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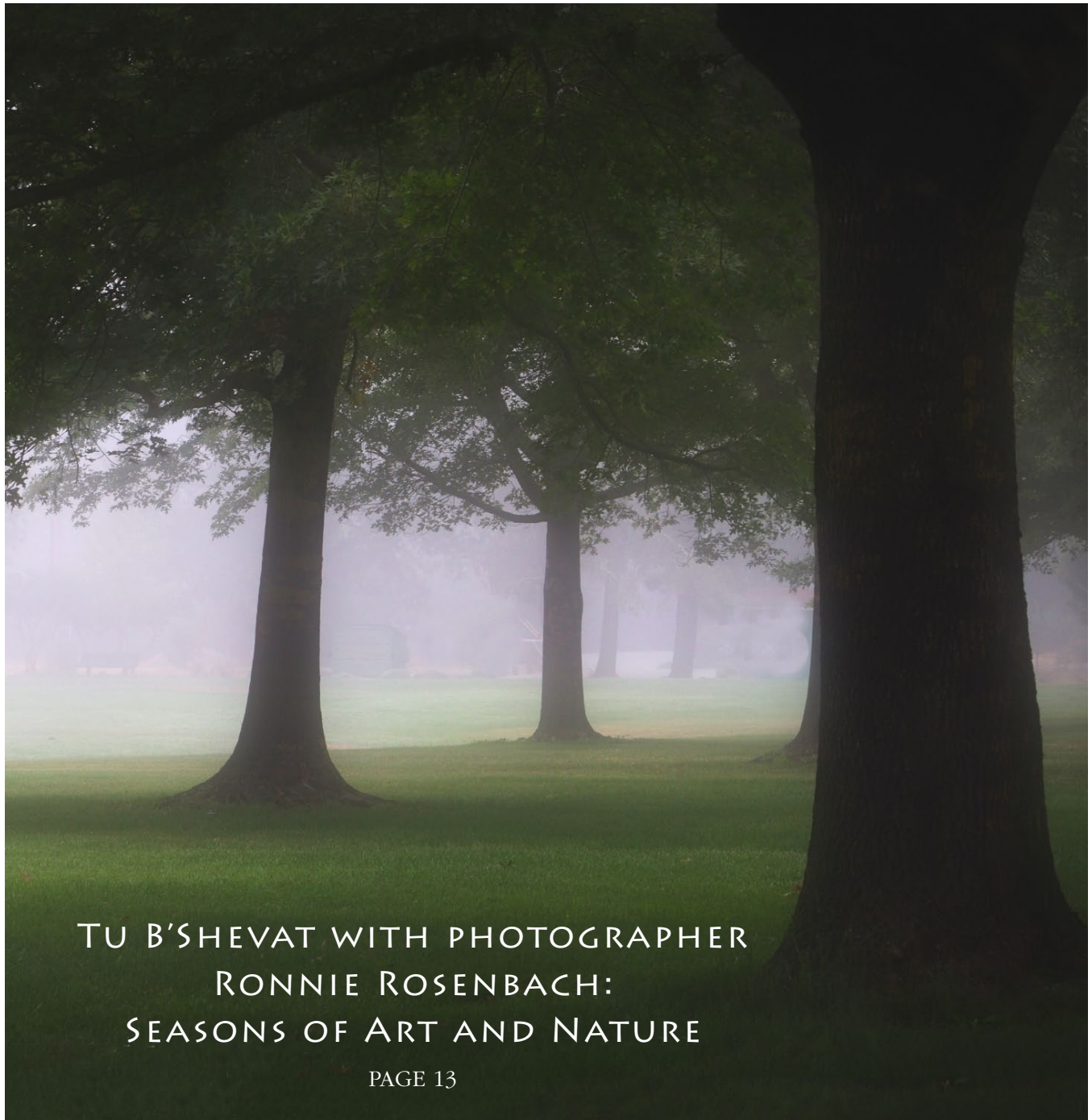
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Shofar

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JANUARY/FEBRUARY 2021

5781



TU B'SHEVAT WITH PHOTOGRAPHER
RONNIE ROSENBACH:
SEASONS OF ART AND NATURE

PAGE 13

Congregation Beth Ami

4676 Mayette Avenue
Santa Rosa, CA 95405

Telephone 707/360-3000

Fax 707/360-3003

Email office@BethAmiSR.org

Website BethAmiSR.org



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Office Hours

Mon.–Thurs. 10 a.m.–2 p.m. Fri. 10 a.m.–12 p.m.

Gift Shop and In-Person Appointments

Elizabeth Jarlsberg works remotely, but is normally in the office on Wednesdays. To access the office or meet in person with office manager Elizabeth Jarlsberg ***you must make an appointment.*** Bonnie Boren will be available to assist in a gift shop purchase. Candles and Chanukah items are available by pre-order, see information inside.

Personnel

Rabbi Mordecai Miller

707-889-6905,
rabbi@bethamISR.org

Elizabeth Jarlsberg,

Office Manager

707-360-3000,
office@bethamISR.org

Jessica Joerger and Lara Brown,
Early Education Directors

707-360-3030
ns@bethamISR.org

Rick Concoff, JCC Teen Program

707-823-3916,
rickc@jccsoco.org

Ben and Tara Winkler,

Shofar Newsletter

707-843-4956,
newsletter@bethamISR.org

Volunteers

Bonnie Boren, Gift Shop

707-360-3022
bonniegboren@gmail.com

Leanne Schy, Communications

Leanne@sonic.net

Officers & Board of Directors, 2019–20

Carolyn Metz, President

707-481-3390
mzmetzpresident@gmail.com

Myrna Morse, VP Administration

707-539-5457, mrm75@att.net

David Ballo, VP of Facilities

707-576-0612, klezhead@sonic.net

Bobbie Rosenthal,

VP of Membership

415-517-4323
robertarosenthal16@gmail.com

Barbara McGee, Secretary

707-953-2526
barbmccgee@comcast.net

Henry Cohn, Treasurer

415-497-2723
henry.s.cohn@gmail.com

Members Ex Officio

Jessica Joerger and Lara Brown

707-360-3030
nsdirector@bethamISR.org

Rabbi Mordecai Miller

707-889-6905, rabbi@bethamISR.org

Members at Large

Irvin Klein

707-695-0711, irvin@sonic.net

Carol Swanson

707-874-3412, swangirl@comcast.net

Myra Stern Thomas

707-287-0786, myra52@comcast.net

Michelle Zygielbaum

707-538-6099, mmz@mpzyg.com

Bob Cooper

707-337-6244, bcoop@sonic.net

Richard Kahn

707-217-5265, earthin4@sonic.net

Mike Mundell

707-291-3193, mundmike@sonic.net

Leanne Schy

707-528-4874, Leanne@sonic.net

Jewish Community Contacts

Hillel of Sonoma County

707-795-5464, sonomahillel.org

JCC, Sonoma County

707-528-4222, jccsoco.org

Jewish Community Federation

Carol Appel, 415-847-2992,
carola@sfjcf.org

Jewish Community Free Clinic

Donna Waldman, 707-585-7780,
jewishfreeclinic.org

Jewish Community Relations Council

Suzan Berns, 415-957-1551, jrcr.org

Jewish Family & Children's Services

707-303-1501,
jfcs.org/sonoma-county

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**Deadline for Mar./Apr. 2021
Shofar is Feb. 15**



