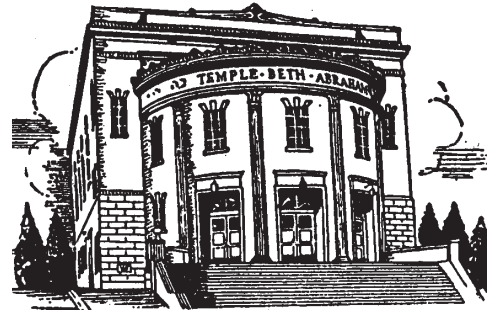


THE **OMER**

Our 26th Year!

אֹמֶר



Volume 26 Number 10 • June 2007 • Sivan / Tammuz 5767

An accounting of our days at *TEMPLE BETH ABRAHAM*



1907

2007

TEMPLE BETH ABRAHAM

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CENTENNIAL CELEBRATION

5667

5767

THE OMER

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

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SCHEDULE OF SERVICES

Services

Monday & Thursday Morning Minyan
 Friday Evening (Kabbalat Shabbat)
 Shabbat Morning

Location

Chapel 8:00 A.M.
 Chapel 6:15 P.M.
 Sanctuary 9:30 A.M.

Time

CANDLE LIGHTING

Date and Time

Friday, June 1 8:07 P.M.
 Friday, June 8 8:12 P.M.
 Friday, June 15 8:15 P.M.
 Friday, June 22 8:17 P.M.
 Friday, June 29 8:18 P.M.

TORAH PORTIONS

Saturday

June 2 - BEHA'ALOTCHA
 June 9 - SHELACH
 June 16 - KORACH
 June 23 - CHUKAT
 June 30 - BALAK

Temple Beth Abraham

*is proud to support the Conservative Movement by affiliating
 with The United Synagogue of Conservative Judaism.*

COMMITTEES/ORGANIZATIONS & CONTACTS

(If you would like to contact the committee chairs,
 please call the synagogue office for phone numbers
 and e-mail addresses)

Adult Education: Curt Schacker, Abby Zangwill
 Bet Sefer Subcommittee: Jeanne Korn
 Bet Sefer Parents: Maya Rath
 Centennial Steering Committee: Sandy Margolin
 Centennial Fund Raising: Paul & Flo Raskin,
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 Development: Anita Bloch
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 Gan Avraham Subcommittee: Laura Wildmann
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 Men's Club: David Mendelsohn
 Ritual: Jon Jacobs
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 Sisterhood: Anne Levine
 Social Action: Jill Rosenthal
 Torah Fund: Anne Levine
 Tree of Life: **Open**
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WHAT'S HAPPENING THIS MONTH AT TBA

FRIDAY, JUNE 1: SHABBAT UNPLUGGED

6:15 P.M. Courtyard

Enjoy an evening of acoustic and vocal davening with Rabbi Bloom and an assortment of talented TBA congregants. Ruach is the order of this evening.

FRIDAY, JUNE 8: CONFIRMATION AND GRADUATION

6:15 P.M. Sanctuary

Our 7th graders, who are celebrating their graduation from Hebrew School, will lead this service. Our 10th graders, the Confirmation Class, will each be giving a short D'rash. Please come and support our young members!

SUNDAY, JUNE 10: WOMEN ON THE MOVE

9:45 A.M.

The Sisterhood of Temple Beth Abraham invites all women to join us for a 1½ - 2 hour hike. This month's hike is in the Redwood Regional Park on the Dunn and Golden Spike Trails. Meet at the parking lot of the training center on Skyline between Joaquin Miller and Redwood Road at 9:45; we'll depart for the hike at 10:00. RSVP to Judith Klinger at 482-1609 or kcurls@sbcglobal.net.

FRIDAY, JUNE 22: ROCK AND ROLL SHABBAT

6:15 P.M. Sanctuary

Join us to rock the halls with ruach at this month's Rock 'n Roll Shabbat. Song and prayer join together for a powerful evening celebrating Shabbat.

MONDAY, JUNE 25: PEOPLE OF THE BOOK CLUB

8:00 P.M. Home of Karen Glasser

We are reading *The Gilded Chamber* by Rebecca Kohn. *The Gilded Chamber* tells the story of Esther, the woman who wielded power over a King. The story follows the Book of Esther very closely and is enhanced by the meticulous research that Kohn has done into the time depicting palace life, social customs, and the role of women. Go to www.tbaoakland.org and use the link to Amazon.com to order your book. This month's meeting will be at the home of Karen Glasser. Please RSVP to Karen at silbglas@aol.com.

WE STAND CORRECTED

The announcement of the May 5th presentation of new Torah covers for the baby Torah's mistakenly indicated that the artwork was done by the Kitah Vav class. The artwork used by Outi Gould to create the Torah covers was in fact done by past Kitah Hay students.

If you are organizing a TBA event and would like to have it listed in the Omer, please submit your information to Omer@TBAAOakland.org at least six weeks before the scheduled event.



Join us and come to TBA's Minyan service, every Monday and Thursday starting at 8:00 A.M. It's a great way to start your day, and afterwards, join us in the "main dining room" for breakfast



RABBI'S MESSAGE

THE OTHER SYNAGOGUE FOUNDED IN 1907



Earlier this year a visitor at a Bar Mitzvah came up to me and introduced himself as the President of another synagogue that was celebrating its Centennial in 2007. His synagogue is the historic Stephen S. Wise Synagogue in Manhattan, and he mentioned that maybe there would be synergies where we could work together on our celebrations.

While it is unlikely we will do any celebrations together, something of consequence happened with the creation of his synagogue which affected not only Temple Beth Abraham, but nearly every other synagogue in America.

Stephen S. Wise founded his synagogue as a "free" pulpit. This meant that he could give the sermon on whatever topic he wanted. It may not seem like much today, but at the time this concept was revolutionary. Until that point, the Rabbi could be fired instantly if the Board of Directors didn't like the sermon. Wise had left his synagogue in Oakland because of a lack of pulpit freedom. He was particularly passionate about labor issues and Zionism. With most American Jews believing America "was their Zion," his unwavering support of a Jewish homeland in Israel was controversial enough that it became one of the bases of this new congregation. Not so coincidentally, 1907 was also the year that one of the first Jewish self-defense organizations in what was then called Palestine was established to protect the settlements in the lower Galilee area from raiders. Two years later it was reorganized and broadened into *HaShomer* (the Watchman), which was eventually transformed into the *Haganah*, the primary Defense Force for Israel. Because of what happened at Stephen S. Wise Synagogue in New York, Temple Beth Abraham in Oakland has been both directly and

indirectly affected. Rabbis here have consequently taken controversial stands without fear of being fired on the spot. Rabbi Harold Schulweis could preach about slumlords in the sixties or establish his foundation for Righteous Gentiles, which, at the time, was not without controversy. Rabbis like Eugene Wernick and Joe Schoenwald could unabashedly express their passionate support of Israel in the seventies and eighties. I, too, appreciate that I can talk about difficult topics like conversion and Israel, and I can look forward to passionate responses and disagreements, still knowing that stimulating this discussion is part of what we do here. It's just one of the many things I love about being at Temple Beth Abraham.

I don't know what this synagogue will look like 100 years from now, but if rabbis and congregants can still talk about the difficult issues of the day, both on the pulpit and off, then Rabbi Stephen S. Wise, Rabbi Harold Schulweis, you, and I will have all succeeded.

L'Shalom,

Rabbi Mark Bloom



Top right - Cantor Richard Kaplan, now in his tenth year at TBA

Above left and left, Former Temple Beth Abraham Rabbis.

Top row, left to right Schulweis, Cahan, Schonwald, Diamond

Bottom row, left to right Lipis, Wernick,



A VIBRANT, GROWING COMMUNITY

BY RICK HEEGER, PRESIDENT



Temple Beth Abraham is one hundred years old. It's pretty impressive. It may not seem like a lot of time compared with the history of the Jewish people but when you consider the narrative of the Jewish community in the western United States, we've been around a long time. 100 years is a nice round number which prompts us to reflect upon our past. I will leave it to better writers to tell our story – Jon Golding has an excellent piece in this Omer as do others with personal stories of the shul – and concentrate on our more recent past and what we have to look forward to.

Temple Beth Abraham, in 2007, is a vibrant, growing community. A well-kept secret is that it has always been that way. Sure, every community goes through rough periods and TBA has had some of those. But spend some time with some of our older members, eyewitnesses to fifty of our one hundred years, and you will get a sense of that vibrancy. When my family joined the synagogue eleven years ago to send Willa to Gan Avraham, it took a while before we started to appreciate what the community had to offer. I was not a regular attendee at Shabbat morning services and I spent my first High Holy Day services in the balcony by myself.

The Gan gave us instant community, which was wonderful. In our first year at the Gan we formed a Chavurah, which still exists today. As individuals in the Chavurah became involved in synagogue activities beyond the preschool, so too, did the rest of us. When we did, we discovered what had been here all along – a dynamic center of Jewish living and learning.

About half way through my first eleven years at TBA, Rabbi Mark Bloom joined the shul and added a new energy to the community. With a combination of Conservative ritual practices and innovative services, he is the right rabbi to guide us into our second century. Rock 'n Roll Shabbat, Rock 'n Roll Purim, and Tot Shabbat have been a great way to attract a lot of young people, families and singles, to our community. We are blessed to have Cantor Richard Kaplan's deeply spiritual davening to lead us through Saturday Shabbat services. Our lay daveners, Henry Ramek, Frank Weinberg, Rabbi Art Gould and many talented young congregants each put their personal stamp on the morning service. Lay participation is encouraged through our variety of Torah and Haftarah readers and the many special services we have throughout the year.

I can't predict what the next one hundred years will look like for Temple Beth Abraham, but it's not too much of a stretch to suggest that it will remain an active part of the Bay Area Jewish community for many years to come. As you know, we are expanding and renovating our physical plant to address the needs of our youngest to our oldest congregants. More and more young, unaffiliated Jews are seeing Jewish preschool as an entry into creating a Jewish family life. We've known that here for a long time. To that end our

renovation of the Gan will allow us to expand class size to accommodate more new families and members. Don't worry, we won't get too big. Preserving the high quality of the program will always be most important. (As a former theater producer, I know that a sellout with a waiting list can be a good thing.) As the Gan has grown, so has the Bet Sefer Hebrew School. Our school gets better every year under Susan Simon's (Malkah Sarah) leadership. Rabbi Bloom and I are committed to making sure that the Board of Directors represents a cross section of our membership. The Board is composed of young members without children, parents of Gan-age kids, parents of teens, and older congregants who are grandparents. My hope is that we educate each other about the various elements of our community that we represent. When the lay leadership of the shul buys into the positive aspects of each segment of the TBA community, the foundation of the synagogue is strong and ready for growth. Since Rabbi Bloom arrived in 2001, we have added about 200 new members to the congregation. (Over 100 net new members – from about 275 to a current 382.) Our growth may not continue at this amazing rate but I know that together, we will continue to expand the community and to keep Temple Beth Abraham vibrant for the next 100 years. To help us launch into the next century of TBA, please join us August 24-26 for a weekend of special services and events to celebrate our 100th anniversary. There will be a Rock 'n Roll Shabbat on Friday the 24th, a special service on Saturday morning, a big all-invited event Saturday night and a picnic on Sunday. Look for details in the next few weeks.

MY, HOW WE'RE GROWING!

BY WENDY SIVER, DIRECTOR OF GAN AVRAHAM

Gan Avraham, as we know it today, has evolved over the past 24 years. What started out as a community school with one classroom and two teachers is now a synagogue school, with three classrooms and eight teachers. While it is always important to look at where we have been, it is very exciting to look ahead at what Gan Avraham will look like in the future.

The classrooms will be renovated this summer, as part of the synagogue's Centennial Project. On June 18-22, we will be looking for many volunteers to help us pack up the school. We will be working from 9 A.M. to 2 P.M. You are welcome to join us for the entire time or just a couple of hours. If you have some time to help us, please contact Lynn Langfeld or Laura Wildmann.

