and great opportunities to connect with other parents. We have Shabbat Mishpacha for families with pre-school age children and T’fillat Y’ladim for children (accompanied by an adult) in Kindergarten through 2nd grades. Both services start at 10:15 a.m. For children in 3rd through 6th grades we have Junior Congregation, also starting at 10:15 a.m. All services are wonderful for imparting our connection to Jewish practice and reinforcing what your children are learning in pre-school and religious school/day school programs. Join us – it is a wonderful community of regulars and we want to include you.

T’fillin in Dalet

by Susan Simon

Recently our 4th graders learned about T’fillin: what it is and what is inside those little boxes. They each put on the T’fillin. But they didn’t do it alone. They were guided and taught by Marshall Langfeld and Steve Steiner, both minyan regulars with a long history of wearing t’fillin during morning services. It was great to hear their wonderful explanations to the students and watch as they helped each student put on a set. We have a small 4th grade class so we actually had enough sets for all of the students to wear their own at the same time.

We also have some sets that are pasul which means they are no longer Kosher. These boxes are so damaged that we can see inside them and remove some of the scrolls. It was very cool to be able to see the words of the Shema on one of the small parchments.

If you ever want to put on t’fillin yourself, join the regulars at morning minyan: Monday and Thursday mornings at 8:00 a.m. – there will most certainly be someone there to help you and we have extra sets.

Now our 4th graders are pros! Thanks to Marshall, Steve, and their teacher, Joan Korin.
Charity is equal in importance to all the other commandments combined.

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Include TBA in your Estate Planning so that your message to your family is loud and clear: “The existence of Temple Beth Abraham is important to me and for the future of Jews in Oakland.”

Contact TBA’s Executive Director Rayna Arnold for further details:

(510) 832-0936
rayna@tbaoakland.org.
Meet Maurice Engle.

He grew up attending TBA, or the “Perry Street Shul” as it was known in his day, and he recently became a member for the third time -- at age 91. His father was one of the members who came over from Beth Jacob at the founding of TBA. These days he would like to come to service, but he has trouble making it since he lives in Castro Valley and no longer drives (though he still retains his driver’s license!).

His wife Barbara – of 63 years – passed away a few years ago. He misses her every day and says, “She was quite a lady." He has two daughters of whom he is very proud – one who lives in Israel and another in Petaluma. The young family first were members of TBA, but because they lived in Castro Valley and no longer drives (though he still retains his driver’s license!).

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Maury and I struck up a lengthy email exchange, with me so curious about his life -- once upon a time -- and he

Continued on page 21
Aaron Feldhammer, March 23, 2019

My name is Aaron Feldhammer. I am a 7th grader at Piedmont Middle School. I like to read, play video games, hang out with friends and guinea pigs. My torah portion is Tzav from the book of Leviticus. In my drash, I am going to talk about the different meanings of blood. I hope to see you on March 23.

March Birthdays

MARCH 1 - 8
Raquel Antonia Engel
Elana Guy
Eyal Shlomo Palchik
Gregory Sherman
Susan Werber
Mark Beilock
Isaiah Goldstein
Jeffrey Rothman
Lisa Sadikman
Ori Sasson
Kim Blumberg
Ilan Breines
Oona Grace Swartz
Sara Ur
Naomi Whittle
Amit Ben Horin
Joshua Frank
Leah Kaizer
John Rooney
Jon Stahl
Debra Barach
Lowell Davis
Sandy Little
Rachel Lorber
Sandy Schotland
Lilah Kayman
Paul Antebi
Benjamin Bernstein
Ward Hagar
Anthony Kay
Mark Langberg
Marie Lorenz
Dara Pincas
Julian Ring
Mark Fickes
Amy Maidenberg
Julia Mendelsohn
Adam Miller
Victoria Zatkin

MARCH 9 - 15
Joanna Berg
Jeremy Bruner
Noa Joseph
Lielle Schotland
Olya Singer
Sasha Carey
Karen Glasser
Keren Nathan
Beth Sirull
Anya Wayne
Madeline Garber
Jon Golding
David Mendelsohn
Carolyn Shaw
Noah Stiegler
Gregory Eng
Shilow Winikoff
Noa Sara Bernstein
Harvey Blatter
Lilah Hunt
Katara Shea Dinkin
Rickie Shea Dinkin
Joseph Aamidor
Naomi Bernstein
Samuel Bowers
Simon Shavar Brown
Lloyd Silberzweig

