

# VOICES

Congregation B'nai B'rith

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FOCUS: EDUCATION

## *The Journey to Our New Jewish Learning Program*

By Julie Fishman



When our boys were born, one of the things we felt strongest about was sending them to Religious School. This was true for us when we lived in Virginia, and it was true for us the moment we moved to Santa Barbara. But after our first year at CBB, I wasn't sure how things were going, which is how I ended up involved with the Religious School committee. It's probably how a lot of us get involved—when we're not sure how things are going. For me it turned into an exciting journey and an important part of our family's connection to CBB.

**IT DIDN'T TAKE LONG** to figure out that this was a great school and a great place for our kids to be getting their Jewish, cultural, and bar mitzvah education. Ryan and Alec definitely feel like this is their home away from home. One of my favorite memories is looking back to Ryan's bar mitzvah training. Every time I picked Ryan up after a meeting with the Cantor, he was eating something in the lobby. It was always something he found in the kitchen because he felt like it was his place to go and see what there was to eat. It was his home away from home.

My involvement with the Religious School committee eventually led me to a position on the Board of Trustees. This in turn led, along with Rabbi Cohen and Jen Lewis, to joining the task force

that explored changes to the Jewish Learning Program (formerly Religious School) set to launch this fall. This experience will, by far, go down as one of the coolest things I ever got to be involved with in my life.

Not only did I get to work alongside Rabbi Cohen and Jen, but I also got to be part of the team responsible for investigating and developing a school that will meet the needs of our community and our kids for the long term. My kids have graduated from CBB's program, so this isn't about them anymore. Rather, this is really about my love for Jewish education. I want every kid to feel like he or she's supposed to go in the CBB kitchen to see what there is to eat (OK, not literally, but you know what I mean). Because this is home.

Looking back—our Religious School didn't always work for everybody. It wasn't because we were doing anything wrong, but, rather, we weren't reaching out to do things better. We had families who asked us to make improvements or explained what wasn't working for them and we needed to find solutions. When Rabbi Cohen sat with me about eighteen months ago and said: "We have a good school and I want it to be a great school," I was in total agreement.

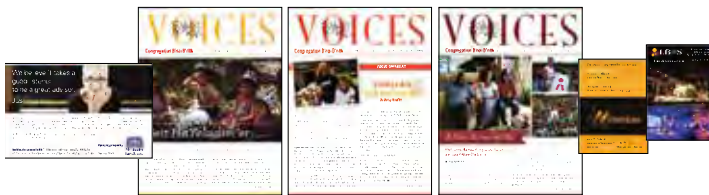
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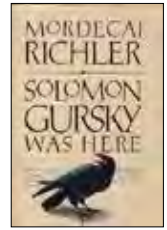
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For more information contact

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# CBB Resources Guide

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Congregation B'nai B'rith is a diverse, inclusive community of individuals and families building together a warm and vibrant house of living Judaism.

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# The Pathways to Jewish Learning



By Rabbi Steve Cohen

The vast majority of young families join the Temple for one basic reason: to give their kids a Jewish education. But how do you *give* someone an education? Clearly, it is not like giving them a bicycle, or a smart phone, or even an inheritance.

**IT TURNS OUT THAT EDUCATION** is not really a “thing” at all. Educating a person means awakening them, inviting them, enticing them to go on a journey. Successful Jewish education boils down to this: enticing a young person to set out on a lifelong Jewish journey. I am using the word “enticing” very deliberately, because you can’t force anyone to go on this journey. They have to want it. How does that happen?

There is really only one answer, and it can be summed up in a single word: Love. I know that word has been so overused and abused that it often feels like it no longer means anything at all. But at this point in my life, I am completely convinced that there can be no education without love: love between kids and their parents. Love between student and teacher. Love and friendship between students. Love is the most powerful and, I believe, the only force that pulls us and entices and motivates us to set out on the Jewish journey.

In re-designing our Jewish education programs, we have been guided by this single principle: Successful education requires creating a community in which there are many bonds of affection—between parents and children, between teachers and students, and between students and their peers. Then, because Jewish stories and songs and rituals and holidays are the “language” of our community, our children will choose, they will be enticed, to embark on a life-long Jewish journey.

We are getting rid of the name “Religious School.” We are re-naming our Kindergarten through Fifth Grade program “Netivot,” which means “Pathways.” The goal of our program is to invite and entice our children to set out on just a few of the many pathways in Jewish life. “Colors and Judaism” (Kindergarten); “Animals and Judaism” (1st grade); “Our Bodies and Judaism”

(2nd grade); “Nature and Judaism” (3rd grade); “Culture and Judaism” (4th grade); “Judaism and the Cycle of Life” (5th grade).

We know we cannot take the kids down every pathway ... there are more paths in Judaism than any of us can travel in a single lifetime. But if the kids find love and friendship, and adventure and fun, on these initial explorations, then they will look for new Jewish paths and new Jewish teachers and friends as they go out into the world.

Are you still reading? Do you want to understand a little more about how this will work?

**Here are a few key elements of our new Netivot learning program:**

**1. Responsive Classroom.** Our teachers are being trained in a powerful and wonderful classroom approach that builds trust and relationships between teacher and students, and creates real community in each classroom.

**2. “Deep Dive” Learning.** Over the course of the entire year, each class will experience five “deep dives” in which they will explore deeply a single, focused topic, through a single text, a single mitzvah, and a single extended project. For example, one “deep dive” of the second graders’ year-long exploration of “Our Bodies and Judaism,” will focus on “Our Feet.” This will include a close study of the story of Moses at the Burning Bush, in which God says “remove your shoes from your feet because the ground upon which you are standing is holy!” And the class will learn about the difference a pair of shoes can make for a poor person who is barefoot, and organize a shoe drive involving our entire congregation. The lesson plans for the deep dives are being designed by a group of professional educators in our congregation.



# We Welcome Our New Members

January-June 2016

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**3. Small group, self-paced Hebrew learning at many different times in the week.** We are breaking up our big age-based Hebrew classes and offering many different times so that students can fit their Hebrew studies into the rest of their busy lives, and can work at a pace that suits them personally, with careful and honest assessments of student progress all along the way.

**4. Experiential education ...** more like summer camp. At Netivot, the children will be on the move: often outdoors, creating, exploring, singing, acting, and doing.

**5. Parent and Family Education.** Parents are invited to explore and deepen their own Jewish connections through parent-learning breakfasts, hiking with Rabbi Steve, Family Education Days, Friday night services, and joining with other families.

Jewish education begins in the relationship between parent and child. When a child sees their parent enjoying, celebrating, wondering and exploring Judaism, then they are enticed to set out on their own Jewish journey.