The changes will be significant. The "footprint" of the Gan building will remain the same, but for the first time, we will have running water and interior bathrooms, accessible from each classroom!

Each classroom will become more than 30 percent larger, so we will have the flexibility to increase the number of children in each class. This increase in class size will allow Gan Avraham to meet the needs of our current member families and will attract new families as members. Construction is scheduled to be completed by August 24, and then,

once again, we will need volunteers to help us unpack and put the school back in place. If you will have time at the end of the summer, please let Lynn or Laura know. (The exact dates have not yet been set.) Old building or new, our philosophy at Gan Avraham will remain the same, to provide a quality Jewish education for young children. But how exciting to be doing it in a sparkling new school building!

TODAH RABAH OUTI GOULD

The parents and children of Temple Beth Abraham extend their thanks for the lovely Torah covers Outi made featuring the art of past Kitah Hay students, - Simon Jacobs, Simon Gertler, Hannah Spiegel, Sydney Shub, Hannah Sosebee, Noah Kramer, and Emma Stone. The Torah covers now dress the small Torahs used by Gan Avraham and at our children's services throughout the year.



Outi Gould presents Torah covers to Wendy Siver and children of Gan Avraham. Pictured: Wendy, Abraham Barnes, Sophie Hankin, Marshall Wildmann, Outi

VOLUNTEER OPPORTUNITY AT TBA

Many Hands Make Light Work-Your Help Is Needed.
Please RSVP and Mark Your Calendars

June 18 - 22 - RSVP to Wendy Siver, wendy@tbaoakland.org
or (510) 763-7528

We need the help of any and all TBA members who can give us an hour or two of their time on any of the dates above. We are packing the school building to allow renovations to begin. This is a big job and though parents from both schools are already signed up, we need help from the entire community. Can't lift the heavy stuff? Come help inventory, organize, and label boxes. Working together builds community!



IT'S A WRAP!

BY SUSAN SIMON, DIRECTOR OF BET SEFER

Hard to believe that September and the start of Bet Sefer were more than eight months ago, but they were.

We have graduated another group of students and integrated our *Mechina* (Kindergarten) class into our school community. We watched as our 5th and 6th grade classes astonished us as they led our services and learned from numerous 7th graders who brought new insights into our Torah portions as Bar and Bat Mitzvahs. We learned as our *Mechina* students showed us the real meaning of *tzedakah* by collecting money for the *Good Cents for Oakland* project which feeds the hungry in our community. We welcomed new teachers into our school that nurtured and guided our 2nd, 3rd, 4th and 6th graders through our program. All in all, it has been a very enriching and successful year – not without bumps in the road, but overall, very positive.

We have some changes in store for next year. Back, by popular

demand, but for our religious school students only, will be our Purim carnival. It will be held during religious school and will give our Bet Sefer students a chance to fulfill the mitzvah of merriment during this very entertaining holiday. Also returning will be our Book Fair, making the third appearance of this terrific fundraiser. Watch the Omer for an announcement of the date of the Fair, open to anyone who loves a good book and wants to share that love with others.

Our Hebrew reading and vocabulary curriculums will be more coordinated with our prayer curriculum. This should result in our students having a better understanding of the prayers they are learning.

Stay tuned for information about purchasing our Bet Sefer and Gan Avraham school calendars. Back for its second year of publication, this calendar not only contains very cute photos of our Temple Beth Abraham children, but also contains all of the important dates that might

impact our school families – school closure dates, holiday information, b'nai mitzvah information and much more. Contact me at susan@tbaoakland.org if you want to purchase one.

As in past years, our students are encouraged to keep up their Hebrew reading and comprehension practice and general Jewish participation with our summer program.

Students who have just finished *Mechina*, *Alef*, and *Bet* fill in a Torah chart every time they engage in a Jewish activity. Students who have just finished *Gimmel*, *Dalet*, and *Hay* are tested when they return in the fall to encourage them to keep their skills honed. All students who pass the test and participate in the Torah chart are invited to a cupcake party in the fall—always a fun event. There are more exciting things on the horizon for next year. Stay tuned for more information. Have a wonderful summer and I hope to see many of you around TBA all summer long.



Above-Bet Sefer teachers. Seated Ellen Kaufman, Stacy Margolin. Standing left to right Joan Korin, Ed Silberman, Outi Gould, Marshall Schwartz, Julie Nesnansky, Leor Frankel.

Right-school committee at their 1st meeting.



THE CENTENNIAL PROJECT

BUILDING FOR THE NEXT 100 YEARS

BY SANDY MARGOLIN, PAST PRESIDENT

Most of the other articles in this Omer Centennial issue focus on the first hundred years of our congregation. As a member of TBA for nearly a quarter of that time and as a history buff, I look forward to reading these contributions. These days, however, I am more focused on the next hundred years, to make sure that our congregation has a home in Oakland for the foreseeable future. To that end, we have acquired three parcels of adjoining land and have worked up plans for a synagogue campus. The first phase, the parking lot, is well underway. In fact, by the time you read this article, the lot should be well on the way to completion.

Plans for the second phase have already been submitted to the City of Oakland. We have surmounted significant issues regarding historic review of the proposed changes to the sanctuary building and the suggestion that a conditional use permit might be required for the proposed modifications to the school building. We do not anticipate any other major

issues regarding approval of the plans. Mostly, it seems, it is now a question of dotting the i's and crossing the t's. Our contractor, who is now assembling bids from subcontractors, should be ready to start construction as soon as the permit is issued.

Depending on how the cost estimates come in, we may not immediately be able to do everything for which we have drawn plans. I have assured the Rabbi that we will not bankrupt the congregation. We will build only what we can afford. The corollary, of course, is that the more the congregation contributes, the more we can build.

At a minimum, the second phase of the project will include the long-anticipated elevator, which should be in place by the High Holy Days, and a total renovation of our schools building. We have worked with directors of both Gan Avraham and Bet Sefer to avoid any significant disruptions of their programs. If all goes well, we expect to begin work at the end of this school year and have it completed by the beginning of the next.

The highest priority of the project is to ensure access to all of our frail and disabled congregants. Close behind are improving the traffic flow and providing safe and convenient drop-off and pick-up, especially for our school-age children. We will soon have limited on-site parking, especially for our elderly and handicapped, and for drop-off and pick-up of our youngest children. Our third priority is the renovation of our aging schools facility. In other words; we have prioritized both our oldest and our youngest constituencies. I hope and trust you agree that our priorities are right. Next on our list, we have begun working on schematic designs for the third phase of the project, the construction of a courtyard adjacent to the Social Hall, and a brand-new building for our expanding Hebrew School.

As with any construction project, unexpected delays have and will continue to occur. I just want to reassure you that we are moving ahead with plans to ensure that Temple Beth Abraham will have a suitable facility for our second century.



Construction - Then and Now

A PICTORIAL HISTORY OF TEMPLE BETH ABRAHAM

BY LORI ROSENTHAL, OMER EDITOR



My impetus to join this shul was embodied in a 27-pound hazel-eyed beauty carrying a Tinkerbell lunchbox - it was time to start Emma's Jewish education. The criteria for selecting TBA were three-fold; proximity to home, the quality of the pre-school, and the

"feel" of the services. TBA satisfied all three and I looked no further.

Emma turns 17 this month and TBA provided her (and sister Becca as well) with everything I hoped it would. David and I however, got much more out of the decision than we ever anticipated. Over time, TBA became more than just our family's shul; it became our community.

Here at TBA we've made some of the best friends (and surrogate family members) we've ever had. It is with our TBA friends that we now celebrate the Jewish holidays, take "family" vacations, lend a shoulder when needed, and lean on one when required. The social historian in me is *fakleempt* with the knowledge that these same relationships have been

forming in the TBA community continuously for 100 years now. It's a pleasure to be part of this world. Temple Beth Abraham is a living piece of history, and for this issue, I've put together a timeline of events that were notable in its formation and growth. Also in this issue, Jon Golding, our TBA historian, creates a fascinating framework in which to view our first hundred years, Rabbi Bloom talks about other 1907 events that impacted our history, President Rick Heeger looks forward to the next hundred years, and Centennial spokesperson Sandy Margolin gives an update on our building plans and construction timeline. Other longtime congregants share their stories of TBA life as well. I hope you enjoy this issue.

1907-2007: A TBA TIMELINE

1900s:

In 1907, a small, dedicated group of Jews looking to create their own religious haven in Oakland found "Congregation Beth Abraham," named in honor of Abraham Bercovich, a beloved member of the community.

His wife, Bertha Bercovich, donates the land for the first shul - an old wooden building at Fifth and Harrison Streets. January 6, 1908 is the date Congregation Beth Abraham is incorporated. These three pictures are a tribute to the Bercovich family.

Continued, page 8



Abraham and Bertha Bercovich with six of their ten children



Abraham Bercovich's portrait hangs near the entrance of the Sanctuary



The Bercovich family business



1907-2007: TBA TIMELINE

1920s:

In 1925, the Harrison Street property is taken over by the city of Oakland to build the Posey tube to Alameda. From 1925 through 1929, the congregation meets in various sites including the Electric building at 829 Harrison, and at #153 Athol Avenue. In 1926, the Ladies Auxiliary of Temple Beth Abraham is organized with the aim of helping the congregation as plans are laid for a new temple. The first affair is a Jewish theater party that raises \$37! TBA's first rabbi is hired in 1928 – Rabbi Moses Goldberg, who dies in an auto crash on the way to deliver a contribution for the building fund. Double cornerstones are laid for the new synagogue in June 1929. Inside the stones are a tuft of leaves from Palestine and several Bay Area newspapers sealed in a copper box. Temple Beth Abraham officially opens its doors on MacArthur Blvd. on Dec 15, 1929. At the time, it is one of the largest Jewish sanctuaries west of Chicago. TBA's first President is L. E. Engelberg.

1940s – 1950s:

On June 16, 1944, Rabbi Philip Langh officiates at the first “mortgage burning” celebration. In the 1940s, Rabbi Phillip Lipis presides at TBA after relocating here from New Jersey. His daughter becomes the first Bat Mitzvah at TBA in 1948. The first “Ad Book” is published that same year. In 1949, TBA Men's Club is founded. Rabbi Harold Schulweis begins his 18-year tenure in 1952, and expansion planning begins for a new school building and Chapel. The school building is dedicated on Feb. 13, 1955. That same year, plans are made for refurbishing the main sanctuary to coincide with our 50th year (completed in 1957),



TBA's original bimah, reminiscent of an old European shul, was used from 1929 through 1957

including the bimah and ark that are used today. Mid-1950s: Cantor Simon Cohen begins his two-decade tenure at TBA. Further remodeling of the sanctuary takes place in 1959 including new ceiling lighting, a middle aisle, and the creation of the beautiful grillwork windows designed by artist Victor Ries.

1960s – 1970s:

During the 1960s, TBA develops new experimental programs for adult and youth education including the Sunday morning Jewish philosophical session led by Rabbi Harold Schulweis, the Hebrew *Ulpan*, and neighborhood *Chavurot*. TBA is a thriving community.

Continued, page 9



Proud congregants standing by the completed school building. Congregant Harold Reid was the contractor for the job

1960s – 1970s:

In 1961, the first TBA Hebrew School graduation is held. By 1964, we have has 588 member families. In 1968, 341 MacArthur is purchased as a headquarters for teen activities. In 1969, the Euclid Street office property is acquired, and the first of many Social Hall renovations is completed. Rabbi Leonard Cahan is our rabbi during the early 1970s. Various remodeling projects begin – the upper and lower lobbies of the sanctuary get a facelift first. The Rabbi and administrative offices move into the Euclid house in 1972. The financial burden of the “Youth House” becomes too much when \$30K in upgrades to code is required, and the property is sold. In 1972, after much discussion, the congregation votes to allow women to be called to the Torah for an aliyah and be counted in a minyan. Rabbi Eugene Wernick becomes Rabbi in 1975. In the first 90 days of 1976, programs, services, or classes are conducted with over 6,000 people attending (excluding religious school). That is 4.5 events per member. The kitchen is remodeled with a new stainless steel refrigerator and freezer, a new floor, and other modern amenities. Cantor Cohen leaves in 1977 after two decades. That year, TBA adopts open seating for the High Holy Days, the Chapel is dedicated, and the congregation is gifted a new Torah that was written in 1906 in White Russia. The TBA Endowment Fund is created in 1978 to provide our community with a financial “cushion,” and Bingo debuts in the Social Hall. A Holocaust Memorial sculpture designed by artist Victor Ries is installed in the sanctuary in 1979, hanging on the front wall of the balcony.