MARCH 16 - 22
Tiago Dreyfuss
Katie Anna Kaizer-Salk
Morgan Lopez
Aaron Sunshine
Devorah Ben-Zeev
Jonah Kunis
Aviv Berlin
Elliot Gordon
Esther Pinkhasov
Rebecca Posamentier
Joan Rubin
Ari Kelley
Hana Rotman
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Talia Hagan
Daniel Klein
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Barbara Rothblatt
Jonathan Shuster
Jennifer Goodman
Abrami
Barak Albert
Deborah Kahane Rego
Kavitha Kasargod-Staub
Kirk McLean
Eli Jesse Simon-Harris
Mia White
Yuval Wolf

MARCH 23 - 29
Kenneth Cohen
Aaron Feldhammer
Oliver Goldman
Mala Johnson
David Lindenbaum
Betty Ann Polse
Ariela Simon
Elon Simon

MARCH 30 - 31
Talia Perl
Ilana Share
Adin Ilfeld
Madeleine Leibovitch
Eddie Wolmark

Is your birthday information wrong or missing from this list? Please contact the TBA office to make corrections.
May God comfort you among all the mourners of Zion and Jerusalem.

March Yahrzeits

24 ADAR I - 1 ADAR II
March 1 - 8
Kate M. Berkovitz
Mildred Davis
Morris Davis
Anna Dietz
Marjorie Rosenberg
David Rosenfeld
James Hallem
Maury Polse
Goldie Alper
Leonard Fixler
Melvin Klein
Abraham Louis Schneider
Roy Gonsenhauser
Rose Bruder
Cora Coulter
Irving Selig Goldman
Cassell Gulinson
Anna Jacobs
Moses Seligson

2 ADAR II - 8 ADAR II
March 9 - 15
Marjorie Kauffman
Celia Kessler
Sydney Sylvia Ross
Mabel Stevens
Mary Berger
Roberta Blusenstein
Annie Finkelstein
Matilda Bloom Holzman
Helen Katzburg
Jules Kohn
Louis Rothenberg
Daniel Shuster
Milton Weintraub
Max Pearl
Clara Ramo
Harry David Levine
Harry Simon
Frederick Harland Spector
Abraham Baim
Anna Cohen
Tille Cohen
Harry Janger
Sara Schmulowitz
Arthur Yarman
Louis Adler
Rachel Aelion
Philip Bakar
Charles Bernard Bernstein
Arnold Liss
Henry Ramek
Beatrice Toas
Phyllis Zangwill

9 ADAR II - 15 ADAR II
March 16 - 22
Avram Mendel Goldberg
Sue Kraft
Eddythe Schultz
Harry Tessel
William Miller
Sampson Nour-Omid
Ida Puro
Lilly Shoehalter
Nathan Feldman
Jacob Saidian
Mollie Forkos
Sara Goldberg
James Jonas
Nathan Polse
Jacob Rubin
Lloyd Silver
Howard Morse Spector
Sheba Widlan Bookin
Becky Chun
Ruth Miriam Cowan
Ernest Harvey Friedman
William Groskopf
Ira Kurtz
Shirley Langfeld
Dorothy Sarver
Sidney Jerome Zygotow
Isaac Biederman
Ziesel Friedman
Daniel A. King
Morris Klang
Eli Schwartz
Olga Banks
Moses Frankel
Shirley Handloff
Leon Jaffe
Phyllis Kaizer
Isador Margolin
Rachael Rutter

16 ADAR II - 22 ADAR II
March 23 - 29
Helen Goldberg
Harold Usef
J. Leon Bloch
Charles Marcus
David Saadia
Debbie Simon
Dora Spellman
Ida B. Edelson Riskind
Martin Howard Semendoff
Florence Brettler
Harvey Casson
Audrey Cohen
Sarah Riva Goldberg
Sidney Liroff
Louis Schwartz
Natalie Berg
Marlene Mae Seifer
Allen Silver
Abraham Silverman
David Galant
Carol Kirsch

Recent Deaths in Our Community

Paul Gildea, Father of Dennis (Susan) Gildea
As my older kids have left for college, I have this year become more involved in Women of TBA as a membership chair to help organize and plan some of our events. Many of my friends know when I get to decide the theme of an event, art always plays a big part. Working as an artist, I also enjoy working as the Art Teacher at Temple Sinai’s religious school, where the students and I use our time in the art room to explore Judaism through artistic expressions.

In the near future, maybe in the Spring, I hope to organize a Girls Night Out (GNO) event for WTBA with my other work and passions. That would include my healing work with Reiki, Cranio Sacral healing with essential oils, using deep relaxation to heal a stressful world.

Our fruitful back and forth emails made it hard for me to list Maury’s responses in any straightforward way, and because he has such a distinct voice, I compromised and decided to go with a hybrid – sharing his basic biography above and letting him tell his own story below. Here are some snippets from our exchanges. I hope you enjoy them as much as I did.