RABBI'S REMARKS

Rabbi Mordecai Miller
Diaspora

Up until now I had always associated the word *diaspora* with the Jewish Experience. It's one of those one-of-a-kind words that sounds technical and specialized. I knew that it described all the areas where the Jewish people had been dispersed since they were forcibly exiled from the land of Israel in the year 70 CE by the Romans.

In the close to two thousand years (!) following, Jews had wandered throughout Europe, North Africa, and areas such as Iraq, Syria, Persia, and Afghanistan. There were even ancient Jewish communities living in Cochin China (India) and Kaifeng (Mainland China). Most recently, from a historic perspective (the last two hundred years plus), Jewish immigration had reached the shores of the New World. In all that time there had been major points in Jewish history where communities, such as those in Spain and Poland, had achieved great prominence. There were Jews who achieved positions of great power serving kings and potentates. Families such as the Rothschilds had engaged in international banking and amassed vast fortunes.

Tragically, time again, there was a cycle for every one of these communities that mirrored the experience of the Biblical Israelites in Egypt:

- Humble beginnings,
- Growth in population, wealth, and influence
- Fear and jealousy
- The subsequent angry reaction of the masses
- Persecution and the loss of civil rights
- Expulsion and exile

A relatively recent example of this is, of course, the Nazi Holocaust. Less known is the fact that many Jews were expelled from Arab lands after the creation of the State of Israel.

In all this time, even in times of success and

security, there remained a firm sense of living in exile—often reinforced by the local population. This and mourning the destruction of the Temple in Jerusalem kept alive a desire to return to the land of Israel and ultimately rebuild that place of Divine worship.

Above all, the awareness of living in the Diaspora carried along a deep consciousness that, as a Jew, you were living in exile; that you were a stranger, forcibly cast out of your Homeland and living on foreign soil. The fact that the expulsion might have occurred hundreds and even more than a thousand years ago didn't change that feeling. Your customs, social habits, diet, and dress, along with your religious beliefs, made you stand out against the general population. The fact that if you lived in Europe, you were living among people whose religion carried along an essential narrative that included how your ancestors had crucified their messiah, wasn't likely to endear you to them in any way.

There had always been the possibility of changing your religious identity; converting away from the religion of your ancestors. There were, in fact, a significant number of Jews who chose this path. The Holocaust cast a decisive barrier to this course of action. The question, "Who is a Jew?" challenges us to this day. The Nazis answered the riddle by declaring it a matter of race. If you had even one grandparent, it made no difference, paternal or maternal—you were considered Jewish. Your fate was sealed.

- Perhaps the almost successful attempt to annihilate the Jews of Europe affected human consciences at a significant moment. After close to two millennia the world powers decided to grant a homeland to the Jewish people once again. Seventy-two years later, it's hard for us—especially those born since the creation of the State of Israel—to imagine just how miraculous



RABBI'S REMARKS

continued...

that moment must have felt, when on May 14, 1948, Israel was declared a State. Tragically, at the same time many Arabs who had lived over the centuries in what had been termed Palestine, were forced into their own diaspora.

Almost two thousand years later, Jews were no longer forced to live in the Diaspora, in exile.

I started by saying that I had always considered the term Diaspora as defining the Jewish experience. Imagine my surprise when, two weeks ago, in listening to a talk arranged by our Beth Ami Committee on Social Justice, featuring a local black minister, Reverend H. Lee Turner, I heard him use that term—diaspora—to describe the Black experience in the United States.

Perhaps I shouldn't have been surprised, but it really was the first time I had ever heard that term used beyond the Jewish context. The result was, it got me thinking.

What was the connection between the Jewish and Black experience that would make the use of this term mutually applicable? As one might expect, there are similarities and differences.

- Black Americans trace their origins to another continent but not a specific country.
- They had been forced to cross the Atlantic to serve as slaves to white owners and primarily to serve the economy of the South, which depended largely on the production of cotton not because they had been conquered, as the Jews had, by the Romans. (The North had slavery but abolished it sooner because they were less reliant on it. Blacks were also forced into slavery all around the non-African parts of the world).
- Systemic prejudice meant that subsequent emancipation was replaced with a complex web of de jure and de facto policies, federal and local. The intent was to keep

Black people from being able to accumulate wealth as individuals and as a group. (Attempts to *normalize* the Jews of Europe at various times in history were also tempered by the fear and prejudice of the masses. For the most part, Jews were able to live in their own communities and establish their own social infrastructure. As challenging as it was, there were some Jews who were able to accumulate wealth).

- Unlike Jews and their migrations over history, Blacks have remained in the United States. There was a small attempt to re-establish themselves in Africa (Liberia). Coming from various areas of the great African continent, and for other reasons besides, there is practically no opportunity to connect to a homeland. Many Jews have experienced a return to the Land of their origins. For the most part, Blacks consider themselves and desire to take full part in the social, political, and cultural life of this country.
- With perhaps some notable exceptions, they continue to experience economic oppression; despite major efforts to overcome this. Jews in Europe had significant periods of history where they flourished.
- The first enslaved Africans arrived July, 1526, when Spain attempted to colonize San Miguel de Gualdape. Although the Jewish experience spans a far greater period of time, discrimination against Jews expressed itself in different ways and for different (e.g, religious) reasons than those demonstrated against the Black population. There is a tragic consistency to the discrimination suffered by Black Americans to this day.
- Lastly, *Black* and *Jewish* are not necessarily mutually exclusive.

Ultimately, I came away with the realization



RABBI'S REMARKS

continued...

that to experience Diaspora is to sense that you are an outsider. You are made to feel in a hundred different ways—racial discrimination being chief among them—that you *don't really belong!*

To me, this is shocking. It runs away from the ideal of a *United States of America*. I encourage all of us who are part of this wonderful community of Beth Ami to participate as much as we can in the various programs offered by our Committee on Social Justice, chaired by Carol Swanson. In the two programs offered so far, I've come away realizing how little I know of systemic racism, and its economic underpinnings. Together we can gain a better understanding of the fellow members of our society who are not born from privilege, even beyond our Black brothers and sisters.

