



**BETH ABRAHAM SYNAGOGUE**

# Bulletin

Dayton's Voice of Conservative Judaism

## Upcoming Events

February 7<sup>th</sup>: Trunk show in gift shop

February 27<sup>th</sup>: Purim Shpiel

March 7<sup>th</sup>: Hevra Kadish

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## Purim Shpiel February 27, 2010...say hello to BrigaJewn!

By: Chaya Vidal

In 1942 Alan Jay Lerner (the son of Joseph J. Lerner, who founded the famous Lerner shops) met Frederick "Fritz" Loewe (the son of a well-known Viennese tenor). It took two flops and a partial success before they collaborated on the very successful *Brigadoon*. The show opened at the Ziegfield Theater in 1947 and was named "Best Musical of 1947" by the New York Drama Critic's Circle. The romantic melodies and simple lyrics won the hearts of theatre goers and ran for 581 performances.



Although the play is set in Scotland, Lerner based his story on the mythical German village of *Germelshausen*. In Lerner's play, *Brigadoon* became an enchanted village, which came to life only one day every one hundred years. *Almost Like Being in Love* and *The Heather on the Hill* became instant favorites across the country; and the show won a Tony for Agnes DeMille's choreography. In 1954 MGM turned the popular musical into a classic movie musical starring Gene Kelly, Cyd Charisse and Van Johnson.

This year's extremely talented cast in alphabetical order: Elaine Arnovitz, Rabbi Bernard Barsky, Joe Bettman, Alan Chesen, Judy Chesen, Ted Cooper, Claudia Feuer, David Fuchsman, Edahn Isaak, Janice Krochmal, Ira Levine, Brian O'Koon, Terry Pinsky, Cantor Andrea Raizen, Bonnie Beaman Rice, Phyllis Rosen, David Rothschild and Diane Rubin Williams will knock your socks off! *Schmatte maven*, Marlene Pinsky, has outdone herself and there's a credible rumor that she's up for the Tony's costuming award this year!! Musicians Linda Mench, Jim Weeks and Terry Heineman grace the production with their talents.

Continued on page 4

### In this Issue:

Scotland, you say? Page 1

Trunk Show, Page 4

Summer Camp Made Easier, Page 7

Membership Initiative, Page 7



## PROF. RABBI MARK WASHOFSKY, HEBREW UNION COLLEGE SPEAKS AT HEVRA KADISHA DINNER: "JEWISH MEDICAL ETHICS: IS THERE SUCH A THING?"

By: Rabbi Barsky

It has become a new and beautiful tradition at Beth Abraham to honor every year the special people in our community who serve us by tending to the needs of the dead and the grieving. The **Hevra Kadisha** includes the men and women who perform the rituals which prepare our loved ones for burial. The **Serah bat Asher Hospitality Committee** reaches out to mourners to serve the first shiva meal. And the **Cemetery Committee**, including our expert caretaker, Bob Lipps, maintains the care and standards of our beautiful cemetery and chapel.

It was once a widespread custom, which we reinstated at Beth Abraham in our final year on Salem Avenue, for the Hevra Kadisha to hold an annual dinner and speaker, on or near the date traditionally held to be the *yahrzeit* of Moses, the seventh of Adar. That is because God Himself buried Moses, performing the work now done by the Hevra Kadisha.

This year's Hevra Kadisha dinner will take place a little later than that, on Sunday evening, March 7, at 6:00pm in the Rabinowitz Social Hall. The dinner, which is free of charge, is by invitation only to the members of the three committees mentioned and their spouses, our funeral directors, and our staff. The catering is by Steve Bernstein.

