During this time when we cannot physically wrap our arms around each other, let us yet find ways to be the loving embrace of God to our neighbors. — From a Prayer for a Pandemic (author unknown)

Chag Sameach
Sukkot!

Starts October 2 2020
### DIRECTORY

**GENERAL INFORMATION:**
All phone numbers use (510) prefix unless noted.

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- **Gabbai:** Marshall Langfeld
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- **Omer:** see page 6
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- **Schools:** Jessica Sterling
- **Social Action:** Open
- **Women of TBA:** Gabriella Gordon & Abby Klein
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### CALENDAR

**SERVICES SCHEDULE**

**Monday & Thursday Morning Minyan**
Facebook and YouTube, 8:00 a.m.

**Friday Morning**
Gan Shabbat, 12:40 PM

**Friday Evening (Kabbalat Shabbat)**
Facebook and YouTube, 6:15 p.m.

**Candle Lighting Times (Friday)**
- October 2: 6:32 pm
- October 9: 6:21 pm
- October 16: 6:11 pm
- October 23: 6:02 pm
- October 30: 5:54 pm

**Shabbat Morning**
Facebook and YouTube, 9:30 a.m.

**Torah Portions (Saturday)**
- October 3: Sukkot
- October 10: Shemini Atzeret
- October 17: Bereshit
- October 24: Noach
- October 31: Lech-Lecha

**SUKKOT SERVICES**

**First Day Sukkot Services**
Facebook and YouTube
Saturday, October 3rd, 9:30 a.m.

**Shemini Atzeret/Yizkor**
Facebook and YouTube
Saturday, October 10th, 9:30 a.m.

**Erev Simchat Torah Family Services**
Facebook and YouTube
Saturday, October 10th, 6:15 p.m.

**Simchat Torah Day**
Facebook and YouTube
Sunday, October 11th, 9:30 a.m.
Rules of the Sukkah
By Rabbi Arthur E. Gould

You can build it very small
You can build it very tall
You can build it very large
You can build it on a barge
You can build it on a ship
Or on a roof but please don’t slip
You can build it in an alley
You can build it in a valley
(You shouldn’t build it in a valley)
You can build it on a wagon
You can build it on a dragon
You can make the scakh of wood
Would you, could you, yes you should

1 Maimonides (RMBM) Mishne Torah, Hilchot Sukkah, Chapter 4, Section 1. The minimum height of a Sukkah is 10 tepachim. A tepach is a measure of the width of the four fingers of one’s hand. My hand is 3 1/4 inches wide for a minimum Sukkah height of 32 1/2 inches. The minimum allowable width is 7 tepachim by 7 tepachim. This would result in a Sukkah of 22 1/4 inches by 22 1/4 inches.

2 The maximum height is 20 Amot. An Amah is the length from the elbow to the tip of the middle finger. My Amah is 15 1/2 inches for a maximum height of 25 feet. Others say that 30 feet is the maximum.

3 According to RMBM the Sukkah can be built to a width of several miles. Shulchan Aruch also says there is no limit on the size of the width.

4 RMBM Hilchot Sukkah Chapter 4, Section 6.

5 RMBM Hilchot Sukkah Chapter 4, Section 11. RMBM states that one may construct a Sukkah by wedging poles in the four corners of the roof and suspending scakh from the poles. The walls of the building underneath are considered to reach upward to the edge of the scakh.

6 RMBM Hilchot Sukkah Chapter 4, Section 8-10 discusses the ins and outs of building your Sukkah in an alley or passageway.

7 There is a location referred to in the Torah (Breshit 14:5 – the war of the kings) and in the Talmud called Ashtarot Karnayim. According to the discussion there are two hills, with a valley in between where the Sun does not reach. Talmud Bavli, Sukkot 2a. Thanks to the miracle of the Internet, Rabbi Joshua Strulowitz (of Congregation Adath Israel in San Francisco) commented on this line, which now reads correctly. The halacha is that you can build your Sukkah in Ashtarot Karnayim, or other places where the sun does not reach the Sukkah because of artificial impediments, provided that if the impediment were removed, shade from the sun would now come through the scakh. Who is wise? One who learns from all!

8 RMBM Hilchot Sukkah Chapter 4, Section 6. You can go into a Sukkah built on a wagon or a ship even on Yom Tov.

9 RMBM Hilchot Sukkah Chapter 4, Section 6. OK, RMBM says a camel but dragon rhymes with wagon a lot better, don’t you agree. Anyway, RMBM says you can build your Sukkah on a wagon or in the crown of a tree, but you can’t go into it on Yom Tov. There is a general rule against riding a beast or ascending into the crown of a tree on Yom Tov.

10 Chapter 5 deals with the rules for the scakh. Basically, you can use that which has grown from the ground, and is completely detached from the ground. So, for example, you cannot bend the branches of a tree over the Sukkah to form the scakh. But you can cut the branches from a tree and use them as scakh.