We can play our part as members of *the Home of my People*—the literal translation of *Beth Ami*, in making our world a place in which all humanity can feel they belong.

I wish to acknowledge and thank Lauren Buchsbaum, my daughter, Sarah, and my wife, Susan, for their assistance in editing this column. All good wishes and prayers for a blessed 2021!

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EVENTS & ANNOUNCEMENTS

Our Condolences to the Families of:

Ignacio Cobos, father of Alma Gossett and grandfather of Jarrod Gossett

Emilio Maldonado, father of Rayme Shapiro

Ben Braver, partner of Ronnie Rosenbach

Mazel Tov to the Families of:

Samuel Matan, grandson of Nancy & Ed Sherman

Welcome, New Member:

Lauren Buchsbaum

Wishing a Speedy Recovery to:

Debra Chapman

Elly Cohen

Judy Dzik

Anna Judd

Dennis Judd

Linda Emblen

Rob Gitlin

Ahuvah bat Shulamith

Jewish Movement and Music

Hannah Schoen Caratti will be offering **Yoga & Hebrew Singing on Zoom**

Tuesdays 4 p.m. &/or Sundays 10 am through January. The

fee is a voluntary donation to Beth Ami. Hannah was a cantorial soloist at Congregation Beth Ami from 2003-2006 and is grateful that it continues

to be such a welcoming and inspiring community. www.counselingyogameditation.com



Leanne Schy is conducting **Israeli Folk Dancing on Zoom** every other Wednesday evening at 7 pm. Emphasis is on the meanings and origins of the music and steps, even when it's sometimes pop music and hip hop! Find schedules and information on the Beth Ami website, BethAmiSR.org, in the the Israeli dancing blog.



PRESIDENT'S PAGE

Carolyn Metz, President

The New Calendar Year, 2021

Winter has arrived in Sonoma County bringing cold clear days and nights along with warmer weather delivering our much-needed rain. I love the clarity and beauty of the winter sunsets.

Amidst it all the COVID vaccine has arrived in Sonoma County as well. I'm waiting, as you are, I bet, to hear how the priorities for receiving the vaccine will shakeout.

During the COVID pandemic, we have had to learn how to do CBA business differently: how to maintain essential services while following strict COVID protocols and keeping our members, families, staff and vendors safe. It turns out that Zoom has provided us with the ability to do just that, along with enabling staff to work from home on a daily basis. Will we ever go back 100% to the way things were? I doubt it.

Amidst the daily ups and downs, your Board of Directors is engaged in two important processes which affect the future of the Congregation (beginning July, 2021):

- Rabbi Miller's current contract with CBA ends on June 30, 2021. We are negotiating with Rabbi Miller to engage his services, part time, for an additional year. We are both seeking positive resolution—stay tuned.
- A Task Force has been established to consider the JCC, Sonoma County, to be tenants on the CBA campus, bringing JCC employees and programming to our facility. In many ways, it's bringing programs back home—stay tuned.

The process with Rabbi Miller is a personnel matter and is being discussed in Executive Session (privacy) of the Board. I can't speak publicly about personnel matters until we have reached a resolution.

The process with the JCC has only just begun. Representing the JCC is Rick Burg, President, Josh Katz, Past President, and Adrea Moss, JCC Board Member (and CBA member).

Representing CBA is Dave Ballo and Michelle Zygielbaum, both Board members, and me, your President.

During the COVID pandemic, we've had to refocus our attention to engaging with our community even while remaining distant and apart. Many thanks to those who have the vision and persistence to make it real:

- Barb McGee organized and orchestrated the Channukah gift bags you each received, as well as the earlier High Holiday gift bags—Thank you Barb, for your continued dedication and perseverance to maintaining the community of Congregation Beth Ami.
- Rabbi Miller has sought out opportunities for collaboration on Zoom with other synagogues for celebrations and holiday observance, as well as maintaining daily services and classes. Together with the Gitlin family we were able to be present on Zoom as Leora became bat mitzvah. Thank you, Rabbi Miller.
- Linda Emblen and the CBA Book Group has been meeting on Zoom or outside while social distancing—Thank you, Linda.
- Carol Swanson and Jerry Newman and the Committee on Racism and Social Justice has brought us together on Zoom to create new relationships in the community and to learn together—stay tuned, get engaged for similar opportunities. Thank you, Carol and Jerry.
- Lyla Nathan and Bobbie Rosenthal and the Social Action Committee have continued to make and serve a meal for formerly homeless veterans at the Palms every month, figuring out the COVID protocols so that every family is safely well-fed, and those who serve are safe as well.
- And finally, I want to bring attention to the outstanding job of the Beth Ami Community Nursery School Co-Directors, Lara



PRESIDENT'S PAGE

Continued...

Brown and Jessica Joerger, and Head Teacher, Natalee Pughe, who have managed to steer the ship daily consisting of 6 classrooms, 15 teachers and 55 children, since late August. They have proven an amazingly effective team regarding COVID protocols, family engagement and creation of a program infused with Jewish values and learning.

We enter the new calendar year, 2021, with *hope*. Maybe there's a connection between Tu B'Shvat and ecology and vaccines, as well as hope and faith—who knew? But it seems to me we should be celebrating and Tu B'Shvat is what the Jewish calendar has put on our plate. I look forward to finding the connection/link and want you to join me in welcoming 2021.

Take care, my friends. Be safe, stay well, and I look forward to seeing you in person. You may always contact me at mzmetzpresident@gmail.com.

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SOCIAL ACTION SCOOP

Lyla Nathan

Happy New Year to everyone. I am hoping that 2021 will usher in a healthier year to all; that soon there will be light at the end of this dark tunnel.

The SAC had a very successful dinner and gift distribution at The Palms in December.



Holiday dinner at The Palms

We changed up the menu to include stew. We served over 100 dinners. We also provided the residents with toiletries, socks, hats, and scarves. A special thanks to everyone on the committee for making the event such a success. The

residents were truly thankful for the continued support from Beth Ami. We have been serving and distributing meals for over 4 years. A big thanks to Bobbie Rosenthal for creating the connection with The Palms and to Judi Hyman for organizing and spearheading the distribution. Our next dinner will be in mid January. If you are interested in helping in any way please contact, lylanathan5@gmail.com

We decided that the best way to support those in need during the pandemic is to give money to an organization that speaks to you personally. As always, the REFB, the Jewish Free clinic, JCFS, and The Palms are in need of financial donations.