Following dinner at 7:30, and **open to the entire congregation**, our guest speaker will be Rabbi Mark Washofsky, the Solomon B. Freehoff Professor of Jewish Law and Practice at Hebrew Union College in Cincinnati. Prof. Washofsky, who is one of the Reform Movement's outstanding authorities on Jewish law, has also written widely on Jewish bioethics, organ donation, cloning and stem cell research. His presentation at our dinner will be: "**Jewish Medical Ethics: Is There Such a Thing?**"



# The Cantor's Corner

Cantor Andrea Raizen

2

As I write this, I am looking forward to my first visit to Washington D.C. I will be attending the national conference of the Jewish Educators Assembly. Because of changes that the airline made regarding my return, I have the opportunity to take an all-day tour of the city and take in the sites. More than one person has commented to me what an awesome experience it is to see the buildings and monuments housed in this city. They tell me that is where they have felt a true spirit of patriotism and the pride of being an American citizen. Not unlike, I suspect the feeling that so many Jews have upon traveling to Israel for the first time. For some that happens upon stepping off the plane into the Jewish Homeland. Others are overcome by emotion as they approach the *Kotel* or climb *Masada*. In all of these scenarios, the sense of identity rises to the surface.

In recent years, Jewish educators and sociologists have explored the issue of what it means to identify as a Jew in 21<sup>st</sup> century America. As the primary teacher for most of the children of our congregation, I am in close contact with the emerging generation of American Jews. Although I am fairly certain that most of our students would proudly state that they are Jewish, they might feel that connection for reasons other than what the preceding generations felt. Much of our congregation, those of us who are American-born, Jews by birth and at least age 40 and up, probably knew at least one set of immigrant grandparents and were exposed to Yiddish, traditional Jewish cuisine and a healthy respect for Jewish worship and ritual. Outside of the Jewish institutions

we frequented, we were often able to recognize fellow "Members of the Tribe" simply by their names or physical characteristics. All of that has changed today.

In a recent class session with our students, we examined the value of judging others favorably and the idea of stereotyping. None of them knew what I meant by a characteristically Jewish name or look. Through assimilation, conversion and intermarriage, American Jews pretty much appear to be just part of the general population. The immigrant generation and their children worked hard to blend in, almost too much so. Today, outside of orthodox communities, Jews have less connection to the institutions, to religious practices and to fellow Jews. But that doesn't necessarily mean the demise of the American Jewish community. There are signs that assimilation is being challenged, that young Jews are finding new and innovative ways to identify and assert their Judaism. As crass as it might sound to some, there are now those who identify as "cultural" Jews, "culinary" Jews, "philanthropic" Jews or "humanistic" Jews. Technology is bringing Jews together on the internet as people become "Fans" of Jewish causes on Facebook, and there is no lack of Jewish online dating services.

This is not the first time in our history that Jews have seemingly drifted away and loosened their grasp on their identity. Later this month we celebrate Purim. Esther, the Jewess, marries a non-Jew. Though we accept that because there was an ultimate purpose saving the Jewish community, it could still be perceived as troubling. I have always

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wondered what happened after the story that we know. Did Esther and Ahashverosh have children? If so, how did she raise them and would it have been right for Esther to discourage them from intermarriage? That story historically took place over 2000 years ago, and here we are, still Jews today. Whatever your own connection to Judaism may be, I encourage you to be "Pro-Choice." Choose to let others know that you are Jewish. Learn about and understand what it has meant to be a Jew throughout the ages and proudly express your Judaism in a way that brings meaning and purpose to your life.

## Men's Club News

By: Ira Levine

### Brunch Schedule

February 7 Marshall Weiss - Favorite Observer Stories

February 14 Marc Katz - Sports Writer Dayton Daily News - Favorite Stories

February 21 - Allan Spetter, Jerry Cutler, Ira Levine and others - Nostalgic Look Back & Reminiscing Stories of Days Gone By.

Attendees are asked to bring at least one memorable anecdote

February 28 - No Brunch

March 7 - Jim Leftwich - Dayton/ Israel Connection

Please make reservations at [www.bethabrahamdayton.org](http://www.bethabrahamdayton.org) by clicking on the calendar and the corresponding date. We would like this information so we have enough goodies for everyone.

Men's Club is selling raffle tickets. The prizes are \$100.00 gift card from Kroger's, \$50.00 gift card from Meier's and a \$50.00 gift card from Dorothy Lane Markets. A portion of ticket sales will be donated to the Social Action Committee.

March 6 has been selected as the date for the Sisterhood/Men's Club Shabbat service. Please mark your calendar.

