



Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events

- March 9: Rosh Chodesh Program
- March 13: Deli Dinner
- March 20: Purim

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ADAR I/ADAR II 5771

Financial Resource Development Committee

By: Susie Katz

Over the past couple of months, the Beth Abraham Board of Directors has been holding discussions to determine the best way to address the complicated financial picture that our synagogue faces going into the future. Our treasurer Lee Schear has kept the congregation well informed about how we have been impacted by the downturn in the economy and the virtual disappearance of the historically reliable revenues from our Bingo game. The board has been eager to take the necessary steps to make certain that we are doing everything possible to ensure our synagogue's financial health. To that end at its November meeting the board voted to take the following steps: 1) create a new Financial Resource Development Committee, 2) assign a budget to the efforts of that committee, and 3) hire a part time development coordinator to support the work of that committee.

As of this writing, the committee under the chairmanship of Susie Katz is being formed. Chuck Wolfe, the fund raising professional who consulted on our Building of the Future campaign, has agreed to assist the committee on an as needed basis. The chair of our Personnel Committee Mary Rita Weissman posted a request for a Fundraising Coordinator and as of February 1st, Todd Schear has accepted the position. Todd is a graduate of Indiana University. He is the owner of The Designers Consignment, a local design consignment shop and has been



Todd Schear

working as an agent for The Guardian Life Insurance Company of America and Lifetime Financial Growth. Todd grew up at Beth Abraham and as he said in a recent conversation, "I have a vested interest in making certain that Beth Abraham is solvent. It has been my spiritual home my whole life and because of my age, I believe that I represent Beth Abraham's future."

As the work of the committee gets underway, the congregation will continue to be informed about both the status of the synagogue's finances and the multiple ways that will be provided for individuals to express their support for the financial welfare of Beth Abraham. The goal of the Financial Resource Development Committee is the same as what is at the heart of every congregant – to protect the quality of the spiritual, educational and social programming that we have worked so hard to create and to provide those resources necessary to get us to the next level.

BETH ABRAHAM SYNAGOGUE

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Purim At The Circus

By: Janice Krochmal

HEARYE! HEARYE! Announcing the Greatest Show at Sugar Camp. It's Beth Abraham's **Purim at the Circus** on Sunday, March 20, beginning at 3:00 p.m. Enjoy a full afternoon of fun and games. For your royal entertainment there will be balloon sculptures and face painting with Sparkle the Clown. Beth Abraham's USYers have planned a midway of carnival games. Plan to jump in King Aha's Castle and play the Beth Abraham version of *Minute to Win It*. Be sure to arrive in costume. Everyone will want to participate in the fanciful costume

parade. The carnival-like day will continue with Megillah Reading at 4:30 p.m., a delicious dinner, and of course Beth Abraham's annual Purim Shpiel, at 6:30 p.m. in the sanctuary, written and directed by our own Chaya Vidal. You don't want to miss the B.A. Players in the award worthy version of South Per-sific. All this for just \$18 for adults and \$7.50 for children under 13. Please RSVP to the office or on the web site by Wednesday, March 16th. Join the fun and excitement! IT'S PURIM!!!

The Cantor's Corner

Cantor Andrea Raizen

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Being a childless adult has both its advantages and disadvantages. On the plus side, I was spared years of worry and concern, both about whether I had been an adequate parent and if my child is safe, cared for and will be able to fend for him or herself as an adult. But on the other hand, I have also missed out on those experiences, along with the joy of seeing a human being develop and helping to nurture that process. I have been blessed with six nieces and nephews, three great-nephews (and another on the way), and love playing the role of their special Auntie Andy. Being a professional educator has exposed me to hundreds of children who I can only hope I have influenced in a positive manner.

Just recently I have had the pleasure to begin working with a wonderful bunch of teens in our new USY. At our opening event, ten teens entered and almost every one of them walked in with their eyes on and thumbs clicking at a cell phone. Although I know they were excited to be with those in attendance, they also had a continual need to be connected with others. This new phenomenon can be seen as both exciting and a bit disconcerting. At the same time that we are able to connect and reconnect constantly through social networking, email, etc., we are also retreating more and more into our own little worlds and spending less "face-time" with others.

