

VOICES

Congregation B'nai B'rith

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FOCUS: CBB'S 90TH ANNIVERSARY

The Story Behind Our Story By Monica Steiner

How the work of two researchers gives them a new perspective on Jewish Santa Barbara

Madelyn Palley and Erin Graffy know Jewish Santa Barbara inside and out. Together, they have been working on historical research, personal interviews, and documentation that tells the story of our dynamic 90 years.

"AS ONE OF THE remaining affiliated CBB members from the 1950s," Madelyn says, "I felt an obligation to tell the story of this strong community that continues to grow more vibrant with each decade."

Meanwhile, Erin explains how she grew up very close to the Girshs, Hochmans, and Friedmans, all major founding families. "I was just two blocks away from the Temple when it was on Santa Barbara Street (formerly the Sanders family home). I went to school with Leo Sanders' granddaughters, and he also lived in the same neighborhood. So I guess you could say I really had a lot of connections with the families of the founding fathers."

Similarly, Madelyn's earliest memories also include the Santa Barbara Street temple building, where in the 1950s she would run around with



Longtime member Madelyn Palley with historian Erin Graffy

the other children. They would watch the women spend hours in the kitchen preparing the homemade *oneg* dinners each Shabbat, and help her mother, Bertha Silver, and Viola Girsh create flower arrangements for services and community events.

A well-known local historian, Erin's writing and research has covered a wide range of Santa Barbara topics, including a history of Our Lady of Sorrows church, the oldest Catholic parish in town. Most recently, her research has focused on a new book about the history of Jewish Santa Barbara.

Complementing this research are a new set of personal interviews that Madelyn has been conducting with members of our founding families. Both women's research coincides with CBB's 90th anniversary year, and the temple's commitment to remembering our rich history while also looking forward.

Many of Madelyn's own family stories, like those of her interviewees, will feel familiar to longtime CBB members who remember things like the community picnics at Tucker's Grove



Continued on page 12

Support our CBB community!

DONATE

Create a tribute in honor (or in memory) of a loved one when making a charitable donation to a variety of special funds. For a complete list, go to cbbsb.org/give

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Amazon will donate .5% of the price of your eligible **AmazonSmile** purchases to CBB whenever you shop on AmazonSmile. Simply choose Congregation Bnai Brith Corporation as your charity. AmazonSmile is the same Amazon you know – the same products, same prices, same service. Support us by starting your shopping at smile.amazon.com.

Purchase **Gelson's Scrip** in the CBB office

Find unique Judaica items at the **Sisterhood Gift Shop**

BE A MEMBER

One of the most important ways to support CBB and the many individuals in our community is through your **membership commitment**. For 90 years, CBB has survived and evolved because of the support of individuals and families like you. Be a part of our history, make a difference today, and help us to continue to build our future.

For more information about supporting our CBB community, please contact **Elizabeth Gaynes**, Executive Director elizabeth@cbbsb.org or (805)964-7869 x111



Year Round Enrollment



Beit HaYeladim Preschool

18 Months to Pre-K

Beit HaYeladim strives to instill an intense feeling of pride in being Jewish.

The curriculum integrates Jewish culture and values, building a strong foundation of education and Jewish life for the future.

For more information contact: Julie Ehrnstein, Director julie@cbbsb.org



CONGREGATION B'NAI B'RITH

HIGH HOLY DAYS

September 16 Selichot

September 20 Erev Rosh Hashanah

September 21 Rosh Hashanah

September 29 Erev Yom Kippur

September 30 Yom Kippur



Jewish Learning Programs at CBB

A learning community for grades K-12

At CBB, we are on this journey together.

Please join us.



Register online at cbbsb.org/learning/jewish-learning

For more information contact

Jennifer Lewis, Director of Jewish Learning programs (K-12)

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CBB Resources Guide

Mission Statement

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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CBB SISTERHOOD

Gift Shop

The Gift Shop is open weekdays
12:30–5:00pm. For more information email
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Be a part of Voices

Contact Paul Zakrzewski at
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INTERESTED IN

Becoming a CBB Member?

Contact Elizabeth Gaynes at 805/964-7869
ext 111 or elizabeth@cbbsb.org.

ARE YOU

Hospitalized?

Our clergy would like to visit and offer their support and encouragement. Privacy policies prevent hospital staff from automatically calling the Temple. If someone you know is in the hospital, please call the Temple office at 805/964-7869.

VOICES is a publication offered free of charge

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Where We Go From Here

By Rabbi Steve Cohen



When CBB was first established 90 years ago, the Jews of Santa Barbara were a tough and scrappy group carving out a small place for themselves in a harsh environment. They all knew each other. They were proud to be Jewish, but they knew that there were many fellow citizens of Santa Barbara who did not love Jews. There were parts of town where Jews were not allowed to live and clubs they were not allowed to join. CBB was literally their safe haven, a place to find refuge with others from their own ethnic and cultural background.

IN 90 YEARS, everything has changed. Openly identified Jews have been elected as Mayor of Santa Barbara, have sat on City Council and on the County Board of Supervisors, have served as Chancellor of the University, and conductor of the Symphony. Jews have been leading philanthropists, doctors, attorneys, movie producers and professors.

Congregation Bnai Brith, the largest synagogue in Santa Barbara, has grown to the size of a small city, with over 800 households, and members active in every conceivable realm of Jewish life, from music to politics to dance to worship to education and more.

Jewish life and community have changed dramatically in the past 50 years, in ways utterly unforeseen by our founders. Many CBB member households are interfaith families; in fact, some of our most active and committed leaders are non-Jewish!

Most of our members would describe themselves as “not very religious” (this has been true for decades) and more and more of our members do not regard Judaism as their ethnic or cultural identity (this is new).

We are, therefore, standing on the edge of a new era of Jewish life, in which being Jewish will mean something completely new and different from what it meant for our parents and grandparents. If Judaism and Jews are to continue, we must envision a new kind of Judaism which is authentically connected to our ancient past, and also completely relevant to and grounded in our new reality.

I believe that right now, we are setting the stage for the next 100 years of our CBB communal life. We are establishing patterns of congregational life which draw deeply upon the best of Jewish tradition and values, but which are vibrantly alive...full of humor, creativity, moral integrity, intellectual rigor, and honesty.

Our new patterns of Jewish life are connecting us deeply to this place, Santa Barbara, a place of awesome natural beauty and resources, nestled between the ocean and mountains, with a local human history extending back 10,000 years. We will maintain our deep and strong connections to the Jewish people around the world, and throughout history, but we are also finding our place here, alongside the Chumash and the Latinos, the marvelous interfaith community of Muslims, Catholics, Unitarians, Episcopalians, Evangelicals, Mormons, Hindus, and Buddhists.

Here in Santa Barbara, we Jews have a role to play. Our congregation should be a light to our entire city, and a model of healthy, feisty, dynamic, reverent, warm, and welcoming community. ■



We Welcome Our New Members

July 2016–February 2017

Byron Eakin and Linda Albert	Sol and Shirley Morrison
Barry and Barbara Belkin	Eric and Lindsay Newlove
Danny and Karen Bergen	Ian and Myra Paige
Laura Bialis and Avi Vaknin	Kyle and Lindsay Ratner
Donald and Helissa Blumenthal	Steven and Jackie Sereboff
Sanford and Annette Bothman	Lawrence and Judith Silverman
Richard and Elissa Campbell	Sean and Deborah Smilovitz Foster
Lorne and Nona Fienberg	Marsha Smirnov
Dan and Amy Freedman	Mariela Socolovsky
Jonathan and Pam Gartner	Phillip Sokolove and Deborah Levinson
Braulio and Sarah Hernandez	Jason and Jennifer Somer
David and Stefanie Jackson	Anne-Marie Sostrin
Asher and Elizabeth Kupperman	Debbi Spungen
Daniel Meisel and Tone Kearns	Amy Steinfeld and Cameron Clark
Ross Melczer and Melissa Rick	Israel Trujillo
Talya Meyers and Kenneth Hiltner	Julie Alpert Wood
	Nick and Sara Woolf
	Charles Zegar and Merryl Snow Zegar

SUPPORT CBB BY BECOMING A MEMBER

Please contact Elizabeth Gaynes, Executive Director
at elizabeth@cbbsb.org or 805/964-7869 ext. 111

Silent Oak

By Armando Quiros z"l

The ardent activist challenges
the value of silence,
scorning it as the infertile inactivity
of the one sitting there quietly
in prayer, now so focused
that he scarcely breathes.