1980s – 1990s:

In 1983, TBA’s preschool, Gan Avraham, opens. Rabbi Aaron Kriegel is our rabbi. In 1983, Project Social Hall face lift begins and Rabbi Martin Douglas serves as Rabbi for a 6-month period. Rabbi Joseph Schonwald becomes Rabbi in 1984 and stays here for seven years. In 1985, restoration work is done to sanctuary brickwork and the school building is refurbished. Windows in the sanctuary are repainted. We celebrate our 80th year in 1987. Some 17 congregants, many of whom had been members for 50+ years with roots to the founders, present a living history of TBA. Man and Woman of the Year celebrations are still going strong. In 1991, Rabbi Mark Diamond is hired as Rabbi and stays for nine years. The Oakland Hills fire sweeps through our community, four members lose their homes, and TBA establishes a relief fund to help them. The TBA Long Range Planning Committee is formed in 1997 to study the physical plant needs and desires of the synagogue. This eventually becomes the Centennial Project Committee. Cantor Richard Kaplan is hired and chants his first High Holy Days liturgy at TBA in 1997. Herman & Coliver are selected as the architects for the Centennial project in 1999.



Rabbi Mark, Karen, and Micah Bloom at the Purim carnival in 2002

THIS DECADE – 2000s:

Rabbi Diamond initiates the TBA Blood Drive and Bone Marrow Registration event in 2000 to assist a teenage congregant in need of a transplant. Rabbi Sam Broude serves as interim Rabbi after Rabbi Diamond leaves TBA for Southern California. The first Raza d’Shabbat service conducted by Cantor Kaplan is held at TBA in 2001. Rabbi Mark Bloom is hired in 2001 after a long search process. Soon after, TBA re-affiliates with the Conservative Movement, joining the United Synagogue of Conservative Judaism. Rock ‘n Roll Shabbat services are held for the first time in 2003 and become an overnight sensation. In 2005, the East Bay Express names Rock ‘n Roll Shabbat as the “soul stirringst ‘church service’ in the East Bay.” The two neighboring properties at 341 and 333 MacArthur Boulevard are acquired. We celebrate ownership by holding a backyard barbeque complete with Israeli dancing. The 319 MacArthur property is acquired in 2005 for use as a parking lot. Our campus is now over one-half acre in size. TBA introduces Synaplex in 2006, a program designed to increase participation on Shabbat by both members and non-members. Synaplex weekends introduce alternative Shabbat programming including Boker Tov Yoga, Speed Shmooze, and lively post-kiddush events. TBA purchases new Torah covers in 2007 thanks to the generosity of the Minyanaires. Ground is broken in 2007 for construction of our parking lot. Work on the school building and construction of an elevator is scheduled for summer. Our Centennial year-long celebration begins.

THREE STRONG PILLARS OF CONGREGATION BETH ABRAHAM

BY JON GOLDING

What makes a synagogue a *shul*? Or a name evoke passions? What turns a squat brick building into a treasured touchstone? As Temple Beth Abraham begins its second hundred years in Oakland, it is the perfect time to examine what has made TBA a special place for 100 years. And to think about how to ensure it remains that special place for the next century. To measure 100 years of Temple Beth Abraham, we need a meaningful yardstick. Perhaps Rabbi Mark Bloom, beginning his tenure at TBA in 2001, offered that yardstick when asked about his goals and plans for the congregation: *"Well, the answer usually comes down to the three classical categories of Jewish life - God, Torah, and Israel. A more modern way of phrasing this triad is spirituality, learning and community. How well a congregation functions in each of these three areas determines the extent of its success."*

Perfect. Let's take a 100-year inventory and see how TBA measures up in these three critical areas.

GOD (Spirituality)

How did Congregation Beth Abraham come to be? The story has variations but the bottom line is that members wanted to find a spiritual home where like-minded Jews could worship together.

At the turn of the century in 1900, Oakland was awash in Eastern European and Russian Immigrants. Their synagogue choices were either Temple Sinai or Congregation Beth Jacob. When a second wave of Jewish immigrants arrived -

hungarische - Hungarian Orthodox Jews, they found themselves uncomfortable in either setting (one was too hot, and one was too cold).



The original Beth Abraham Bimah on Harrison Street

While quite poor as a community, some of these Hungarian Jews were among the wealthiest Jews in Oakland. Families like Bercovich, Gluck, Katzburg, Learner, and Quittman had also helped create Beth Jacob. The portrait of Abraham Bercovich on page 4 that hangs near the entrance to our Sanctuary hung at Beth Jacob years ago.

Most people are unaware that our founders were in fact Orthodox Jews. And while the story of how our *shul* was built often focuses on the role of men, the story of how TBA came to be named and why we are a Conservative congregation today has more to do with the power of women than anything else. The congregation met informally at first, holding lay-led services in private homes while members began to raise money. Mrs. Bertha Bercovich promised the budding Congregation a large donation toward obtaining a building if the congregation could be named after Abraham, her husband of blessed

memory. In January 1908, TBA was incorporated. When Beth Jacob moved to 9th and Castro, they left behind the old white building at 5th and Harrison, and TBA took it over. Where is Fifth and Harrison??

Don't bother looking for it. Today it's below the Posey Tunnel that takes you to Alameda. In 1925 the Congregation sold that property for \$12,500 and spent the next four years wandering.

The congregation conducted lay-led services up the street at 829 Harrison, which ended after an angry confrontation with noisy machine-shop workers below them one Rosh Hashanah. After that, TBA met at 153 Athol Avenue until the Perry Street lot (now MacArthur Blvd.) was purchased. When Beth Abraham broke ground in May 1929, members decided to make it a Conservative Synagogue because the elders felt their children would be more eager to attend shul if the women could finally sit with the men (a reason that resonates today). From its inception, the form and practice of worship at TBA has been one of its driving forces. In August 1960, Rabbi Harold M. Schulweis put it this way: *"Our Synagogue is not a place of awe. Its holiness is not found in fear and trembling. Thunderous peals of organ music do not echo within its frame. No holy water has made it sacred. No priestly benediction has endowed it with divinity. It is a house of godliness because of the prayers and hopes of the minyan that constitutes its essence. It is made holy through the voice of earnest men and women and children gathered there to celebrate the sanctity of their ideals."*

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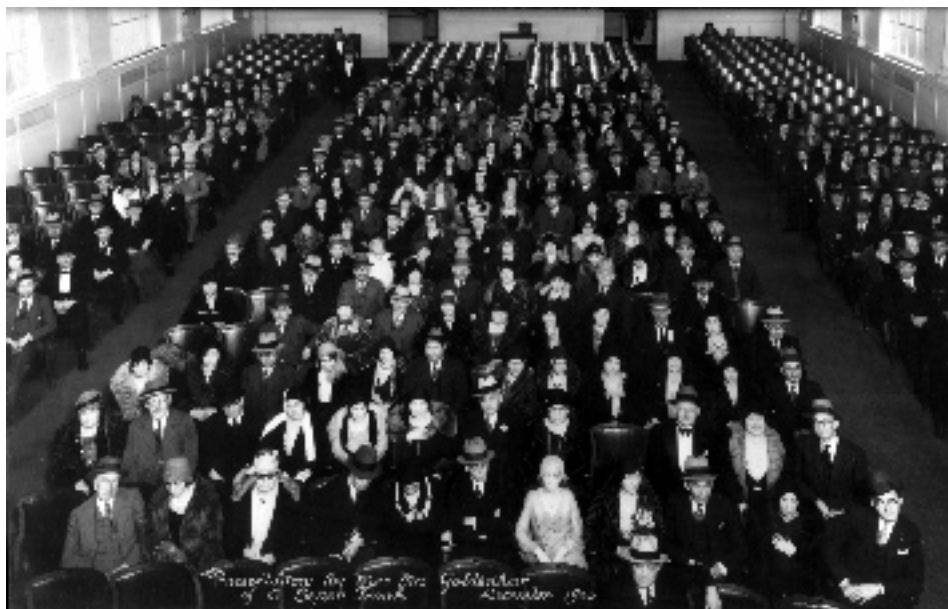
THREE STRONG PILLARS

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In March 1964, Sid Shaffer, a congregant (and future TBA president) said: *"To penetrate the external shell of prayer demands much thought and feeling. To me prayer is akin to study and revelation - and so it is with a prayer such as the Amidah. During these moments of silence we should be able to study ourselves, life around us, and perhaps reveal to our mind the things that are clouded in the rush of our busy lives".*

Our practice of worship evolved in the early 1970s when women began to receive aliyot and be counted toward a minyan. When Sid Shaffer was interviewed in 2000 about how he came to be a regular at TBA's morning minyan, he offered: *"It was over 30 years ago at an afternoon board meeting. Sam Katzburg approached me to help them make minyan for a mincha service they were holding next door. I felt guilty, so I went. While I was there, I saw the obvious need to make a minyan and have gone ever since. In fact, when I was president, I was the one who first brought the issues of including women both to make the minyan and take aliyot, to vote. I happily add that this eventually passed!"*

TBA members remain actively involved in ritual matters. Young and old daven, lead, and participate in innovative programs such as Tot Shabbat, Shabbat Mishpacha, Junior Congregation, Rock 'n Roll Shabbat, Shabbat Unplugged, and Raza D'Shabbat to name a few. Devotion to God continues to be one of the ways TBA survives and thrives across the generations.



The men and women are sitting together! Possibly the earliest photo of the congregation on MacArthur Blvd., taken one year after the grand opening "for the dedication and donation of a Sefer Torah by Mr & Mrs Goldenhar."

TORAH (Learning)

"All of us should lay our own cornerstone of conscience. We have the privilege at this time to become identified with the growth of a congregation in both its spiritual and material values that rarely comes so often to a person during his lifetime."

First, it was our religious school where not only did we lay the mortar and the brick cornerstone but our congregation planted a cornerstone of learning and spiritual development for generations to come." - Robert C. Burnstein, TBA Vice President, 1956

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"It will not be the curious that read of this - it will be the strength of our youth and of our community that hear of this. Now it is the time for us to rededicate ourselves in order to lay another cornerstone, a cornerstone where we worship in beauty and dignity."

Robert C. Burnstein Vice President, 1956



TBA'S FIRST 100 YEARS

THREE STRONG PILLARS

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TBA taught on-site classes long before an actual school building existed. In 1954 when construction began on the first school building, classes were often held in the library, the social hall, or any cloakroom not being used.

In the 1950's, TBA blossomed into a thriving hub of Jewish activity. The congregation swelled from 120 families in 1938 to nearly 600 as Rabbi Harold Schulweis, the congregation's longest serving Rabbi and most famous alumnus, took over the pulpit and remained for 18 years. Schulweis had a keen interest in Jewish education. In this excerpt from a 1957 sermon (pre-Bat Mitzvah days), he specifically addressed the education of a son. But that won't stop you from smiling at how little things have changed in 50 years:

"Faced with the necessity of denying himself some of the extra curricular activities of football and baseball on the days that he attends Hebrew School, your child may make facial grimaces and moan and groan. He is likely to blurt out, sooner or later, 'I don't learn anything, anyway.' But we parents are not raising football players, we are raising intelligent human beings, sensitive and learned Jews; and your child, I want to assure you, is learning much more than either he or you would suspect. Aside from the content that he absorbs from his curriculum, he gains a sense of self discipline, a contact with Jewish boys and girls who share common interests, and an attitude of seriousness towards the enterprise of Judaism.