Sometime back I was made aware of an organization called Reboot (www.rebooters.net). Part of their purpose, as described on their website reads, "Reboot believes that every generation must grapple with the questions of Jewish identity, community and meaning on its own terms. Our goal is to facilitate that process for our generation and to help us "reboot" the traditions we've inherited and make them vital and resonant in our own lives." A year ago Reboot launched what it called the first "National Day of Unplugging." They asked liberal Jews to take the Unplug Challenge, asking hyper-connected people of all backgrounds to unplug from their phones, computers and other technology for 24 hours, that is Shabbat. They also created a Sabbath Manifesto made up of 10 principles to help people slow down their lives. The idea caught on and was picked up by the *New York Times*, *The Wall Street Journal*, CNN and other respected news

sources. On February 15, the *Dayton Daily News* featured a related article by Dave Larsen, in which he quoted Ann Mack, director of trend spotting for advertising agency, JWT as saying, "...our increasing dependence on these devices also will drive a counter-trend of "de-teching," in which more people will choose to log off – at least temporarily." She went on to say, "When we are constantly receiving digital input, studies have shown that not only hurts our attention span, but it also hurts our critical thinking skills..."

The second National Day of Unplugging" is scheduled for March 4 & 5. Coincidentally, this coincides with the weekend I have planned for the last Jewish Survival Skills program, "Bringing Shabbat Home." Although this program is being offered primarily for our school families, anyone is welcome to join us that Sunday, March 6 from 11-12 in the 3rd floor multi-purpose room. That morning we will go beyond the basics of doing the Kiddush and saying Ha-Motzi. We will present ways that families can feel more connected to one another, enhancing their Shabbat experience with Shabbat Zemirot (songs), engaging in Shabbat Table Talk, and exploring options of setting aside even one electronic device as suggested by Reboot. That may sound like a tall order for those of you who are literally attached to your digital devices. But I'd like to put the challenge out there to give it a try. If not on the weekend assigned by Reboot, another Shabbat. I guarantee you that the emails and Facebook updates will still be there waiting for you after Shabbat!



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Surprise! Lawrence Wagenfeld

You have been caught by the Mitzvah Squad doing mitzvot!

You can be regularly counted upon to be a part of our daily minyan. You have helped ensure the attendance of others by keeping track of those eligible for a shot at the lottery, by helping to purchase lottery tickets. With some luck we may be the only synagogue with the millionaire minyanaires! Further, it can't be overlooked that you are equally adept at chopping fresh vegetables for our kiddush lunches as you are at wielding a rolling pin to our 'home-made' hamantashen. Your acts of kindness do not always have a public face. When we were in need of getting one of our yads repaired, you saw that it was taken care of and then paid for those repairs out of your own pocket. For these, and many more mitzvot, we wish to say "thank you." Mazel Tov to you, this month's Mitzvah Hero!

If anyone knows of others within our Beth Abraham community who quietly and routinely perform mitzvot, please contact our Mitzvah Squad by calling Bonnie Beaman Rice, Social Action Co-Chair, at 264-0202.

The Hidden God And The Dragon Of The Nile

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Rabbi Bernard Barsky

The Scroll of Esther is famously the book of the Bible which never once



mentions God. The salvation of the Jewish people in ancient Persia was achieved through their own self-awareness

and courage. That is not to say that God was absent from those events. There is a difference between absence and hiddenness, and our sages have pointed out that Esther's own name means "hidden". God is present in the story, but concealed within the hearts and intentions of its Jewish heroes.

That makes *Megillat Esther* – one of the last books of the Hebrew Bible to be written - a kind of foretaste of what Jewish experience would become in the post-Biblical world. God has taken up residence in our conscience and manifests His work through our holy deeds. We no longer expect the cloud of smoke or pillar of fire. We live in the time of "the still small voice," and must save ourselves.

As revolutionary events unfolded last month in Egypt, and the Egyptian people cast their lots for freedom, it seemed as if they were making their own Purim. As the obdurate tyrant Mubarak refused to leave the stage of history, I thought of the ancient pharaoh described by the prophet Ezekiel – not the pharaoh of Moses' time, but seven hundred years later, in the fifth century BCE, as the Babylonian empire threatened Israel. Egypt's pharaoh was Israel's ally then, as Mubarak was, but could not save the Jewish people. He could not even save himself.