As many of you know, the SAC has a new sub-committee on racial and social justice. Carol Swanson is the chair of this committee. She is providing an energetic focus to the committee. We so appreciate her efforts. Thanks, Carol. The following article is her recap of the committee's activities.





SOCIAL ACTION SCOOP

Continued...

Committee on Racism & Social Justice

Members: Lyla Nathan, Carol Swanson, Betty Boyd, Jerry Newman, Natalee Pughe, Myra Thomas, Rabbi Miller, Carolyn Metz, Neal Cronin.

Our Mission/Purpose Statement

Our purpose is to educate ourselves and the greater CBA community about Racism and Social Justice for Jews of color and all people of color, in order to bring awareness and create positive change where we live.

What we have been working on:

- We created a document of our Mission/Purpose Statement.
- Group discussions on anti-racism vs. non-racist. (What is the difference?)
- Developed a resource list of books, movies, podcasts (posted on CBA website).
- Sponsored three-hour long sessions in July with the dynamic speaker, Benjamin Mertz on the history of Racism and gospel African American music.



- Collaborated with faith-based & social partners. We sponsored a presentation and discussion on December 3rd, with Reverend Lee Turner from the Community Baptist Church of Santa Rosa. We hope this is

the beginning of an ongoing relationship between our two congregations.



- Several members of our group attended a three-day workshop, Kol Tzedek, sponsored by USCJ (United Synagogues of Conservative Judaism), which included three dynamic speakers; Reverend Natosha Reid Rice, Habitat for Humanity, Ilana Kaufman, Jews of Color Initiative (a Bay area organization), Yehudah Webster, Jews for Racial and Economic Justice (JFREJ).
- Some of us have also been attending follow up discussions; *Kol Tzedek Follow-Up Conversation* webinars. It has been inspiring to have conversations with Jews from all over our country on Racism, including Jews of color.

Future Projects:

- Book study groups
- Video and/or podcast viewing with discussion groups
- Guest speakers from our community
- Attend USCJ the Race-Consciousness Training Series in January. January 7, 14, 21 & 28. (www.uscj.org to register)

For more information contact Carol Swanson, swangirl@comcast.net

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JANUARY 10, 2021 (Sunday) 10 am PST

Hear **Rabbi Andrew Sacks**, director of the Rabbinical Assembly in Israel and the head of the Masorti's Bureau for Religious Affairs

Rabbi Sacks will discuss **the challenges that non-Orthodox Jewish movements**, such as reform and conservative, face in Israel and opportunities to provide these movements with more funding and choices.



FEBRUARY 14, 2021 (Sunday) 10 am PST

Hear **Dr. Naya Lekht**, Director of Education for Club Z www.clubz.org, a Zionist club for teens. She will talk about "**Anti-Zionism for Dummies.**"



MARCH 14, 2021 (Sunday) 10 am PST

Hear **Olga Meshoe Washington**, Regional Director of Club Z, unpack the significance of the **Israel-Africa relationship** and why the renewal of this historical relationship will have significant political, social, economic, and cultural meaning for the State of Israel and Jews in the diaspora.

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Shabbat
7:30 am Rashi Study with Rabbi Miller	7:30 am Rashi Study with Rabbi Miller	7:30 am Rashi Study with Rabbi Miller	7:30 am Rashi Study with Rabbi Miller	7:30 am Rashi Study with Rabbi Miller	7:30 am Rashi Study with Rabbi Miller	
8:00 - 9:00 am Morning Minyan	8:00 - 9:00 am Morning Minyan	8:00 - 9:00 am Morning Minyan	8:00 - 9:00 am Morning Minyan	8:00 - 9:00 am Morning Minyan	8:00 - 9:00 am Morning Minyan	9:30 am Shabbat Services with Rabbi Miller and Congregants
		2:00 - 3:00 pm Mishna class		2:30 - 3:45 pm TaNaCH-Bible class	4:15 p.m. Mincha 4:30 lighting of Shabbat Candles	
5:00 pm Evening Minyan	5:00 pm Evening Minyan	5:00 pm Evening Minyan	5:00 pm Evening Minyan	5:00 pm Evening Minyan	5:50 Sing in Shabbat with Lisa Iskin and Rabbi Miller with children's story	See Havdallah times on back cover. Mincha will begin approximately 75 minutes before.
			8:00 pm Midrash class		6:30 pm Community recitation of Kiddush	

Although we are unable to gather in person at the Beth Ami building, we have continued to provide all kinds of services using "Zoom." Using the calendar above, we welcome you to participate in study and prayer, to whatever degree you wish. You are always welcome to "check it out" and see if the program meets your needs.

1. Rashi Study: Weekday mornings, Sunday - Friday 7:30 - 8:00 a.m. Also streamed on Facebook and recorded on YouTube
<https://www.youtube.com/channel/UCtMLk4BGrEQZzGVlc2vOFiA>

We examine the text of the coming week's Torah reading using the original Hebrew text and Rashi's commentary. A full oral translation is always provided and there's ample opportunity for discussion. Rashi's exposition often gives a novel understanding of the words in the Torah. This is "pitched" intentionally for the person who is just starting out a path of traditional Jewish learning.

2. Weekday Minyanim: We are fortunate to be able to host a "minyan" at least once a day. We try to make it possible for those saying "Kaddish" to recite it. There are a number of our members who have suffered recent losses and are committed to recited Kaddish in their loved-ones memory.

Mornings: Sundays - Friday 8:00 a.m. (Average time is about an hour. Times can vary depending on the "menu" for the day which can include a Torah Reading, Hallel, Musaph, Tachanun (prayers of supplication))

Afternoon - Evening: Currently Sunday through Thursday evenings 5:00 - 5:45 p.m. We are fortunate that Lisa Iskin has been providing music for many of our services.

3. Mishna Class Tuesday afternoon at 2:00 p.m. Discover the Oral Torah. Tradition has it that Moses was given two Torahs: one written: that is, the words in the Scroll of the Torah, and the other

oral: passed down by word of mouth through the generations until the year 200 of our current era. At the time, the Romans, who occupied the land of Judea, forbade the study of Torah on pain of death.

Extreme situations called for extreme measures. Rabbi Judah haNasi, the leader of the community at the time, took the revolutionary step of committing what had always been kept strictly oral and committed it to writing. In this way he and the leaders of the people hoped to prevent the Oral Torah from being entirely forgotten. The result: the Mishna exists even today!

4. Midrash Class Wednesday evenings at 8:00 p.m. This is a unusual analysis of the text of the Torah. Every significant word is analyzed thorough a lively discussion on the page. Disagreements are frequent between these scholars. The result: we all turn out a little wiser with a depth of understanding that is a source of joy; sometimes even a smile.