11 This would be a violation of the rule cited in the prior footnote.

12 Shulchan Aruch, Hilchot Sukkah, Perek 636, Section 1 The Sukkah should not be built sooner than 30 days before the Hag. However, if the structure is built prior to 30 days, as long as something new is added within the 30 days, the Sukkah is kosher.

13 Of course it’s a well known rule that you must sit in the shade from the roof of the Sukkah and not in the shade that may be cast by the walls. It seems that this might affect the height of the walls, depending on the longitude of the location where you are building your Sukkah.

14 Traditionally, women, servants and minors are patur from the Mitzvah of Sukkah. In our day we hope we know better than to read out half the Jewish people from the observance of Mitzvot. Of course, that’s just a personal opinion of the author.

15 RMBM ibid Chapter 6, Section 6 explains that you should eat, drink and live in the Sukkah for the 7 days as you live in your own home. One should not even take a nap outside of the Sukkah.

16 RMBM ibid, Section 10 If it rains one should go into the house. How does one know if it is raining hard enough? If sufficient raindrops fall through the scakh and into the food so that the food is spoiled – go inside!
Joy Comes in the Morning

Some excerpts from my Yom Kippur sermon, which is really the message from all of them.

The expression “joy comes in the morning” comes from King David, Psalm 30. The full sentence is: “Though my bed may be soaked with tears at night, joy comes in the morning.” This Psalm is intensely personal for him. The context of Psalm 30 is the dedication of his palace. He had finally arrived. Beginning his life as a simple shepherd, he rose to be the most famous King in Israel. But we forget what it took for him to arrive there. He certainly didn’t. His fight with Goliath, his assassination attempt by King Saul, his life on the lamb, watching his fellow soldiers die before his very eyes, his sins, his struggles, his foibles, his failures, all these are at the top of his mind when he says “though my bed may be soaked with tears at night, really, look at me now, joy does come in the morning.” It can be true for you as well.

It is also reflected in the juxtaposition of the Yom Kippur Torah portion, which comes from Acharei Mot, which means “after the death” and the one that follows it, Kedoshim, which means holiness. Even after the tragic death of Aaron’s two sons, Nadav and Avihu, eventually, there will be holiness. In other words, joy will come in the morning.

The Haftarah, from Isaiah, talks about a dark time, but after the dark time, eventually, “our light shall burst through like the dawn, our healing will spring up quickly, and when we call upon Hashem, God will answer, “Hineni, here I am.” Though Isaiah had to wait for the hope and the light and the dawn and the Hineni, eventually it would come to pass.

This is also reflected in the history of the Jewish people. We are still here, 3500 years after the Egyptians enslaved us; 2000 years after the Romans exiled us and made us have to survive a more or less permanent diaspora; 700 years after the Spanish Inquisitors burnt our people at the stake; 200 years after the pogroms throughout Europe; 80 years after the Nazis tried to wipe our people from history permanently; 70 years after trying to drive our rebirthed Jewish nation into the sea after driving Jews out of virtually every country in the Middle East, and yet, hineni, here we are, surviving and thriving, even with anti-Semitism on the rise. One of my real sadnesses these High Holidays is that, as I am speaking these words, I can’t just look out and see Misia Nudler and Helen Fixler and Hennie Hecht and Adele Mendelsohn-Keinon, and Ilya Okh, and be reminded by these Holocaust survivors, that, yes, in spite of everything, after death comes holiness, joy comes in the morning.

Modern singers and poets say the same thing. There was Maya Angelou’s poem “On the Pulse of Morning,” with its final dramatic line, “Good Morning,” spoken at Bill Clinton’s inauguration in 1992, and for the Republicans, Ronald Reagan’s famous campaign written by the great Ad Man Hal Riney, “it’s morning in America.” My favorite musical groups say it too. The Head and the Heart say “I’ll tell you one thing, though, that ain’t going to change much, the sun still rises, even with the pain” in their beautiful song “Another Story.” My all time favorite band, the Avett Brothers say it in a song called “Please Pardon Yourself”: “The day will come, the sun will rise, and we’ll be fine.” And Jonah and I sang the words of country Artist Luke Combs on Erev Rosh Hashana: “There will be light after dark, someday when we aren’t six feet apart.”

It can be so hard to believe right now, with Covid 19, fires, and civil unrest, but as King David said: “Though my bed may be soaked with tears, joy comes in the morning.” You just have to believe.
Sukkot in the Neighborhood
By David Goodwin

I started last month’s column by talking about the after dinner walk that Stella and I take every day (or every day when the air quality isn’t awful) in our neighborhood in Oakland, and the house that I passed with the sign in front reminding passersby that this is a “time to refrain from embracing.” A couple of blocks away, on Florio Street, is a really lovely Spanish-style house. It’s on a corner, so as is typical in the neighborhood, its yard is in front of the house. Over the years, the owners have created a lovely garden that has featured in Rockridge garden tours. More recently, they let the plants grow to shelter the house from the street and constructed a bower leading off from their kitchen in which they and their children and grandchildren eat dinner on warm nights. The owners are Jewish (the mezuzah and the Jewish-themed personalized license plates are giveaways) and I suspect that, weather permitting, they will be using the bower during Sukkot this year.