He shouts, "How can you close your eyes
to the anguished poor, whose faces
soundlessly but eloquently
plead for practical notice?"

The unbalanced activist
has never noted the praying oak,
its branches raised gratefully
to the life-giving sun.
This tree wastes no time grieving
yesterday's breeze,
nor even the long-absent rain.
It simply stands in its magnificence,
and casts its shade without needing
the acknowledgement of passers-by.
It takes from earth and sky what they offer –
never once a pout or a cry;
never once a wild wave of branches
to challenge Providence.
And all the while this giant
is pouring its quiet energy into the small acorn
thus assuring the world
of the birth of continuing silence.

But what does it do? cries the activist.
Well, to the sensitive it radiates infinite beauty,
tuning their spirits
to the divine vibration within everyone,
prompting their hearts
to look behind the whirl and whimsy
and become one with their transforming God.

Our Havurah's Giving Day

By Ron Gleiberman



Our Havurah celebrates together every month, and the reasons to get together are typically to help form strong social connections to other Jewish families in our community, and to let our kids play with each other and develop close connections. We celebrate Shabbat, dinners, special occasions, big games, and just fun playdates. Each one of these get-togethers has been enjoyable, but a recent gathering inspired me to write about our day and share it with all of you.

THIS GATHERING WAS our first themed one, and the theme was "Giving Back" because the timing was appropriate with the holiday season. Our five CBB families gathered together for the afternoon and made 15 hand-crafted gift bags to give to members of our community who needed some sort of boost. We got our children involved, rolled up our sleeves, and came together to do good; and we had a ton of fun in the process!

Each bag of presents had a pack of Chanukah candles, homemade latkes, homemade decorated sugar cookies, a personalized note, and plenty of other tiny knickknacks to bring smiles to our recipients' faces. While planning this on

paper, the event seemed like less fun than some of our other gatherings. I could not have been more mistaken.

This day was unforgettable. My favorite part was the deliveries. Our families went to the predesignated homes, and with our children leading the way, we hand-delivered our baskets. What we learned from the day and passed along to our kids is that while we did not physically receive any presents ourselves, we got the most out of this heartwarming experience and made some new friends in the process. Our kids enjoyed the day as much as the adults did and keep asking when our next "giving back Havurah day" is. I hope it will be soon and regular. ■

About CBB's Havurot

Within our CBB community you can find several different kinds of Havurot. Some are looking to add more families and others are full. CBB has two Havurah Coordinators that are looking to make connections and help bring families together: Elaine Rudin and Beth Katz.

If you would like to join a Havurah or have questions for Elaine or Beth, you can reach them at: brkatzs@bcb.org

It's never too late to join a Havurah, and you will be happy you did.

Find more information at
cbbsb.org/engage/havurot

The Benefits of CBB Switching to Solar Power

By Ron Gleiberman



In 2011, CBB decided to “go solar” and agreed to have 234 panels, creating up to 56.1kW of power, installed on the roof to power our operations.

THESE SYSTEMS are expensive but, with the backing of Daniel E. Hochman, then Assistant Rabbi Alyson Solomon, and a visionary Board that recognized the importance and impact of going solar, the solar system was installed at no cost to CBB. Instead, CBB only buys the energy the system generates through a “Power Purchase Agreement” that costs CBB less than it would be paying Southern California Edison for the same electricity.

That decision has been paying off in many ways, and like *The Giving Tree*, is the gift that keeps on giving. CBB partnered with Stephen Honikman’s company *Wiser Capital* on this project and they created a legal entity that actually owns and manages the system.

CBB saves money each year through the Power Purchase Agreement—on average approximately \$2,000 annually—since the panels have been installed. In about 7 years (when the system will still have at least 15 years of life left), when the Power Purchase Agreement expires, CBB will own the system completely and the benefits we receive from switching to solar will skyrocket (projected to be on average \$20,000 annually!).

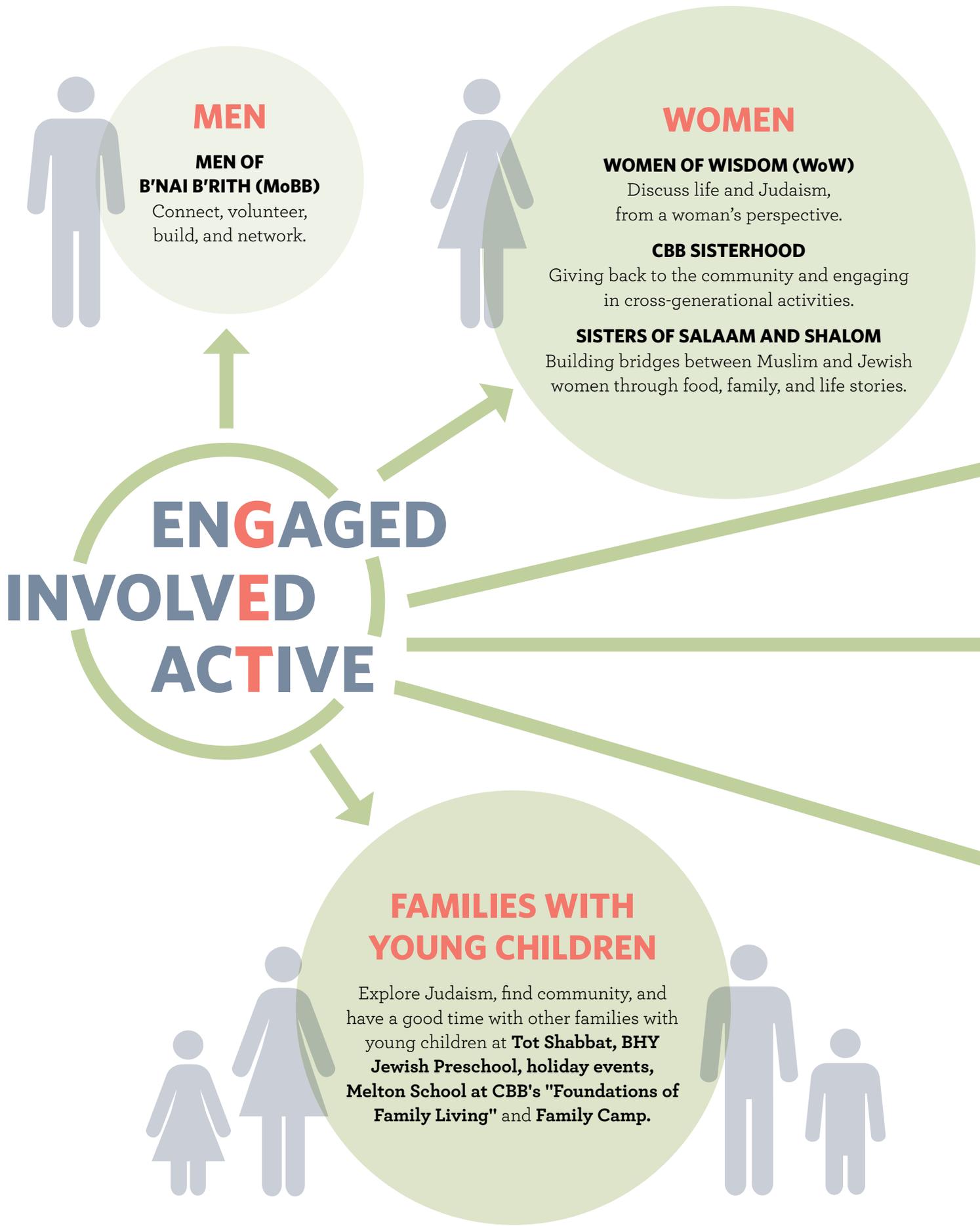
Some of the benefits from going solar, besides the financial savings, are that we are utilizing technology that helps conserve our planet’s finite resources. Solar energy is a completely renewable resource, unlike coal, oil, and natural gas that are finite resources and release greenhouse gas emissions into the atmosphere. By using solar energy, CBB is reducing our consumption of fossil fuels, which helps lessen the nation’s demand for petroleum and other hydrocarbons.



Electricity prices in California have risen steadily during the past decade. Many factors impact electricity rates: natural gas pricing, supply constraints, carbon regulation, and power plant development costs, making it challenging to accurately predict future rates. Nonetheless, most analysts expect rates will continue to rise. Having these solar panels in place helps increase our independence from market conditions, joining thousands of others who have already tapped into the clean and abundant energy of the sun for their power.