What is your connection to TBA and Oakland?

My Dad came to California and Oakland in 1906 from the lower east side of New York. He came to the U.S. as an eight-year old, with a twelve-year old sister in 1888. No parents accompanied them. Mother was born in Philadelphia of immigrant parents in 1896. She came to Oakland in 1925 to visit a cousin, met my father and as they say, “The rest is history.” Both came by train.

Describe TBA when you were growing up.

You could say the first time for me at TBA was [after] my birth in 1927. As a young married couple my wife and I had a stint with TBA through the birth of daughter #1 and her naming almost 63 years ago. None of the beautiful campus, the school section, the parking was here in my youth when TBA was “The Perry Street Shul.” I remember the sanctuary was pretty much the same but for all the modern improvements and the beautification of the Bima. I thought it was “the” Shul in my youth especially when Rabbi Shulweis was here. To be honest, because of the Depression and our reduced circumstances in life we did not come often to Shul. I was homeschooled by a melamed for my Bar Mitzvah and received no schooling at TBA.

Why did you decide to rejoin TBA?

My modern orthodox Israeli daughter was visiting and she and I attended the High Holiday Services at TBA last year. Rabbi Bloom’s enthusiasm for Judaism was appealing to me. I rejoined TBA, while maintaining membership in Sinai simply because of the different approach to Jewish continuity.
Editor’s Column, cont. from page 6

we might view “the women of the Hebrew Bible.”

In her commentary, Raver points out things that I had never considered before, but that seem so obvious after reading her feminist interpretation. Take for example her reading of Sarah’s place in Biblical genealogy: “Sarah’s first born, not Abraham’s, was chosen to carry on the covenant” – I briefly imagined our synagogue being called “Temple Beth Sarah.” Raver also considers the legacy each woman passes onto us. Sarah “is the mother of Jewish humor.” What a refreshing way to look at the formidable wife of Abraham, mother of Isaac. Sarah was funny. Sarah was also complicated. Raver doesn’t shy away from the complex nature of the woman: “Can we accept Sarah’s jealous rage toward Hagar,” she asks us.

Each chapter – from Eve to Esther – is filled with this probing exploration of the women in the Tanakh. Raver also weaves in Midrash to further contextualize how the women have been viewed throughout Jewish history. Indeed, she considers this book her own drash, adding a female recasting to the “highly respected body of interpretive literature” that cast a male gaze over Jewish spirituality. Listen to Her Voice is not traditional and Raver’s interpretations might rub some as New Agey or too mystical, but, even still, at its core the book is a celebration of the women in the Tanakh and offers us a fresh, female lens from which to read them.

As we Women of TBA prepare for Vashti’s Banquet next month (Vashti also makes an appearance in this book), I will think of Raver’s chapter on Ruth, whose name she tells us means “friendship.” For Raver, the Book of Ruth is a narrative about how “Friendship between women is a great blessing... It has the power to transform and sustain us throughout our days.”

Social Action, cont. from page 10

diversity of socioeconomic, ethnic, and religious background; sexual orientation, age, (dis)ability, language, Jewish background and denomination, and geographical representation.

Please note that former batterers/perpetrators of domestic violence may not serve in any capacity in the organization.

https://www.shalom-bayit.org/get-involved/volunteer-opportunities/ for more information and to fill in an application.

Annual Fundraiser:
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Thursday, April 11, 2019
Jewish Community Center of San Francisco
3200 California St, San Francisco
www.shalom-bayit.org/creatinghope/

Ritual and Reason, cont. from page 11

study and practice to make it right (sounds Jewish to me). The rolling, the cutting, the shaping, the pinching. And be careful with the fillings. If you’re making poppy seed you have to be sure no one is taking a drug test the next day.

And finally, only the latke has a pivotal place in American history. Not so with hamantaschen. As explained by Bernard Weisberger in his article “Freedom, Latkes and American Letters: An Original Contribution to Knowledge.”

“As anyone who has read Fredrick Jackson Turner knows, the seeds of American democratic institutions were planted on the frontier. And as any student of American history knows, the frontier was a place where the simplest and crudest instruments of life had to do double duty. In cookery, the uncomplicated frying pan was the pioneer’s first resource; the axe, rifle, and skillet were the weapons in the conquest of the wilderness. And what kind of dish do we make in a frying pan? I assure you, it is not the high-priced confection. That demands an oven—a more complicated piece of engineering—to say nothing of such exotic, un-American, and civilized ingredients as prunes or poppy seeds.”