That delusional Pharaoh, like the Pharaoh Mubarak, believed his power was absolute and he would survive forever. He thought he was a god. But Ezekiel saw a grotesque parody of a god: "*O Pharaoh king of Egypt, the great dragon crouching in his river, who said, My Nile is my own, I made it for myself.*"

This ally could not save Israel. For his cruelty and arrogance, God would

"put hooks in his jaws and haul him up from his river, fling him into the desert, and he shall be left lying in the open, ungathered and unburied, given as food to the beasts of the earth and the birds of the sky."

Pharaoh's days were numbered and he would be overthrown. A palace coup? A popular uprising? A military defeat at the hands of Babylonia? However it happened, it would be the work of God. Not with fishhooks, not in our time of "the still small voice" when God resides within us as conscience. As in the Book of Esther, God is hidden in the thirst of freedom.

Can we look for the workings of the God of Israel in the lives of other peoples? Jonah was sent to save the Assyrians of Nineveh and Elijah commanded to anoint a certain Hazael as king of Aram. Amos announced for God that, "*To Me, O Israelites, you are just like the Ethiopians. True, I brought*

"God has taken up residence in our conscience and manifests His work through our holy deeds. We no longer expect the cloud of smoke or pillar of fire. We live in the time of the still small voice."

Israel up from the land of Egypt, but also the Philistines from Caphtor and the Arameans from Kir." Those Assyrians to whom God sent Jonah later erased ten tribes of Israel from history. Those Philistines brought from Caphtor were the great enemies of Samson, Saul and David. Yet their destiny too is in the care of God.

In the prophecies of Isaiah, as in the familiar *Aleinu* prayer, we look to the day when all peoples will worship God. Not that all peoples will become Jews, or else we should start proselytizing them right now. It means rather that all peoples will be brought through their own histories and destinies to know the one God whom Israel serves. Christianity will be a path for some, Islam a path for others. The covenant of Israel is ours.

We should be proud that the inspiration for every uprising against tyranny has roots in the central story of the Jewish people. Every tyrant is an Egyptian pharaoh, and every person and people struggling against its pharaoh is Israel. The idea of freedom is too big for a Jewish monopoly. Freedom is from God, first channeled into the world

through the experience and soul of Israel, but meant for every soul. God's will for human beings only comes to reality through the gift of freedom. So ultimately every explosion of freedom has got to be "good for the Jews."

From our own experience we know how hard it is to get from Egypt to the Promised Land. After gaining freedom from Pharaoh comes the difficult story of what it means to actually *be* free. It's a hard path, and something in a human being does pull us back to the flesh pots of slavery. Life is simpler when someone tells us what to do. Every freedom fighter from Moses on has warned that a human being has to fight every day for his freedom.

We should rejoice completely and without reservation at any people's throwing off the yoke of Pharaoh, because ultimately that is what Israel was created to bring about, not just for us but for all human beings. And we should also be anxious for what and where that difficult and complicated journey will lead to. We know from our Torah that this is the primary and fundamental story of human life, the story of how human beings and communities can live as free people, living in faith

with the moral will of God. And from our Torah we know the story doesn't unfold easily or in a straight line or without enormous and tragic failures along the way.

And if God is hidden, then this moment is for a prophet, the single one out of the multitude of moral trimmers and the faint of heart who sees our ordinary world through the lens of God's purpose and draws conclusions.

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Lee Schear



Treasurer

When “good enough” is simply not good enough...

For years, ensconced in our venerable building on Salem Avenue, “good enough”



seemed to be a mantra that pulled us through. Financial support for the synagogue? Good enough. Participation? Good enough. The fact that

the building was in the wrong location and falling apart and that new membership was not in the offing? *Not* good enough; and – finally - we did something about it.

Now, we are on to the 2011 efforts to continue to move forward (described more specifically and elsewhere in this bulletin) and those efforts are more than just going from good to great. We continue to climb from hope to faith to trust – as previously chronicled. But since the only constant is change, then change we must. Or go back to that chanting of, well...“good enough.”