## Four Marias

By Elizabeth (Elisheva) Araluce Mason

Weave a story of Maria, rarefied enclave long ago;  
camouflage existence, year 1900, buried deep in Mexico.

“Of the nativity” nom de guerre, to be two people,  
concealing,  
Whose forbearers conspired to hide from peril,  
eternal substance, ciphered truth.

“Of the light,” a beacon struggles to bring  
veracity from within,  
genuine essence, stifled passion, cried for  
*libre*, wants to win.

“Of the comfort,” third Maria, soothes the soul  
which writhes in pain,

“How long must I endure oppression? Unfetter my spirit!”  
she implores again.

“Of the incarnation,” a foreign concept for Judeos to conceive  
HaShem is One, not divided deity, who or what does one believe?

Four Marias, all *hermanas*, pivotal time in history;  
collective people, ancestral conscience, fades away like tides of sea.

# Jen Lewis: Teacher, Mentor, Friend

By Liat Wasserman

No matter how you define Jen Lewis, one thing is clear: Judaism has always played a major role in her life.

**THESE DAYS** the LA-native may be taking on her toughest job yet, working alongside Rabbi Steve Cohen to oversee major changes coming this fall to CBB's Jewish Learning Program's K-12 classes (formerly known as Religious School).

"We are in an exciting time here at CBB, and everything I've done in my life to this point, everything I've experienced, has prepared me to take on this new challenge," says Jen, who as Director of the Jewish Learning Programs (K-12) handles everything from its daily operations to oversight of a brand new curriculum set to launch this fall.

As part of the rebranding effort, CBB's K-5 program will be called Netivot ("pathways"), reflecting the different journeys and explorations the revitalized curriculum encourages.

The new change is a reflection of a desire to put Jewish education front and center in the busy lives of students.

"Our kids are pulled in so many different directions these days," says Jen. "It's not that we have to adjust our expectations of them, but rather that the time was right to reconfigure the program to meet the times we live in."



Nearly 21 years in Santa Barbara, this Los Angeles native married her high school sweetheart, Stuart, and in 1995 they decided to open the beloved ceramics shop, 2000 Degrees. "We thought this would be the perfect business to help us get out of LA and set us up to start a family," says Jen.

After 13 years of being small business owners, a changing economy, and three babies, it was time to say good-bye to the business world and get back to what she loved doing best - teaching!

"I had been a preschool teacher at Temples Sinai and Beth Am in LA for more than a dozen years, so it was not difficult to transition back to teaching."

In 2008, Rabbi asked Jen to join the curriculum committee and Ruth Steinberg, then head of CBB's Religious School, asked her to teach Sunday school. "I was back in love with teaching almost from the start," says Jen, "but now I could see it with a whole new set of eyes; those of the mother of three boys, with three distinct learning styles."

She taught fourth grade at CBB for six years, all the while working as the food services coordinator at Santa Barbara Middle School. At the start of 2015, she says she was more than honored to be tapped by Rabbi Cohen to head up the Religious School program and assist him in redesigning it from the ground up.



"During my time as a teacher, Rabbi knew I was dissatisfied with what my boys were learning or rather not learning at Religious School. He also knew that I cared deeply enough about the value of a Jewish education to help him make bold changes."



Jen credits her conservative upbringing, strong Jewish education and weekly attendance at Shabbat services for cementing her understanding of what Judaism can add to a person's life. But she also understands that our community is much more eclectic than that. "A big part of why I took this job is to help our families see that Judaism can have a relevant place in their lives," says Jen.

Whether through prayer, academic study, tikkun olam, life cycle rituals or social connections, Jen is dedicated to getting not only students but their families involved too. "When I see how secondary Jewish education is for some of our families, it motivates me to remove the barriers that make it so."

Barriers such as class size, teacher training, the day and time Jewish Programs are offered, the distance travelled to CBB, engagement with the curriculum, and

*Continued on page 13*



# Judy Karin to Lead New Melton Program

By Sheila Golburgh Johnson



Judy Karin, one of CBB's b'nai mitzvah tutors and d'var Torah coach, is the director of The Florence Melton School of Adult Jewish Learning, a new program CBB is launching this fall. But in many ways Judy's connection to CBB—and to Rabbi Steve Cohen in particular—is decades old.

**JUDY AND RABBI COHEN** both arrived in Santa Barbara in 1985. Judy came to attend graduate school at UCSB, where she earned a doctorate in Electrical Engineering. Her goal at that time was to fill a faculty position at a small college.

While she was a graduate student, Judy became the High Holy Day Cantor for Santa Barbara Hillel, a position she held for 28 years.

Later, when the Isla Vista Minyan was founded, Rabbi Cohen enlisted Judy's talents to enhance the regular Shabbat morning service. She helped to administer the group, taught classes for adults, and prepared many of the children for their b'nai mitzvah, which she continues to do at CBB. Among the most popular classes she has taught at the Temple are several women's nights of learning and an eight-week class in Torah trope.

Judy has many gifts, one of which is her lovely voice, a pure soprano that many of us have heard at Hillel's High Holy Day services. Many others have heard Judy's voice on the CD she recorded in 2008 with Cantor Mark Childs, *The Time Has Come for Singing*, which contains traditional chant and musical settings of the Song of Songs.

Judy and her husband, Dan Cohen, have two daughters, both graduates of Beit HaYeladim and CBB's Religious School. Talia is entering her second year of college, and Tamar will enter the 11th grade this fall. Twenty-one years ago, Judy's parents, Bert and May Karin, chose to retire to Santa Barbara, creating a strong family base for her.

Of course, the title of director suggests a lot of administrative work, and Judy is well prepared for it. As her doctoral research wound down, she turned toward teaching. After a year of post-

doctoral work at UCLA, she returned to UCSB, where for several years she ran a research program for high school students. She served as the Director of Education at the Santa Ynez Valley Jewish Community, and is currently the Treasurer of the Santa Barbara Festival Ballet, where her daughters dance. Through it all she has been an integral part of the Santa Barbara Jewish Community.

The Florence Melton School of Jewish Learning that Judy will be directing was designed by top educators at the Hebrew University of Jerusalem 30 years ago, and is funded by the Jewish philanthropist for whom it is named. Florence Melton was a community activist and a long-time supporter of Jewish education.

Learning is text-based, interactive, and friendly; there are no tests, no homework, and no grades. Teachers guide the classes through reading and discussion, taking a close look at the Torah, Talmud, and Midrash, as well as modern texts written by contemporary Jewish academics and Rabbis. Rather than the "how-to" introduction to Jewish practice featured in other classes, Melton courses offer a deep dive into what it means to be Jewish.

The Melton core curriculum offers four courses in two years. The first year courses are "Purposes of Jewish Living" and "Rhythms of Jewish Living," while the second year offers "Ethics of Jewish Living" and "Crossroads of Jewish History." The Santa Barbara Melton School will also offer "Foundations in Jewish Living: Jewish values for parents to share with their children," as well as one of the ten-week Melton Scholars courses in spring of 2017.