This is a huge step in the right direction and I am proud of CBB for fully embracing this technology. Helping to make the world a better place for our children, we can all be proud of CBB’s commitment to renewable energy. ■

If you have questions or want to learn more about this program, contact Ron Gleiberman, Director of Operations, at ron@cbbsb.org.





SOCIAL ACTION

What speaks to your heart? Feeding the **homeless**, tutoring **youth**, advocating for and supporting **refugees**? At CBB we have these and many other ways to practice tikkun olam (repairing the world).



COMMUNITY OUTREACH

BOOMERS OF B'NAI B'RITH (BoBB)

Get to know fellow baby boomers and re-engage with CBB as adults.

INTERFAITH INITIATIVE

Meet fellow interfaith couples for enriching discussions, a few times a year.

YOUNG ADULT INTERFAITH DIALOGUE GROUP

Engage in a monthly conversation about religion, culture, belief, practice, and faith with young adults from the Islamic Society of SB and Trinity Episcopal Church.



COMMUNITY OF LEARNING

Find the program, session, lecture, or activity that will enrich your soul and mind: Jewish Book Club, Introduction to Judaism, Practical Judaism, Melton School at CBB, 5 Wishes, Torah Study, Sunday Morning Live Speaker Series, and many, many more learning opportunities.

*Check out more ways to get engaged, involved, and active.
Visit cbbsb.org/engage*



Rabbi Israel Koller and President Bob Hartzman



Purim at CBB's Santa Barbara Street temple, 1960s.

"The Story Behind Our Story,"
continued from cover

in the 1950s, when, as Madelyn tells it, "everybody in the community turned out. The food was fabulous. There were games and potato sack races for the children."

For newer CBB families and members of the non-Jewish Santa Barbara community like Erin, this history may be new.

"I am always fascinated uncovering the lesser-known stories in our community," says Erin. "More than 20 years ago, I remember seeing Dr. Girsh drive home and saying to myself, 'I wonder if there's any kind of history with the Jewish community.' So, I walked across the street, knocked on their door, and started talking to Lester and Viola ... and that's how it all began."

As a non-Jew, Erin says that one challenge in her research and writing has been "the terms and cultural idiosyncrasies. I do have CBB members 'translating' Judaic expressions for me, to ascertain I am articulating these correctly or in the right context. On the other hand, I hope to be that 'gentle Gentile' who can absorb this culture and then interpret it succinctly to other non-Jews who can

see themes relevant to the greater Santa Barbara history."

One of these "relevant themes" in Santa Barbara Jewish history, says Erin, "[was] the perseverance by the Jewish people to keep their faith and preserve their culture and their traditions."

"Holding together through European pogroms was one obvious struggle. But coming in the 20th century, there was a different kind of diligence needed in California, where 'the livin' is easy' — but finding a minyon was difficult."

Madelyn concurs and explains that even into the 1950s, "there were still relatively few families in our congregation, but there was a very strong sense of community. We all watched out for each other. Everyone knew each other. If there was the need for a shiva, they'd gather each other from the houses, there were so few [families]."

Erin adds, "When there were few Jews around, it was too easy to assimilate, marry out of faith and lose the religion. So I could see real perseverance, and a concerted effort by those early families to find those who identified as Jews and wanted to be observant, and to bring everyone together to worship."

Madelyn shared a personal example of this commitment to being Jewish in a largely Christian town. Before the family could move from Pasadena to Santa Barbara, Madelyn's grandmother Helen Silver insisted that her husband Maurice negotiate with the local cemetery to create a Jewish section. He did, and the family settled in Santa Barbara in 1950!

Madelyn also explained the way that commitment to Jewish community included involvement in both the local and global community. She remembers typing up donation cards for the United Jewish Appeal with her grandfather Maurice, who was also one of a group of Jewish businessmen who owned individual businesses on State Street.

Each week, Maurice would meet with Max Friedman, Lester Girsh, and Harry Sugarman at the Copper Coffee Pot (now Aldo's). "It was friendship and camaraderie," she says, in addition to talk of business and community service."

Tikkun olam — a Jewish concept that Erin learned means "repairing the world" — was a theme that emerged from Erin's research as well. "In WWII, there was a concerted effort by the Jews in Santa Barbara to take care of foreign born Jewish immigrants and refugees. This was not even after the war, but early on during the

war. The Temple was rather small at this time, yet they took in several families and at least nine children to care for."

"What I find admirable is the Jewish tradition of open-hearted and open-minded acceptance of others, and with it that ability to 'agree to disagree,' and not necessarily have to reach consensus on difficult issues."

This willingness to engage in difficult or polarizing questions was tested when CBB decided to move from being a Conservative to Reform temple during the 1950s. Both Madelyn and Erin agree this led to a challenging period for CBB, but was ultimately resolved well.

As Erin explains, "Proponents for the Conservative movement, which included many founders, had to modify their original vision for CBB. That was a sacrifice in a sense. And those who backed the Reform movement decided to accommodate some conservative elements to make everyone feel welcome in the worship. It was ultimately a wise decision to have a unified presence in such a small community and has served the Congregation well."

Telling the CBB story has given both women a new perspective on their own personal connection to Jewish Santa Barbara.

Madelyn says that "interviewing members of the Sanders, Gaynes, Liker, Percal and other early families added to my insight." And while she appreciates each form CBB has taken over the years, she also sees something special about where we are now.

"The best years in this community in terms of unity and growth have been now, with Rabbi Steve. We meet such diverse needs, from preschool to seniors. Cantor Mark has enriched this community [too]; the way he works with the children, just as one example, and teaches them so many things."

Erin found that CBB's 90th Anniversary is unique within a Santa Barbara historical context because "it is not just another 'church' anniversary [or] history. It is a whole culture within our Santa Barbara community."

Madelyn agrees. "I was an only child, and both of my parents are gone, so the Jewish community feels like family to me." ■



Judy Savage retrieves the Helen Motto papers at the UC Berkeley archives.



Helen Motto

Honoring Helen Motto, early CBB leader & historian

Judy Savage, a longtime CBB member who grew up just down the street

from Madelyn Palley, remembers the Santa Barbara Street Temple, and one of its larger-than-life figures: Helen Motto. Motto's extraordinary volunteer leadership was renowned at CBB and in the larger Santa Barbara community between the 1930s and 1960s.

"I remember her vividly from my childhood," said Judy. "She was my grandmother's generation. In my memory, she spoke with an accent. At that time, we didn't have a cantor, and she made sure the temple had music."

Even at a time when the world was deeply gendered, Helen Motto was tireless—and larger-than-life. She was active in Sisterhood, organized a Red Cross day room used by soldiers in WWII, and wrote a history of Jewish Santa Barbara and CBB's early decades in 1969. In addition, she helped her husband Jacob run two successful businesses, raised four children, and even took in and raised two refugee children following WWII. As Judy remembers, Motto was a memorable and important woman.

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A Letter to CBB Past, Present and Future

By Judi Koper

This essay, by CBB President Judi Koper, was adapted from remarks delivered during the High Holy Days 2016.

During the last High Holy Days, I was honored to be included in the 90th birthday celebration of Lilly, the mom of a close friend who has since passed away.

Lilly was born in Poland, as a young girl survived a concentration camp, and like many other courageous survivors, turned extreme hardships into a fruitful life in America. It is inspiring to imagine that the same year Lilly was born in eastern Europe, a group of Jewish pioneers right here in Santa Barbara fulfilled their dream of establishing a Jewish home, a place to call their own, and founded Congregation B'nai B'rith.

Around the same time as Lilly's birthday celebration, I was looking through scrapbooks and photo albums as we were planning The Dreamers Ball (January's celebration of CBB's 90th year and 25 years at CBB for our very special honoree, Cantor Childs).

This memorabilia is heartwarming and tells a wonderful story of creating Jewish community in SB over the past nine decades. As I looked through the many pages, it really got me thinking about the fearlessness and vision of all of those who have come before us, and about how great it is to be President at this time in CBB's history.

I was moved to write Rosh Hashanah New Year's notes to past presidents to thank them for paving the way for me, and to let them know how grateful I am

for all they have done to lead us in our 90-year journey. There are 17 wonderful Past Presidents that are still a part of our synagogue life--how amazing is that?

When you have a moment, ask Elizabeth Gaynes to see the mementos, and ask our Past Presidents about CBB during their tenure. I am sure you will be as captivated as I am with all of the rich history that is right in our midst.