I then started wondering what the Bible has to say about a sukkah. As to Sukkot, the holiday, Leviticus 23:39-43 commanded the Israelites, after the harvest, to gather branches from palms and other trees. Leviticus does not actually say that the Israelites were then supposed to use those branches to build a sukkah, but it does say that the Israelites should live in the sukkah for seven days, to remember the exodus from Egypt.

After that, I grabbed – actually, since the book is about six inches thick and would do a great job of flattening anything you put underneath it, I hoisted – my copy of Gesenius, the venerable lexicon of the Bible, off the shelf. Gesenius is not exactly user-friendly. To begin with, even though it is, in essence, a dictionary of biblical Hebrew, for reasons that make no sense, you read it from left to right, like a book in English, rather than from right to left, like a book in Hebrew. And it’s full of non-intuitive abbreviations: it takes seven pages in tiny font just to list them. Plus, you have to know the root of a word in order to look it up, which is fine for some Hebrew words but not for a lot of others.

Fortunately, the root of “sukkah” is סכה, so I found it without problem. And I was interested to see that the use of סכה in the rest of the Bible was much closer to the natural sukkah than to a booth that we might build. For example, in Job, a sukkah is a thicket where lions live, or where farmers watching over vineyards sleep. In Nehemiah, it is a shelter where people stay while harvesting the fields. It is a cattle shelter in Genesis, and in Jonah, most famously, it is the place where Jonah sat, in shade created by a gourd, while he waited to find out whether Nineveh would be destroyed. Finally, at the end of Amos, it is a metaphor for the kingdom of Israel – “the fallen booth of David.”

In the post-biblical world, sukkah took on a different meaning. Now, a sukkah is a structure with a roof made from substances that grow from the ground, like branches of trees, bamboo, or, here in Oakland, palm fronds. So maybe the owners of the house on Florio will construct a sukkah inside their bower and celebrate both their beautiful garden and the holiday at the same time. We will walk by during Sukkot and find out.

Hag Sameach to all, and may the air be clear.
COMMUNITY

This year, due to Covid, Temple Beth Abraham will not construct a sukkah in the courtyard. Here are a few snapshots from past years. We’ve constructed the sukkah in both sunny and rainy conditions. The Women of TBA have had annual learning events inside the sukkah and the Gan and Bet Sefer children have enjoyed time spent in each and every sukkah we’ve built. More pics from “the archives”

THE OMER

We accept member submissions. Deadline for articles and letters is the seventh of the month preceding publication.

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Sukkot came early this year
By Ann Rapson

As the full moon rises over the autumn harvest, it is time to retreat to the sukkah to commemorate the Israelites wandering in the desert for 40 years after their exodus from Egypt and before settling in the land of Israel. We usually build our own flimsy renditions with cut branches and stalks from our gardens to symbolize their temporary dwellings on this journey.

We started Sukkot early this year! Once COVID-19 arrived, we sat in our gazebo as much as we could. Now our wooden structure would probably not earn the rabbinic seal of approved, with its old pink Cecile Brunner roses climbing up over it, but it was good enough for a family of hummingbirds who built a nest and raised their young, perhaps foreshadowing the birth of our own granddaughter.

We sat out there and ate, worked, read, and entertained a few relatives and close friends. And we started referring to our gazebo as the “sukkah.” All of a sudden, we were living in our own hut so that we could maintain our connection to the world by gathering outside. We celebrated Shabbats, Mother’s Day and Father’s Day, the Fourth of July, many birthdays, anniversaries and even the birth of a baby! Every gathering involving someone not living with us took place in and alongside our “sukkah.”

Perhaps G-d wanted to prepare us for this journey by giving us a roadmap for survival under difficult circumstances. Did he want to show us life’s impermanence and how to deal with its vagaries? I am always grateful during these halcyon days of Jewish life in America, but not long ago, my Grandparents’ generation fled the pogroms of Russia. I think it remains important for us to be reminded of our days of wandering so that we never take for granted our current fortunes of freedom and relative security and continue to have enough faith and strength to weather the storms of misfortune and pandemic. We may wander along, but we are never alone.

A Wall of String
By Larry Reback

Many years ago, I was on the Sukkah building team for my work/study program in Israel. We were to construct a Sukkah large enough for dozens of people on a roof of a building that was perched on a hill overlooking the wadi. We went to a nearby Kibbutz to obtain the fallen palm leaves for the roof, assembled the wood and obtained the cloth for the walls.