The Florence Melton School of Jewish Learning is the largest

*Continued on page 13*

# Balancing Acts



## Pursuing Water Polo— and my Jewish Education

By Hannah Koper

I have always loved sports and, growing up, played just about every sport that was offered. I ultimately chose to focus exclusively on water polo, and played on a nationally ranked club team for over seven years, on a competitive high school team, and was then recruited to play at the collegiate level at Brown University.

**DURING MY SENIOR YEAR OF HIGH SCHOOL,** I learned that the 19th World Maccabiah Games would take place in Israel that following summer. The Maccabiah Games are the “Jewish Olympics” and the third largest international sporting competition in the world, with over 7,000 athletes from 60 countries competing in 34 sports.

I was fortunate to be selected as one of the fourteen players on the USA Women’s Water Polo Team. We were in Israel for three weeks, playing water polo while also touring the country

and meeting other Jewish athletes from all over the world. Our Team USA advanced to the final game against the Israeli National Team, and in a hard-fought battle, we won the gold medal! My three weeks in Israel were one of the most incredible experiences I have had, both in water polo and in life.

My Jewish and CBB life have always been very important to me, and to my family as well. I attended BHY and Religious School, had a bat mitzvah, got confirmed, and continued as a madricha until I graduated from high school. At the same time that I was involved in sports, I also maintained my Jewish education as a priority.

It was not always easy, and there were times when I felt that I was letting down my team—if I had to miss an important tournament for a Jewish holiday or temple activity—or vice versa, letting down my peers—if I couldn’t participate in a class. However, through this experience, I learned to set and effectively communicate priorities, make choices that matter, and balance the things in life that are important to me.

This is something that I have continued to work on, and I feel fortunate that I had a really solid grounding from my experience early on. I am also very lucky to have my family supporting me every step of the way!

## What I Learned from my Commitments to Judaism and Competitive Sailing

By Carly Shevitz

The balance between an athletic career and a commitment to the Jewish religion can sometimes be extremely challenging. Unfortunately, this began presenting itself as a conflict as early as 5th grade, and persisted throughout college.

**IN HIGH SCHOOL,** I was often not able to go to an athletic practice and still make it to Temple on time for Hebrew School. For me, this meant withdrawing from my formal Hebrew school education after my bat mitzvah, but making a commitment to both myself, and my parents that I would be an active member of our temple.

I began chanting Torah on a semi-regular schedule, which allowed me to also continue competition in sport. I catered my

Torah chanting schedule around my competitions, and I became a familiar face at the synagogue with the Shabbat minyan. I regret not being able to become part of my confirmation class, but the experience I gained from chanting Torah was irreplaceable. Not only did this experience allow me to feel comfortable with the chanting of Torah, it also made me realize how important religion was in my life, and gave me confidence in front of a crowd before college.

After graduating high school from Laguna Blanca in 2010, I went on to the College of Charleston where I planned to compete on the Varsity sailing team. Once again, I did not let this athletic time commitment stop me from pursuing my interest in Judaism. By the end of my first year, I had become very active at the Jewish Student Union/Hillel and decided to commit to a leadership position for the following year. By the time I graduated, I had spent 3 years on the executive board, and completed a double major in Jewish Studies and Exercise Science.

In my spare time, I taught myself High Holy Day trope and chanted Torah at the local Conservative synagogue each year for High Holy Days. Life is a juggling act, and athletics are not a reason to push aside religion. I learned that no matter how busy I am, there is always time for the things that are important to me. When I began sailing on the US Olympic Sailing Team in 2014, I was very happy I had stuck with my religious practices over the years, and I enjoyed celebrating holidays around the world and sharing them with my international sailing community.





## The Journey to Our New Jewish Learning Program, *continued from pg. 1*

What did it mean to be a great school?

Once the Rabbi dug into this question—and all the other questions that followed—the sparks started to fly. At this point, Rabbi Cohen made the astute decision to change the clergy structure so that 5 percent of his time could be devoted to the education program at CBB. This meant an opportunity to dig deep into what could be next for educating our youth. It meant that we were going to get to look at other programs and see who had the best practices around the country. It was a thrilling idea to think about everything with an open mind, take the best things that we saw out there and adapt them for our community.

Soon after, a task force of 25 caring and capable individuals was assembled. It was a fantastic experience getting to be at that table, hearing the concerns and excitement of all those involved. One point shared by everybody was the need for project-based learning. It was clear that everybody was looking for the opportunity to take some of the current alternative educational practices and apply them to the CBB Religious School.

Project-based learning boils down to this: would you prefer your child to learn the story of Joseph and his many-colored coat through a book and a single 45-minute lesson, or would you rather she or he spent five weeks thinking about the relationship between Joseph and his brothers, and the implications for us today? Lessons that might involve creating a play, or a piece of artwork, or baking?

In order to understand how other synagogues were teaching their young, Rabbi Cohen, Jen Lewis and I took a trip to Boston. Each of the three temples we visited

was incredibly generous with their time. They eagerly shared with us the journey they had taken to get from 'good to great,' and what their successes and failures had been. While at these synagogues, we saw the kind of teaching, relationships and love of Judaism that we wanted to bring to CBB.



One standout moment was watching a young rabbi take out a Torah and lay it on the table in front of a group of 12 first-graders. It was right at their eye level in this warm, cozy classroom as she read and they discussed what they were looking at and what it all meant. I looked over at Rabbi Cohen and could see the fire in his eyes, knowing how much these moments mean to him. This was what he dreams to see more of in his own synagogue. We have the power to make those moments happen for our kids.

At another school, I saw something that could be great for our children too. Though the synagogue was Reform, the fifth-grade class was being taught by a Modern Orthodox woman. Adorned with a head-covering and modestly dressed in long sleeves and a skirt, she imparted more enthusiasm and joy than you can imagine. She handed out beads that were part of a reward system, and she had those kids totally engaged. They were

learning and delivering for her. I felt that this cross culture of Jewish observance was so valuable for both the teacher and the students, and I was truly touched by what I saw.

One last moment really stuck with me. It was a classroom environment where all the students knew each other's names. It was clearly part of a concerted effort as they had name tags. We even saw a new child introduced to the class that day, and the effort the teacher made to make sure everybody knew his name was exceptional.

They also started each day in a circle, speaking with the teacher and to each other in the most personal way. She had a particular question of the day and was excited to not only learn about the children's experience related to the question, but she too shared her own experience around that exact question. It made them close and helped them understand each other. Who wouldn't want that with their Hebrew school teacher?