5. TaNaCH class: Thursdays, 2:30 p.m. We read through the text in English and pause to take questions and comments. There's usually a lively discussion. We have just started the Second Book of Kings. As you might imagine, there's plenty of intrigue and political struggle as we read about wise and poor leadership.

Shabbat services:

Friday evening, Mincha will begin at 4:30 p.m.

4:45 Community candlelighting

Family Musical service with children's story, led by Lisa Iskin and Rabbi Miller, starts at 5:50 pm. We'll conclude with our communal Kiddush

Saturday 9:30 am Shabbat Services

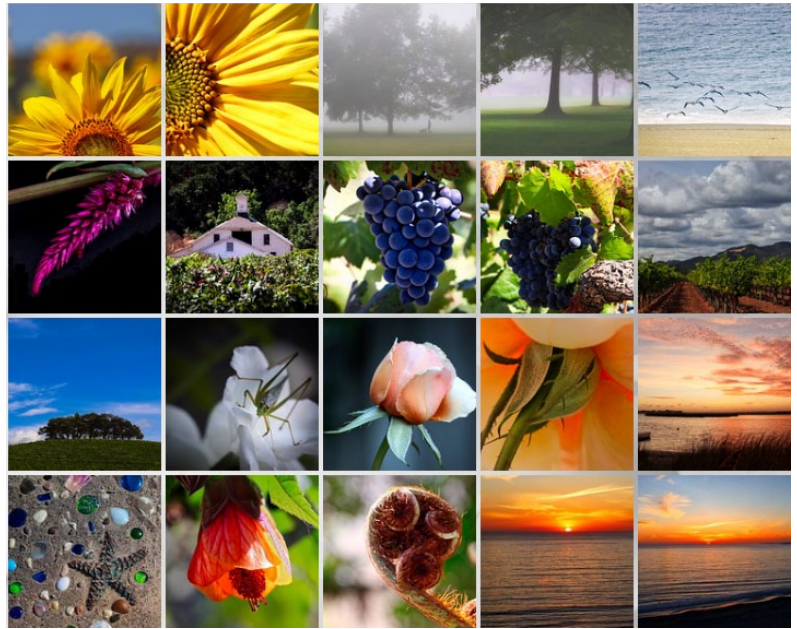
Saturday 6:00 p.m. Mincha, Maariv, Havdalah

Experience Tu B'Shevat through the art of photographer Ronnie Rosenbach



Tu B'Shevat is a full moon festival that celebrates the gifts of nature and the renewed cycle of the seasons. Join us on Erev Tu B'Shevat, **Wednesday**

January 27 at 7:00 p.m. in our Beth Ami Zoom Room for an appreciation of the holiday with music and poetry, and featuring photographer Ronnie Rosenbach. Ronnie will take us through selections from her stunning portfolio, as we get an understanding of seeing nature through art.



Our Purim Megillah reading will be not just translated, it will be illuminated and animated.

Chapter One

1:1



It happened in the days of Ahasuerus—that Ahasuerus who reigned over a hundred and twenty-seven provinces from India to Ethiopia...

2. That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the capital,



Title: 'The Banquet of Ahasuerus'

Painter:
Aert de Gelder

Year:
c.1680

The true meaning of Purim will be clear to all with the help of fine art, and cartoon art, and Disney, and old TV shows, and pretty much anything you can think of. Ahuva Simon Saar will read **The Megillah of Esther at 7:00 p.m. Thursday evening, February 25.**

We will screen share this entertaining and informative translation so you don't need a book, but funny hats would be welcome. If you want to wear more of a costume, you'll have to figure out how to get it into your Zoom square on Beth Ami's usual room. BYOB, of course.



RE-JEW-VENATION

Dr. Eli Cohen, Chair, Israel Committee

Our People & Our Land: America Is Good For Jews, But Bad For Judaism

“America is good for its Jews but bad for Judaism,” writes Micah Goodman, the author of the inspiring and thought-provoking book *The Wondering Jew*. Goodman, a philosopher, teacher, and thought leader, helps us understand Jewish identity’s development by tracing the greatest Jewish minds’ musings. The reasoning by Goodman, a modern Orthodox Jew, is not limited to the Rabbinic tradition. His ideas are influenced by rabbis from Rambam to Rav Kook and Buber and also by non-rabbinic sources, such as Ahad Ha’am, Micah Berdyczewski, A.D. Gordon, Shmuel Agnon, and Hayim Bialik. His book’s conclusions give us much food for thought.

The Jewish people have experienced not one but two sets of exiles, Goodman writes. The first set (Babylonian and Roman) led to the Jewish removal from Israel. Following this first exiles, Jews lived in autonomous communities with our own courts and taxation. We lived in foreign lands as foreigners. The local population saw us as different from them, and we Jews thought of ourselves as different. The term *Kadosh* (holy) means *separate*, and in this sense, we were holy. The advent of the modern Western nation-state brought about our second exile. We moved out of our communities, mixing into the general population, at least in the West. In Arabic-speaking countries, the second exile took place only in the last 80 years.

During the second exile, what kept us together was our commitment to Halacha (or, in a broader sense, our traditions) and to our distinctively Jewish elements, such as reciting Kiddush and wearing kipot. Halacha protected our identity as Jews and then, as now, shielded the Jewish people from assimilation.

Halacha defended the Jewish people because of its distinctiveness, its particularism. In contrast to particularism, universalism smooths the way to assimilation. There is universalism with-

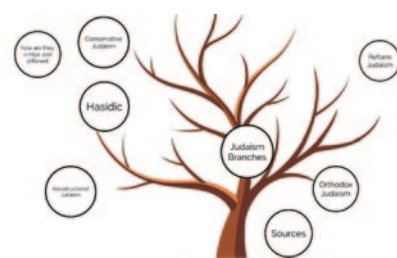
in Judaism; it comes to us from our prophets. For example, Hosea tells us to be moral and not care so much about Temple sacrifice. The problem with this approach of “all that matters is being good” is that it does not distinguish Judaism from Buddhism, Islam, or Christianity. All religions might encourage their followers to give their seat on the bus to an old person. Tikkun Olam, as typically practiced, is no different from the Christian Social Gospel. They both advance the singular universalist belief of doing good deeds.

To the extent that America has made it easy for Jews to become universalists, it is good for individual Jews. We can more easily give up or hide our Jewish identity. There is little impediment to becoming Christians. Indeed, we would be welcomed into all Christian denominations as prizes. Or we can simply drift away and become Americans with Jewish parents who raise our children as non-Jews.

In this sense, America is good for the Jews (who can easily assimilate), but it is terrible for Judaism. This is one of the outcomes of the fragmentation of Judaism in America.