We had a certain financial and fundraising model with which we grew comfortable at BAU despite the rust and age and the hard knocks it took over the generations. That model moved, approximately when *we* moved; yet the appropriate changes were never completely instituted. And some of those changes that were, weren't really enthusiastically embraced. As examples:

- 1) We *used* to have an executive director so that the rabbi wasn't distracted by management and “business.” We don't have that anymore. And financial management inevitably fell to the president and staff.
- 2) We *once* had an active membership committee. They took off for a decade or so and that critical function is now being re-instigated under the capable direction of Meryl Hattenbach.
- 3) We *used* to enjoy strong outside resource generation like bingo and other auxiliary income events. That has dissipated or virtually disappeared.
- 4) We *once* adhered to a model of a rabbi-led fundraising effort. That has now morphed to volunteer

leadership and committee involvement.

What do we have to do to survive and thrive here at our beloved Beth Abraham? In my opinion, and from a financial perspective, we now have to unlearn. To unlearn what *used* to and *once* worked and engage in new successes and new strategies.

In the process of “unlearning,” I always think of the concept of “*bittul*,” of humility. Of removing enough of the past so that we can make room for the future. Not all synagogues are willing to do that, you know.

We also have to stop assuming that progress is linear, that major things aren't vulnerable to change and that we can rest while we catch our collective breath. For Beth Abraham, it is now “rest period over – everyone back in the pool.”

As to that unlearning process, the author of a book on the subject (called *Mind and Matter* by Matt Ridley) asked, “How many false nostrums still infect my brain, unexamined, obstructing the arrival of fresh thoughts? We all think we know certain things to be true beyond doubt, but these things often turn out to be false and, until we unlearn them, they get in the way of understanding.” Perhaps that lack of unlearning has gotten in the way of our financial model.

Another author, Mark Stevenson, in *An Optimist's Tour of the Future*, called this unlearning process “disenthralling,” after finding a reference to it in an Abraham Lincoln speech to Congress in 1862 in which Lincoln spoke of “disenthralling ourselves of the dogmas of the quiet past” in order to “think anew.” Our own patriarch, Abraham, went through this same process to create Judaism and monotheism for the entire world to come. I am not quite that ambitious but I did think of some specific “disenthrallments” for our synagogue:

- 1) Whereas it used to be the 80-20 rule (that 80% of the money contributed was by 20% of the congregation), we now have to involve everyone at the top – and everyone else to their abilities, as well!
- 2) Whereas we used to be able to send out a general appeal when we were in a deficit, we now need to be proactive and get person-to-person in our appeal.
- 3) And whereas we once were able to count on the synagogue

being the highest priority in most congregants' lives, we now have to work on moving it back to the top of their list, above the many distractions and obligations of the modern age.

It's not easy being us. And that's why we committed to making the effort to organize our fundraising, including a professional position and a new committee dedicated to this critical task. Todd Schear joins us as a capable staffer; Susie Katz – who is both ever-present and ever-prescient – heads up a committee of both veterans and “newbies” that want to contribute (I hope they mean that literally...). And Chuck Wolfe, fundraising consultant extraordinaire, returns to the scene of his huge success; that of assisting us in our capital campaign venture. We plan to use a rifle-shot approach and not a shotgun approach here. And we will use a surgical scalpel instead of an axe in our subtle-but-profound solicitations. Yes, it is a new day, indeed, at Beth Abraham.

Beth Abraham made it through its first century or so as a vibrant and dynamic institution. We now need to look at the next century - OK, maybe half a century at a time – and how to cope with the inherent challenges and opportunities. At BAU, we are in mid-life flight, but certainly not in mid-life crisis! We have stirred up a lot of dust these past few years and have a lot to show for it.

Many of the old dreams were good dreams. They didn't all work out but I am glad we had them. And I am glad that we continue to dream big for both BAU and the Jewish community.

As the Yiddish would say, “*Gam zeh yavor*” – this too shall come to pass. Please join in with us as we pass from one era to the next.

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"So, I was thinking..."

David Fuchsman, Beth Abraham President

Math has never been my strong suit. In college I had to take a math class in order to graduate.