The end result of our journey will be our Jewish Learning Program, including the new Netivot program, as K-5 will be called beginning this fall. And the changes will impact older grades too. A program filled with project-based learning, a warm inclusive environment, staff that is cohesively working together to create an environment of community and the warmest kind of Judaism. We are all lucky to call this our second home. I wonder what's in the kitchen.

**Jen Lewis:**  
**Teacher, Mentor, Friend,**  
*continued from pg. 8*

the growing interfaith community—both Rabbi Cohen and Jen have put everything on the table with an eye toward accessibility without diluting the program.



Circling back to herself, Jen points out that her own experience has played an important part in the curricular redesign. “I’ve asked myself at every turn; how would my three boys fare in this class; is there something here of value for each of them?”

Jen has one son who is dyslexic yet very musical, another who is highly motivated and academic, but a self-proclaimed agnostic, and a third son with slow processing speed in the classroom but a serious penchant for meaningful social interactions. Add to that a second parent in the house who had no formal Jewish upbringing himself and is less interested in religion, and you have that mix of issues that many in our CBB community experience too.

“Rabbi and I don’t pretend to have all the answers, but our hearts and heads are in the right place. We’ve been listening to our students and their families, we’ve taken exploration trips to other religious programs around the country to see how it’s done elsewhere, and we’ve read the research and we’ve combined all of it to create this next phase of teaching and learning at CBB,” says Jen.



“Kids who like art, or drama, or research, or sciences, will find something they particularly enjoy doing at some point during the year; we want it to feel more like Jewish summer camp,” says Jen. “We also want kids to move around, so sitting passively in the classroom will no longer be an option,” she added.

Brand new next year, children and their families will be able to choose a shift for Hebrew learning that fits their after-school activity schedule. Families will select only one shift, either 3:30-5pm or 4:30-6pm on either Wednesday or Thursday. And, it’s in this pick your-own-

day/time environment that kids will work through the new Golden Aleph Program. The program will be centered around smaller groups, it will be self-paced, include regular assessments, and should motivate students to “level up” and earn their next level of mastery badges!

When asked how she’ll measure whether this new program is successful, Jen says the Hebrew language benchmark assessments, consistent attendance numbers, and student comments that arise during classroom discussions will help the staff know if they’ve hit their mark.

“At the end of the day, all of these changes, all of this thinking, it’s all aimed at getting our kids and families to feel connected to Judaism and enjoy coming to school here,” she says.

*Liat Wasserman is a writer, also known for her vocal work as part of SoulAviv.*

**Judy Karin to Lead New Melton Program,**  
*continued from pg. 9*

pluralistic Jewish education network in the world. The fact that it is now available at Congregation B’nai B’rith is a wonderful opportunity to enlarge our Jewish experience and increase our connection to Judaism and the Jewish community.

*Sheila Golburgh Johnson is the author of After I Said No, an award-winning YA novel, and Shared Sightings, a poetry collection. She is the winner of the Writer’s Digest Award and the International Reuben Rose Award, and has worked as a poet in the schools.*

*For further information about the Melton School of Santa Barbara, please contact Director Judy Karin at [judy@cbbsb.org](mailto:judy@cbbsb.org).*

# Why I Help Syrian Refugees

By Monica Steiner

*"It is not your responsibility to finish the work [of perfecting the world], but you are not free to desist from it either." –Pirkei Avot (Ethics of the Fathers) 2:16.*



As a member of the Refugee Aid Committee (RAC) at CBB I'm often asked, "why refugees?" And although the world's 60 million displaced people and refugees represent numerous religious faiths, I am also asked, "why Muslims?"

But those questions weren't on my mind late last year when I asked Rabbi Cohen what we could do to help. And they weren't on my mind when four CBB members got together to start the Refugee Aid Committee. Those weren't my questions because it seems obvious to me that no justification is needed to extend our hands towards anyone struggling to escape evil. Refugee aid affirms our common humanity, while getting mired in our cultural or religious differences is often a justification for inaction. My question is, "how can we help?"

Yet, despite the fact our Jewish tradition reminds us over and over that we're not free until everyone is free, that we must welcome the stranger, and to love our neighbors as ourselves, I'm still asked, "why Muslims? Why refugees?" So while these aren't my questions, I think it's worth exploring them a bit.

The Jewish tradition is about action, but sometimes sacred notions like "freedom," or "the stranger," or "loving thy neighbor" feel too abstract to apply to our everyday, all-consuming routines and obligations.

But this past year, when I attended the Yom HaShoah service at CBB, I was reminded about the price of inaction—and also the powerful courage shown by those who upended their everyday

routines and risked their lives to help others. As the survivors lit candles and told their stories, I heard once again about Righteous Gentiles who took action even as the rest of the world asked "why Jews?"

I wept to think that during the Holocaust, today's survivors were children, just like my own little boys are now. Unlike their mothers, I don't need to seek a hiding place, a smuggler, or a Righteous Gentile to make certain my children survive. But there is a disconnect if I weep about the Holocaust from a place of safety without acting to stop the travesty occurring right now, this minute, to over 60 million people displaced by evil human actions in our own generation. In that context, now "why Muslims?" or "why refugees?" becomes "why my own children?" And there's nothing abstract about that.



Photos by Robin Jones

Until today's refugee mothers have the same freedom I do, to know their children can survive to adulthood; and until refugee children are not viewed suspiciously, as strangers; and until we can stop our need to justify the reasons for helping another human being struggling to escape evil, our tradition requires me to take action.

But answering those philosophical questions is the easy part. What's harder is figuring out exactly what we can do in the very complicated political and cultural context of this crisis. After all, the crisis is global, affecting, among others, people from the Middle East, South America, Africa, and Asia. The crisis is so large it's not possibly something you or I can fix. But there's also this: anything above complacency is a victory. We can do something, which is exactly what our tradition demands.

So what are we doing?

*Continued on page 29*



# The Healing Power of Stone Soup

By Cynthia Pittel Thurber



In 2015, after completing physical therapy following a full knee replacement, I was diagnosed with stage 4 colon cancer. I saw the image of a black mass on a computer screen during a colonoscopy (one of the least charming procedures and my first at age 66). Immediately I knew what it was. The nurses and doctors at Sansum began scheduling various tests. Almost four months to the day of my knee surgery I had part of my colon removed.

**AFTER DIAGNOSIS** the reality crept in and I was scared. I don't like living with fear, and yet after dealing with all the negative possibilities and the finality of death, I realized I was very much alive. I wasn't about to let cancer and chemo finish me off. I was going to beat it—that's just the way it was!

A few weeks later, I began six months of chemotherapy. In the beginning I had two drugs administered simultaneously, one intravenous and one in a fanny pack. At my first appointment, two of my nearest and dearest friends surprised me by bringing a crown, sparkling apple juice, and lots of laughter. I was "Queen for a Day." I was going to make the best of the situation no matter what.