Fragmentation is not new; there has always been fragmentation within Judaism, or at least among the Ashkenazim. Let us look at major developments in Ashkenazi Judaism of just the last few centuries.

The Mitnagdim arose in the 18th and 19th centuries to oppose early Hasidism. The Ha-



sidim emerged to oppose the rationalist turn that Judaism had taken in Europe. The Reform movement began in Europe in

response to the opening of society to Jews during modernity. In response to Reform, the



RE-JEW-VENATION

Continued...

Conservative/Masorti and Modern Orthodox movements were established to reconnect modern Jews to Halacha.

But the rise of these movements, such as Reform and Conservative, are just due to Ashkenazi teaching. In Ashkenazi Judaism, laws are considered eternal and divinely inspired. In this setting, the Reform movement began in Germany to reject the divine authority of Halacha. In response to Reform, the Conservative and Modern Orthodox movements were created to interpret Halacha for modern times. The Modern Orthodox accepts divine revelation as its primary reason for receiving Halacha, while Conservative Judaism acknowledges Halacha's authority while adapting it considering community consent.

The Sephardic community has not seen this fragmentation. Sephardi Judaism accepts changes in Halacha to meet modernity and opposes preventing change. It believes that Halacha is a living law. This may sound like Reform's position, but it is quite different. While Reform rejects the divinity of the Torah, Sephardic Judaism accepts it as divine and works for change to make it relevant to today.

Goodman's book points out that fragmentation in America is because Judaism outside of Israel has no entity to impose rules. For example, when Ms. Taya Mâ Shere and others founded the Kohenet Hebrew Priestess Institute in America, they were free to ordain others (and they have ordained over 100) as Hebrew Priestesses. In America, they could claim they were following Jewish principles.

This is not so in Israel because Israel has a central authority that establishes the standard level of knowledge required to be ordained. This authority has no power over how one expresses one's Judaism, only over how one claims it to others.

But there is both good and bad in this situation. Goodman says that the current stranglehold over this authority by the Haredim (literally, *those who tremble*; frequently called Ultra-Orthodox, a term often considered derogatory) in Israel is a problem for Judaism. He believes that this central authority currently practices a calcified form of Judaism. In doing so, it hampers efforts for the religion's development. While Israel's current religious establishment has fossilized Halacha, given Sephardic beliefs, there is hope—in Israel—for Halacha to develop. Half of Israel's population is Sephardi. So, change is inevitable. Halacha can be reshaped. We can continue to interpret Halacha without abandoning it. Halacha has always changed in the past.

How is Jewish identity developing and evolving in Israel? It is incorporating both Halacha and the callings of the prophets for good works. Judaism and the Bible are everywhere in Israel, in popular songs, in street names, in schools, in the calendar. The language of Israel is the language of the Bible, and this fact makes the Bible accessible. The language impacts how people think. The cities and villages of the Bible have been reborn with 21st Century inhabitants. The love of study of Jewish texts is everywhere. Even Israeli Jews who would never step into a synagogue know more about Judaism than most synagogue attending American Jews.

Israel and America are experiencing different difficulties. American needs to overcome assimilation and antisemitism. In the US and all diaspora, Goodman writes, it is a spiritual tragedy that Judaism itself must change to be protected. In Israel, the problem is the need to overcome the stranglehold held by the Haredim. Regardless of Haredi control, a new Judaism is developing in Israel.



GENEROUS CONTRIBUTIONS TO OUR CONGREGATION

The next time you are looking for a meaningful way to celebrate a joyous occasion, remember a loved one, or comfort a mourner, please consider a donation to Congregation Beth Ami. When you make a gift, a card is sent to the honoree or the family and your donation is proudly acknowledged in the Shofar. The minimum donation for each occasion is \$7.50. Congregation Beth Ami truly appreciates your support.

General Fund

A generous donation—*Anonymous*

A generous donation
—*Bobbie Rosenthal*

Condonlences to Francie Rogovin
upon the passing of her sister, Lori
—*David & Margorie Ballo*

Condolences to Susan Miller upon
the passing of her cousin, Alan
—*David & Margorie Ballo*

Toda Raba to all the leaders &
Torah/Haftarah readers during the
High Holidays
—*David & Margorie Ballo*

In memory of Ben Braver, beloved
partner of Ronnie Rosenbach
—*David & Margorie Ballo*

Thank you to Reverend Turner for
taking time for your discussion &
enlightenment
—*David & Margorie Ballo*

Toda Raba to Nathan Smallcomb for
your great CBA Website hosting &
protection efforts
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Mazal Tov to Leora Gitlin, Bat
Mitzvah—*David & Margorie Ballo*

Mazal Tov to Ed & Nancy Sherman
on the birth of their 1st grandchild,
& to parents Aaron & Rachel
—*David & Margorie Ballo*

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—*Earl & Binese Goldberg*

A generous donation—*Elise Watkins*

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—*Etienne Sampiere*

In memory of my mother,
Anna Barta—*Ivan Barta*

A generous donation
—*Jayne Rosenberg*

In memory of Richard Kahn's
mother, Estelle Kahn
—*Jeffrey & Janet SteinLarson*

In memory of Leah Gutaleah's
mother—*Jeffrey & Janet Stein-Larson*

In memory of Barbara Schechner
—*Jeffrey & Janet SteinLarson, Jewish
Community Federation*

In honor of the marriage of Oren
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On the occasion of Oren Stoelting's
marriage—*Juli Scherer*

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Mazel Tov to Liora Gitlin
upon becoming a Bat Mitzvah
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—*Marc & Patty Bernstein*

In memory of Richard Kahn's mother—
Melvin Decker & Judith Stern

In memory of Irvin Klein's parents—
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In honor of Oren Stoelting's
marriage to Katheryn
—*Melvin Decker & Judith Stern*

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In memory of David's mother,
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Mazal Tov to Claudia Sisomphou
(NS alum) who's been named to
Food for Thought's Board of
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Condolences to Will Aubin upon the
passing of Vera Aubin, folk dancer
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In memory of Ben Braver
—*Susan L. Miller*

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Services at Beth Ami

Please join us for services. For additional information or to verify the times, call the office at (707) 360-3000.

All Services will be held on Zoom. See the Rabbi's Virtual Calendar each week from a link in the Cybershul to the Beth Ami website: www.bethamisr.org for the link to zoom.