This feeling of appreciation stayed with me as I was preparing my remarks for the HHD, and it goes hand in hand with this time of the year where we reflect and take stock of what is happening in our lives, including our congregational life. So, I wrote another New Years note, this time, for our entire community.

In this note, I share with you my gratitude in the context of four broad principles that our Temple leadership has embraced and that for now is providing a framework to focus our work. They are:

Excellence in Education

Relevancy

Engagement

Sustainability

These concepts span the breadth of congregational life, are constantly evolving, and are at the heart of who we are.

So, here's my note:

Dear CBB, past and present and future:

You provide opportunities to engage in rich transformative **Jewish education and**

worship. You build in our toddlers, in our youth and in our adults strong Jewish identities. This will ensure that we know and practice Jewish religion, culture and values from generation to generation.

You innovate, adjust and respond to the needs and wants of congregants so that we stay **relevant**, and are always a place of inclusivity, hospitality, diversity in its broadest sense, and warmth and caring for each other.

You do so much to **embrace and engage** everyone, from our newest members to our longest-standing ones. This links us to our synagogue life, to our community and to the world.

Your financial generosity and devoted volunteerism **sustains** us all. This keeps the dream of having a vibrant house of living Judaism alive, now, for the next 90 years, and well beyond.

My note-writing stops here. Perhaps I need another paragraph. Are there areas that I have not mentioned for which you personally feel gratitude? Or, perhaps more importantly, are there areas on which you feel we need to further focus? I want each of you to also feel connected with these concepts and encourage you to share with me your thoughts as if you were writing this note.

Lastly, and as Rabbi Sugarman so beautifully pointed out last week, CBB is uniquely special because of some very important and specific people, so this

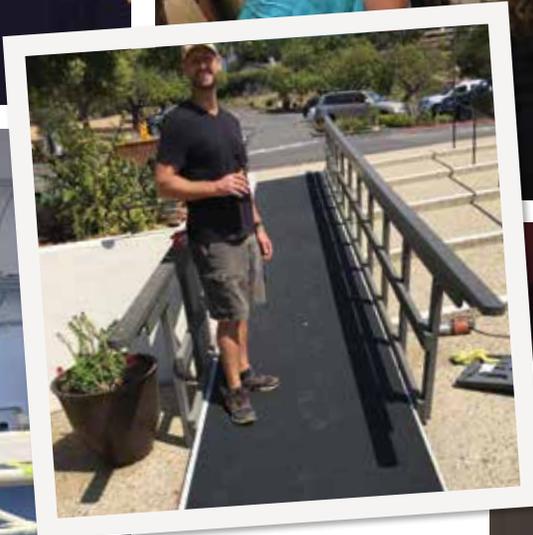
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Ubumwe Community Center Update

With your generous support and dedication to the children of Gisenyi, Rwanda, the 2 new classrooms at the Ubumwe School are complete! The final touches of paint and windows were finished and the classrooms were ready to go when the new school year started in January. Please visit cbbsb.org/give to continue to support these children...and thank you!

Fall 2016



Clockwise from bottom left:
Silk painting, Dan Diaz SML,
Boomers of B'nai B'rith launch
party, poetry workshop with
Jodie Hollander, Dan Diaz SML.

Center photos: Men of B'nai
B'rith building project.

Simchat Torah

October 23, 2016



Hanukkah

Teen Cabaret, December 10, 2016

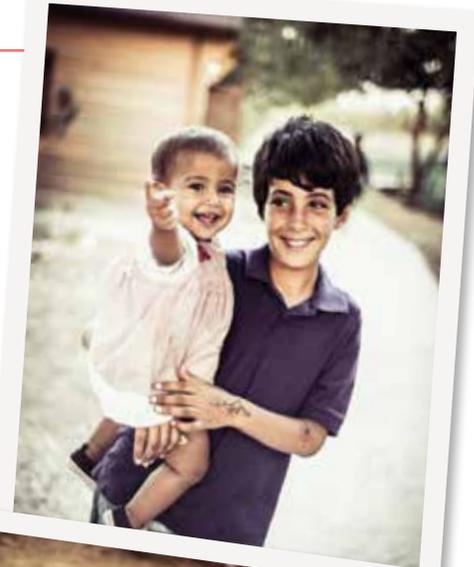
Dreamers Ball

January 22, 2017, Bacara Resort & Spa

With song, heartfelt speeches and blessings, tribute films (and of course food!), we celebrated CBB's 90 years and special guest of honor Cantor Mark's 25th anniversary as the rockstar of CBB. [See more photos and CBB history at \[cbb.org/CBB90\]\(http://cbb.org/CBB90\)](#)







Reflections from a Refugee Camp

By Sarina Wasserman

“Sahar,” she said tentatively, placing her hand on her heart. I put my hand on my own heart. “Sarina.”

We sat in silence, legs crisscrossed in the dirt of PIKPA, a refugee camp on the Greek island of Lesbos. An Afghani and an American connecting through laughter and a shameless game of charades. Sahar picked up the guitar that sat between us. She held it to her chest, eyes closed. Slowly she rocked back and forth, tears rolling down her cheeks.

I held my breath; I was not ready for this moment to pass. Sahar looked at me and nodded. I felt a sense of trust. As the descending sun covered us in its golden glow, Sahar and I laughed, cried, hummed, and hugged as she shared her story with me. The beauty her mother exuded while

playing guitar. The despair of not being able to find any written music to place in her mother’s coffin after the Taliban shot her for being a schoolteacher.

My guitar brought Sahar back into her mother’s arms; its magical sounds built a bridge between us. Despite a language barrier, cultural and religious differences, and everything else that might separate us, music brought Sahar and I together. And it was music that led to my being at PIKPA in the first place.

As a Yemeni Jew, someone whose people have experienced refugeeism many times throughout history, this crisis hit close to home. My maternal grandfather was born in 1940 inside a new-immigrant refugee camp in Israel. My great-grandparents and their extended family fled the oppres-

sive regime in Yemen on foot in the late 1930s after suffering religious persecution and extreme poverty for centuries. My grandfather spent nearly his entire childhood living hand-to-mouth as a refugee placed in a makeshift camp in Herzelia, Israel; a camp meant to help Yemeni immigrants learn a new language and different culture, look for work and adapt to more “modern” ways.

With my family’s history ingrained in me, I knew I could not be a bystander. I joined OneVoice five years ago, a nonprofit organization whose mission was to “unite children worldwide through music and creative expression and to empower them to build a just, peaceful, and wonder-filled world.” As National Teen Ambassador, I

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Somewhere Over the Keshet at CBB

By Howard Cohen, LPCC



When I was 14 or 15, I remember thinking, “If I’m not a successful entertainer by the time I’m in my late 40’s, I’m going to go back to school and become a counselor.” I don’t know exactly why that thought made it into my head, except by that age I had already seen a few therapists and recognized how much they had helped me work through difficult family situations. My parents were divorced by the time I was eight years old. I was in a tug-of-war between them and grandparents and was starting to deal with the confusion of my sexuality.

IN HIGH SCHOOL, I was considered the leading man type and found myself cast as Dracula, and in major roles in such shows as *Cabaret*, *The Fantasticks*, *6 Rms Riv Vu*, *Adam and Eve*, and *Hamlet*. As a choir member, I was also winning individual regional competitions in singing. My fate was sealed and I was awarded a full scholarship for Musical Theater at the University of Miami.

There was one problem. I was gay and wasn’t ready to fully “come out” to the world. The year was 1980 and being a



homosexual wasn’t as “in vogue” as it is now. It was still a time for closets and secrets, but doors were starting to open wider and I found myself in a whirlwind of nightclubs and sexual freedom in the burgeoning gay mecca of Fort Lauderdale, Florida. I decided that I wasn’t ready to be exposed to the hot spotlights of the college stage, but needed to find out who I was by living an authentic life.

This was to be short lived as a gay plague was circulating the globe and I needed to retreat to the discomfort of a closeted life. It worked out well for a while as I met a wonderful woman at the savings and loan that I was working for and we fell in love and eventually married. I am happy to say that we are still good friends. She understood our marriage was going to be short lived, even though I didn’t quite understand it. I was 21 at the time and thought I could suppress my tendencies.