Now, there are numerous rules to build a Kosher Sukkah. To fulfill the Mitzvah, the structure must be sturdy but not too sturdy. The roof must let in enough light but not too much light. And the walls had to be firm but not too firm. This is where we ran into a problem. One of the challenges our ancestors ran into is what happens if the wind blows the Sukkah walls to such an extent, it may not be considered sturdy enough to be considered Kosher? This was evident in the Sukkah we were building because it was whipped by winds flowing through the valley.

Fortunately, our sages had an answer: If string is wrapped around the Sukkah from top to bottom about a hand’s width apart, it would create a “Halachic wall” that would be Kosher in the windiest of climates. So, while I didn’t understand how sting could ever be considered a “wall”, there I was standing on a chair, perched on a roof on top of a hill in Tsfat.

As I was wrapping the sting to create a wall, that really wasn’t a wall, I had but one thought: Who else but the Jews would come up with a solution to a problem in order to fulfill the mitzvah of building a Kosher Sukkah? I was imagining the rabbinic debates and the sheer brain power that must have gone into finding a way to not merely fulfill a mitzvah but to fully embrace what the commandment represents. That Hashem sustained us in the desert and protected us from the elements, as well as our enemies. That this most temporary of structures was still strong enough to allow us to survive in the harshest of environments and sustain us long enough to reach the promised land.

In these times of pandemic, natural disasters and social unrest, it seems that life is on less secure footing than ever before. With day to day life uncertain, the Sukkah reminds us everything is temporary and even a wall of stone may be no stronger than one made of string.
This Sukkot get stuffed!
By Faith Kramer

Sukkot is a fall harvest festival and many of the food traditions associated with the holiday concern foods that are stuffed or filled to reflect the abundance of the season.

Below is a version of a filled eggplant dish I first had during my first visit to Istanbul and have made many times and many ways since.

Like most stuffed vegetable dishes, this one does have a lot of steps, but the entire dish can be made ahead and served reheated or even (untraditionally) at room temperature, which works well for dinners under the sukkah.

The rich lamb is tempered by the onions, garlic, tomatoes and fresh herbs and its eggplant casing becomes silky soft and delectable as it bakes. Serve with rice, bulgur, couscous or small pasta such as orzo on the side.

It is also delicious with dark meat ground turkey or beef (or a combo of beef and lamb), or make it vegetarian by chopping up and frying the eggplant that was removed when you hollowed the vegetables out and add when you would mix the lamb in with the tomatoes and onions.

The recipe doesn’t specify it, but I like to top it with a drizzle of tahini or tahini sauce, amba (Iraqi-Israeli fermented mango sauce available in kosher, Middle Eastern and some specialty markets), and or toum (Lebanese garlic sauce). To make my version of the garlic sauce, put 20 unpeeled garlic cloves in a blender with a third of a cup lemon juice, a third of cup olive oil and a pinch of salt. Blend until creamy (it may take a minute or two). Store any leftover sauce airtight in the refrigerator for weeks of garlicky goodness.

**TURKISH-STYLE STUFFED EGGPLANT**

Serves 6-8

- 1 tsp. salt
- 4 cups very thinly sliced onions (no thicker than 1/8”)
- 1 Tbs. canola oil
- 1 Tbs. minced garlic
- 1 lb. ground lamb
- 1 lb. medium tomatoes, peeled and seeded (see note)
- 2 Tbs. tomato paste
- 1 tsp. paprika
- 1/2 tsp. ground black pepper
- 1/8 tsp. sugar
- 1/3 cup finely chopped fresh dill
- 1/3 cup finely chopped fresh mint
- 2/3 cup finely chopped fresh, flat leaf parsley
- 4 Tbs. fresh lemon juice
- 2 medium eggplants (1 lb. each)
- 1/4 cup olive oil
- 1 cup water

Chopped dill, mint and or parsley for garnish, optional
In a large bowl, sprinkle salt over onion slices, toss well. Heat 1 Tbs. canola oil over medium high heat in large sauté pan. Add garlic and sauté until golden. Add lamb and sauté, stirring and breaking up any clumps, until just browned, about 2-3 minutes. Drain and discard any excess liquid and add lamb to onions. Cut tomatoes into 1/2” chunks and add with tomato paste, paprika, pepper, sugar, dill, mint, parsley, and lemon juice, mix well.

Prepare eggplants. Trim off leaves, but leave stems. Slice in half lengthwise. Use a paring knife or vegetable peeler to remove 3 lengthwise strips (each about 3/4”-1” wide) of eggplant skin from each half, starting at the stem end and leaving the skin intact between strips, creating a striped pattern. If needed, slice a bit off the rounded bottom to stabilize. Use a large spoon to hollow out the eggplants, being careful not to pierce to skin. Leave 1/2” of flesh all around. Reserve scooped-out eggplant pieces for another use.