January Shabbat and other Services

Jan. 1 (Fri.)—4:30 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Jan. 2 (Sat.)—9:30 a.m. Shabbat morning service; **4:30 p.m.** Mincha, story, Ma'ariv, **5:46 p.m.** Havdalah

Jan. 8 (Fri.)—4:30 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Jan. 9 (Sat.)—9:30 a.m. Shabbat morning service (announce the new month of Shevat); **4:30 p.m.** Mincha, story, Ma'ariv, **5:53 p.m.** Havdalah

Jan. 14 (Thurs.)—Rosh Chodesh Shevat

Jan. 15 (Fri.)—4:30 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Jan. 16 (Sat.)—9:30 a.m. Shabbat morning service; **4:30 p.m.** Mincha, story, Ma'ariv, **6 p.m.** Havdalah

Jan. 22 (Fri.)—4:30 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Jan. 23 (Sat.)—9:30 a.m. Shabbat morning service; **5 p.m.** Mincha, story, Ma'ariv, **6:08 p.m.** Havdalah

Jan. 27 (Wed.)—Erev Tu B'Shevat 5 p.m. Daily Daven, **7 p.m. program** with Ronnie Rosenbach

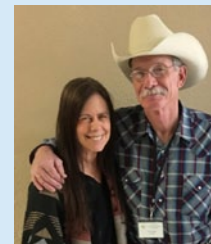
Jan. 28 (Thurs.)—Tu B'Shevat 8 a.m. Morning Minyan

Jan. 29 (Fri.)—5 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Jan. 30 (Sat.)—9:30 a.m. Shabbat morning service; **5 p.m.** Mincha, story, Ma'ariv, **6:16 p.m.** Havdalah

February Shabbat and other Services

Feb. 5 (Fri.)—5 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with **SCOT GERBER**, Lisa Iskin and Rabbi Miller, followed by Community Kiddush.



Feb. 6 (Sat.)—9:30 a.m. Shabbat morning service; (announce new month of Adar) **5 p.m.** Mincha, story, Ma'ariv, **6:24 p.m.** Havdalah

Feb. 12 (Fri.)—Rosh Chodesh Adar 1st day

Feb. 12 (Fri.)—5 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Feb. 13 (Sat.)—Rosh Chodesh Adar 2nd day

Feb. 13 (Sat.)—9:30 a.m. Shabbat morning service; **5 p.m.** Mincha, story, Ma'ariv, **6:32 p.m.** Havdalah

Feb. 19 (Fri.)—5 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush.

Feb. 20 (Sat.)—9:30 a.m. Shabbat morning service **5 p.m.** Mincha, story, Ma'ariv, **6:39 p.m.** Havdalah

Feb. 25 (Thurs.)—Fast of Esther (erev Purim) 5 p.m. Mincha and Ma'ariv. **7 p.m.** Megillah Reading with graphics. Wear a funny hat and BYOB.

Feb. 26 (Fri.)—Purim 8 a.m. Morning Minyan plus Megillah. Wear a funny hat, snacks on your own.

Feb. 26 (Fri.)—5 p.m. Mincha; **5:50 p.m.** Kid's Corner story & song, **6 p.m.** Sing in Shabbat with Lisa Iskin and Rabbi Miller, followed by Community Kiddush

Feb. 27 (Sat.)—9:30 a.m. Shabbat morning service; **5:30 p.m.** Mincha, story, Ma'ariv, **6:47 p.m.** Havdalah

Weekday Mon.–Fri.—8 a.m. Morning Minyan: preceded by half an hour of Torah Study beginning at **7:30 a.m.** (including National Holidays)

Sun.–Thurs.—5 p.m. Mincha / Maariv



January Yahrzeits

Secular dates correspond to Hebrew date of death.

Observance of yahrzeit begins at sundown the previous day.

All yahrzeits observed at Beth Ami.

Announced on Jan. 1 & 2

- Jan. 2 Beatrice Dzik,
Mother of Judy Dzik
- Jan. 2 Bea Kaplan, Grandmother
of Michelle Zygielbaum
- Jan. 2 Dr. Raymond Kauffman,
Father of
Raphael Kauffman
- Jan. 3 Elaine Robinson,
Mother of Myrna Morse
- Jan. 4 Mordachai ben Hershel,
Brother of
Evelyn Gurevitch
- Jan. 5 Gladys Baba,
Mother of Bill Cordell
- Jan. 6 Rosa Newman,
Mother-in-law
of Edith Newman
- Jan. 6 Ruth Susnow,
Mother of Nancy Fleming
- Jan. 8 Jettie Rijnveldt, Stepsister
of Meineke Drake

Announced on Jan. 8 & 9

- Jan. 9 Edith Volkmann,
Sister of Evelyn Gurevitch
- Jan. 11 Ruth Levy,
Mother of Janice Sternfeld
- Jan. 12 Evelyn Cooper,
Mother of Bob Cooper
- Jan. 12 J.J. Fitzgibbons, Husband
of Andrea Goodman
- Jan. 12 Paul Lazovic,
Friend of Tish Levee
- Jan. 13 Verne Paule,
Husband of Raynore Paule
- Jan. 14 Sylvia Bernstein,
Aunt of Marc Bernstein
- Jan. 15 Kelso Thomas,
Husband of Myra Thomas

Announced on Jan. 15 & 16

- Jan. 16 Sara Feinstein,
Mother-in-law
of Lee Feinstein
- Jan. 17 Charles Feingold,
Father of Stanley Feingold
- Jan. 19 Lewis Magnus, Grandfather

- Jan. 19 David Myerfeld,
Grandfather
of Patty Bernstein
- Jan. 20 Erna Biberstein, Mother
of Susanne Batzdorff
- Jan. 20 Eleanor Marshall,
Mother of Carolyn Metz
- Jan. 21 Emilie Goodman,
Grandmother of
Edee Sternfield-Squires
- Jan. 22 Irving Decker,
Father of Mel Decker
- Jan. 22 Ralph Swanson,
Father-in-law
of Carol Swanson
- Jan. 22 George Waldman,
Grandfather
of Barbara Whitaker

Announced on Jan. 22 & 23

- Jan. 23 Warren Davis,
Husband of Judith Helman
- Jan. 23 Simon Kovar,
Grandfather of
Dr. Gary Herzberg
- Jan. 24 Nomi Lev-Yahm,
Mother of Vivian Klein
- Jan. 27 Lillian Margolese,
Grandmother of
Michelle Zygielbaum
- Jan. 27 Isac Rijnveld,
Stepfather of
Mieneke Drake
- Jan. 27 Michelle Stein,
Mother of
Janet Stein-Larson
- Jan. 28 Florence Alexander,
Grandmother of
Abe Alexander
- Jan. 28 Mariya Antonovsky,
Mother of Olga Pekker
- Jan. 28 Marguerite Connors,
Mother of Tish Levee

January Birthdays

If you do *not* wish to have your birthday
listed in the Shofar, please contact the office