If only he knows you care, he will care; if only he senses your enthusiasm, he will be exuberant; if only he feels your pride in his learning, he will

learn with pride. You can help your child and you can help our school by not merely verbalizing your interest in Jewish life but by living it out naturally, 'When thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up.'"



The TBA Cornerstone: Established 5667 Built 5689

Besides the themes of God, Torah and Israel, many educational programs were ongoing at TBA during the 1950's. From Nursery Classes to Hebrew Junior High School and Adult study groups, TBA provided some of the most comprehensive Jewish education available.

TBA's tradition of Jewish education not only continues today—it's even stronger than before. We have Kindergym for toddlers, the Gan Avraham pre-school, the Bet Sefer, weekly Torah study, a Torah Chavurah, Adult Hebrew and B'nai Mitzvah classes, the Wasserman Speaker series, and of course our amazing Synaplex weekends. Synaplex reaches out also to unaffiliated Jews—offering innovative programming and exploration, attracting Jews across all levels of age, interests, and experience.

Across-the-generations learning is a constant, vital, and renewable resource at TBA.

Well, are young people at TBA still learning "more than you suspect," as Rabbi Schulweis believed? In October 1999 Jacob Kaizer-Salk put it this way:

"Being a Bar Mitzvah is being a member of the Jewish community, and the community in general. It is also about being able to read from the Torah, which is an honor. The Torah is unique because not only do you get to read a piece of ancient history, but you get to learn its meaning so you're not just reading something without thought. This is a very special day for me, and I have been waiting a long time for it. I will remember my Bar Mitzvah throughout my whole life".

Perhaps Drew Kessler, third generation of his family to daven at TBA, said it best in December 2001 when referring to his years in the Gan and Bet Sefer:

"I see how much I've learned, how much I have to learn, and how much there is yet to do".

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THREE STRONG PILLARS

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ISRAEL (Community)

"As important as they are, God and Torah are meaningless without the third pillar, Israel, which refers to the people Israel, or community. One of Temple Beth Abraham's greatest strengths is its warmth. This is truly one of the friendliest congregations I have ever seen, and programs like our "chesed" committee, our Friday night dinners, and our wonderful Gan Avraham play a big part in this success. I would like to see this extend to youth programming, singles, and other underserved groups that make our 'tent' even larger. Ultimately it is you - our community - that will determine the extent of our success." - Rabbi Mark Bloom, Sept. 2001

Why does TBA's sense of community shine so brightly? Perhaps it's our history. Beth Abraham was always considered the poor little *hungarische shul*,

struggling for years to pay its bills; both its office personnel and its electricity often went unpaid. The most famous story occurred on Erev Yom Kippur in 1931, when the county sheriff locked the doors in a dispute over payment of taxes. Although the Congregation quickly raised funds in time to unlock the doors, the event made a deep impression on 16-year-old Len Quittman. Decades later, in 1976, in the first year of his presidency at TBA, Len appointed himself, Herman Hertz, Les Kessler, Ray Bolton, and Irving Lutz to a new committee – the TBA Endowment Fund committee. The Quittman Endowment Fund, named in Len's blessed memory, insures that such problems don't happen again. In 1928 TBA hired its first Rabbi, Moses Goldberg. He died tragically six months after the cornerstone was laid in June 1929. Rabbi Goldberg was returning with a check for the

building fund when the car he was riding in collided with a train at 3rd and Jackson. Most people don't know that Helen, Rabbi's Goldberg's widow, put down roots at Beth Abraham. She was mentioned during TBA's 50th anniversary along with her daughter Hadassah, son-in-law Ralph Kramer, and their three grandchildren, who attended TBA's religious school. Helen taught for years in the religious schools here and her daughter was an active member at TBA until the late 1980s.

So perhaps we're here today thanks to the way earlier leaders of Beth Abraham often pulled together when charity was needed. Also, don't forget that they spent years performing lay-led services, so a high level of personal volunteerism was probably the norm then. For example, Sam Katzburg, of blessed memory, became a TBA member in 1915 and a vice-president in 1921, when his wife Helen also became a member. Helen, now also of blessed memory, told us at TBA's 80th anniversary that; *"The history of the Katzburgs is the history of Temple Beth Abraham. Sam (Katzburg) was Gabai for 43 years; he welcomed strangers, raised funds, and along with myself (Helen Katzburg), was very much the n'shuma, the soul, of Temple Beth Abraham. He was involved when TBA was on Perry Street and Athol Avenue, and often signed notes to keep the shul running. Joey (Joe Katzburg) remembers the burning of the first mortgage, and coming to meetings as a youngster, as the women never had babysitters in those days."*



Sam Katzburg accepting an early TBA Man of The Year Award

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TBA'S FIRST 100 YEARS

THREE STRONG PILLARS

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Why is TBA so *heimish*? Must be its old-world roots! Those boisterous, friendly immigrants never forgot when they were strangers in Oakland, and they made TBA such a welcoming shul. Long-time member and TBA historian Shirley Dorfman, of blessed memory, told us at TBA's 80th celebration: "Our first experience of coming into Oakland was to be surrounded by the Hungarian Jews, and we being "litvaks," had not associated much with that breed of people. So they certainly took us under hand. When we first came to Oakland we went to a meeting on Harrison Street, in a loft, and that's where we attended our first service in 1924."

Mel Lazar, of blessed memory, became a member at the age of four, in 1916. The son of Izador and Gertrude Lazar, Mel said at TBA's 80th anniversary: "I recall the old synagogue, the original one where the Estuary Tube now goes underneath the waters. In the back was a Social Hall, and the wildest parties were held in there! What was the music? That violin! When my father's fingers, thickened by hard work, touched that fiddle, they flew over the strings and it was beautiful. Everyone danced and wanted to stuff money into the violin. That's the way they did it in the old country, to pay the musician, but he said "Give it to the shul."



L'dor v'dor, from generation to generation, this tradition has clearly been passed along today. Children sing from the *bimah* on Shabbat and seventh graders lead us in *Ashrei*; a young adult ascends the *bimah* to *daven Shacharit*, but first stops for a kiss and to say *Yasher Koach* to the Holocaust survivor who led us in the *Pesukei D'Zimra*; the *Chesed* committee quietly finds new members to provide meals and comfort to the sick. The Young Adult *Chavurah* joins the list of active groups whose members open their homes, their hearts, and their minds; and a fifty-year member opens her home and her kitchen to a New Member brunch filled with young families.

Since 2001 nearly 200 new families have joined TBA. We continue to be a place for community building, all the while striving to develop programs for other underserved groups that make our tent even larger. With the Centennial building expansion plans breaking ground in 2007, TBA is poised to be a premier center of Jewish learning and community for the next century. Of all the areas we've measured today, community will continue to be the one that defines TBA as a *shul*.

Turn it and turn it...

God, Torah, and Israel. It is no small achievement that our synagogue has excelled in these three pillars for 100 years. Future TBA members will measure the deeds of the next century - one day they may read these words and embark on their own set of measurements. Judaism is a religion of memory and observance, so when our own children measure our deeds, and play them forward for another 100 years, it will be time to recognize our roots again.

In September 1948, Rabbi Philip L. Lipis capped off his long inventory of what makes TBA special with these words:

We dare not forget, however, that all the above-mentioned facets make up the superstructure, which must rest upon a foundation that is strong, and sound — that foundation is our children. [...]

The supreme prayer of my heart is that Divine wisdom be granted us to move into the New Year as a united congregation under the able and devoted leadership that guides the affairs of the synagogue, in winning our youth and through them, their families, to God, Israel and Torah.



What would those people in the 1930 photo think of Rock and Roll Purim 2003?



TBA'S FIRST 100 YEARS



TBA's kitchen and the ladies of TBA Sisterhood have served tens of thousands of delectable meals over the years



A confirmation class in the Rabbi Schulweis/Cantor Cohen era



TBA Sukkah in the late 60s



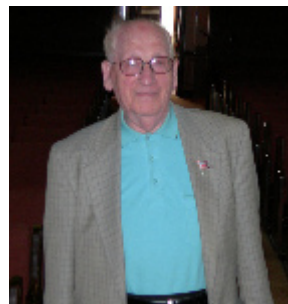
Bill and Betty Holloman, Agnes and Pinky Pencovic, Pola Silver, Reba Schechtman and Misia Nudler at the Gala Gourmet, 2006



Left to right: Jack Jeger, Sam Bercovich, Leonard Fixler, Hennie Hecht, dancing in the courtyard



Rabbi and Karen Bloom with TBA teens at Camp Ramah



Henry Ramek and David Galant

A BOYHOOD AT TBA

BY SUSAN ROTHBLATT SASSON
(AS TOLD BY SHELDON ROTHBLATT)

Back before Rock 'n Roll Shabbat, before Rock 'n Roll for that matter, sometime in the late 1940s and early 1950s, my father's family, the Rothblatts, joined TBA. Entering the shul was different back then. The freeway was not yet built and MacArthur was a lovely avenue, fronted by large handsome houses, a few of which remain. Inside, the downstairs social hall doubled as the Hebrew School, with flimsy sliding dividers that required a hard tug to close and never did stack properly when opened. Upstairs the sanctuary sported neither center aisle nor decorative windows and ark. There were no ancillary buildings. But every Shabbat the shul was so full that people even sat in the balcony. My grandparents were immigrants from Russia who spoke Yiddish. Grandmother Gittel (aka *Bubbe*) had left her little village in the shtetl in 1910 when she was just 18 years old, and traveled alone by boat to Canada where she met and married Moishe (aka *Zayde*), recently arrived in a similar manner. In 1917 they moved to Milwaukee where they were active in such Zionist organizations as the Workingmen's Circle, the Pole Zion and the Pioneer Women, and where they met Golda Meir, then a Milwaukee schoolteacher. During the Depression, the family, which now included three children, moved to Los Angeles where my father, Sheldon, was born. Grandfather Moishe came from a leather-working family in Minsk and spent most of his working life engaged in some sort of leather craft, but during World War II when leather was scarce the family moved to Richmond and then Oakland where he found work in the (Richmond)

Kaiser Shipyards as a laborer and ship painter. Grandmother Gittel also worked in the shipyards, cleaning. It was in these years that they joined Beth Abraham. Although immigrants from the Old World, the Rothblatts were also modern, and TBA was a modern shul. The service was essentially Orthodox, but there was mixed seating and girls in both the Hebrew School and confirmation classes (although they did not have B'nai Mitzvah); and it was okay to drive to services on Shabbat, which was necessary for the family which did not live close by.

It is true that Beth Abraham was not nearly as "modern" as nearby Temple Sinai where the services were all in English and much shorter and where, it was rumored, the girls were more chicly dressed. My grandparents liked being modern, but they also liked being part of the traditional, intellectual *Yiddishkeit* that was Beth Abraham back then. They had not had the opportunity for much formal education themselves, Jewish or otherwise, but

they wanted it for their children. Sheldon celebrated his Bar Mitzvah at TBA, and in keeping with the times it was a simple affair, requiring minimal preparation and carried off with minimal fuss. Dressed in an itchy wool suit that his mother lined with flannel pajamas to make bearable, he received an Aliyah, chanted Haftarah, and delivered a perfunctory drash that, he recalls, required no serious effort. Rabbi Lipis presided at TBA in those days. Photos of Rabbi Lipis hang on the wall today at the synagogue, on the right-hand staircase going up, together with the confirmation classes from the time. The Cantor, however, was more memorable, and not just for his skillful preparation of the B'nai Mitzvah. This small and stocky man who looked rather like a jockey, had a penchant for horse racing, and he disappeared suddenly one day when it became known that he was using synagogue funds for that purpose. My father spent quite a lot of time at TBA for that short period of

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GROWING UP AT TBA IN THE 50S AND 60S

BY STEVE ZATKIN

The person who stands out in my memories of growing up at TBA is Rabbi Harold M. Schulweis. Rabbi Schulweis is generally considered the leading Conservative Rabbi of his generation. TBA was fortunate to have him from 1952 until he left in 1970 for Valley Beth Shalom in the San Fernando Valley where he drew standing-room-only crowds for many years. He recently celebrated his 80th birthday.