Heat oven to 425 degrees. Pack each half with the filling and mound more on top, covering the surface of the eggplant to the edge. Place eggplants skin side down and side by side in a 14” x 9” baking pan. Drizzle olive oil over tops. Pour water down the sides of the pan. Loosely cover with aluminum foil. Bake for about 60 to 75 minutes (timing can vary greatly, so it may take more or less time), until onions are tender and eggplants are very soft. Check every 30 minutes, basting with cooking liquid and adding more water to the pan if necessary. When done, baste once more and remove from the pan, discarding cooking liquid. Sprinkle with chopped herbs if desired. Serve hot, warm or at room temperature.

Note: To peel tomatoes, cut a cross into the stem end about 1/8” deep. Place in pot of boiling water to cover.

Let simmer 2-3 minutes until skin is loosened. Remove, let cool and rub or peel off skin. To seed, slice in half and gently squeeze out seeds. Short of time? Skip the peeling step, but be sure to seed the tomatoes.

Faith Kramer writes a food column for the j., the Jewish News of Northern California and blogs her food at www.clickblogappetit.com. Contact her at fjkramer@msn.com

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One of our monthly Social Action activities was to serve dinner at CityTeam.

From the CityTeam website:

For our volunteers:
We are discontinuing all volunteer shifts as a result of the order issued across six counties in the Bay Area.

How you can help during this time:
Please PRAY. We ask for the Lord’s guidance and protection as we do all we can to fulfill our mission to share God’s unconditional love.

Support: As we continue to deliver our services and adapt our programs, we appreciate your ongoing financial support in order to continue serving our neighbors experiencing homelessness and hunger.

 Temple Beth Abraham
 Accepts
 Vehicle Donations

WHY Donate:
- Recycling your car saves energy and natural resources.
- Proceeds from the sale of your car help support TBA.
- Your donation is tax-deductible even if it’s not running!

WHAT can you donate:
Cars, Trucks, Boats, Motorcycles and RV’s
Free Pick up & DMV processing!

CONTACT: rayno@TBAoakland.org
or call the TBA office 510-832-0936
A New Kind of Bet Sefer
By Susan SImon

We planned and practiced and brainstormed all summer and finally Bet Sefer is back and running. It doesn’t look the same and we still have our training wheels on. We learn each session that we teach. What can the students handle on Zoom? How can we make it more interactive and engaging? How do we deal with the students doodling on our screen and writing silly notes to each other in the chat without shutting down those options? How do we teach them to be thoughtful, responsible virtual students?

It’s a challenge. And we’ve been quite nervous about it. But now that school has started, we are getting our sea legs.

Students still learn about the holidays. Some of the old activities are still working and some new ones are being invented. We have flip books that some of our teachers can use to show the textbook on their screens and point with virtual wands. And some are using low-tech methods, holding up a flashcard to help with learning. Some are using polls to get students to participate.

It’s so hard for the students. Some of them insist on turning off their cameras or changing their names to something silly. Some have apps that change the way they look, giving them a beard and mustache or bunny ears.

But sometimes the magic is still happening. Sometimes a discussion has been so engaging that when class ends the students want to continue. Some are really excited to demonstrate mastery of a prayer. Some are “bringing” tzedakah to the session with 100% of the students participating.

We would focus on what we can’t do, like our annual Sukkot Festival Fun Day and our Hanukkah party with all you can eat latkes. Or we can try and reinvent a new wheel with new traditions and new engagement.

One way we have done this is by reinventing our High Holy Day Youth services. Who would have ever thought of the new technology we are using to make the services engaging and thoughtful. It’s exhilarating but hopefully a one-off event. While we are enjoying the challenges and the creativity, we long for the good old days of low tech coming together in person.

As we continue with the school year, we wish for all of us miraculous medical breakthroughs so that we can all feel safe and secure coming together in person again. May God bless us all with the ability to be together again soon.
Charity is equal in importance to all the other commandments combined.

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Gary & Faith Kramer

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Daniel Windler & Andrea Kneeland, in honor of Susan Simon being awesome!

**High Holy Day General Appeal**
Harriet Bloom

**High Holy Day Endowment Fund**
Harriet Bloom

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Azary & Clara Blumenkrantz, in memory of Girsha Uretsky
Joseph & Judith Epstein
Diane Fass, in memory of Michael Fass
Dan Finkelstein & Joanna Berg, in memory of Irving Berg
Richard & Janice Freeman, in memory of Carl Freeman
Marty Froomin, in honor of Rabbi Bloom
Aretha Caron Harris
Leonard Katz, in memory of Boris Katz
Max & Victoria Roman, donation for Black Jewish Voices
Stephen & Susan Shub, in honor of the hard work done by the staff of TBA!
Nadav Somekh & Aliza Grayevsky Somekh,

Stephen Steiner & Sarilee Janger, in memory of Dorothy Steiner and Philip Steiner
Steven & Victoria Zatkin, in memory of Gertrude Bleiberg

**Burton Polse Kiddush Fund**
Darleen Bercovich, in memory of Ellen Bercovich
Randall & Jan Kessler, in memory of Fannie Kessler

**Minyan Fund**
Daniel & Anne Bookin, in memory of Milton Greenberg
Robert Klein & Doreen Alper, in memory of Judy Stolow