# Backstage Notes Of A Purim Spieler

Rabbi Bernard Barsky

3

I performed in many Purim shpiels before I came to Beth Abraham. In a Peter Pan shpiel I had a small but hilarious role as the mother of the Darling children. I didn't realize just how hilarious until I saw photos afterwards in which the stage light behind me made my nightgown nearly transparent. Beneath it I was in my underwear. Another time, in *The Wizard of Shushan*, I was the wicked witch, riding on a tricycle when a house fell on me. In a *Star Wars* Purim I was Darth Vader, which was a poor choice because my costume terrified some of the smaller children.



But at Beth Abraham, under Chaya Vidal's insistent direction, I'm always Haman.

Haman in a black leather jacket ("Schmaltz"), Haman in a cape and white mask ("The Phantom of Beth Abraham"), Haman as a juvenile delinquent ("West Side Megillah"). Never the romantic King Ahashveros who gets the girl. Never the pious prig Mordechai who saves the Jews. Never the *zaftig* Queen Esther, despite my shapely calves.

But really, I think I'm the one who gets to have the most fun. I'm the one who gets to push the limits. And the Purim shpiel, almost from the beginning, has been about pushing the limits.

As far as I have been able to learn, Purim shpiels grew out of the custom of medieval Ashkenazi Jews to recite silly rhymed paraphrases of the Book of Esther. In the sixteenth and seventeenth centuries these performances became more elaborate, with actors in costumes playing roles from the Megillah, and the humor quite often was bawdy and obscene. In eighteenth century Frankfort, the city fathers burned a printed Purim shpiel because of its vulgarity, and in Hamburg in 1728 all shpiels were banned.

In the 1750 Charter decreed by Frederick II for the Jews of Prussia, there

was a specific provision forbidding "all improper excesses in Jewish festivals, particularly during the so-called Haman or Purim festival." But it may be that Frederick was less concerned with obscenity than with seeing Haman hung in effigy – which he would have interpreted as a civil uprising against the king's prime minister.

Unfortunately, part of my role as rabbi has always been to do a bit of censoring, too, because the writers of Purim shpiels can't resist testing the limits. Purim just draws that out. A few years ago when Seth Chalmer was directing "*The Wizard of Shushan*," he juiced up the script I handed him with some very funny lines, but I had to nix a couple of bits for a synagogue production. For instance, I wouldn't allow the dog Toto to lift his leg and urinate on the wicked witch, even though it would definitely have brought down the house.

*Purim opens a spigot in our souls to release our craziness and vulgarity. We can do this because we know that in the end Haman will be hanged, and the righteous Mordechai and Esther will rule in our souls again. All will be well with us.*

Chaya, too, has a bawdier sense of humor than some of you might think, and sometimes I have to wield, reluctantly, my rabbinic red pencil and remind us all that this is in the sanctuary and children are present. I wish I didn't have to do it, but Chaya is always gracious about it. Too bad we can't put the children to bed and come back for a late night unexpurgated version, but not in the sanctuary!

And yet in my role as Haman, I test the limits, too. In a recent rehearsal for this month's shpiel, I probably crossed the line of propriety in cavorting with my low-class wife Zeresh trying to figure out how to play my character. I have to rein in my vulgarity a little for the public performance. Traditionally the flow of liquor on Purim is supposed to blur the lines between Mordechai and Haman. The role of Haman in a Purim shpiel acts on me a little like liquor even without the liquor, threatening to erase the line between good rabbi and obscene villain.

Because Purim is supposed to be a breaking loose. On the most elemental level of its celebration, Purim enacts a certain ritual of psychic cleansing for us. After the hibernations of winter (this

might not apply to those of you who are warming your tootsies now in Florida, Arizona or California), but before it is quite spring, we let out everything loud, raucous, bawdy, rule-breaking and transgressive. Just for a moment. And in a safe, contained way that all the community can endorse.

Haman is the epitome of all that. Behind our masks, and with the permission of the rabbis, we can cut loose, become intoxicated, even become Haman! Purim opens a spigot in our souls to release our craziness and vulgarity. We can do this because we know that in the end, Haman will be hanged and the righteous Mordechai and Esther will rule in our souls again. All will be well with us.

On the evening of our Purim celebration we can break loose, but in the morning we have other *Mitzvot* to perform. Maybe every Jew remembers the mitzvah of becoming so intoxicated with drink that

one doesn't know the difference between "Cursed be Haman," and

"Blessed be Mordechai." In a sense that is the one rabbinic rule that says we can break the rules.