Rabbi Schulweis was a great intellect and innovator, but my most vivid recollections are of his powerful High Holiday sermons. They always had a strong ethical message, built around issues of great importance. He would punctuate his sermons with rich references to authorities and thinkers - Rashi, Maimonides, Buber, Heschel, Spinoza. More memorable even than the content was his delivery. He would pace, stop, wave his robed arms, jab the air with an outstretched finger. His mellifluous voice could rise to a passionate crescendo. At the end of the sermons, he was often sweating and spent. When I would look around at the congregants, all were moved to self-reflection, many to tears, even my pre-teen friends. Though he was young then, Rabbi Schulweis was what I imagined an Old Testament prophet to be. TBA's Cantor during that period was Simon Cohen. He chanted well enough, but for those of us growing up in TBA, his major contribution was as a friend and mentor to youngsters. He taught many of us our Bar and Bat Mitzvah portions, produced clever Purim musicals, and took us to the mountains to learn High Holiday trope.

Undoubtedly, TBA's Hebrew School is better today than when we attended. There must have been a dearth of well trained teachers then or the pay must have been very low. Most of our teachers were Israelis whose sole qualification was that they spoke Hebrew. Faced with motivating students who desperately wanted to be elsewhere, their "M.O." was to throw chalk. We went through a series of very frustrated school principals. TBA had strong membership and good lay leadership during this period. Among the leaders was my father who served on the Board and was President from 1960-62.



Steve Zatzkin's Bar Mitzvah

TBA was the center of my young social life in those days. My close group of friends was composed of bright and committed kids growing up in the era of the Civil Rights movement in the South, and folk music and progressive politics in Berkeley and the Bay Area. They were Bar or Bat Mitzvah in the newly (1958) renovated TBA sanctuary, and partied in the new social hall. AZA and BBG were the largest Jewish social organizations for young

people at that time, but many of my closest friends joined Young Judaea, the Hadassah-sponsored Zionist youth group. We went to Young Judaea Camp in the Santa Cruz mountains and some attended the national Young Judaea Camp-Tel Yehudah in Barryville, New York. There, we were mentored by brilliant college-age counselors, some of whom marched for Civil Rights in the South. We read the "Zionist Idea" and debated whether one could live in the US and still be a fulfilled Jew and Zionist. Most of my friends spent time in Israel, but as far as I know, few still live here. We left for college in 1963 but occasionally returned to TBA for High Holiday services. After Rabbi Schulweis left, my contact with the synagogue diminished until about ten years ago. Under the leadership of Rabbi Bloom and lay leadership, TBA has achieved a revival that captures some of what seemed like a golden era.



Rabbi and Mrs. Schulweis

My earliest memory of TBA was in 1950, when I was four, and my father brought me into the old sanctuary during a portion of the High Holiday service. Counting my grandson, who is four months of age, six generations of Zatzkins will have worshipped at TBA.

FEELING AT HOME AT TBA

BY EVE GORDON-NAMEK

When newcomers ask if I have been a TBA member for a long time, I say that I was practically born and raised here. I went to Hebrew School, Sunday School, and Confirmation classes. In those days, we did not have Bat Mitzvahs for girls. Our family attended services regularly, and many of our happy family events took place here -- my sister's beautiful wedding and the Bar Mitzvahs of my two sons, Joseph and David. It has been amazing to see the changes at TBA over the years. When I was a child, Rabbi Lipis made a great impression on me. My parents were friendly with him and his vivacious wife Shoshana. When I was about 12, I babysat for their children. Rabbi Lipis was a tall, imposing man of great dignity. He was brilliant and greatly respected. I will never forget the shock on the day of his fatal automobile accident, and our sadness for his family. The other Rabbi who made a great impression on me was Rabbi Schulweis, whose time at Temple Beth Abraham was exciting, provocative, and intellectually stimulating. He encouraged new ideas and new ways of thinking about old ideas. The synagogue had a membership of about 600 families and many exciting events, including "coffee and conversations" on Sunday mornings. The Rabbi picked a new topic every week and attracted many well-educated and brilliant people in spirited discussions. Our family had discussions around the Shabbat table every Friday night. Two of my brothers were in law school and liked to practice their debating skills. My mother joined in as well. We often carried the discussions over to Shabbat lunch, frequently inspired by Rabbi

Schulweis' sermons. We either agreed or disagreed with the sermon - no one was neutral. My father, Mayer Goldberg, was well known for his Torah learning, acquired in his youth in Russian Yeshivas and then in Palestine, studying with Chief Rabbi Kook. Here in Oakland, he supported all three synagogues. When new Rabbis came here, they looked up to him as a source of Jewish learning.

As time went by, I was away from TBA for many years. When I married Henry Ramek in 1997 we attended Beth Jacob. But we were drawn back to TBA by Rabbi Diamond, who was extremely polished, articulate and traditional. It was less than a year before Rabbi Diamond left, but after getting acquainted with Rabbi Bloom, we are happy with his leadership, too, and find him to be wonderful. It's so nice to be back at TBA, a place that I consider "home."

SAM KATZBURG'S WATCHFUL EYES

BY RONN BERROL

If you look around our Synagogue, there are various plaques in memory of those who contributed to our community before us. To me, one name on those plaques has a special meaning, Sam Katzburg. Many of you have probably seen his name on the doors to our sanctuary, but few probably know what he represented to TBA. I am not sure that I can truly do his memory justice, but I would like to try to explain how Sam was viewed by a young child growing up at TBA.

My memories of TBA are of the late 1960s/early 1970s. It was a great time to be around TBA. Like now, there were lots of kids at Bet Sefer, large B'nai Mitzvah classes, and a youth group that boasted more than

30 members. We felt like we owned the place and took advantage of our knowledge of the grounds to constantly find new and interesting ways to cause trouble. However, there was one domain that we dared not bring our reign of chaos to, and that was the Sanctuary. Today there is a measure of tolerance for youthful exuberance during some services, fostered by activities like Rock 'n Roll Shabbat and the Rabbi's unique Purim performances. However in my day we did not run down the aisles of the Sanctuary, play in the foyer, or venture upstairs to the balcony. If we did, we risked facing the wrath of Sam Katzburg. Although he was a short, balding man of at most 5 feet tall, and about 70 years of age by the time I knew him, to me as a 10-year-old, there was no more formidable opponent. If he found us talking loudly in the service, or running down an aisle he would shake his finger at you, and shout in his authoritative voice while tracking down your parents. It was very similar to being caught out of your room at night by Mr. Filch of the Harry Potter book series. On the day of my Bar Mitzvah, something very strange happened. Mr. Katzburg handed me an envelope. In the envelope was a \$10 bill. I was shocked that not only was he not there to chastise me, but he was giving me a present and a heartfelt mazel tov. I can tell you more than 30 years after the event that the only present I remember getting on the day of my Bar Mitzvah is that \$10 bill from Sam Katzburg. To add to the strangeness of this event, the next time I went to services with my father, Mr. Katzburg came up to me and asked me if I would do an aliyah. From that day on,

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LOOKING BACK

BY SID SHAFFER, PAST PRESIDENT

Serving as President of any organization, especially a synagogue, has its difficulties, to say the least. But it also has its pleasures. During my time (1971-1972) working with Rabbi Leonard Cahan, I was able to experience both immense difficulties and resounding pleasures. In these two years, we were able to accomplish two things which changed the direction of TBA. The first was the High Holiday seating arrangement. TBA used to have assigned seats for the High Holidays. Every year, Sam Katzburg, of blessed memory, took on the job of arranging the seating - working with a chart of the sanctuary with a name listed on every seat. And that was at a time when we had a membership of over 600 families and held two services in order to accommodate all our members.

Talk about hectic and complaints, it was a wonder Mr. Katzberg wasn't ready for the loony bin. It seemed to me the process wasn't worth the effort, since no matter how hard Sam worked it was impossible to keep everybody happy. I decided there was a simple solution and that was to have open seating – first come, first served. However, we also kept the reserved seats for several life members in order to keep some semblance of peace.

It took only a very short time to make the transition with the biggest difficulty being the adjustment of having your seat reserved for you no matter what time you arrived as opposed to getting to Temple early enough to find an empty seat that was satisfactory. I'm still glad we made the change.

The second change was the very controversial issue of whether or

not women would have the right to be called for an aliyah and counted toward a minyan. A meeting in the sanctuary with about 250 in attendance was held for the purpose of voting on this issue. Rabbi Schulweis attempted the same vote years earlier, but was turned down. The loudest complaint was by congregants who rarely attended minyan or Shabbat services, and by some of our old timers who were trying to hold fast to what they called "tradition." Nevertheless after much pro and con the vote went to our women. Another good choice. I felt that if these two items were all I accomplished, it was worth the aggravation of other matters including the time a group in the Temple did not want Cantor Simon Cohen's contract renewed. It was another very large meeting and it was pleasing to me to see that we kept his position. Amen.

A LONG TRADITION OF FEEDING THE HUNGRY

BY TOBE BURNSTEIN

It all started in 1912 when my parents Celia and Morris arrived in the United States from Hungary. Morris made his living in the junk business and Celia kept her kosher home and cooked for their six children at 853 Walker Avenue, here in Oakland.

One of her specialties was soup and matzoh balls or as we know it, knaidlach, and the aroma from her Shabbat food preparation was such that it drifted quite a distance. It attracted the hungry in the area including poor men and women of every color and ethnic background. On Friday it was quite common for those in the throes of hunger to ring her doorbell and become the recipient of some of her Shabbat dinner, plus the fifty cents that she

gave everyone. In those days, fifty cents could buy a bit of food. My mother and father were of modest financial means but they believed in sharing. Celia's motto was that no one should go without a roof over their head or food in their stomach. Obviously they couldn't put a roof over the heads of all the drifters that found their way to 853 Walker Avenue, but my mother decided that she could put food in their stomach – for as long as her health allowed. Perhaps I take after mom who spent many hours in the TBA Kitchen.

Mary Kelly asked for and received a grant of \$500 every six months from the Davis Hunger Fund established in memory of my mother and father. Mary's purpose was to help feed the poor, high risk, pregnant women, some who have been abused or have a drug history. Safeway was contacted and agreed to set up a gift card program for these troubled young women to supplement their need for food and they added \$500 a year to the program. These women receive care by the East Bay Peri-Natal Medical Association involving Alta Bates-Summit Hospital.

There are two other funds. One contributes \$1,000 a year for Sukkot in April also known as Rebuilding Together, a program that repairs and builds homes for homeless and low income people. The other donates \$1,000 a year to the Alameda County Food Bank.

It gives me and my daughter Shelly and son Mark a great deal of pleasure to realize that what we are doing would give my parents the satisfaction of knowing that we are helping put food in the stomachs of the hungry. It is a continuation of what they started many years ago.

A TBA MEMORY

BY ELINOR DEKOVEN

After moving to the Bay area from Monterey, where my husband had been stationed at Ft. Ord in 1960, we purchased a home in San Leandro. One of our first objectives there was to find a Conservative synagogue. We attended services at TBA and really enjoyed them. At our first High Holiday experience we discovered that the newer members were delegated to assigned seats in the balcony. The more established members had their assigned seats downstairs and I marveled at the sea of gorgeous hats and lovely attire of the women and hoped to someday be downstairs. We enrolled our oldest son in Sunday School (this was long before the Gan was established), and he loved dressing up in his little jacket and bow tie. My husband became one of the regular attendees of "coffee and conversation" with Rabbi Harold Schulweis. He would come home with quotes and comments and relay some of the things that he learned and discussed with other parents who were waiting for their children to complete the two hours of Sunday School and then he would head to Arbor Villa, the kosher-style delicatessen, to pick up bagels and cream cheese to bring home for lunch. I stayed home with my younger son and loved hearing second-hand the wise words of Rabbi Schulweis.