Who wants to debate? I’ll take latke, anytime, anywhere, anyplace. Hag Sameach!
<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
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<tbody>
<tr>
<td>3 (26 Adar I)</td>
<td>4 (27 Shevat) 8:00am Minyan followed by breakfast 7:30pm Movie Jacob presented by Jon Stahl – Baum YC</td>
<td>5 (28 Adar I) 4:00pm Bet Sefer Klat Hay Kashrut Dinner</td>
<td>6 (29 Adar I) 9:00am Weekly Text Study, L’Acajou Café 10:00 &amp; 11:15am Kindergym 1:15pm WTBA-sponsored Bingo at Reutlinger Home 7:00pm Beginning Hebrew Decoding 7:00pm BBYO- AZA &amp;BBG</td>
<td>7 (30 Adar I) Rosh Chodesh 1 Adar II 8:00am Minyan followed by breakfast 10:00 &amp; 11:15am Kindergym 4:00pm Bet Sefer 7:00pm WTBA Girls Night Out</td>
<td>8 (1 Adar II) Rosh Chodesh 2 Adar II 9:00am Gan School Comm. Mtg. 9:30 &amp; 10:45am Shabbat Kindergym 6:15pm Kabbalat Shabbat</td>
<td>23 (26 Adar I) Daylight Saving Time begins 5:00pm Men’s Club Movie Night</td>
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<tr>
<td>10 (3 Adar II)</td>
<td>11 (4 Adar II) 8:00am Minyan followed by breakfast 9:30am Rosh Hodesh group meets off-site</td>
<td>12 (5 Adar II) 4:00pm Bet Sefer</td>
<td>13 (6 Adar II) 9:00am Weekly Text Study, L’Acajou Café 10:00 &amp; 11:15am Kindergym 7:00pm Beginning Hebrew Decoding 7:00pm BBYO- AZA &amp;BBG</td>
<td>14 (7 Adar II) 8:00am Minyan followed by breakfast 10:00 &amp; 11:15am Kindergym 4:00pm Bet Sefer</td>
<td>15 (8AdarII) 9:30 &amp; 10:45am Shabbat Kindergym 6:15pm Kabbalat Shabbat</td>
<td>9 (2 Adar II) Parashat Vayakkhal Shabbat Shekalim 9:30am Shabbat Services led by BBYO 10:15am Shabbat Mishpacha 10:15am T’fillat Y’adim 6:45p Havdalah</td>
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<tr>
<td>17 (10 Adar II)</td>
<td>18 (11 Adar II) 8:00am Minyan followed by breakfast</td>
<td>19 (12 Adar II) 4:00pm Bet Sefer Purim Carnival</td>
<td>20 (13 Adar II) Ta’anit Esther Erev Purim 9:00am Weekly Text Study, L’Acajou Café 9:15am Gan Purim Play NO Kindergym 10:45 Gan Nosh &amp; Parent talk 6:15pm Rock n Roll Purim Service</td>
<td>21 (14 Adar II) Purim 8:00am Minyan followed by breakfast NO Kindergym 4:00pm Bet Sefer 7:00pm Men’s club Poker Night</td>
<td>22 (15 Adar II) Shushan Purim NO Kindergym 6:15 pm Kabbalat Shabbat</td>
<td>16 (9 Adar II) Parashat Vayikra Shabbat Zachor 9:30am Shabbat Services 10:15am Junior Congregation</td>
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<td>24 (17 Adar II)</td>
<td>5 (18 Adar II) 8:00am Minyan followed by breakfast</td>
<td>26 (19 Adar II) 4:00pm Bet Sefer 7:30pm TBA Board Meeting</td>
<td>27 (20 Adar II) 9:00am Weekly Text Study, L’Acajou Café 10:00 &amp; 11:15am Kindergym 7:00pm Beginning Hebrew Decoding 7:00pm BBYO- AZA &amp;BBG</td>
<td>28 (21 Adar II) 8:00am Minyan followed by breakfast 10:00 &amp; 11:15am Kindergym 4:00pm Bet Sefer</td>
<td>29 (22 Adar II) 9:30 &amp; 10:45am Shabbat Kindergym 6:15pm Kabbalat Shabbat</td>
<td>30 (23 Adar II) Parashat Shmini Shabbat Parah 9:30am Shabbat Services</td>
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<td>31 (24 Adar II)</td>
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Wetland Restoration with Save the Bay

On February 10, 25 members of the TBA community came together to observe Tu B’Shevat and participate in Tikkum Olam at Martin Luther King Shoreline Park. They planted 175 native plants, weeded the floor of the native plant nursery, and helped create growing space and mulch for growing plants.