I chose a class entitled, "Math as a Liberal Art." We did not learn what the Pythagorean Theorem was; rather, we learned where and when Pythagoras was

born. So it is with some trepidation that my column this month revolves around numbers.

120... That is the number of days between October 25th and February 21st. So much has happened at Beth Abraham in those 120 days. Let's look back and look behind the numbers.

125... The number of USYers who attended the Regional USY convention hosted by Beth Abraham and spearheaded by Cantor Raizen. **600**... the percentage our USY membership grew following the convention. **10**... the number of kids who attended Beth Abraham USY's kick-off event.

1... The number of Bat Mitzvahs we had. **50**... the Bar Mitzvah anniversary that Michael Leffak celebrated with his entire immediate family and his Beth Abraham family looking on. For Michael and his family, it was not only a celebration of the anniversary, but also a time to celebrate life.

70... The birthday that Michael Goldstein celebrated. However, Mike is a toddler compared to Carmen Appel, who celebrated her **104th** birthday shortly thereafter.

21... The wedding anniversary Randi and I celebrated. I am not sure that I dated anyone longer than 21 weeks, so 21 years could be viewed as quite an accomplishment; that is until you realize that during the same 120 days, Russ and Betty Remick celebrated their **67** years of marriage together.

187... the number of morning and evening minyans held during those 120 days. Of which, **102** were morning minyans. During which, Larry Wagenfeld told **204** stories that have entertained the always evolving warm and wonderful group of minyanaires.

19 adults and **7** children... the number of new members who were honored during our New Member Shabbat. **24**... the number of Veterans we honored during Veteran's Shabbat. There were **17**

Shabbats during that 120 day period. Of those 17 Shabbats, **10** Kiddushes were sponsored by our generous congregants.

44... the number of adult educational classes that were held during that 120 day period. Those classes included Rabbi's Israeli Short Story, Midrash and Leviticus Havarah classes, as well as Cantor's Conquering Bima Fear, Tefilan Wrap and Torah trope classes. And this number does not include the **2** Israeli Film nights that were part social and part educational. Nor does that number include the **13** Sunday School classes and numerous Hebrew School classes that were taught during those same 120 days.

1... the number of new synagogue committees formed during that 120 day period. The Board authorized the funding of a Resource Development Committee to begin a concerted effort to organize and maximize our needed fund raising efforts. The synagogue is once again indebted to Susie Katz who has agreed to chair this committee.

137... the number of people who joined **20** performers, for the fun filled Dancing With the Jewish Stars event, led by Diane Williams. **87**... the number of congregants who enjoyed the Hanukkah event that included the **2nd** annual Family Feud competition.

5... the number of members of the Beth Abraham band, that led Shabbat With a Beat for our **42** congregants who braved the adverse weather conditions to enjoy the musical service, dinner and a Tu B'Shevat Seder afterwards.

105... the number of pounds I have lost since beginning the pre-surgery diet on October 25th, surgery on November 5th and weighing myself on February 21st. **105** pounds lost in **120** days, and I have you, my dear friends to thank for helping me achieve that number through your well wishes. **41**... the number of pounds I still need to lose to achieve my goal weight.

140... the number of pounds I beg you to help me KEEP OFF, after they have been lost. OOPS, that should be **146**. I told you I was bad with math.

For Purim 2011...it's "South Per-sific"

By: Chaya Vidal

James Michener's *Tales of the South Pacific* not only won him a Pulitzer Prize, it also inspired Richard Rodgers and Oscar Hammerstein II to collaborate on one of the most beloved musicals of all times. "South Pacific" opened on Broadway in April 1949 and ran for 1,925 performances. How can we ever forget that fabulous pairing of Mary Martin and Ezio Pinza?!

Well, we're aiming to tickle your funny bones this year with our for-one-night-only performance. Gracing the Beth Abraham bimah turned stage will be: Rabbi Bernard Barsky, Cantor Andrea Raizen, Joe Bettman, Alan Chesen, Judy Chesen, Ted Cooper, Irwin Dumtschin, Bob Feldman, Claudia Feuer, Janice Krochmal, Ira Levine, Brian O'Koon, Terry Pinsky, Bonnie Rice, Phyllis Rosen, Dave Rothschild, Diane Williams, Ralph Williams and Sandy Zipperstein. Our resident *Schmatte Maven*, Marlene Pinsky, (well-rested from last year's kilts) has some new tricks up her sleeve!