After three years of marriage followed by a really awful relationship with a guy who was dealing with an alcohol prob-



lem, along with a difficult new job, I found myself moving in with my mom, and back in therapy. As a master’s student in counseling, I found out the transition between childhood and adulthood was one of the most mentally challenging times during a person’s life. I was certainly faced with that dilemma and found a competent gay male therapist. He was at ease with his identity and had a successful relationship with his partner. This therapist helped me become more comfortable with my sexuality.

He also supported me to continue in my theatrical footsteps. Beginning in 1987 and for over five years, I performed in regional theater productions of such musicals as *Company*, *Baby*, and *She Loves Me*.

I ended up going back into banking and found myself managing offices in Los Angeles and then back home in Fort Lauderdale. My last banking position was Private Banker for Wells Fargo. I used to tell my clients about my love for singing, and at one point sang at a networking event to the background music of Tina Turner’s

Private Dancer such lyrics as “I’m you’re Private Banker, a banker for money, I’ll do what you want me to do!”

After the great recession of 2008, I decided to start my master’s program at Nova University. Little by little, as I was becoming educated on mental illness, I discovered my family was riddled with it. Borderline and narcissistic personality disorder, schizophrenia and, I believe, bipolar disorder.

I’ve had my issues with some depression and anxiety during my life, but I realized that I was more mentally sound and became my family’s counselor; grooming me for my current profession. I had to make a very difficult decision. In order to help myself and thereby be present for

my clients, I needed to break from my dysfunctional family.

That brings me to my new home, Santa Barbara. It’s my Oasis and my paradise from a struggled journey and the reward for my persistence and fortitude.

My new family is CBB and the Jewish Federation. It’s a fresh start. I am creating new healthier relationships and re-kin-dling some old, wonderful ones. It’s the very first time that I am an active temple member; going to services, and taking advantage of many of the great activities offered here. I am a member of the Mental Wellness Initiative and am being of service to the Clergy and the Executive Director for the wellness of our members.

Since March of last year, I have

been the clinical counselor for Jewish Family Service and am working diligently to help reduce mental illness in the SB community. Being a member of and working for these two organizations, I’ve also gained my identity as a gay, Jewish man and not just a gay man. In my field, we call it “self-actualizing.”

At the synagogue along with Dr. Erik Wilk, we are also planning on restarting a Gay/Straight Alliance group, maybe called the Keshet group (or Rainbow club) at CBB. Erik and I were both on the committee that organized Love, Period, an interfaith event to support the LGBTQA community back in August 2016. Erik and I feel that having a safe place at the temple for LG-

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Reflections on “Germany Close Up”

By Gideon Cohn

I think it’s safe to say that many American Jewish young adults have a negative association with Germany. Given World War I, World War II, and the Holocaust, it’s easy to see why this is the case.

So I was surprised to find out that the German government funds a program to bring American Jews to Germany for a week. The program, Germany Close Up, is an interactive guided tour of Germany covering both the history and the present. Participants get to see the country from many angles in order to form their own opinions about contemporary Germany .

I was truly fortunate to participate in Germany Close Up in August 2016. A group of 17 of us affiliated with CBB met in Berlin for the start of the program. There were some familiar faces in the group, and also some new people. We were led by two German guides, who did their best to keep us on schedule.

It’s true that Germans are prompt, unlike the typical American. But with our action-packed schedule, we didn’t have time to spare. From Jewish museums to Holocaust exhibits, we learned about the dark history of Jews in Germany. We even toured the remains of the Buchenwald concentration camp, which was a profoundly troubling experience that made the Holocaust feel all too real and present.

The program also covered the current controversial topic of the refugee crisis. We attended panel discussions where community organizers passionately described the struggle they are going through to get these refugees from Syria safely into Germany. We toured the neighborhood of Kreuzberg, a poorer area that is home to many immigrants, to visit a mosque and witness the culture firsthand.



The food in Berlin was quite delicious, and our guides took us to some nice restaurants. And, of course, no trip to Germany would be complete without sampling the beer. Fun fact, you can legally drink beer while walking down the street and while riding public transportation!

Overall, this was an enjoyable and meaningful trip, which I would highly recommend to anyone that has the opportunity to participate. ■

To learn more about Germany Close Up visit
www.germanycloseup.de

A Yizkor Reflection

By Laurie Constable

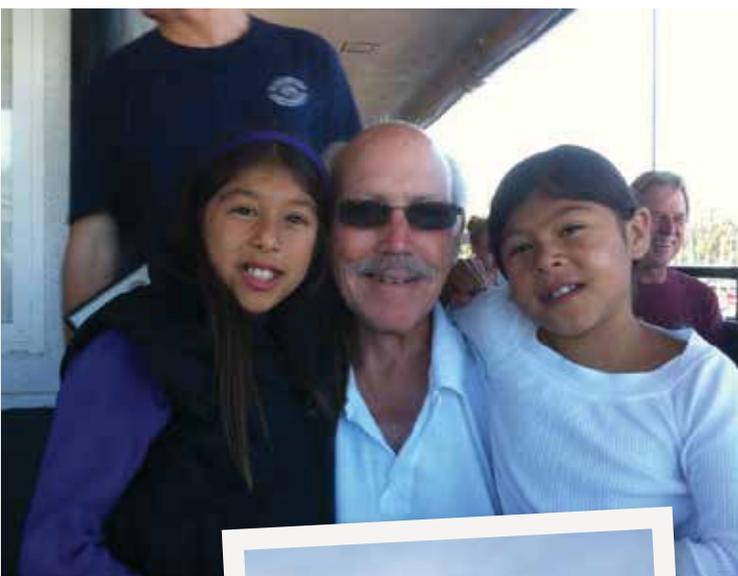
I've written so much over the last five years. I don't even know how to distill it into an intelligible thread. What is it that I have to share? How could I ever articulate the paradox between my greatest loss and the beauty of the process; the difficulty and privilege of standing by this solid, thick man wasting away to skin and bones; the fatigue of managing overwhelming anxiety, his, mine, and that of our now 13- and 14-year old girls.

ALL I EVER WANTED was *Shalom Bayit*. Peace in my home. Maybe that has been my quest the last five years.

I'm Laurie Constable. My husband Mark died in April 2016 of cancer. He was diagnosed almost five years ago. When one is diagnosed with cancer by an ER doctor, one knows it's not good. It hasn't been detected early. It's advanced disease. Mark was 57 years old at the time. His lymph and skeleton already littered with cancer. Upon returning home, while he remained in the hospital, looking for comfort I retrieved a shirt from his closet to sleep with. But his scent was missing. One of the first of several natural shocks... "What?! When did Mark not smell like Mark anymore?" I had touched his back a few days before with a similar alarm, "this is not Mark's back!" The cancer already dissolving his mass.

The journey from Mark fully alive to fully dying was an arduous, difficult, precious path. We traveled from crisis to relative stability multiple times. Each of us coming to grips with real time losses and impending losses. Grieving began immediately and eventually gave way to a new normal. Mark's path was significantly divergent from ours. Life was demanding that he accept his mortality. That he find usefulness as a presence, as opposed to as a doer.

I think a lot of the time he felt helpless. The treatment itself emasculating. And he was in a lot of pain. He was one tough bird though! His mantra was, "never give up." Eventually, almost at the end of his



life, the mantra gave way to a one word directive, “persevere.” He made home a living hell for us for a while. But we stuck together, sometimes hugging, and unfortunately, sometimes yelling and screaming. We can’t know what we can’t know. I didn’t know how long I could hold up. I didn’t know what the fall out for Alexis and Anna would be. I didn’t know how sick Mark would be or not be. We just kept putting one foot in front of the other.

Writing became an important coping mechanism for me. In the quiet solitude of my practice no question was denied. I asked myself, “Extending one life at what cost? Children sacrificing their childhoods... And me, what am I sacrificing? How many years of my life am I trading in order for him to eke out a little more? And is he deriving pleasure and enjoyment out of the temporary reprieve that he’s been gifted?” Another journal entry, two years ago, “As challenging as my circumstances are I love life again. Maybe more than ever. How can it be that my life exploded, fell apart, into a million pieces and I have more faith than ever. Tender tears of grief, gratitude and love. I feel so lucky.”

When Mark’s fatigue prevented him from enjoying temple services, I would text him snippets from the prayer book. He responded gratefully. I tried to prepare food that he would eat, though mostly he didn’t. There weren’t activities that we could enjoy together anymore. I would simply sit down next to him on the couch until his nonverbal cues said that he needed his space. It usually wasn’t more than a few moments.