My history is first and foremost as a classical vocalist. Since age 14 I have studied with the best. I have sung for thousands of people. I have performed leading roles in operas with full orchestras in many languages. I worked at Sotheby's Auction House for twelve years in Europe, Los Angeles and New York. All to say that cancer and chemo were just another "blip" on life's journey. I was a roaring lion, ready to kill to survive.

As the weeks progressed, the chemo made me miserable. After a while I was totally unable to keep anything in my stomach; the combination of colon surgery and chemo is not pleasant. The recommended diet was a low fiber one that included avocados, apple sauce, and other nutritious foods. But the reality was that nothing I ate stayed put, and I lost 20 pounds in two months.

The only food I could eat was the delicious "Stone Soup" made lovingly by CBB members. I would wake up and that would be the only thing I could tolerate. Its healing effects allowed me to function. G-d only knows how many containers of soup I consumed. It gave me enough energy to force myself to get out and do whatever I could.

I cannot go on without mentioning the incredible loving care I received from the CBB Caring Committee and many others. Mahela Morrow-Jones made sure on a regular basis that I had whatever I needed. Amy Locke gave me the most beautiful quilt she had made for when I had chemo. Judi Koper made sure I had fresh made matzoh ball soup and other things.

Maia Lowenschuss Palmer brought me delicious chicken, Ruth Johnson brought



me homemade challah and blintzes, and Belinda Zola brought me all sorts of goodies. Alisse Block made sure I had little ginger candies to help the nausea. And Alisse was with me when I met with my surgeon for the diagnosis and other appointments.

Lynne Glasman came with me to meet my oncologist, Dr. Newman on more than one occasion. Every day the incredible Kamila Storr made sure I was okay and shopped for me frequently, did my laundry on a regular basis, and visited me. Bobbi and Art Kroot brought me a plethora of magazines and also made sure I was okay.

*Continued on page 29*

# The Gift of Time: Wisdom

By Rabbi Malka Drucker



While every one of us will experience the mystery we call death, until recently I could empty rooms simply by mentioning the subject of aging. Fortunately, this is beginning to change as more of us can no longer ignore the signs. The first time a younger person offers you a chair may be the awakening.

**WE HAVE LIVED LONG ENOUGH** to know that there is no way to grow wise without growing up, and grownups accept that they won't live forever.

In truth, watching baby boomers age isn't pretty. For a generation reluctant to become like their parents, we are radically amazed to find ourselves with arthritis like our mothers and falling asleep watching TV like our fathers.

Consider these four models of adults moving from the first half of life into the second half. First, there are those who are swimming in the river of denial. "Who's aging?" they say as they look everywhere but in the mirror. These are our friends who will never retire, continue to ski beyond sanity, and if they are not quite as good as they were at forty, they don't linger on it. They're good enough now, why worry about what's coming?

Then there are the playful agers, the ones who didn't much enjoy the first two-thirds of life and are making up for lost time. Cruise ships and retirement communities have lots of games to while away what time they have left.

The third group is not in denial and is not having much fun, either. These are our friends that see aging as outrage, insult, and pathology. What do you mean I need a hearing aid? Why can't I climb this mountain I've climbed for fifty years? Complaint and frequent doctors' visits are a large part of the day for these folk.

There is only one group left: those of us who are ready to accept aging and mortality so we can gain a heart of wisdom. We have decided to invest what time we have into possession of it, because it's what we've waited for all our lives. And here's the biggest secret: all the skill sets of the first half of life—ambition, ego, drive—are diametrically opposed to the skill sets of the wise one. Many of us will discover the joys of patience, perspective, acceptance, and collaboration as we age.

All civilizations until the Industrial revolution relied upon its longest-lived members of the community for guidance about everything from planting crops to going to war. They initiated the young into adulthood and they consoled the mourners. Their years gave them the calm reflection that steadied the group. Listening to the

elders was once a fundamental principle of civilization.

It is difficult to imagine that world. When speed, might, and power are what matter most in this world, who can look forward to aging when all it promises is diminishment, loss, sickness, dying, and death? How can we hope for the future when we have no part in it?

Over twenty years ago, Rabbi Zalman Schachter-Shalomi wrote in his pioneering book, *From Aging to Sageing*, "Elderhood is a time of unparalleled inner growth having evolutionary significance in this era of world-wide cultural transformation. It is a call from the future, a journey for the health and survival of our ailing planet earth."

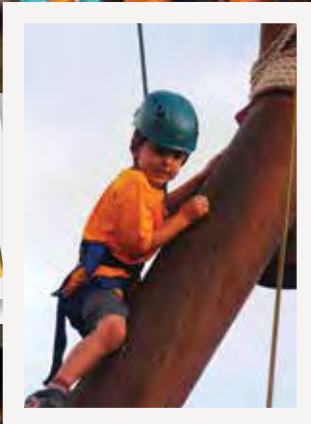
Reb Zalman also taught that this work cannot be done alone. It works best when we gather together regularly for the intention to explore, discover, and reveal what it means to age. Imagine a world where we work with one another to reclaim the place of the elder within ourselves, our families, and the world.

Our collective legacy can be the gift of removing the dread of aging. Instead we will live it as an adventurous, creative, and fulfilling season in which we remain essential players in the evolution of the planet. May our hearts stay forever young as we soar wisely into the third act.

*Rabbi Malka Drucker has written 21 books, including the Southwest PEN award winner, White Fire: A Portrait of Women Spiritual Leaders in America, and Rescuers: Portraits of Moral Courage in the Holocaust. In 2016, she became the rabbi of Har Shalom in Idyllwild. More at [www.malkadrucker.com](http://www.malkadrucker.com).*

*The "Aging & Sageing" group meets every first and third Wednesday of the month at 1pm. Contact Gary Linker at [garylunker@cox.net](mailto:garylunker@cox.net) for information.*





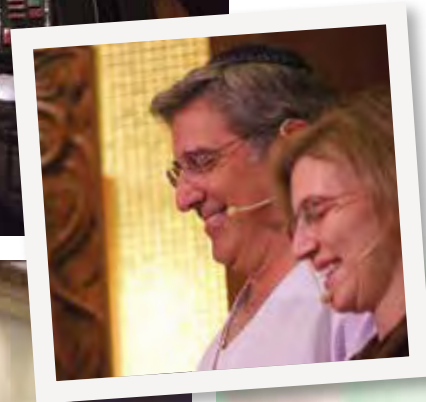
# Family Camp

From Jan 26th to the 28th, over 150 CBB members enjoyed a weekend of reflection, camaraderie, and fun at Camp Ramah.