**Sam Silver Playground Fund**
Darleen Bercovich, in memory of Sam Bercovich

**Rabbi Discretionary Fund**
Anonymous, in memory of Ed Bercovich
Doris Weiner Gluckman, in memory of Joe Weiner
Fifi Goodfellow, in honor of the birth of Ezra Lev Shimberg
Fifi Goodfellow, in memory of Isaac Naggar
Fifi Goodfellow, in memory of Sophie Souroujon
Peter Miller & Bess Gurman, in memory of Judith Kay
Barbara Oseroff, in memory of Joel Oseroff
Doris Weiner-Gluckman, in memory of Edward Kushner

**Harold Rubel Memorial Music Fund**
Max & Victoria Roman, in memory of Douglas Ross

**Leonard Quitman Endowment Fund**
Fifi Goodfellow, in memory of Moshe Marcus
Angelina Levy

**Herman Hertz Israel Scholarship Fund**
Gerald & Ruby Hertz, in memory of Harry Hertz
John Rego & Deborah Kahane Rego, in memory of Kay Warren
Sally Tofle, in memory of Hannah Rubin

**Mollie Hertz Interfaith Outreach Fund**
Gerald & Ruby Hertz, in memory of Mollie Hertz

**Danielle and Deren Rehr-Davis Teen Fund**
Jeff & Johanna Ilfeld, in memory of Arthur Sussman

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**Welcome New Members:**
Eric & Sarah Varady. Children Ayla & Nathan
Samuel Icaza
October Birthdays

OCTOBER 1 -2
Jacob Lorber
Allison Heim
Edward Marcus
Len Nathan

OCTOBER 3 - 9
Dan Oppenheimer
Lauren Quittman
Sheldon Schreiber
Lena Sloan Freid
Isaac Frierman
Sandra Rappaport
Yael Gordon
Marshall Langfeld
Josh Rego
Andrew Rose
Arianna Leya Zatkin
Charles Feltman
Ruby Klein
Barbara Oseroff
Michael Oseroff
Robert Santee
Benjamin Skiles
Eric Frank
Eli Kleinmann
Dikla Dolev
Janet Lai
Charles Levine
Leah Liron
Edie Mills
Micah Ross
Rachel Bernstein
Julia Firestone
Rachael Rothman

OCTOBER 10 - 16
Miri Yael Edelstein
Rinat Fried
Janna Lipman Weiss

Kate Flick Garcia
Nicole Lopez
Maya Me Lean
Mikhail Paratsuf
Dan Engel
Ian Kelley
Eden Bruner
Andy Campbell
Jennifer Ellis
Beth Glick
Adi Dolev
Anita Hannah Engel
Adina Danzig Epelman
Eliana Polon
Isaiah Rothe
Gary Smith

OCTOBER 17 - 23
Nicole Joseph-Goteiner
Jan Kessler
Andrea Sarber
Jenna Tessler
Jennifer Berg
Aaron Goldberg
Dan Halperin
Sophie Hodess
David Morris
Misia Nudler
Mary Odenheimer
Max Roman
Michael Rose
Sheli Schacker
Lucio Siegel
Alicia Cernitz-Schwartz
Danielle Glick-Scroggins
Gabriella Gordon
Stuart Liroff
Yael Singer
Will Sparks
Treya Weintraub
Leo Maltz

Talia Rotman
Thea Hornor
Bayla Polston
Benjamin Ring
Ricardo Collaco
Matthew Dolev
Bodhi Dominica Eckstein
Fredric Hoffman
Lon Moore
Juanita Villa

OCTOBER 24 - 31
Sophie Hankin
Anna Livak Hale
Talia Bruner
Eli Mailman
Devorah Margolin
David Weiner
Jordan Carey
David Coltoff
Michael Kubalik
Cara Plumphoff
Anna Schacker
Jessica Klinger
Richard Odenheimer
Arielle Albert
Lynn Gitomer
Julia Hamilton
Keith Dines
Nathan Kruger
Elissa Strauss
Freya Turchen
Julia Bersin
Samuel Ragones
Amy Tessler
Debra Weinstein

Is your birthday information wrong or missing from this list? Please contact the TBA office to make corrections.