Reminders:

- Make your reservations!
- Bring your macaroni boxes for groggers!
- Join the holiday fun by coming in costume!



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Library News-Off the Shelf

By: Allan Spetter

Where should an author begin a study of the life of Solomon Schechter? In *Solomon Schechter: A Biography* in the synagogue library book collection, Norman Bentwich acknowledges that we know little about Schechter during the first 30 to 35 years of his life, but Bentwich details the amazing accomplishments of the last 35 years of Schechter's life. This biography is old, but Bentwich, one of the pioneers in the Zionist movement in Great Britain, produced a work that stands the test of time.

Born in 1849 (some sources say 1847) in Romania, Schechter quickly gained recognition as a "prodigy" in the study of Midrash and the Talmud. He remained for all intents self taught then spent a decade "wandering," searching for a more sophisticated method of studying the most important texts in Judaism. Schechter moved into Western Europe, first settling in Vienna in 1873, where he began a personal quest for a middle ground between the new Reform Judaism and the old Orthodox Judaism.

Schechter studied in Vienna for about six years, and he received ordination as a rabbi, though he never served in that capacity. Then he moved further into Western Europe, arriving in Berlin in 1879, continuing his search for an even more sophisticated method of studying the fundamentals of Judaism. Bentwich admits that we know little about his life even at this stage, though Schechter had by then turned 30 (or 32). Schechter sensed the rising tide of anti-Semitism in Germany, and he hoped for an opportunity to relocate.

While in Berlin Schechter formed a close friendship with the young Claude Goldsmid Montefiore, connected to two of the most prominent Jewish families in Great Britain and a serious student of Judaism. Montefiore recognized Schechter's genius and would serve as his financial and professional patron. In 1882 Montefiore convinced Schechter to come to Great Britain. Schechter would remain for 20 years and emerge as perhaps the most important scholar of Judaism in the world.

Schechter now had access to a treasure trove of documents about Jewish history: the British Museum contained more than 1,000 manuscripts and some 10,000 books relating to aspects of Judaism; the Bodleian Library

at Oxford University contained almost 3,000 manuscripts relating to Jewish history. Unbelievably, no Jewish scholars had conducted research in the two collections. As Schechter put it so eloquently: "the holy literature of Judaism is tended only by Christians." He set out immediately to correct that situation.

Between 1885 and 1887 Schechter produced four significant publications based on his research at the library and the museum. By 1887, Bentwich emphasizes, Schechter's reputation as a "scholar-genius" had spread across Europe and had reached the United States as well. Recognition came quickly. In 1890 Schechter joined the faculty at Cambridge University to teach Talmudics. He remained at Cambridge for 12 years, continued to publish, and Cambridge awarded him a Doctor of Literature degree.

In 1893 Schechter visited Italy, where he received access to all books and manuscripts related to Judaism in the Vatican Library in Rome. Then in 1895 he visited the United States for the first time to deliver a series of lectures. The leaders of what would become the Conservative movement wanted Schechter to lead the faculty at the struggling Jewish Theological Seminary in New York. It took about ten years of correspondence back and forth across the Atlantic until he decided to settle in the United States in 1902.

By 1897 Schechter had become known throughout the world for an adventure right out of an Indiana Jones movie. He made an archaeological discovery second only to the discovery of King Tut's tomb in 1922. When Howard Carter looked into the tomb the Earl of Carnarvon asked, "Can you see anything?" Carter answered, "I see wonderful things." Schechter found wonderful things in the Cairo Geniza, fragments of thousands of documents relating to Jewish history over a period of about 1,000 years.

The Geniza, from the Hebrew for to bury or to hide, had remained hidden in a loft of the synagogue in Old Cairo. Schechter managed to remove some 30 sacks of fragments, including at least one letter written by Maimonides, to Cambridge. Bentwich describes Schechter spending weeks in a "black hole" and many months in the library

pouring over dusty fragments. Bentwich says the experience led to a noticeable decline in Schechter's health over the next one to two years.