When my son was to begin Hebrew School, the carpool that we had formed with two other couples who lived in Castro Valley fell apart as the women dreaded the freeway and they both joined the newly formed Shir Ami in Castro Valley. The drive alone became too much for me with two younger children at home, so we joined the Temple in

San Leandro. Time passed. I re-joined TBA in the 1990s and have been coming to shul every Shabbat that I can, together with my dear partner, Manny Riter. We feel so fortunate to have Rabbi Bloom as our wonderful spiritual leader and look forward to coming to TBA and being surrounded with the friends I made so many years ago and with new friends that we have met in recent years.

After Sisterhood Shabbat this year, I shared with some women how lucky I had been to be the first woman to be called for an aliyah when I got married in Omaha, Nebraska in 1956 and how I had to fight to be given the honor. How very proud I am of all our learned women who daven so beautifully and have learned so much from the great teachers at Temple Beth Abraham. Speaking as one of the "old guard," it is thrilling to see TBA being revitalized with new members and with new and improved structures.

MY TBA WELCOME

BY LEN NATHAN

When I first moved to Oakland in the early 90's and was looking for a synagogue to join, I came to a Friday service at TBA. The service in the chapel had already started, so I quickly found a seat. In front of me was a man who really knew his stuff: he was davening away, knew the prayers, the songs, and what was going to happen next. All I could see was the back of his head, but I was impressed. This was a maven. Halfway through the service, the rabbi paused and said we should all turn to our neighbors and wish them Shabbat Shalom, so we did. The man in front turned around to me, and he was Asian - Craig Jio! It was not a face I expected to see davening so professionally in a

synagogue! That's when I knew TBA was the shul for me - especially since my first synagogue was also in Asia (the Philippines)!

SHELDON ROTHBLATT

Continued from page 16

time -- sometime in the middle to late 1940s until sometime after 1950, between his Bar Mitzvah and his leaving for college at U.C. Berkeley (where he met my mother, an immigrant from Phoenix). Back in those days, Dad was at TBA for Shabbat, holidays, Hebrew School, Confirmation Class and the famous Sunday morning T'fillin Club, even though he often had to take long bus rides to get there. T'fillin Club was the Sunday morning minyan. Dad often led the prayers. And you could stay after to eat herring. Although the memories are fuzzy, those years brought some lasting friendships, including with Professor Ze'ev Brinner, back then his Hebrew School teacher and an undergraduate student at U.C. Berkeley; and with Bill Boyarsky, a classmate who later became the city editor of The Los Angeles Times. And most certainly, TBA offered a pleasant sanctuary from his tough Hispanic neighborhood and junior high school where he was often set upon for being skinny, smart and Jewish, in that order.

SAM KATZBURG

Continued from page 18

Mr. Katzburg always said to me "Good Shabbos" whenever I attended a Shabbat service. More than anything else, Mr. Katzburg's acceptance of me at services brought home the feeling that my Bar Mitzvah truly did mean that I was an adult in the eyes of the Jewish community. Certainly Mr. Katzburg seemed to feel this way. And that was good enough for me.

PRESIDENTIAL PERSPECTIVE

BY ANDY WASSERMAN, PAST PRESIDENT

I'm particularly proud of having participated in two important events in TBA's history. The first was about ten years ago, when we were beset by a seemingly endless array of day-to-day issues – budget shortfalls, needing major work done on our roof, losing our Temple Administrator, having our custodians quit, and on and on. While grappling with these problems, I realized that we could not afford to let ourselves get so bogged down with the present that we ignored the future. So, I appointed a committee to look into the issue of whether we should stay at 327 MacArthur or look for another location. I expected the process to take about three months. One year later, the committee, overseen by then VP Paul Raskin, made its recommendation: stay where we were and start the largest fundraising campaign ever attempted at TBA. And so was born the Centennial Project, which has now purchased three adjacent properties and has broken ground on the new parking lot. Frank Weinberg and I still joke that we will be fighting each other for the ex-President's parking space. The other event addressed the future of TBA, albeit in a different manner. After Rabbi Diamond left, I was privileged to serve with several dozen other congregants on the Rabbi Search Committee that brought Rabbi Bloom to Oakland. Rabbi Mark and Karen Bloom have brought youth, energy, vitality, and excitement to our congregation. One needs only to compare membership or attendance at services now with several years ago to see the positive impact that they

have made. We are truly fortunate to have them here with us at TBA.

MY TBA MEMORIES

BY ILYA OKH

A month after we moved into our apartment just three blocks away from TBA, the congregation's president, Joseph Dorfman, visited us. It was 1980 and my family and I were newly arrived from the then-Soviet Union. I only knew two words in English: hi and bye. Mr. Dorfman talked about ten dollars (he showed me ten fingers). When he left, I excitedly told my wife Regina, "The synagogue will pay us ten dollars every month." For us, during this time, ten dollars was a lot of money as we were paying \$275 in rent for a two-bedroom apartment. Then after a week, a statement arrived in the mail. I had no idea what this piece of paper meant. I called my brother-in-law, Leo Gelfond, to come and translate. Leo explained that I am supposed to pay TBA \$10 every month. "You are wrong," I insisted. "They are supposed to pay me ten dollars." While it was a shock, it wasn't the only misunderstanding I've had since arriving in this country. My siblings and their families already lived in Oakland and were all members of TBA. The one who attended synagogue most often was my brother Joseph, who at age 17 had fought with the Red Army in World War II. He promised G-d if he would survive, he would learn to daven and indeed, he kept his promise (he died 15 years ago). During the 1980's, many Jewish immigrants from the USSR became members of TBA. Most of them had already studied Torah and knew how to daven. I also started to attend synagogue, and on the bimah by the Torah was a piece of paper

with a transliteration in Russian, on how to say a Torah aliyah. But the years passed quickly, and the small Russian enclave died off. In our family, we were seven children, and now I am the only one left. My Hebrew education was launched at TBA. Although I was 66 years old, I learned to daven through a course started by Rabbi Mark Diamond. There were 9-10 people and our teacher was Craig Jio. My test was the *Aleynu*. I attended services when there was Yahrzeit for my parents, relatives, and friends. When Rabbi Mark Bloom came to TBA, he energized our congregation. Young, active, and well known as a rabbi, he also happens to be a good guitar player. When I attend synagogue on Saturdays, I watch so many kids sing the "Ashrei" and "Ein Kelohenu" - sometimes it brings tears to my eyes. Several years ago, TBA started the Centennial Project, to which my wife Regina and I made a contribution, with our hopes that it will strengthen our synagogue community. The Jewish generation and the generations to come will replace the children and the people who were killed in the Holocaust from 1938-1945. In 2006, Liberty Publishing in New York printed my memoir in Russian, entitled "*A boy from the Jewish (Yiddish) shtetl.*" My granddaughter and I are now translating it into English, and I hope it will be published in Spring, 2008. It is the story of my life in a tiny Yiddish, Jewish, Ukrainian shtetl (village). We didn't have Bar or Bat Mitzvah, and the kids didn't sing Jewish songs or learn the Torah. When I was thirteen years old, I was lost and started my difficult adventure with hunger and foster homes in the huge Soviet Union. This was my personal Holocaust.

CELEBRATING SISTERHOOD

BY ANNE LEVINE, SISTERHOOD PRESIDENT

In preparation for Sisterhood's contribution to the celebration of TBA's 100th year, I had the privilege of spending a few hours with Past President Misia Nudler and Honorary President Reba Schechtman. Reba has an amazing collection of memorabilia of the Sisterhood. Programs from Donor Luncheons, Membership Luncheons and Shalom Dinners honoring men and women active in TBA throughout the 50's and 60's are among her treasures.

I asked Misia and Reba what drew them to the Sisterhood. Misia replied, "It was the center of our social life. Most of us didn't work, so doing for the Temple was our work and from it we made our friendships." And what a fun life it must have been. Reba showed us pictures of luncheons in the Social Hall with over 300 people attending, mother-daughter fashion shows, Hat-O-Rama luncheons, and more. The memories filled Reba's kitchen as she and Misia recalled people and events depicted in the saved programs, newspaper clippings and photos.

It struck me that perhaps many of the past Sisterhood Presidents, Board Members, and general membership didn't work in offices or run businesses, but if they had, they certainly would have been CEO's, CFO's and Presidents. It is clear that when Temple Beth Abraham had a need, the Board Presidents and Rabbis knew that all they had to do was ask the Sisterhood to take it on. Reba Schechtman described herself as "always the one to handle the money." When the sanctuary needed funding to purchase new seating, it was Reba who organized

and ran the project to sell every seat - and she did. Almost every event program I looked at included the phrase, "For the benefit of the Hebrew School." Before there was a Schools Committee, there was the Sisterhood. My admiration for Misia, Reba, Pola Silver, Hennie Hecht, Shirley Perl, Shirley Dorfman, of blessed memory, Elinor De Koven, Ethel Shaffer, and Jeanette Jeger, of blessed memory, and all that the Sisterhood did under their leadership, is beyond words. My time with Reba and Misia left me feeling nostalgic for a time I have never known. Most women in the TBA community now work. We continue to be active in every aspect of our synagogue leadership, yet rather than feeling that Sisterhood or TBA is the center of our social life, it is often just one of the many competing organizations that we want to give our time to, and that we derive social satisfaction from. The result is that Sisterhood programs now tend to be smaller events, focusing on giving women a chance to relax together, learn together, and to create strong friendships. I know it is not likely that we will have 300 people attending our next Paid-Up Member luncheon, but I hope that I, and the women who participate in Sisterhood now, will continue to keep Temple Beth Abraham central to, if not the center of, our lives today.

ANCIENT TEACHINGS — MODERN MEANINGS

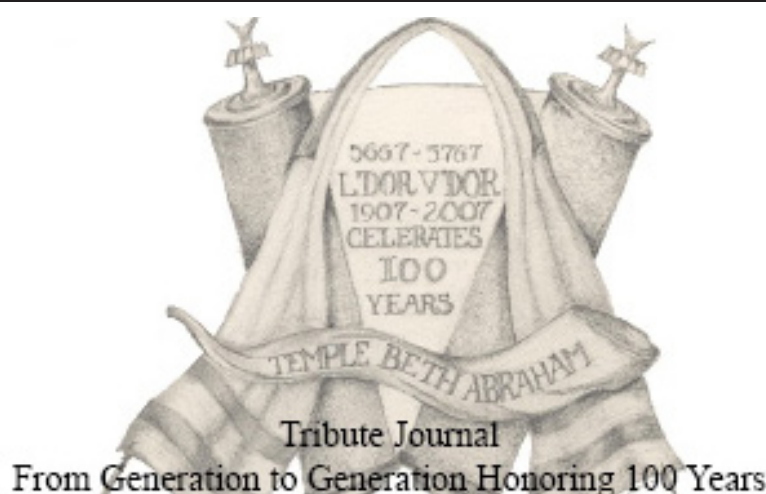
BY CAROL J. ROBINSON

One of the newest adult education offerings at Temple Beth Abraham, sponsored by Sisterhood, is "Seasons of Mussar." Mussar is a Jewish spiritual practice that addresses the refinement of one's character traits (middot) through a very practical course of study and action.