But then we are immediately called back to our more prudent selves by the ongoing needs of others. A second mitzvah of Purim is to give gifts of charity to the poor, and yet a third is to give gifts of food to others – not as charity but simply as tokens of friendship. It seems to me that these two requirements are the ways we reconstruct the bonds of community that are momentarily broken by our outburst of vulgarity and transgression.

Well, folks, we have another great show in the works for you, and a terrific dance band too, coming up on February 27. Haman is out of control, and believe me, so is that no-good wife of mine, Zeresh, who will do and say *anything!* (It would be *loshen hora* to comment on the rest of the cast. You have to come and see for yourself.)

Come and see!



## EXCITING TRUNK SHOW AT OUR GIFT SHOP

By: Marlene Pinsky

Beth Abraham Synagogue gift shop is pleased to announce that jewelry by Ariella Perlman will now be sold at the shop. A Trunk Show to debut her new line of Judaic-inspired pieces will be held at Beth Abraham's gift shop on Sunday Feb. 7<sup>th</sup> from 9:30 a.m. to 12:30 p.m. Ariella will be at the Trunk Show to explain the inspirations for her pieces. You will not want to miss a preview of this beautiful jewelry and learn about the creative process that goes into the making of each piece.

Ariella Perlman, a native New Yorker and current Oakwood resident, is an artist, a jewelry designer and a flutist. Her jewelry creations are one of a kind and handmade, using simple techniques, a wide range of materials, and a sophisticated sense of design. Her work also contains a consistent emphasis on ornamentation, from hand-painted details on decoupage pieces, to exacting precision in multi-strand necklaces. Mrs. Perlman assures that every collection is as different as each client. Born the youngest of five in a decidedly artistic household, Mrs. Perlman draws influence from both her upbringing and her world travels.

Until now, the Collection Judaica has been exclusively reserved for private custom pieces. The Judaica line uses the beauty of the Hebrew language and its characters to create authentic pieces that convey Jewish identity without the use of traditional Jewish symbols such as the Star of David or the Chai. The Collection Judaica will also be on display at the Cincinnati Hadassah Donor's Luncheon in April where Mrs. Perlman will be the featured soloist in a recital of inspired music for Flute and Piano.



## Purim Shpiel

Continued from page 1

You know the routine:

On Saturday, February 27<sup>th</sup> take a "Shabbos nap" in the afternoon! The evening begins with the Megillah reading from 7:00 – 8:00 p.m. Hors d'oeuvres will be served at 8:00 p.m. The shpiel, "BrigaJewn," will begin at 8:30 p.m. Dinner, catered by Steve Bernstein, and dancing will follow at 9:00 p.m. Ken Krochmal's band "Blind Justice" is returning to provide the music to dance the evening away. The community is most welcome to join this evening of fun, and all are encouraged to come in costume. Please bring your boxes of macaroni and cheese to be used as groggers and then they will be donated to the food pantry. The cost for all of this entertainment is only \$18 for adults and \$9 for children under 13. Please RSVP to Beth Abraham at 293-9520 or on the web site [www.bethabrahamdayton.org](http://www.bethabrahamdayton.org).

# Surprise!

**To all of our  
Men's Club Members  
You have been named  
by the Mitzvah Squad  
as our  
Mitzvah Heroes**

Our Men's Club has always been a vibrant part of our Beth Abraham family. Your programming throughout the year provides opportunities for all of us to gather in friendship, schmooz over a meal of "comfort" foods and listen to dynamic speakers such as a Supreme Court Justice, a symphony conductor, a college professor and a baseball enthusiast. Recently, at a time when funding is scarce for all, you have, as a part of your annual fundraising raffle, generously offered to donate a portion of the proceeds to the Social Action Committee. This very kind mitzvah reminds all of us, once again, that you represent the very heart of our Beth Abraham family. With much gratitude, we thank you for your support and for all that you do. Mazel Tov to all of the members of the Men's Club - this month's Mitzvah Heroes!

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 (409-2880) or Helen Abramovitz (223-2891), your Social Action Co-Chairs.