During Yom Kippur two years ago Anna, then 10, was ready to confront her fear of death. She asked, “When is daddy’s cancer going away?”

Wow! Almost as if I had been sucker punched. I didn’t know that she had this expectation that he would one day be well again. I said, “Oh, honey, daddy will always have cancer. We can give him medicine that helps him live a little longer, but it’s never going away.” She responded, “Well he said it would.”

Oh gosh, another big realization: the denial that helped Mark emotionally manage the situation set up an unrealistic expectation for my daughter. “So Daddy will always have cancer?” She cried and I held her.

As I wrote later, “I swam through the sea of despair and decided I didn’t want to die too. What will she decide?” And: “Swimming in the ocean of feelings I know that I’m alive. Diving into the feelings of loss seems to be a bit like taking an ocean plunge. Running on warm sand, stored bits of solar energy, towards the

“ *As challenging as my circumstances are I love life again. Maybe more than ever. How can it be that my life exploded, fell apart, into a million pieces and I have more faith than ever. Tender tears of grief, gratitude and love. I feel so lucky.*”

icy water. I anticipate the initial shock. Diving in head first, it’s cold for a second, until the body compensates. Engulfed and then embraced. The very sensation that I had braced against gives way to an unrivaled sense of freedom. How can pure pleasure follow such an intense shock?

The temperature of the water has remained unchanged. What was uncomfortably cold becomes refreshing and renewing. It’s the change from one state of being to another that is shocking. And so it can be with loss. The initial change of state, almost unbearable, until our resilient spirit reorients and we revel in the sweet memories of what we thought that we possessed. Taking the opportunity to appreciate the gifts that we have enjoyed. Swimming through beautiful feelings of love and heartbreak, I guess the possibility of drowning exists. The consequence of the inability to adapt. This then is a true tragedy. In this case one not only loses the future, but loses the beauty of the past also.”

I came home at the end of the day on April 25, 2016. Mark was having difficulty breathing. I adamantly announced that we were headed to the ER. He was admitted and it became apparent that night that this was the sunset of Mark’s life. Rabbi Cohen came to attend to us. I understand that most people would have died that night in the ICU and in pain. Mark didn’t. The ICU nurse, a living angel, affectionately called him stubborn, comparing him to her grandmother who had survived Auschwitz.

I was privileged to stand vigil the four days that he spent transitioning from this world to the next. These four days the most

intimate spiritual experience of my life. I didn't know what my job was. I didn't know what to expect. I just watched. I sat close by, but not too close. I noticed that when any of us got too close his discomfort increased. But at a few feet of distance he recognized us. In this magical liminal space Mark's eyes would flutter.

Words happened: "Hey honey,"
"Hey Laurie."

He smiled at Alexis when she came in and stood at the foot of his bed. Most of his words were used talking to unseen angels. Over and over he would say, "Thank you. Oh thank you." And as if he were receiving instructions, "Oh, okay. Oh, that's a good idea. Thank you!"

The decision to move Mark to Serenity House was a difficult one. He was in pain, any movement created discomfort and anxiety. A port had to be surgically installed, adding to his discomfort. Ultimately I made the decision to move him because I thought that it would be better for our girls to see their dad in peaceful surroundings. To that end I felt confident that he would agree to endure more pain.

When the port was installed, Mark's bed was brought from his preferred upright position to level. Which resulted in his lungs accumulating more fluid. A few hours later, as the sedative was wearing off, he tried to get out of bed. It's hard to describe that luminal space of consciousness that just precedes death.

Occasionally he would respond to outside stimuli, but mostly he seemed unconcerned with the comings and goings around him. As he was trying to get out of bed, he was weak and

"I was privileged to stand vigil the four days that he spent transitioning from this world to the next. These four days the most intimate spiritual experience of my life. I didn't know what my job was. I didn't know what to expect. I just watched. I sat close by, but not too close."



couldn't support himself, yet pushing his legs over the rails. I said, "Honey, you're in the hospital. You have to stay in bed." He responded sweetly without any irritation, but matter of factly. "I know, I will. I just have to stand up for a minute."

I delivered the last hard truth, "Oh honey, this body doesn't stand up anymore." He relinquished himself back to his bed without any further struggle. It was noontime. He was transported to Serenity House shortly after. It was Friday. He died that afternoon, two days before our 19th wedding anniversary, at 4:51 p.m.

He was at peace. No longer laying cockeyed in his bed. Upright and square, twenty years had drained from his face. He was truly at peace. That evening I greeted the Sabbath sitting on the patio at Serenity House overlooking our beautiful city, beholding the grandeur of the setting sun. ■

We've just created a new guide to the Jewish mourning process here at CBB. Please pick up the pamphlet at our office or find it online at cbbsb.org/cycle-of-life/funeral-shiva

Remembering Armando Quiros

(1925-2016)

By Rabbi Steve Cohen

I remember first hearing about Armando about 20 years ago, about a former Franciscan priest who was now participating actively at Congregation B'nai B'rith and in a relationship with a Jewish woman. I remember thinking to myself, "he's been on a long journey!"

I HAD NO IDEA.

Until I read his autobiography, I had no idea who Armando had been in the Catholic Church. I had no idea of the revolution he had led. No idea of the ecstasy of vast new beginnings, the heartbreaks, the love, the pain; I had no idea of the people he had helped. Most of what I share here is from his profoundly honest autobiography, which he titled *Spiritual Homecoming: A Catholic Priests Journey to Judaism*. It's a great read.

Armando was born on October 28, 1925, the fourth child of Jose and Aurelio Quiros and given the name Francis. His deeply religious parents named him Francis because he was expected to arrive on October 4, the feast day of St. Francis of Assisi. In their very simple home in Phoenix, Arizona were three icons: first, the crucifix in the living room, a large cross with the white body of Jesus nailed to it. Second, in his parents' bedroom, a statue of the Sacred Heart of Jesus, presiding over the household. And third a statue of Mary, mother of God, watching over the

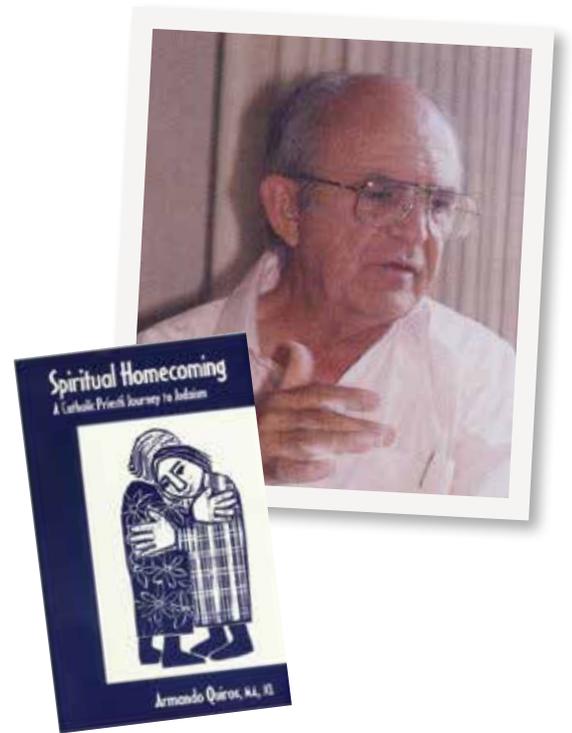
house protectively from the table in the small dining room.

Little "Frankie" was fascinated by the priests who came to visit his family's home in their brown woolen tunics and by the nuns in their other-worldly habits. He got into his share of mischief as a boy, including spending hours looking up all the sexual words he could find in the family dictionary (!), but he also showed tremendous academic ability and spiritual inclination, so at age fourteen he was asked by a charismatic young priest if he had ever thought of becoming a priest. Frankie said "well, yes, I have." So in 1939 fourteen year-old Francis Quiros came to study for the priesthood at the Franciscan seminary here in Santa Barbara.

Seminary offered a rigorous curriculum including four languages: Latin, Greek, Spanish and German, and a daily religious routine including the practice of silence. No talking after night prayers until after breakfast the next morning! Armando refers to silence as "a difficult but precious discipline which I still hold dear."

He first learned the power of silence as a teenager. The first profound spiritual event he remembered was a retreat when he was in tenth grade. At the retreat, he remembers hearing this story: Once a man came upon an angel who was carrying in one hand a pail of water and in the other a torch. "Why do you carry a torch and a pail of water and where are you going?" asked the perplexed man. The angel answered: "With this torch I go to burn down heaven and with this pail I go to extinguish the fires of hell. Then we will see who loves God."