My personal journey started during a walk with a friend, whose description of Mussar inspired me to participate in the formation of a local study group. Temple Beth Abraham's journey began with brunch, at which I described my Mussar work and my experiences at the 2006 Mussar *Kallah*. Sisterhood President Anne Levine not only immediately signed up for a Mussar online course, she asked if I would share Mussar at TBA with the sponsorship of the Sisterhood. We held two introductory sessions, "Morning of Mussar" (*ka'as/anger*) and "Afternoon of Mussar" (*kinah/jealousy*). At these sessions, we read short traditional texts about the traits and then discussed how these traits manifested themselves in our own lives. We also explored some of the tools we could use to increase awareness and improve the balance of these traits in our personal lives. Some of the tools developed by the rabbis seem surprisingly modern — they include affirmations, meditation, visualization, chanting, and maintaining a daily diary. The two introductory sessions generated interest in learning more, so we signed up for "Seasons of Mussar," a synagogue-based curriculum obtained from the Mussar Institute. Participants included men and women, single and married, and ages from late 20's to early 90's. We started with humility/*anavah* in January and will end with alacrity/*zerizut* in June. We meet each month as a group (*va'ad*) to discuss the materials received by e-mail the previous week. Each participant is also paired with a study partner (*chevrutah*), and during the month *chevrutahs* meet to discuss additional study materials received by e-mail as well as personal thoughts about the trait.

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BE PART OF THE TBA TRIBUTE JOURNAL



A tribute greeting is a great way to **Honor our Past - Be a Part of our Future**
In our 100th Anniversary Tribute Journal the tributes and greetings you provide will be combined with a written and photographic history of Temple Beth Abraham.

The Tribute Journal will be an historic keepsake distributed through out our celebration weekend, August 24 - 26th. Be a part of the celebration and send your tribute in today!
All proceeds benefit the General Fund.

Options for Tribute Journal: Check item(s) you wish to reserve.

Name: _____
Address: _____
Phone: _____
E-mail: _____

<input type="checkbox"/> Diamond	\$3600
<input type="checkbox"/> Emerald.....	\$1800
<input type="checkbox"/> Sapphire.....	\$900
<input type="checkbox"/> Platinum.....	\$540
<input type="checkbox"/> Gold	\$360
<input type="checkbox"/> Silver.....	\$180
<input type="checkbox"/> Copper.....	\$90
<input type="checkbox"/> Full Page	\$72
<input type="checkbox"/> 1/2 page	\$54
<input type="checkbox"/> 1/4 page business card	\$36
<input type="checkbox"/> Greeting	\$18

Please make checks payable to TBA.

Send checks and tribute copy to:

Anne Levine at 1909 Oak Crest Drive, Oakland, CA 94602

Return this form with your check by June 29, 2007

Tribute copy can be submitted via email to:

Melissa Werthan at mwerthan@comcast.net

Questions please call Melissa at 510.528.6071

In honor of Our Past and Present Leadership's
100 Years of Dedication
The Gold Family

Quarter Page Tribute 4 1/2" wide by 1 3/4" high

In Memory of Our Beloved Mother
Who is Greatly Missed
The Gold Family

Quarter Page Tribute 4 1/2" wide by 1 3/4" high

From Bubbe & Zaydi

Honoring Our
Beautiful
Children
and Grandchildren
in
Celebration of
Temple Beth Abraham's
100 Years

Half Page Tribute 4 1/2" wide by 3 1/2" high

Mazel Tov
to the
2007
Confirmation Class

The Gold Family

Half Page Tribute 4 1/2" wide by 3 1/2" high

Yasher Koach

to
Adam Gildea
Julian Ring
Danielle Raskin
Isabel Goldman
Willi Heeger
Liana Barach
Jeremy Kruger
Nathaniel Sheidlower
David Sasson
Talia Shalev
Isaac Sosebee
Gabriel Marshak
Even Kharazzi
Yonathon Wolf
Milo Davis
Sophie Marinoff
Sheli Schacker
Hannah Hodess
Elana Egger
Nathan Levine

In Honor of the B'Nai Mitzvah Class 2006/2007
The Gold Family

Full Page Tribute 4 1/2" wide by 7" high

SAMPLES ONLY Sizes are not exact

DONATIONS

Charity is equal in importance to all the other commandments combined.

(April, 2007)

FUND/DONOR

DEDICATION

General Fund

Fifi Goodfellow	In memory of Margaret Naggar
Arthur Gould & Carol Robinson	Donation In honor of Sheli Schacker's Bat Mitzvah In honor of the birth of Ian Von Kugelgen In memory of Peter Hecht In memory of Lisa Kharrazi's grandmother
Libby Hertz	In memory of Robert Hyman
Ethel Kapler	In memory of Meyer Kapler
Genia Kerbel	In memory of Helen Bromberg
Evelyn Posamentier	In honor of Becca Posamentier's 30th birthday
Steven Reingold	In memory of Sophelina Reingold
The Sasson Family	In honor of the Bat Mitzvah of Sheli Schacker
Bernice Sender	In memory of Joseph Banks
Madeline Weinstein	In memory of Seidel Rothenberg

Leo and Helen Wasserman Fund

Moshe Sternberg	In memory of George Sternberg
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Rabbi Mark S. Bloom Discretionary Fund

Steven and Penny Harris	In memory of Alex Harris
Mr and Mrs Jack Nankin	In memory of Simon Nankin
Jeff, Judy and Lauren Quittman	In memory of Nancy Quittman

Kiddush Fund

Leonard and Helen Fixler	In memory of Aaron Nudler and Shlomo Fixler
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Minyan Fund

Allan Green	In memory of Walter Green
Sheldon and Barbara Rothblatt	Donation
Sid and Ethel Shaffer	In honor of Helen Fixler's birthday In memory of Mary Simon In honor of Annie Schwartz Strom In honor of Pola Silver

Cantor's Discretionary Music Fund

Judy Bloomfield	In memory of Harry Ben David
Melvin and Margaret Kaplan	In memory of Stephen Kaplan
Ilse Sanders	In memory of Bernard Freimark

Leonard Quittman Endowment Fund

Arthur Gould & Carol Robinson	Donation
Karen Johnson	In memory of Nancy Quittman
Larry Miller & Mary Kelly	In memory of Peter Hecht
Herman and Agnes Pencovic	In memory of Ida Brasch In honor of Helen Fixler's birthday In honor of the 65th anniversary of Joe and Vera Zatzkin

Mollie Hertz Interfaith and Outreach Fund

Gerald Hertz	In memory of Sarah Hertz In memory of Harry Morovsky
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FUND/DONOR

DEDICATION

Centennial Fund

Ellen Beilock	In memory of Sylvia and George Elber
Ellen and Sam Bercovich	In honor of the 65th anniversary of Joe and Vera Zatzkin
Joanna Berg	In honor of Ellen Kaufman's 60th birthday In honor of Outi Gould's 60th birthday
Joel Biatch & Susan Blachman	In honor of Sandy Margolin To the recovery of Aaron Paul To the recovery of Martin Mendelsohn In honor of the Bat Mitzvah of Sheli Schacker In memory of Peter Hecht In honor of Henry Ramek In honor of Helen Fixler's birthday
Steven Grossman & Jill Rosenthal	In memory of Abe Grossman In memory of Peter Hecht In honor of Sheli Schacker's Bat Mitzvah In honor of Julian Ring's Bar Mitzvah In honor of Outi Gould's 60th birthday In honor of Ellen Kaufman's 60th birthday
Fred and Beth Karen	In memory of Leslie Kessler
Reba Schechtman	In memory of Peter Hecht To the recovery of Jessie Kasda In honor of the 65th anniversary of Joe and Vera Zatzkin
Susan Shub	In memory of Harold Rosenberg
The Sosebee Family	To the recovery of David Salk In memory of Lisa Kharrazi's grandmother In honor of the Von Kugelgen's new son In honor of Henry Ramek
Stuart Zangwill	In honor of brit milah of Mateo Rose In honor of brit milah of Jacob Barrett In honor of brit milah of Ethan Diamondstein

Sam Silver Playground Fund

Rita Frankel	In honor of the birthday of Richard Silver
Mimi Jaffe	In memory of Sophie and Meyer Kranz

Rose Bud Silver Library Fund

Evelyn Posamentier	In honor of Becca Posamentier's 30th birthday
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Jeanette Jeger Kitchen Fund

Jack Coulter	In memory of Cora Coulter In memory of Irving Dronsick In memory of Dorothy Dronsick In memory of Arthur and Gertrude Yarman
Ruth Feldman	In memory of Jacob Schiffman
Andrew and Athena Gordon	In memory of Peter Hecht
Peter and Helen Loewenstein	In memory of Peter Hecht

צדקה
TZEDAKAH



JEREMY KRUGER
Bar Mitzvah, June 23, 2007

On my Bar Mitzvah I will be reading from Parshat Chukkat. In this portion, the Israelites are traveling through the desert. During this time they took part in many wars and battles, which God helped them win. Within my portion, God announces that Aaron will not be allowed to enter the Promised Land, because he rebelled against God's word.

In my drash, I will talk about some things that Aaron might have done to make God so angry. I weigh his good and bad actions and come to my opinion of what should have happened. I also talk about other famous people and if they should be held to higher standards.

I'm a thirteen year old, and I attend Piedmont Middle School. In my spare time I like hanging out with my friends, playing sports, listening to music, and going to Camp Newman. I also enjoy playing with my dog Chumley and wrestling with my brother.

As you may know, I am very interested in sports. For that reason, for my tzedakah project I have decided to collect new and gently used soccer, baseball and basketball equipment to donate to underprivileged children in the U.S. and around the world.

I think every child who wants to should have the opportunity to participate in sports.

I would like to thank my tutor, Joel Siegel, for helping me with my Torah and Haftarah, my mom, my dad, and Rabbi Bloom for helping me with my drash, and last but not least, my brother, for not getting in the way too much.

NATHANIEL SHEIDLOWER
Bar Mitzvah, June 30, 2007



WELCOME TO TBA'S NEW MEMBERS

William (Bill) and Barbara Berdux- are residents of Walnut Creek. Bill is a sales and marketing executive and Barbara is a paralegal. They are new residents of the Bay Area, moving here from Las Vegas. They have a son in the ninth grade.

NU? HOW ABOUT 50 NEW MEMBERS!

BY JON GOLDING

On Sunday, April 29, TBA President Rick Heeger and Rabbi Mark Bloom welcomed our new member families to the home of Sisterhood past president Misia Nudler for our annual New Member Brunch. Sharing the warm spring day in Misia's green and spacious patio were over two dozen new families of all ages and backgrounds who, between fresh pastries and kugel,

exchanged personal stories, made new connections, and discussed what attracted them to TBA.

Following the brunch, Rabbi Bloom introduced other attending long-time members Sally Ann Berk, Jack Jeger, and Stacy Margolin. TBA member Jon Golding, who had just finished a 100-year retrospective on TBA for The Omer (see page 10), then gave a brief presentation on our history that was well received by the enthusiastic audience.

This was the fourth year the event has been held at the Nudler home. Asked why she volunteered to host the event year after year, Misia told us, "I love to do it for the temple; I've been a member for so many years and it really warms my heart to see so many young families."

"Misia Nudler just exudes kindness, so having our New Member Brunch at her home every year really fits in

with the community atmosphere we try to create at TBA," said Rabbi Bloom.

ANCIENT TEACHINGS

Continued from page 22

Mussar is more than just an intellectual exercise. Participants are also asked to use Mussar tools during the month to build personal awareness and improve the balance of the trait in their personal lives. We each have a different balance of the trait, so we each choose how to work on it during the month. For example, one of us may be too humble and therefore choose to work on speaking up more in meetings. Another may not be humble enough and therefore choose to work on improving listening to others.

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HAPPY BIRTHDAY TO YOU!