Schechter transformed the Jewish Theological Seminary and Conservative Judaism. He retained only two of the current faculty and recruited several leading scholars from Europe. He supervised the opening in 1909 of an institute to train teachers. He led the way in the formation of the United Synagogue in 1913. Bentwich credits Schechter with carrying out a successful "Counter-Reformation" against what he perceived to be the excesses of Reform Judaism at the time. Schechter died in November, 1915.

Cantor Kopmar Recital

Cantor Jerome B. Kopmar, cantor emeritus of Beth Abraham Synagogue, will be heard in a solo recital on Sunday, March 27, at 8:00 p.m. at the Centennial Hall of Stivers High School for the Arts, 1313 East Fifth St. The recital is under the auspices of Sinclair Community College where Kopmar has been on the vocal faculty for the past twelve years.

Featured on the program will be works by Schubert, Dvorak, and the great early 19th century composer of Yiddish art songs Moses Milner. Also on the program will be five orchestrated Psalms composed by Cantor Kopmar. One of the Psalms, *Im Eshkocheych Yerushalyim*, Psalm 137: If I forget Thee, O.

Jerusalem, a new work for voice and violin, will be performed with Cantor Kopmar's wife Goldye.

The recital is open to the public without charge.

Sisterhood News...

By: Helen Abramovitz

Sunday, March 6 11:30 a.m. – Sisterhood Meeting

As we head toward the end of our year, we will update you and share plans for the coming year. Primarily we will ask you to choose activities in which you are interested, expect to participate and be willing to help plan and execute. Our executive committee is small and our plans are large. We need you to “step up to the plate” to guarantee success.

Tuesday, March 8 10:30 a.m. – Our monthly Rosh Chodesh Program

It is Adar II and Purim is close by. We have a special treat. Our newest storyteller, Dr. Celia Diamond, will take us back to King Ahasuerus' Court with a new look at Vashti and Esther, as well as Gabriel, a lesser known voice in this drama of long ago and relevant to today. Take time out of your busy day and enjoy a look at history and its relationship to the present.

Looking ahead on your calendar – Wednesday, May 4 Women of Valor luncheon

The Women of Valor Luncheon is our major event. We will honor seven outstanding women in our community. Invitations will be in the mail soon. It is time to get your friends together to share a table.

Beth Abraham Men's Club to present British Multicultural Comic Film

By: Harold Rosenberg

At its annual deli dinner/movie and raffle evening on Sunday, March 13, at 6 p.m., Beth Abraham Men's Club will present the local screening of the recent British feature comedy, *The Infidel*. Written by the renowned Jewish comedian and author, David Baddiel, *The Infidel* tells the story of a Muslim who discovers one day that he was adopted and is actually Jewish. The film is a timely reminder of the commonality between both religions and goes farther than most ethnic comedies in this regard.

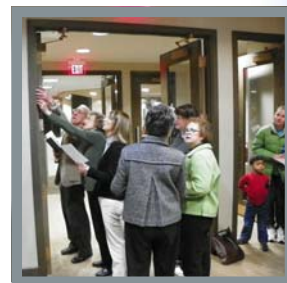


The program consists of a buffet-style deli dinner, featuring corned beef, turkey, potato salad, coleslaw and dessert. A raffle will be held after the dinner featuring a \$100 Gift Certificate from Kroger, a \$50 gift card from Meijers and a \$50 Visa card from PNC Bank. The movie will be shown following the raffle.

The cost for the evening program is \$17.00. Please R.S.V.P. by March 8 to the synagogue office at 293-9520 or on-line at www.bethabrahamdayton.org.

Gifts from Sisterhood and Men's Club

The congregation is indebted to both the Sisterhood and the Men's Club for their generous gifts making it possible to purchase needed items for the synagogue. The new folding machine was purchased with gifts from both the Sisterhood and the Men's Club, along with donations from a few thoughtful congregants. The newly built and installed handrails in the sanctuary were purchased with monies given to the synagogue by the Men's Club from the Is Brotkin Fund. Finally, the Sisterhood made a very generous contribution to the synagogue from monies it raised through the Women of Valor event. The gift was recently recognized by the dedication of a *mezuzah* designed specifically for Beth Abraham by well known artist Gary Rosenthal. The *mezuzah* was installed in the main entrance to the sanctuary. *Todah Rabah* Men's Club and Sisterhood.