Mazel Tov to:
Seth and Abi Eckstein, on the birth of a son, Emet Muthu.
October Yahrziets
המְקֹדֶשׁ יִנָּהֵם אַחֲטָבָם בְּהַודְוָם שֵׁאָר אֵבָּלוֹת יִשְׂרָאֵל יְרוּשָׁלָיִם
May God comfort you among all the mourners of Zion and Jerusalem

13 - 14 TISHREI
October 1 - 2
Florence Dines

15 - 21 TISHREI
October 3 - 9
Jack Lorber
Solon L. Weiner
Samuel Burge
Edward Hyman
Arthur Kaplan
Rose Wasserman
Sam Epstein
Iris Leve
Harold Nudler
Stanley Reichenberg
Sam Sarver
Bernice Katz Zywotow
Josephine Bojdak
Sylvia Elber
Emmi Kruschinski
Jack Tessler
Benjamin David Gaynor
Reba Schechtman
Edith Kaplan
Max Fass
Rose Semendoff

22 - 28 TISHREI
October 10 - 16
Seymour (Cy) Cernitz
Hy Goteiner
Emanuel Diamant
Howard Krachman
Daniela Rath
Roy Taylor
Linda Gordon

Bernard Stuart Horodas
Donald Rapson
Errin Berkowitz
Blossom Goldfarb
Sidney Samuel Hertz
Isaac Kessler
Steve Janger
Susan Ames Klinger
Victor Mendelsohn
Bety Paul-Katz
Ben Rust

29 TISHREI - 5 CHESVAN
October 17 - 23
Edwin Ames
Beth de la Torre
Ruth Eskin
Ira Michael Feltman
Harry Winchell
Dorothy Lutz
Mike Marshak
Alice Klein
Anita Levine Litwack
Stacy Cohn
Jeanette Somers
Ann Usef
Aaron Belkin
Dave Siver

6 - 12 CHESVAN
October 24 - 30
Michael Kotzin
Craig Palmer
Hanna Tsifrin
Lisbeth Gross
Max Turchen
Loren Siegel
Mildred Stone
Annette Barany
Hilda Chadow
May Shane
Elizabeth Dienstag
Jules Gevertz
Jack Litwack
Herman Spritzer
Herman Bernard Kraft
Monroe Mendel Piser
Isaac Sevi
Rabbi Herbert Morris
Kenneth Rotman
Paulette Sevi

13 CHESVAN
October 31
Caroline Falkenberg
Barbara Korin

Recent Deaths in Our Community

Brenda Hilary Maltz, Mother of Jonathan Maltz (Luba Fridmane)
Charles Simms, Father of Elizabeth Simms
Sally Disco, Mother of Matthew Disco (Sandy Rappaport)

MEMORIAL PLAQUE
Anyone wishing to purchase a memorial plaque, please contact the synagogue office at (510) 832-0936.
If you do not know the location of a Memorial Plaque for your loved one, simply find the Memorial Plaque binder located on the back table in the Sanctuary. This book lists all Plaques in alphabetical order by the last name of the deceased and will be updated as new Plaques are hung.
Please do not remove the binder from the Sanctuary.
<table>
<thead>
<tr>
<th>SUNDAY</th>
<th>MONDAY</th>
<th>TUESDAY</th>
<th>WEDNESDAY</th>
<th>THURSDAY</th>
<th>FRIDAY</th>
<th>SATURDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 (16 Tishrei)</td>
<td>5 (17 Tishrei)</td>
<td>6 (18 Tishrei)</td>
<td>7 (19 Tishrei)</td>
<td>8 (20 Tishrei)</td>
<td>9 (21 Tishrei)</td>
<td>10 (22 Tishrei)</td>
</tr>
<tr>
<td>Sukkot II</td>
<td>Sukkot III</td>
<td>Sukkot IV</td>
<td>Sukkot V</td>
<td>Sukkot VI</td>
<td>Sukkot VII (Hoshana Raba)</td>
<td>Shemini Atzeret</td>
</tr>
<tr>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>9:00am Virtual Weekly Text Study</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>9:30am Virtual Shabbat Services followed by Zoom Kiddush</td>
</tr>
<tr>
<td>7:30pm TBA Book Club via zoom</td>
<td>10:00pm Virtual Bet Sefer</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>6:15pm Shabbat Mishpacha via zoon</td>
</tr>
<tr>
<td>2:20p Havdalah (42 min)</td>
<td>7:19p Havdalah (42 min)</td>
<td>6:31p Candle lighting</td>
<td>6:21p Candle lighting</td>
<td>7:20p Candle lighting</td>
<td>6:21p Candle lighting</td>
<td>7:20p Candle lighting</td>
</tr>
<tr>
<td>11 (23 Tishrei)</td>
<td>12 (24 Tishrei)</td>
<td>13 (25 Tishrei)</td>
<td>14 (26 Tishrei)</td>
<td>15 (27 Tishrei)</td>
<td>16 (28 Tishrei)</td>
<td>17 (29 Tishrei)</td>
</tr>
<tr>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
<td>Simchat Torah</td>
</tr>
<tr>
<td>9:00am virtual Simchat Torah Service</td>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>9:00am Virtual Weekly Text Study</td>
<td>8:00am Virtual morning Minyan</td>
<td>6:15pm Virtual Kiddush</td>
<td>9:30am Virtual Shabbat Services followed by Zoom Kiddush</td>
</tr>
<tr>
<td>10:00am Rosh Chodesh via Zoom</td>
<td>7:00pm WTBA Girls Night Out via zoom</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>6:15pm Simchat Torah Virtual Family Service</td>
</tr>
<tr>
<td>18 (30 Tishrei)</td>
<td>19 (1 Chesvan)</td>
<td>20 (2 Chesvan)</td>
<td>21 (3 Chesvan)</td>
<td>22 (4 Chesvan)</td>
<td>23 (5 Chesvan)</td>
<td>24 (6 Chesvan)</td>
</tr>
<tr>
<td>Rosh Chodesh</td>
<td>Tzom-Gedaliah</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Parashat Noach</td>
</tr>
<tr>
<td>7:00pm Adult Ed with Nitzhia Shaked via zoom</td>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>9:00am Virtual Weekly Text Study</td>
<td>8:00am Virtual morning Minyan</td>
<td>6:15pm Virtual Kiddush</td>
<td>9:30am Virtual Shabbat Services followed by Zoom Kiddush</td>
</tr>
<tr>
<td>7:51p Havdalah (42 min)</td>
<td>7:30p TBA Film discussion via zoom</td>
<td>7:30p TBA Board Meeting via zoom</td>
<td>7:00pm Adult Hebrew Decoding via zoom</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>6:02p Candle lighting</td>
</tr>
<tr>
<td>25 (7 Chesvan)</td>
<td>26 (8 Chesvan)</td>
<td>27 (9 Chesvan)</td>
<td>28 (10 Chesvan)</td>
<td>29 (11 Chesvan)</td>
<td>30 (12 Chesvan)</td>
<td>31 (13 Chesvan)</td>
</tr>
<tr>
<td>Yom HaAliyah</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Virtual morning Minyan</td>
<td>Parashat Lech-Lecha</td>
</tr>
<tr>
<td>7:30p TBA Film discussion via zoom</td>
<td>8:00am Virtual morning Minyan</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>9:00am Virtual Weekly Text Study</td>
<td>8:00am Virtual morning Minyan</td>
<td>6:15pm Virtual Kiddush</td>
<td>9:30am Virtual Shabbat Services followed by Zoom Kiddush</td>
</tr>
<tr>
<td>5:54p Candle lighting</td>
<td>7:30p TBA Board Meeting via zoom</td>
<td>7:30p TBA Board Meeting via zoom</td>
<td>7:00pm Adult Hebrew Decoding via zoom</td>
<td>7:00pm Virtual BBYO – AZA &amp; BBG</td>
<td>4:00pm Virtual Bet Sefer</td>
<td>6:53p Havdalah (42 min)</td>
</tr>
</tbody>
</table>
UPCOMING EVENTS AND PROGRAMS ON HOLD DURING COVID