<u>June 1</u> Max Davis Corinne Kreeger Benjamin McCarthy Zachary Piser	<u>June 7</u> Micah Arons Emma Rosenthal Zachary Schwartz	<u>June 16</u> Judy Elkin Adi Schacker Alexander Van Deventer Alicia von Kugelgen	<u>June 21</u> Wendy Chalem Lisa Fernandez	<u>June 27</u> Amy Gurowitz Simon Tunik Oppenheimer
<u>June 2</u> Pamela Mintzer Jacob Schonfield	<u>June 10</u> Beatrice Aronson Rabbi Arthur Gould Gerald Hertz Ella Sadikman Susan Shub	<u>June 17</u> Helen von Kugelgen	<u>June 22</u> Jane Kramer Isaac Sosebee	<u>June 28</u> Denise Davis Mona Goldfine Carol Robinson Michael Zielenziger
<u>June 3</u> Daniel Pascal	<u>June 12</u> David Salk	<u>June 18</u> Zakai Avidor Ruth Kline Nathaniel Sheidlower Emma Stone	<u>June 23</u> David Hoffman Zachary Silver David Stein	<u>June 29</u> Li Fife Ethan Grossman Zachary Hankin
<u>June 4</u> Steven Aronson Emily Golub June Marinoff	<u>June 13</u> Laura Jones Amy Moscov Judith Quittman	<u>June 19</u> Zoe Steinberg James Wakeman Frank Weinberg	<u>June 24</u> Donald Jurow Alan Silver	<u>June 30</u> Larry Bercovich Felix Broach
<u>June 5</u> June Brott David Lenik Susan Simon	<u>June 14</u> Alexander Kauffman Randall Kessler	<u>June 20</u> Aaron Belkin Rebecca Darling Randy Morris David Reback Sarah Rothman Talia Shalev	<u>June 25</u> Shira Benau Herbert Bloom Lynn Gerber Jacob Hill Sarah Liron Ariela Simon	
<u>June 6</u> Michael Aronson Audrey Kauffman Marcello Serraino Ziva Sholin-Berger	<u>June 15</u> Barry Barnes Alison Heyman Hilary Katz		<u>June 26</u> Sam Bookin Richard Mills Lindsay Spangler	

Mazel Tov!

Amy Nathan and Robert Weiss on the birth of their son, Theodor, born on April 24, 2007.
Brooke Stan (*Bahira Neshama*) and Tammy Lee (*Tamara*) on their conversion and naming ceremonies.

Celebrating a Simcha? Sponsor a Kiddush!

Share the joy of your simcha with our congregation.
Make a special birthday, anniversary, graduation, or wedding
even more special by sponsoring a Shabbat Kiddush.
For more details, please contact TBA's administrator,
Art Rosenberg, at (510) 832-0936, ext. 14.

ANCIENT TEACHINGS

Continued from page 25

According to one participant, Naomi Karlin, Mussar "... gives one time to focus and think about certain qualities that are important, i.e., humility, gratitude, trust, etc. The discussions and work with your study partner help one develop these traits that are so important for one's ongoing development."

The words of Rabbi Israel Salanter are inspiration for the va'ad here at Temple Beth Abraham: "It is harder to change one bad character trait than to learn the complete Talmud - as long as one is still alive, one can still work on perfecting oneself." Mussar is a lifelong effort, so we look forward to its continued presence at TBA and hope others will be interested in participating in this individual and community

spiritual practice. Interested in learning more about Mussar? Alan Morinis will be visiting the JCC, 1414 Walnut Street, Berkeley, on June 24th at 2 P.M. to talk about his new book, *Everyday Holiness: the Jewish Spiritual Path of Mussar*. This is an opportunity to learn more about Mussar from the founder of the Mussar Institute.

Yahrzeit

SIVAN 9-SIVAN 15

May 26-June 1

Lena Cohen
Minna Bakar
Jack Spritzer
Esther DeVorin
Morris Epstein
Ruth Garfinkle
Reuben Kronick
Max Eckstein
Irving "Sonny Boy" Clar
Abraham Goldenhar
Martha Lerch
Abraham Silver
Irene Lasar
Abraham Blumberg
Zelda Jacobs
John Scroggins
Minnie Goldstein
Martin Rockmaker
Diana Bereskin
Kathe Biglovsky
Anna Riskin
David Rosenzweig
Harry Reingold
Lippi Streiffer

SIVAN 16-SIVAN 22

June 2-June 8

Ray Baim
Sy Harris
Morris Unterberger
Nathan Brody
Leo Selinger
Fanny Naggar

Coleman Bloomfield
Haja Blymenkratz
Albert Gould
Raymond Mogill
Ida Nathan Barnett
Rose Londa Heyman
Jennie Epstein
Ann Frankel
Lena Bernstein
Sidney Biglovsky
Mikail Ratner
Celia Slavsky
Louis Gottesman

SIVAN 23-SIVAN 29

June 9-June 15

Celia Block
Max Frey
Maurice Ziegler
Leon Siegel
Sylvia Goldman
Rose Polse
Harry Sussman
Jack Wolfe
Karin Vacakis
Elias Haim Aelion
Max Goldman
Renee Zuckerman
Goldie Breslov
Charles Horwitz
Helen Singerman
Lizzie Gevertz
Steven Ross
Aron Gordon
David Heskin
Anna Mutnick
Joseph Pencovic

David Ross
Kenneth Katz
Hilda Braverman
Howard Silberman
Mae Peters
Sylvia Egger

SIVAN 30-TAMMUZ 6

June 16-June 22

Ida Brasch
Hilda Grutman
Alice Stockman
Ethel Liss
Dodi Aron
Lena Isaacson
Rose Tessler
Max Pincus
Ethel Gold Heskin
Amy Simon
Sarah Bunin
Nettie Karlin
Frank J. Lowenthal
Ida Carasick-Barber
Blanche Olden
Sidney Steckel
Marie Marcus
Israel Rosenberg
Lea Pacton Herschel
Edward Marcovitz
Seymour H. Sherman

TAMMUZ 7-TAMMUZ 13

June 23-June 29

Mina Gutman
Sam Ruvkun
Rebecca Braaf
Bert Simon

Rose Ziegler
Belle Bercovich
Alvin Strom
Wilfred Carsel
Harry Adams
Leo Adolph
Isaak Goldman
Hyman Davis
Moritz Wolff
Dorothy Steiner
Marylou Cushner-Payne
Francis Finkelman
Sara Wolff
Annie Adams
Joseph Berger
Zelik Levit
Hattie Wachsmann
John Noah Miller
Anna Berman
Sadie Klein
Jacob Leon

TAMMUZ 14-TAMMUZ 20

June 30-July 6

Melba Dattner Klein
Clara Toba Klein
Sherwin Mintzer
Rabbi Morris Goldberg
Rebecca Garfinkle
Isaac Gordon
Essia Landy
Michele Blau Lockey
Sadie Unterberger
Charles Slavsky
Mollie Goldstein
Samuel Applebaum
Joseph Rabinowitz

Recent Deaths in Our Community

Shirley Dorfman, matriarch of our congregation,
mother of Lawrence and Vernon.

MEMORIAL PLAQUE

Anyone wishing to purchase a memorial
plaque, please contact Pinky at the
synagogue office at extension 28.

Todah Rabah to our Temple Beth Abraham
Family for all your sympathy cards, calls, and
generous donations in Peter's memory. We
really appreciate all of you.

B'Shalom,
Hennie Hecht and Family

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

May God comfort you among all the mourners of Zion and Jerusalem

SUN. יום ראשון	MON. יום שני	TUES. יום שלישי	WED. יום רביעי	THUR. יום חמישי	FRI. יום ששי	SAT. יום שבת
					16  8:07 pm Sivan 1 6:15p-7:15p Shabbat Unplugged (courtyard)	17 Beha'alotcha Sivan 2 9:30a-12:00p Shabbat Service <i>Julian Ring Bar Mitzvah</i> 9:08p Havdalah (42 min)
18 Sivan 3	19 Sivan 4 8:00a-9:00a Minyan (Chapel)	20 Sivan 5	21 Sivan 6	22 Sivan 7	23  8:11 pm Sivan 8 6:15p-7:15p Kabbalat Shabbat Confirmation and Zayin Graduation (Sanctuary)	24 Shelach Sivan 9 9:30a-12:00p Shabbat Service 9:12p Havdalah (42 min)
25 Sivan 10 9:45a Women on the Move Hike (see page 1)	26 Sivan 11 8:00a-9:00a Minyan (Chapel)	27 Sivan 12	28 Sivan 13	29 Sivan 14 8:00a-9:00a Minyan (Chapel)	30  8:14 pm Sivan 15 12:00-1:30p Gan Graduation 5:45-6:15p Tor Shabbat 6:15p-7:15p Kabbalat Shabbat	1 Korach Tamuz 16 ROSH CHODESH 9:30a-12:00p Shabbat Service 9:15p Havdalah (42 min)
2 Tamuz 17 ROSH CHODESH	3 Tamuz 18 8:00a-9:00a Minyan (Chapel)	4 Tamuz 19	5 Tamuz 20	6 Tamuz 21 8:00a-9:00a Minyan (Chapel)	7  8:17 pm Tamuz 22 6:15p-7:15p Kabbalat Shabbat Rock and Roll	8 Chukat Tamuz 23 9:30a-12:00p Shabbat Services <i>Jeremy Kruger Bar Mitzvah</i> 9:17p Havdalah (42 min)
9 Tamuz 24	10 Tamuz 25 8:00a-9:00a Minyan (Chapel) 8:00p People of the Book Club (see page 1)	11 Tamuz 26 7:30p Board Meeting	12 Tamuz 27	13 Tamuz 28 8:00a-9:00a Minyan (Chapel)	14  8:17 pm Tamuz 29 6:15p-7:15p Kabbalat Shabbat	15 Balak Tamuz 30 9:30a-12:00p Shabbat Services <i>Nathaniel Sheidlower Bar Mitzvah</i> 9:17p Havdalah (42 min)

Calendars in The Omer are produced 30-60 days in advance using the best data available from the TBA Administration Staff.

Always check the Congregational E-mail or the Weekly Shabbat Bulletin for more up-to-date information. Please note any corrections care of Art Rosenberg at the TBA office.

SUN. יום ראשון	MON. יום שני	TUES. יום שלישי	WED. יום רביעי	THUR. יום חמישי	FRI. יום שישי	SAT. יום שבת
15 Tamuz 1	16 Tamuz 2 8:00a-9:00a Minyan (Chapel)	17 Tamuz 3	18 Tamuz 4 INDEPENDENCE DAY Office Closed	19 Tamuz 5	20  8:16 pm Tamuz 6 6:15p-7:15p Kabbalat Shabbat	21 <i>Pinchas</i> Tamuz 7 9:30a-12:00p Shabbat Service <i>Talia Shalev Bat Mitzvah</i> 9:16p Havdalah (42 min)
22 Tamuz 8	23 Tamuz 9 8:00a-9:00a Minyan (Chapel)	24 Tamuz 10	25 Tamuz 11	26 Tamuz 12	27  8:14 pm Tamuz 13 6:15p-7:15p Kabbalat Shabbat	28 <i>Mattot Mas'ei</i> Tamuz 14 9:30a-12:00p Shabbat Service 9:14p Havdalah (42 min)
29 Tamuz 15	1 Av 16 ROSH CHODESH 8:00a-9:00a Minyan (Chapel)	2 Av 17	3 Av 18	4 Av 19	5  8:10 pm Av 20 6:15p-7:15p Kabbalat Shabbat	6 <i>D'varim</i> Av 21 SHABBAT CHAZON 9:30a-12:00p Shabbat Service 9:10p Havdalah (42 min)
7 Av 22	8 Av 23 EREV TISH'A B'AV 8:00a-9:00a Minyan (Chapel)	9 Av 24 TISH'A B'AV	10 Av 25	11 Av 26	12  8:05 pm Av 27 6:15p-7:15p Kabbalat Shabbat	13 <i>Va-etchannan</i> Av 28 SHABBAT NACHAMU 9:30a-12:00p Shabbat Services 9:05p Havdalah (42 min)
14 Av 29	15 Av 30 15TH OF AV 8:00a-9:00a Minyan (Chapel)	31				

Temple Beth Abraham
327 MacArthur Boulevard
Oakland, California 94610

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Save The Date!
JOIN US FOR
TEMPLE BETH ABRAHAM'S
CENTENNIAL CELEBRATION WEEKEND
AUGUST 24 – 26, 2007

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