That story stuck with Armando for his entire life. Sixty years later he commented: "in this tale, the pure love of God is contrasted with the kind of love that looks to attain a reward or to avoid a punishment. This idealism touched me and I felt called to embrace it in the deepest part of my fifteen-year old heart." You might say that the entire rest of Armando's life were an enactment of that story. In his life, Armando burned down the heaven of the Franciscan Order in California. And for himself and countless young Catholics,





Top: Armando with Sylvia Glass (left) and Erika Kahn (right)

Above: An oak tree was planted in Armando's honor on February 11 at CBB

he extinguished the fires of hell. Armando Quiros became the angel with the torch and the pail of water.

In 1951 after an intense ten-day silent retreat, young Francis was ordained into the priesthood, and received the name Armando. He spent the next nine years rising up through the ranks of the Franciscan hierarchy, recognized for his brilliance, his caring, and also frankly, for being somewhat argumentative.

He became a Professor and Dean of Students at the Franciscan Seminary. The year 1962, brought sweeping changes in the Catholic Church. Pope John XXIII had convened the Second Vatican Ecumenical Council and as Armando writes, "Rome was generating exciting new ideas every day. Changes in worship, with mass offered in English and the altar turned to

face the congregation. But also major theological changes, including acknowledging the presence of God in other faiths. Armando encountered radical new ideas: sexuality being described as a positive force in human life. Confession approached as a human experience. Armando writes that "I couldn't believe my ears! These teachers were inviting us to look inside ourselves for solutions to moral problems."

After Vatican II, Pope John XXIII died and the American Catholic Church entered a time of turmoil. As Professor and eventually Dean of Students at the seminary, and member of the governing Board of the Franciscans on the West Coast, Armando was a most liberal voice in a deeply divided leadership. This was California in the 60's, and Armando discovered the humanistic psychology of therapist Carl Rogers and also the cathartic power of encounter groups. Armando brought encounter groups to the seminary. He writes: "at the outset, we sat in silence and I reflected on how radical a step we were taking: our students had been living in unquestioning obedience to an authoritarian system. This experience might be—probably would be—explosively liberating."

By the last day of the encounter session, Armando recalls, some of the students felt trusting enough to express strong doubts about continuing on the path to the priesthood. He called his superior in Oakland who replied: "I trust what you and the others are doing. As long as the students give careful consideration to what they are doing, so be it." But the views of Armando's critics were summed up by one elderly priest who declared: "Armando has ruined the Franciscans on the West Coast."

Armando and his colleagues were radically transforming their Church. They offered mass in the recreation lounge rather than in the chapel. They led worship not wearing the full array of vestments. The service included music by the Beatles, and Bob Dylan and Joan Baez, and during the time of the sermon everyone was invited to comment and discuss. And young people were coming, and participating joyfully! He blessed unsanctioned marriages.

Eventually, Armando came to realize that his two growing desires, for autonomy and for intimacy, were fundamentally at war with his calling as a priest. In 1974 he wrote to his brother priests of the Franciscan Order: "After a good deal of struggle... I have decided to leave the Order and the practice of my priesthood. I do so with peace of mind but with a heavy heart." The letters he received in response were mostly supportive and loving, though a few were bitterly angry.

And so at age 50, with no savings, no pension and no job, Armando moved to Santa Barbara, to begin again. He married, and eventually found profoundly meaningful work at Zona Seca, an addiction and recovery program serving the Latino community. Armando became familiar with 12-step programs, none of which existed for the Spanish speaking population before he came. And his wife's struggle with depression led him to develop a 12-step program for individuals and families struggling with depression.

After a long and painful ordeal, Armando and his first wife divorced, which Armando described as the most painful hours of his entire life. In 1991 Armando left Zona Seca to become co-clinical Director of Klein Bottle Youth Programs. During

this time, he realized that in his counseling work, he was suddenly encountering Jews. More than one, several, one after another. And to his surprise, finding a sense of kinship with them.

Then he met Ruth Glater, a very Jewish, very beautiful, brilliant and spunky lady who many of us remember very well. Armando and Ruth fell deeply in love. It was Ruth who brought Armando to CBB, and introduced him to her havurah, many of whom are here today. Armando felt welcomed, and strangely at home.

He liked Judaism's love of ritual and scripture without dogmatic belief.

He liked Judaism's commitment to tradition combined with appreciation of other faiths.

He liked the way Judaism understands faith as compatible with modern psychological wisdom.

And he liked this congregation's commitment to social justice and inclusivity.

In short, Armando came to see this faith community as a place where he could express his life-long love of God, and prayer, the Bible and the psalms, without the troubling baggage of the Catholicism of his childhood.

And so with Ruth's encouragement and the welcome of this congregation, Armando chose to become Jewish and has been for many years one of our most inspiring teachers and role-models.

In 2006, in a burst of inspiration and creativity, Armando produced an extraordinary translation of the entire Book of Psalms. Those translations were so stunning that we published and sent copies to every member of our congregation.

Ruth passed away, and Armando cared for her exquisitely in the last months of her life. Then remarkably, during the past six years, Armando became enmeshed with an older woman...Sylvia Glass. Every day for six years, Armando has gone over to Sylvia's house in the late afternoon, where they have listened to music together, and played scrabble, eaten dinner and shared life together, and Armando always went home at 8 PM sharp. Proving to all of us that it is never too late to find love and companionship.

Until just a few weeks ago, Armando was still seeing clients, offering counseling, wisdom, and guidance. Even in the hospital, when friends and students and clients would go to visit him, Armando was dispensing wisdom and blessings. He was surrounded and cared for beautifully by his friends Peter Grim, Richard Silver, Dean Janoff, Peter McGory, and his step-godson Louie Vandalaciney.

So, like the great sages of Jewish legend, surrounded by disciples and friends, with eye undimmed and mind still sharp and heart still strong almost up to the very end, this remarkable man came to the end of his long journey.

We will not meet another like Armando again.

Zecher tsaddik livracha. The memory of this tsaddik, this righteous man, will be a blessing for all of us for the rest of our lives. ■

Honoring Helen Motto, early CBB leader & historian, continued from pg. 13

So it was with fond memories that Judy made a trip to the U.C. Berkeley archives in early 2016 to research and scan the Helen Motto Papers. Judy and her husband spent several days scanning this important collection of personal and CBB-related photos and historical documents. Containing several hundred separate documents, from the early 1940s through the late 1960s, these scans are now part of the permanent CBB archives.

"It was really fun for me to do because my library degree is actually from Berkeley, but I'd never been to the archives" said Judy. "Her papers exceeded my expectations. Some that I didn't include in the scanning were personal notes, or letters of congratulations, like when she was Mother of the Year. One of the notes was even from my aunt! ■

—Monica Steiner

A Letter to CBB Past, Present and Future, continued from pg. 14

final paragraph in my note is one of deepest gratitude as follows:

Thank you to our outstanding Board of Directors for your inspired leadership, to our incredible Executive Director, Elizabeth Gaynes, along with our dedicated staff, for tending to us and our home with such love and care, and to our magnificent clergy, Rabbi Cohen and Cantor Childs, for providing unending and beautiful nourishment to our Jewish souls.

Alex and I wish for you to be sealed in the book of life for a good year, and for your fast be an easy one, followed by a joyous and food-filled gathering. ■

Reflections from a Refugee Camp, continued from pg. 20

traveled the world, spreading our message of oneness. Through heat, exhaustion, and heartache, the people I met kept me going. Their happiness in times of poverty and hope in moments of despair amazed me.

When news of the Syrian refugee crisis flashed before my eyes, the pit in my stomach grew and the calling to help matched it. I reached out to my friends at OneVoice to look for companionship in this venture, for I knew it would be impossible to do alone.

After hours on the phone and scores of emails exchanged, my vision came to life. Our trip to PIKPA refugee camp took shape. Six months later, I sat with Sahar and together we sang in harmony. Despite a language barrier, cultural and religious dif-

ferences, and everything else that might separate us, music had brought us together.

Music is my love, and people are my passion. I truly believe my purpose is to connect and communicate with others to better this world, and fortunately I have the universal language of music on my side. I scrape my knees, callous my hands, and challenge my heart with the world to discover what notes and words might help me understand how, and help others understand why.