# Purim

CBB Purim Spiel  
& Carnival, March 20th







# Jewish Festival

Our annual gathering at Oak Park, May 1st





# Cantor's Concert

On May 22nd, Cantor Mark Childs—joined by his Hebrew Union College graduating cantorial class—celebrated his 25 years since ordination.





# Reducing Mental Health Stigma

By Jane Honikman



I'm a proud member of the CBB Mental Health Initiative, whose mission is "to reduce the stigma of mental illness by supporting congregants and their families through education and promoting emotional and spiritual wellness."

**FAR FROM BEING A LOFTY OR ABSTRACT GOAL**, however, this sentiment represents a critical truth that has shaped me personally, professionally, and as a Jew. I'm involved in the Mental Health Initiative because it is important to have conversations about difficult and complex topics. But I'm also involved in this work because I know from personal experience that the stigma around mental health encourages secrecy, and that, as an editorial in Reform Judaism once wrote, "secrets come at a high price to ourselves and our loved ones."

My secrets include both a familial and personal history of mental illness.

As a child growing up in the 1950s, I was unaware that my father had a mental disorder. He was a man who provided well for his wife and three children. He ran a successful business, played poker with his buddies on Wednesday nights, and gardened on Sundays. Yet it was never explained to me why he would act strangely from time to time, and "disappeared." His diagnosis was called manic depression, now known as bipolar disorder, and a family secret.

Why did my family act this way? No doubt they suffered from shame, embarrassment, and guilt. Their silence was an attempt to protect me, but unfortunately it didn't work. Since no one told me what was wrong, I kept my feelings bottled inside. My body responded to the stress and anxiety with daily headaches. My family thought to have my eyes tested, but they neglected to explore my feelings. Not that that would've helped. It was the 1950s, after all, and I would have just kept smiling -- a healthy girl in a happy home.

The common denominators in my situation? Denial and ignorance. If we don't think there's a problem, or we're not educated about an issue, then we can pretend it doesn't exist. Add to that the stigma surrounding something as charged as mental illness, and you have a situation where everyone stays stuck.

For me, that stigma would follow me into my adult life. I got pregnant before marriage and she was adopted. Only our parents knew the truth. Another secret, and more shame, guilt and silence.

After we married and had two more children together. It was a bitter irony that for 25 years I was an expert in emotional support for new families, not revealing the story behind my passion of helping others. But secrets take their toil, and eventually I had to seek the professional interventions I needed to treat my own depression. It was during this search to figure out the root causes of my depression that we were reunited with our first born.

Along my journey to wellness I educated myself about the science of the brain. I became particularly interested in mental health relating to childbearing. I had the opportunity and honor to meet researchers, and professionals in the fields of psychiatry and psychology. One of these is the immediate past Director of the National Institute of Mental Health, Dr. Thomas Insel, who has written:

"Half of all people with a serious mental illness are diagnosed by age 14. But there is a ten year gap between the emergence of important symptoms and someone seeking treatment for them. This means that during the critical years, typically between the ages of 14 and 24, these young people are at serious risk for all sorts of problems that will threaten their chances to lead full and productive lives as adults."

I started to see that seeking help requires support from all sectors of our society. As a result of my own experiences, my friends and I started Postpartum Education for Parents in Santa Barbara in 1977. A decade later, I launched Postpartum Support International. Both groups focus on wellness during childbearing that is achieved through awareness, education, and advocacy.

One of the mental health advocates I admire is Rosalynn Carter. In her book *With Our Reach, Ending the Mental Health Crisis*, she writes:

"It saddens me that I still hear from families and individuals who feel ignored or even ostracized by places of worship when these institutions have so much potential to do good. Just think of how much progress we could make in our campaign to end stigma if the 300,000 congregations in our

*Continued on page 29*

# How the Five Wishes Directive Helped My Family—and Me

By Dan Rothschild

I wasn't looking forward to the discussion with my adult children. After all, who wants to think about life-and-death choices during a medical emergency? Or what's to be done with one's physical body after death?

**YET MY WIFE SUSAN AND I** have heard stories over the years from friends about families that had experienced end-of-life illness and death of a parent with disastrous results. Siblings arguing with siblings, or siblings coercing one parent to make last-minute decisions regarding another very sick, or even dying, parent.

Susan and I haven't shied away from discussing these and other issues over our 36 years of marriage. Still, we have never covered the full range of situations that might arise if we are no longer able to communicate our desires about our care. We didn't want our children to have to make the decision to "pull the plug" or not when we were nearing the end of our life.

And so, last summer, we attended an informational Five Wishes workshop. (The workshops are a partnership between CBB's Mental Health Initiative and the Alliance for Living and Dying Well). The Five Wishes workshops made the whole process easier for me to understand, so I could communicate and provide direction (including written) with those I love.

At first, I decided to fill out a Five Wishes form on my own. It wasn't as difficult to follow the outline and make decisions as I thought it might be. I was more concerned that, due to my lack of medical training and life experiences with aging parents, I wouldn't understand all the nu-

ances involved.

The Five Wishes are literally what they sound like: specific directions that I want followed in case of serious illness or death.

The first wish was to designate the person or persons who would carry out the other wishes, especially in the case where medical procedures would be required to keep me alive. They call this responsibility being one's "health care agent." In my case Susan is first in line to be my health care agent, followed by my son and then daughter. As part of this step, I contacted each of them to ask if they were comfortable carrying out my wishes when I could not do so myself.

Secondly, I was asked when I would want to accept life-support treatment including CPR, blood transfusions, dialysis, antibiotics, and a feeding tube. Furthermore, I had to direct my health care agent (i.e., my wife or one of my children) to let my doctor know about the level of medication intervention I wanted. Did I desire drugs to reduce pain, even if it put me at risk of reducing my normal level of consciousness?

Among the wishes is one that directs my agent to allow me to die if extreme medical procedures proposed would keep me alive but not allow me to return to a similar mental or physical quality of life I enjoyed before whatever medical emer-



gency necessitated emergency care. Here I'm glad I had my say. I can't imagine a more difficult decision for my loved ones to have to make if had I not otherwise made this wish.

The remaining wishes cover the level of comfort I wish to enjoy as I near death, the rituals or contact I want with my family and friends on my death bed, and what I want done with my physical remains.

After I'd filled out the form, I attended a Monday noon work session with a trained counselor at CBB, document in hand. The counselor told me I'd filled out the form just fine, but also offered several suggestions to further define my intentions.

The best thing about the Five Wishes is that I can always update it should I want to. In the event I can't speak for myself, my healthcare agent speaks for me, and if there's any question, my wishes about end-of-life care is carefully laid out. This way, the document has become a great tool to help me communicate with Susan, my children, and even my parents.