SOCIAL ACTION COMMITTEE NEWS & UPDATES

By: Bonnie Beaman Rice

Go Green: Paper re-cycling to begin at Beth Abraham:

Look for the gold and green bin in the rear of the parking lot.

What we CAN accept:

Newspapers
Catalogs
Magazines
Mail
Office paper

What we CANNOT accept:

Cardboard or boxes
Plastics
Cereal boxes
Kitchen/bathroom paper products
Metals
Garbage

Aluminum can collection ongoing

The more paper and cans that we collect, the more we earn and the more we help the environment! GO GREEN!

It's Purim! (Every girl should feel like a Queen)

We are accepting donations of: prom dresses, wraps, evening bags and costume jewelry, all of which will be donated to the Dayton Early College Academy (DECA) for their prom. Also accepting men's formal wear (for the Queen's escort).
Collection ends April 15th.

Don't forget the food pantry:
Please remember to bring boxes of macaroni to be used as groggers at our Megillah reading and then we'll donate them to the food pantry.

Save the date:

April 10: Community-wide Mitzvah day sponsored by the JCC and Temple Beth Or. Beth Abraham is serving as the drop-off point for food donations. More information to follow.

Moses, Jonah, King David, the Children of Israel...all were given second chances.
**SUCCESSFUL EX-OFFENDER RE-ENTRY:
WHY IT BENEFITS OUR COMMUNITY**

Save the date: April 3, 2011 (Sunday)
10:00 a.m. to noon at Beth Abraham
Synagogue

Light brunch with program to follow
\$5.00 per person

Join our panel of experts, as we hear a discussion of the ex-offender re-entry program from the perspective of the judiciary, religious leaders, employers and re-entry participants.

Panelists include: William Anderson, Rabbi Bernard Barsky, Kevin Brook, Rev. Sylvia Mosley and Judge Walter H. Rice
Program co-sponsored by Beth Abraham's Social Action Committee and Men's Club

Beth Abraham Synagogue
305 Sugar Camp Circle
Dayton, OH 45409

Address Service Requested

Rabbi	Bernard Barsky
Cantor	Andrea S. Raizen
President	David Fuchsman
Vice-President	Scott Liberman
Vice-President	Ralph Williams
Honorary Vice-President	Joel Frydman
Treasurer	Lee Schear
Secretary	Bernadette O'Koon
Men's Club President	Ira Levine
Sisterhood President	Elaine Arnovitz
Chevra Kadisha President	Ted Cooper
Rabbi Emeritus	Samuel B. Press D.D.
Cantor Emeritus	Jerome B. Kopmar

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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, March 4		Friday, March 18		Friday, April 1	
Kabbalat Shabbat	5:30 p.m.	Kabbalat Shabbat	5:30 p.m.	Kabbalat Shabbat	5:30 p.m.
Candle Lighting	6:13 p.m.	Candle Lighting	7:28 p.m.	Candle Lighting	7:42 p.m.
Saturday, March 5		Saturday, March 19		Saturday, April 2	
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.	Shacharit	9:00 a.m.
Havdalah	7:17 p.m.	Havdalah	8:32 p.m.	Havdalah	8:46 p.m.
Friday, March 11		Friday, March 25		DAILY MINYAN	
Kabbalat Shabbat	5:30 p.m.	Kabbalat Shabbat	5:30 p.m.	Monday – Friday	
Candle Lighting	6:21 p.m.	Candle Lighting	7:35 p.m.	6:50 a.m.* & 5:30 p.m.	
Saturday, March 12		Saturday, March 26		Sunday	
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.	8:30 a.m.	
Havdalah	7:25 p.m.	Havdalah	8:39 p.m.	*Monday, March 7: Rosh Chodesh	
				Adar II, 6:40 a.m. & 5:30 p.m.	

If you need transportation to any Beth Abraham Shabbat service or Shabbat event, please call the office (293-9520) at least a few days before the service or event and the synagogue will help you find a ride. If you would like to volunteer to be a driver either on a regular basis or for a particular event, please contact the office at 293-9520. This is a project of the Beth Abraham Social Action Committee.