- 3 Margorie Ballo
- 4 Evan Zelig
- 6 Abraham Alexander
- 6 Mieneke Drake
- 8 Art Bornstein
- 9 Tish Levee
- 15 Tamar Landau
- 16 Lenore Holloway
- 17 Paula Schlesinger
- 26 Karen Brodsky
- 28 Bill Friedman
- 28 Robert Raful
- 31 Stephen Nett

January Anniversaries

- 2 Laura & Abe Alexander
- 2 Karen Brodsky
& Mark Dierkhising
- 3 Joyce & Paul Kobetz

Announced on Jan. 29 & 30

- Jan. 30 Fannie Miller,
Grandmother of
Rabbi Mordecai Miller
- Jan. 30 Harry Schneider,
Father of Evelyn Gurevitch
- Jan. 31 Mark Gurevitch,
Brother-in-law
of Evelyn Gurevitch
- Feb. 1 Quentin Brown,
Father of Anne Brown
- Feb. 1 Irwin Margolese, Uncle
of Michelle Zygielbaum
- Feb. 1 Paul Zygielbaum, Husband
of Michelle Zygielbaum
- Feb. 2 Sheyna Morse,
Mother-in-law
of Myrna Morse
- Feb. 4 Freda Weiss,
Grandmother of Dan Weiss
- Feb. 5 Erwin Batzdorff,
Father of Alfred Batzdorff
- Feb. 5 Gerson Kahn,
Father of David Kahn



February Yahrzeits

Secular dates correspond to Hebrew date of death. Observance of yahrzeit begins at sundown the previous day. All yahrzeits observed at Beth Ami.

Announced on Feb. 5 & 6

- Feb. 7 Rayfield Helman,
Father of Judith Helman
- Feb. 8 Zislye bas Mendel Laib,
Mother-in-law
of Evelyn Gurevitch
- Feb. 8 Sophie Shapiro,
Mother-in-law
of Phyllis Shapiro
- Feb. 12 Mort Sherman,
Father of Nancy Sherman

Announced on Feb. 12 & 13

- Feb. 13 Irwin Inman,
Father of Lee Feinstein
- Feb. 15 Sam Dzik,
Father of Judith Dzik
- Feb. 15 Nathan Hartzman,
Grandfather
of Cheryle Miller
- Feb. 15 Charles Yelin, Grandfather
of Francie Rogovin
- Feb. 16 Mae Bernstein,
Grandmother
of Marc Bernstein
- Feb. 16 Stan Frommer,
Husband of Roz Frommer
- Feb. 16 Aaron Speigelman,
Uncle of Ronit Glickman
- Feb. 17 Lillian Garson,
Mother of Andrea Nett
- Feb. 17 Shulamith Miller, Mother
of Rabbi Mordecai Miller
- Feb. 18 Anna Branagan, Mother
of Branagan Branagan
- Feb. 19 Sadie Seldowitz,
Aunt of Susan Miller

Announced on Feb. 19 & 20

- Feb. 20 Arthur Margolese, Father
of Michelle Zygielbaum
- Feb. 20 Mardelle Rome,
Mother of Robin Cooper

- Feb. 20 Lydia Ross,
Sister of Henry Cohn
- Feb. 21 Sylvia Feingold, Mother
of Stan Feingold
& Grandmother
of Vivian Klein
- Feb. 23 Morris Bernstein,
Grandfather
of Marc Bernstein
- Feb. 23 Frieda Goldman,
Mother of Ethel Schy
- Feb. 24 Michael Brust,
Father of Barbara McGee
- Feb. 24 Phillip Feingold, Father of
Vivian Klein & brother
of Stan Feingold
- Feb. 24 Brian Gross,
Husband of Fredrika Gross
- Feb. 24 Sam Rome,
Father of Robin Cooper
- Feb. 25 Ellen Bendheim,
Mother of Pnina Loeb
- Feb. 25 Saul Sampiere,
Father Etienne Sampiere

Announced on Feb. 26 & 27

- Feb. 27 Sidney Sternfield-Squires,
Husband of
Edee Sternfield-Squires
- Feb. 28 Simon Jimmy Saar, Brother
of Ahuva Simon-Saar
- March 1 Polly Boyd,
Mother of Elizabeth Boyd
- March 2 Bernard Bernstein,
Father of Marc Bernstein
- March 2 Rabbi Meyer Miller, Father
of Rabbi Mordecai Miller
- March 4 Leo Gurevitch, Husband
of Evelyn Gurevitch &
Father of Eleanor Cohen
& Russ Gurevitch

February Birthdays

If you do *not* wish to have your birthday listed in the Shofar, please contact the office

- 2 Sybille Anbar
- 2 Debbie Shapiro
- 3 Ellen Mundell
- 5 Dr. Eli Cohen
- 7 Rayme Shapiro
- 8 Ed Harman
- 10 Edith Friedman
- 10 Semyon Pekker
- 11 David Ballo
- 11 Andy Fleming
- 14 Daryl Schloss
- 15 Keith Abrams
- 15 Branagan Branagan
- 18 Sid Burwell
- 19 Alfred Batzdorff
- 21 Elizabeth Boyd
- 21 Audrey Darby
- 23 Bernice Fox
- 23 Barbara McGee
- 24 Arnold Herskovic
- 26 Priscilla Lowell
- 26 Christopher Press
- 27 Michael Newman

February Anniversaries

- 2 Janice & Alan Shotkin
- 4 Sandi & Larry Shulkin
- 9 Dan & Sybille Anbar
- 14 Davis & Diane Brown
- 19 Janice & Jeff Sternfeld
- 20 Patty & Marc Bernstein
- 23 Vivian & Irvin Klein
- 26 Tamar Landau
& Roy Camarillo

- March 4 Jacob Stormer,
Father of Marilyn Sommer
- March 5 Mary Hahn,
Mother of Edith Newman



Congregation Beth Ami

4676 MAYETTE AVENUE, SANTA ROSA, CA 95405

Address service requested

January Shabbatot

January 2

Va-Yechi

Candle Lighting—4:46

Havdalah—5:53

January 9

Shemot

Candle Lighting—4:52

Havdalah—5:59

January 16

Vayera

Candle Lighting—4:58

Havdalah—6:05

January 23

Bo

Candle Lighting—5:07

Havdalah—6:14

January 30

Shirah

Candle Lighting—5:15

Havdalah—6:22

February Shabbatot

February 6

Yitro

Candle Lighting—5:22

Havdalah—6:29

February 13

Mispatim (Shabbat Shekelim)

Candle Lighting—5:30

Havdalah—6:37

February 20

Terumah (Shabbat Zachor)

Candle Lighting—5:38

Havdalah—6:45

February 27

Tetzaveh (Fri—Purim)

Candle Lighting—5:45

Havdalah—6:52