## SOCIAL ACTION NEWS

Bonnie Beaman Rice and Helen Abramovitz

### HAMANTASHEN SALE:

**Your Social Action Committee wants to make some dough to fund future Social Action projects.** You can help!

Order forms have been mailed. Please get your written order(s) to the synagogue office before the February 12<sup>th</sup> cut-off date. Additional forms may be obtained at the synagogue office. Orders **must be picked up** at the office between February 23<sup>rd</sup> and February 25<sup>th</sup> during normal business hours. Unclaimed orders will be sold on Friday, February 26.

### WANT TO HELP BAKE?

Sign-up for these baking dates by calling the synagogue office:

February 1 (Monday) at 10:00 AM  
February 8 (Monday) at 10:00 AM  
February 16 (Tuesday) at 10:00 AM

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# "So, I was thinking..."

*David Fuchsman, Beth Abraham President*

As I write this month's column, President Obama is putting on the final touches on his State of the Union Address. The timing seemed right for me



to give Beth Abraham a State of the Congregation Address. Mr Speaker, Vice-President Liberman, Board of Directors, Rabbi Barsky, Cantor Raizon and fellow congregants:

Settled into our new home, participating in religious services that combine traditional prayers with spirit lifting contemporary elements, enjoying new programming such as the Beth Abraham Film Series, along with old favorites such as Scholar in Residence, exploring and implementing new ways of educating our youth, performing deeds of loving kindness both within and outside the Jewish Community; my fellow congregants I am proud to report that the state of our congregation is confident and strong. Our congregation has its challenges, but it is positioned well to seize a number of opportunities.

The strongest challenge for our congregation is the state of its finances. I would like to take this opportunity to set out the nature of our challenges, and the opportunities created thereby. The single most critical blow to our financial picture is the total disappearance in Bingo revenue. We have lost, between the Beth Abraham game and the Dayton Jewish School game approximately \$200,000 in annual bingo revenue. (Meetings are underway now exploring options to renew Bingo's income generating ability.) The other hit our Revenue and Expense Sheet has taken has been increased occupancy costs.

Although there are many sub-categories, for purposes of this address, be aware that the budget, for 2009-2010, estimates dues to total \$180,00, \$60,000 in Yom Kippur Appeal pledges, \$75,000 in donations and \$50,000 in fund raising. The total estimated expenses are \$735,000. Of these expenses, wages and benefits total nearly \$420,000 and building occupancy totals about \$210,000.

Although there are other income sources such as program charges and

bequests, it still leaves a significant deficit. But I am fond of the following quote from John F. Kennedy, before he was elected President of the United States. He wrote, "The Chinese use two brush strokes to write the word "crisis." One brush stroke stands for danger; and the other opportunity. In a crisis be aware of the danger, but recognize the opportunity."

So what has Beth Abraham done in light of the opportunities created by this troubling financial situation? We have initiated a two-part campaign, which together is referred to as the Assuring Our Future Campaign. The "NOW" portion of that campaign seeks to raise one million dollars to be used immediately to meet our current financial obligations, and to allow us a reasonable amount of time to find ways to attain a balanced budget. To that end, a Finance Committee, under the leadership of Mike Freed, has met and made recommendations as to how, on a phased in process, expenses can be reduced, and revenues increased. The cemetery committee, under the leadership of Steve Fraim, has implemented reasonable increases in the costs for a burial that more closely take into account the cost of burial and maintaining our beautiful cemetery. In addition, a sub-committee of the Finance Committee will be meeting soon to make recommendations regarding our dues structure and Yom Kippur Appeal Campaign.

I am excited to announce that more than one half of the million dollars sought to be raised through the NOW campaign has already been pledged by a relatively small, but incredibly generous group of fellow congregants.

The second portion of the Assuring our Future Campaign is the "LEGACY" component. That portion of the campaign will kick off at our Donor Dinner, May 16, 2010 when we will be honoring Lee and Patti Schear. The Legacy component will involve deferred giving such as gifts through our wills and trusts. This is an opportunity to insure the financial future of both our synagogue and the cemetery for generations.

The synagogue, over the past year, has significantly stepped up its membership efforts. Under the leadership of Meryl Hattenbach, a very active committee has come together to implement numerous ways to both attract new members and to retain the members we have. Over the past year, we have attracted nearly 20

new members who have strengthened the fabric of this congregation.