I've spoken with some physician friends

*Continued on page 29*

# Mazel Tov!

January-June 2016

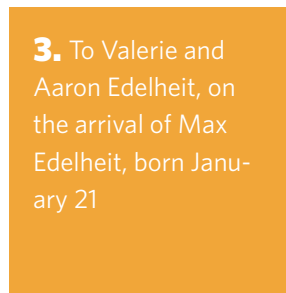
## *In Our Lives*



**1.** To Rachel and Jordan Fruchtman and grandparents Jody and Scott Kaufman, on the arrival of Lyla Fruchtman, born Dec 29, 2015



**2.** To Kendall and Julian Damashek, grandmother Judy Goldwater, and great grandmother Betty Goldwater, on the arrival of August Stefan Damashek, born Jan 2



**3.** To Valerie and Aaron Edelheit, on the arrival of Max Edelheit, born January 21



**4.** To Landon and Emma Geiger and grandmother Rachelle Geiger on the arrival of Hayes Geiger, born Feb 9







**5.** To Laura Bialis and Avi Vaknin, and grandparents Gary and Ellen Bialis, on the arrival of Ari Vaknin, born February 24

**6.** To Brian and Cathy Bunnin, on the arrival of Bennett Harrison Bunnin, born April 6



**8.** To Danny and Cara Ferrick, on the arrival of Leo Ferrick, born May 17

**7.** To Laura and Stephen Mulholland and grandparents Harris and Bernice Gelberg, on the arrival of Theo Mulholland, born May 8





9

9. To Sara and Chris Crompton and grandmother Paula Rudolph, on the arrival of Beckett Crompton, born May 26



10

10. To Sarah and Ben Manski, on the arrival of Isaac Manski, born on June 21

11. To Nadine and Zach Zysman and grandmother Sissy Taran, on the arrival of Jac Zarah Zysman, born June 1



11

13

13. To grandparents Dan and Susan Klein-Rothschild, on the arrival of Rose Rothschild, born on April 18



12

12. To Ron and Stephanie Gleberman, on the arrival of Oliver Gleberman, born May 20



14

14. To Mordechai and Jillian Juni, on the arrival of Lev, born April 3



## The Harry Kirsch Scholarship Award Essay

# Living with the Questions

By Tamar Cohen

### 1. What was the most important aspect of your confirmation year and why?

Judaism, as I have come to know it, teaches us not only to follow the word of G-d but to struggle with it. It teaches that the question is more important than the answer, and that the journey to any metaphorical (or literal) Promised Land is at least as important as getting there. More than anything, I have grown up being taught that in Judaism there is always room for growth.

When our class went to Washington, D.C. this year for the L'Taken seminar, I was worried that the Jewish values taught by the program would contradict my views on current issues that matter a lot to me. Instead, I found a rich bank of texts from all manner of authors and speakers, each interpreting the other in a different way. In that moment, I was more proud than I have ever been to be part of this culture that encourages growth, debate, and above all, learning.

In D.C., we had a chance to truly make a difference. The program told us that we as young Jews could, and had the responsibility to, act out and speak up for the flaws in our world. However, it also provided a base for us to study, consider, and struggle with the issue before we did. We were given the main points of the view of the Movement of Reform Judaism, but also the views of other groups to consider and address.

I am not always proud of everything that the Torah teaches Jews to do. Sometimes

I find myself wishing I could more fully commit myself to my faith, but unable to do so because of the other set of beliefs I hold to, such as my beliefs as a citizen of the modern world. So when I saw how multi-faceted, modern, and diverse the "living Talmud" of our text study for L'Taken was, I was prouder than ever before of my people. It seemed they were telling me that the questions I ask are right, equally so to those who have the answers; they were telling me that by questioning my own beliefs I was not betraying the people of Israel, but fulfilling it. I knew then that although I will eventually have to find answers, for now it is okay to simply question.

There will always be questions to ask, and they will not always have answers. Sometimes the answer will undoubtedly be in the struggle. This is what I have learned in application of my Jewish education up to this point to my life. Judaism has remained constant in one way only: its ability to retain its values as it flows like the sea into a new age.

### 2. Becoming a confirmand means that you are committing yourself to creating a Jewish future. What does it mean for you to be a part of the Jewish people?

The second night of the L'Taken seminar, we did Havdalah at the Jefferson Memorial. Each of us held a small Shabbat candle, wrapped in tin foil, in our hands



as we huddled on the steps against the cold. None of these candles were the traditional braided or twisted kind that brings together flames from multiple wicks, but as we passed the flame to each other, lighting and re-lighting our candles, shielding them together from the wind, we completed the tradition of many wicks. None of us could claim to hold a Havdalah candle on our own, but when we came together, the chain of flickering lights made the service whole.

In confirming my Jewish faith, I am committing to being a part of that constant, changing chain of lights that passes pieces from one to another to create a whole. I am committing to Tikkun Olam, to making the world a better place, through learning, speaking, and doing. I am becoming a part of this people, that allows opinions to vary, that will always try even if there is little chance of success, and that, in my corner of it, allows me to question, constantly, and to learn.

### 3. What contribution do you see yourself making to the Jewish community after high school?

I don't know what I will be doing after high school, but whatever it is, I will continue learning. I hope to inspire others to do the same, because ignorance, not hatred, is the main source of many of the problems



that our society faces. Within the next couple years, I will try to start an interfaith dialogue for teens, at least at my school.

Religion has been made into a taboo in public schools to some extent, and I want to break it in a safe and respectful way. I want to learn what my peers of other faiths think about the issues I discuss within the Jewish community, and I want to encourage others to not just hear but actually listen to people that are different from them. Whether or not I personally become a voice in the leadership of my generation, the people that I see every day—those I get along with as well as those I don't—will soon be handed the

world. If we can collectively decide to learn all sides of a situation, even the parts that conflict with what we want to believe, we will have taken a step forward in Tikkun Olam.

Everything I have learned in the Jewish community and beyond until now has taught me to think, listen, and learn from every experience—I want to be part of



this tradition of learning forever.

*Tamar Cohen will be a junior at Dos Pueblos High School this fall.*

## About the Harry Kirsch Scholarship Award

Harry Kirsch was born in Europe and came to America without family. After living for some time in New York and San Diego, he settled in Santa Barbara in the 1940s. He opened a very successful grocery store, which provided for him until he retired. Harry was a quiet, gentle man who enjoyed being a greeter at Friday night services. As an active member of the congregation's ritual life, Harry Kirsch was also responsible for acquiring a Torah and donating it to CBB in the 1940-1950s.

When there was a bar or bat mitzvah, Mr. Kirsch gave each student a letter of congratulations. Inside the envelope, he always included a couple of dollars of tzedakah to remind each student that becoming a Jewish adult meant giving to those in need.