Join Women of TBA & Oakland Ruach Hadassah

ROSH CHODESH MEETING
OCTOBER 12 at 10AM
Monthly meetings on a Monday close to Rosh Chodesh and are facilitated by group members.
The reading is Chapter 7: The Lost Matriarch: Finding Leah in the Bible and Midrash, by Jerry Rabow. The link to Amazon is: https://www.amazon.com/Lost-Matriarch-Finding-Bible-Midrash-ebook/dp/B00LLSMVOI/ref=sr_1_1?keywords=the+lost+matriarch&qid=1552360304&s=digital-text&sr=1-1-catcorr
FREE. All East Bay women are invited to join.
For Zoom link: Amy Tessler at abtessler@comcast.net or (510) 482-1218

A Legacy Gift Lasts Forever
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.

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

Live Stream Service Schedule
The following is the Live Stream Service Schedule through Shabbat. The “Click for Video Streaming” link at the top of the tbaoakland.org page is currently working. The Audio Streaming is, too. Alternate ways to view video is either through the Youtube Channel or through the Facebook Live page of Temple Beth Abraham.

• UPDATE The Conservative movement’s Law Committee has ruled that a virtual minyan can be accepted for the purposes of Mourner’s Kaddish only. This has to do with an incident in Tractate Berachot of the Talmud where Kaddish is recited when people can see each other across a field as well as one in Shulchan Aruch, where people can see each other through windows.

• Monday and Thursday minyan, 8:00 AM, will be livestreamed on TBA Facebook pages, and YouTube. The video comes from the Sanctuary. This service is approximately 40 minutes.

• Friday night, 6:15 PM, Kabbalat Shabbat, will be on the Facebook page and the “normal” live stream, both audio and video. Go to www.tbaoakland.org and click on either click for live streaming (audio) or click for video streaming. This service will be approximately 45 minutes and Kaddish names will be read toward the end.

• Saturday Morning, 9:30 AM, also live on Facebook page and tbaoakland.org pages. It will last approximately 75 to 80 minutes, and Kaddish names will be read toward the end.

Weekly Text Study with Rabbi Bloom
Contact rabbibloom@tbaoakland.org for Zoom link

Mah Jongg (Currently On Hold)
Typically held on 2nd and 4th Shabbat of each month.

Shabbat Mishpacha
With Becky Frank
October 3 10:15AM On Zoom
Junior Congregation will return later this Fall. Watch email for updates.