I have come to think of my engagement with the world as a "song"; I want my harmonies to echo, inspiring others to embrace and improve this world just as others' harmonies have inspired me. Like a song, I am a work in progress, and like Sahar, I don't know what the future holds. But, as we come together as a global community, I hope that the composition of our world-wide melody will someday bring hope and comfort to those who need it. ■

Sarina Wasserman, a 12th grader in the MAD Academy of Santa Barbara High School, traveled to Lesbos, Greece in July 2016. She is a member of the Refugee Aid group at CBB, and continues to work as national teen ambassador of OneVoice.

Somewhere Over the Keshet, continued from pg. 22

BTQA individuals and families to meet would be in line with the mission of CBB in support of diversity and inclusion. We hope it will be a social, supportive and information driven group under the shielding canopy of the synagogue. In light of recent events, it should also be a safe haven from any hate rhetoric aimed at the LGBTQA, the Jewish community or any other diverse groups. We would like to see our CBB teens be involved, as well.

Erik and I were also recently asked to represent CBB at an Anti-Defamation League and Pacific Pride Foundation meeting to share information to the congregation about how to report hate crimes in the community. He and I will be developing a piece that will hopefully be included on many local organizations' websites on how to make such a report and make sure it gets reviewed and acted on. It was a real honor to be asked to participate in this community building exercise.

The Clergy and Executive Director consider me a leader in our community. I can't tell you how proud I am of that. ■

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Aaron Ettenberg
Ruelene Hochman z"l

Todah Rabah!

**"When someone does something good, applaud!
You will make two people happy." — Samuel Goldwyn**

In our wonderful CBB community there are so many people busy volunteering behind the scenes. Here is **just a sampling** of our members who are living Judaism by giving back.

Rob Raede and our **new Temple Band** are rockin' the ruach on third Fridays.

Natalie Simons and **Debbie Hartzman** are thoughtfully leading our new Boomers of B'nai B'rith (BoBB) program.

Diane Phillips helps in the CBB office every Friday afternoon.

Arlene and **Ravid Raphael** joyfully lead Israeli dancing at our oneg Shabbat.

Jay Farbman, Matt McKenzie, Juri Holmes, Howard Babus and **Jeff Mintz** are taking beautiful photos at CBB programs and special events.

Lynne Glasman, who is at CBB almost every day involved in leadership with so many projects, including, but not limited to Rieger Foundation, Mental Wellness Initiative, Book Club, Caring Community and Board of Trustees.

Ze'ev Zalk, Renee Golan, Judy Karin and **Mort Sacks** all help to lead our morning minyan and Torah service.

Sarah Porat, Preschool Trustee, unconditionally and constantly supports our BHY and programs for families with young children.

Mimi Dent, Education VP always greets you with "How can I help?"

Dan Meisel and the **Social Action Committee** brilliantly organized CBB's first Social Action Fair.

Isaac Lewis runs our audio/visuals during Friday night services.

Doug Weinstein and **Kelsey Bray** often lead cooking teams in the CBB kitchen.

Kathy Rayburn, Amy Wendel, Bruce Phillips, and **Barry Belkin** are the newest math and science tutors working with Mahela Morrow-Jones at Youth Interactive.

Aaron and **Valerie Edelheit, Josie Martin, Debbie Katzburg, Karen Schloss-Heimberg, Evelyn Laser Shlensky** and **Monica Steiner** – the SB Community Aiding Refugees Effort (SB CARE) Leadership Committee – have taken on this important humanitarian effort at CBB.

Carol Andreason lovingly bakes and often brings treats for our front office.

Todah Rabah to all!

July 1, 2016 – February 28, 2017

Mazel Tov! *In Our Lives*

1. To Alex and Emilie Garrigou-Kempton and grandmother Elaine Jacobs on the arrival of Leonard Guy Garrigou-Kempton, born on December 27, 2016.



3. To Stefanie and David Jackson on the arrival of Quinn August Jackson, born on August 6, 2016.



2. To grandmother Betty Goldwater and great-aunt Judy Goldwater on the arrival of Arlo Jamey Damashek, born on February 9, 2017.

5. To Julia and Ronnie Regev on the arrival of Samuel Gabriel Regev, born on September 22, 2016.



4. To Juri and David Holmes on the arrival of Hana Rae Holmes, born on August 28, 2016.

6. To Brad and Christina Rothenberg and grandparents Bob and Joan Rothenberg on the arrival of James Wesley Rothenberg, born on July 25, 2016.



7. To grandparents Robert and Sondra Brown on the arrival of Clayton Robert Brown, born on January 24, 2017.





May Their Lives Be *For A Blessing*

July 1, 2016 – February 28, 2017

Robert Wechter, husband of Doris Wechter

Mark Weiner, father of Cathy Bunnin

Harold Wilson, father of Walt Wilson, father-in-law of Rachel, grandfather of Sophie and Henry

Patricia Evelyn Rogers, mother of Cyndi Silverman, grandmother of Samantha

Theresa Watamanuk, mother of Paula Watamanuk-Goldman

Armando Quiros

Eileen Book, mother of Sam Book, mother-in-law of Jacque, grandmother of Spencer and Sydney

Claire Mazer, mother of Neal Mazer

Fred Meisel, husband of Judy Meisel, brother of Harris and Paul, brother-in-law of Fredda and Joni, uncle of Dan & Amy and Alex & Jacqui.

Matt Abrams, son of Bev and Rich Abrams

Jack Nadel, husband of Julie

Isak Federman, father of Rachel Altman

Rolf Sabersky

Anita Ness Wober, sister of Mike Wolff

Gertrude Staler, mother of Steve Wiener, mother-in-law of Connie, grandmother of Josh, Matthew, and David, and great-grandmother of Hikari

Mary Lou Kravetz, mother of Bethy Fineberg, mother-in-law of Matt Fineberg, grandmother of Casey, Zachary, Erin and Allison

Raymond Robins, husband of Barbara, father of Nancy Robins, father-in-law of Scott Tevis, grandfather of Britt Tevis

Sarah Katz, mother of Eli, mother-in-law of Beth, and grandmother of Jesse, Amy, and Eric

Jim DiVitale, husband of Helene Glassman

Stephen Fienberg, brother of Lorne Fienberg and brother-in-law of Nona.

John Howard Rapley, brother of Suzanne Rapley

Olga Alba de Chica, mother of Sonia Ospina

Susan Stone, wife of Stephen

Bernice Finkelstein, mother of Randy Gross

Trudy Cooperman, wife of Howard, mother of Laurie Greene, mother-in-law of Ray Aronson, grandmother of Dylan, Kyle, and Aryanna

Stuart Sostrin, father of Annie Sostrin, grandfather of Esther

Leonard Rudolph, father of Paula Rudolph

Marilyn Petrone, sister of Burt Chortkoff, sister-in-law of Wilma

Sydelle Drucker, mother of Linda Grand

Philip Winn, husband of Eleanor

Herb Spiegel, father of Hilary Diskin, father-in-law of Adam, grandfather of Hannah and Jolie

Beatrice Joy Braun, sister of Carol Pasternack, sister-in-law of Ken and aunt of Sofia

Arlene Gillette, mother of Lisa Raphael, mother-in-law of David and grandmother of Hannah, Mark and Max

S. William Patis, father of Robin Himovitz, father-in-law of Roger, grandfather of Ben, Eli, Jacob and Rachael

Stanley Fuss, father of Stuart, father-in-law of Deborah, grandfather of Dawson

Lilly Lindenbaum, mother of Rachel Wilson and mother-in-law of Walt and grandmother of Sophie and Henry

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

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

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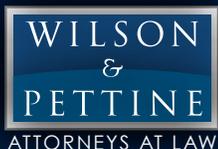
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1996 SBCBA ProBono Service Award- Establishment of the SB Children In The Middle Program
2010-Present Congregation B'nai B'rith Board of Trustees



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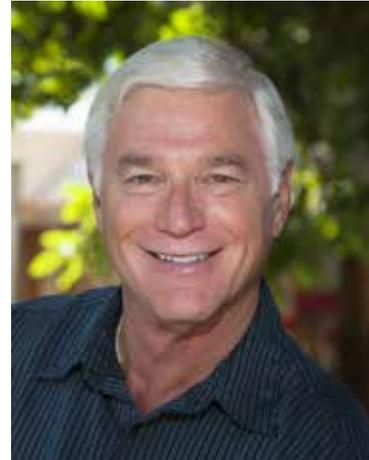


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