As time passed, however, he noticed that many Jewish teens in Santa Barbara felt isolated from their Jewish peers in other cities. Because there were so few Jewish teens, Santa Barbara did not have an ac-

tive youth group or any Jewish summer camps nearby.

Therefore, when Mr. Kirsch passed away in 1982, he bequeathed a scholarship fund to the synagogue in order to help connect CBB teens to the larger Jewish world around them. The Harry Kirsch Scholarship Award, which began in 1983, has been presented each year to a 10th Grade Confirmation Student who exemplifies leadership and commitment to the Jewish people. Each winner receives a \$700 scholarship, which can be used to attend any Jewish educational experience, including but not limited to a regional or national youth group event, a teen trip to Israel, March of the Living, or Jewish summer camp.

We are forever indebted to the generosity and foresight of Mr. Kirsch. Thank you to everyone who has donated to this scholarship fund and for all the Kirsch Committee members who have sustained Mr. Kirsch's vision for the past 30-plus years!

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*Ha'Makom yenakhem etkhem betokh she'ar avelei Tziyon v'Yerushalayim.*

*May God console you among the other mourners of Zion and Jerusalem.*

### Why I Help Syrian Refugees, *continued from pg. 14*

As of now, the Refugee Aid Committee is working to connect with a synagogue in Canada where laws allow individuals and groups to sponsor refugee families, unlike current laws here in the U.S. We are seeking donations of any size towards that purpose, and are also raising money for IsraAid, an interfaith Israeli humanitarian aid organization that provides medical and psycho-social care directly to refugees in the E.U.

RAC accepts new members to help with fundraising, education, and to join our email list to pitch in as need arises for our future programming efforts. We have so many valuable perspectives: refugees and children of refugees; medical professionals, and people who have volunteered in refugee camps; academics and students; and clergy of several faiths. We also have people like me: a mom who does whatever I can with a baby on my hip. We're making progress, so much more progress than if we were working separately. And I still feel antsy; there's always so much more to do, but as long as we all keep doing something, we're on the right path.

*Monica Steiner is an attorney, writer, and social activist who grew up in Northern California and has lived in Santa Barbara for the past ten years. She and her husband Michael, himself a refugee from Poland in the 1980s, live in Goleta with their two sons.*

**Editor's Note:** CBB will present a special Sunday Morning Live on November 20th featuring a panel of those who have worked directly with refugees in Europe.

### Stone Soup, *continued from pg. 15*

Many of my friends from CBB also checked up on me and visited. Being somewhat of a loner I was introduced to how a community sincerely helps at difficult times.

I finished chemo a few months ago. During my last visit to Sansum Dr. Newman presented me with a clean bill of health. As my paltry way of giving back, I recently joined the angels that make "Stone Soup" at CBB in their latest group cook-in. It was fun. I washed a lot of dishes, pulled hot chicken off the bone, and cut carrots.

When I looked up "Stone Soup Folklore" I was presented with several entries of folk tales from around the world—stories of hunger, healing, curing, friendship, and family. Which is my story too. I want to thank everyone who showed me so much love and caring. This "blip" on life's journey has taught me what caring really means. And, how Stone Soup pulled me through.

*The Stone Soup crew meets three times a year. We seek volunteers to cook and deliver. Please contact [audrey@cbbsb.org](mailto:audrey@cbbsb.org) to sign up.*

### Reducing Mental Health Stigma, *continued from pg. 21*

nation were to truly open their hearts and minds to people with mental illnesses."

I agree wholeheartedly, which is why I'm so proud of the work that CBB's Mental Health Initiative is doing to encourage education and to help reduce stigma. We invite you to help us in ending silences and secrets, and to speak up for mental wellness.

### How the Five Wishes Directive Helped My Family—and Me, *continued from pg. 22*

about this process. They applauded my planning, and yet they warned me of patients of theirs who, at the end of life, wanted to nullify their Five Wishes. I wasn't distressed. It just confirmed for me this process is as flexible as I could possibly want. I know I have no idea how heroic I will be when I come to the end of the road. I don't want my children to feel pressured or fear decision-making if I can't make that choice for myself.

*Dan Rothschild has been married to Susan Klein-Rothschild for 37 years. They have two children, a 34-year-old daughter, and a 33-year-old son. Dan works as an architect.*

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We are grateful to our major donors who make significant financial contributions to provide a solid foundation for CBB. These additional resources enable CBB to offer a vibrant place for learning and growing, celebrating and mourning, and preserving our Jewish heritage in today's modern world. CBB remains committed to being open and inclusive, welcoming all and providing extra assistance where needed. Thank you for your support this past year.

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of the world.*

—Pirkei Avot

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Covenant Giving levels reflect all tax deductible donations to CBB during 2015/16. For more information or to find out how you can support CBB through Covenant Giving, please contact Elizabeth Gaynes, Executive Director, [elizabeth@cbsb.org](mailto:elizabeth@cbsb.org) (805) 964-7869 x111.

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Children of the Covenant represents individuals who have made contributions to the CBB Endowment or have included Congregation B'nai B'rith in their will or estate planning. Their generosity ensures that their leadership, legacy, and support of CBB will continue on past their lifetimes.

Legacy giving is the foundation to protect what we have built together today, whatever may come tomorrow. It ensures that future generations of our community will always have the foundation to dream of their future, and make that dream a reality.

Our sincere thanks go to these members of CBB's Children of the Covenant, who have generously endowed the wellbeing of our Temple for generations to come.



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# Todah Rabah to All

**CBB is blessed with incredible members who give their time and talents.  
A special thank you for your important contributions this year:**

To our Purim Volunteer Leaders: **Aaron Ettenberg** and **Melodie Lee** – Shpiel, **David Teton-Landis** – Videographer/Documentarian, **Julie Fishman** – Carnival Chair, **Rori Rieber** – Raffle Coordinator, **MOBB** – Food, **CBB Youth** – Carnival Games

**Doug Weinstein, Kelsey Bray, Lauren Saltman** and our other volunteers for preparing the Community Passover meal

**Ellen Raede** and **Laura Habecker** for coordinating the Leo Baeck Israeli student exchange

**Kathy Rayburn** and **Mahela Morrow-Jones** for coordinating our Stone Soup Program

**Sarah Porat** and **Alisa Pepper** for leading the BHY Parent Community

**Howard Cohen** and **Erik Wilk** for coordinating CBB's participation in Love.Period

**Ruth & Blake Johnson, Abe & Molly Presser, David & Gail Teton-Landis,** and **Harvey & Janet Wolf** for hosting CBB's Scholars-in-Residence

To our Membership Team: **Rachel Wilson** – VP Membership, **Laura Habecker** – Chair, **Hallie Avolio, Jill Feldman, Ruth Johnson, Natalie Simons, Marcy Wimbish, Amy Zimmerman, Belinda Zola**



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