And I would be remiss if I did not mention, at least in passing, the Merger Exploration Committee chaired by Beth Abraham's Michael Leffak, and Beth Jacob's Debbie Feldman. This committee came about by the crisis that is faced by just about all Jewish organizations throughout the United States; namely, the decrease in members. That decrease has made it very challenging, not only financially, but more importantly, having enough people to fully enjoy the religious, educational and social programs offered by synagogues around the country. Whether or not a merger between Beth Abraham and Beth Jacob will be deemed by both synagogues to be in their best interest, and the best interest of the community, remains to be seen. But both congregations should be proud of their leadership that has seized the opportunity to explore the possibilities.

So, my fellow congregants, as we move forward into the next decade, we move ahead with strength and honesty, listening to anyone who has a good idea. With the leadership of the Board of Directors and our staff, and with the support of your fellow congregants, we will make the year of 2010 a year of unprecedented progress toward our goal of ASSURING OUR FUTURE, on so many different levels.

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# Library News-Off the Shelf

Allan Spetter

Rarely do any of us rely on the cover of a book to tell us what is really in the book. In the case of Yiddish: A Nation of Words by Miriam Weinstein, however, the cover is incredibly accurate: "This first-ever popular history of Yiddish is so full of life that it reads like a biography of the language." This new addition to the synagogue library book collection is fascinating and hard to put down. It demonstrates how Yiddish served as the "glue that held a people together."

There are various theories about the origins of Yiddish. Weinstein emphasizes that between 500 C.E. and 1,000 C.E., when only monks and a select few individuals could read and write, almost all Jewish men could read Hebrew and might have been bilingual, using Hebrew and the language that developed where they lived. As Jews moved from areas of France and Italy into areas that would become Germany, they mixed the French and Italian spoken in the Middle Ages with the German of that era. The result: Yiddish.

The legendary Rabbi Shlomo Itzhaki, better known as Rashi (1040-1105), who lived in northern France, used Yiddish in some of his notes in the margins of his commentaries on the Talmud. Meanwhile Jews brought Yiddish to Poland and eventually to the Ukraine beginning in the 11<sup>th</sup> century. When Poland disappeared from the map at the end of the 18<sup>th</sup> century, Russia would become the new home of what had by then become millions of Yiddish-speaking Jews.

Weinstein says that Yiddish had spread across Europe by the 13<sup>th</sup> century, but that scholarly Jews continued to use Hebrew and considered Yiddish a spoken language to be used only by uneducated women who could not read Hebrew. Nevertheless, Yiddish emerged as a legitimate language during the 17<sup>th</sup> and 18<sup>th</sup> centuries, a language that combined Hebrew, Romance languages, such as French and Italian, German, and Slavic languages such as Polish and Russian.

Almost immediately in the 18<sup>th</sup> century, serious challenges emerged to the long range survival of Yiddish. To begin with, Jews in Germany welcomed the opportunities offered by the Haskalah, or Enlightenment, and would abandon Yiddish for German. Many Jews in Poland, the Ukraine and what would be Russia followed the teachings of Israel

ben Eliezer (1700-1760), also known as the Ba'al Shem Tov, or Besht, who launched the Chasidic movement and preserved the Yiddish language in Eastern Europe.

Yiddish literature began to flourish in the 19<sup>th</sup> century, and Weinstein describes a "family" of writers who led the way. Sholem Yankev Abramovitsch, born about 1835 in Russian Poland, is the "grandfather." He is better known as Mendele Moykher Sforim, or Mendele the Bookseller, or just Mendele. Yitzhak Leib (Y.L.) Peretz (1851-1915), an attorney from Warsaw, is the "father." The great Sholem Aleichem, born Solomon Rabinovitch in 1859 in the Ukraine, the "son," called Mendele "zeyde," or grandfather.

Weinstein says that ironically the flowering of Yiddish literature coincided with the "scattering" of the Yiddish world. Newspapers and railroads opened up the world beyond the shtetls of Eastern Europe, and Jews moved to urban areas, seeking jobs in the factories of the industrial revolution. Many would join the Bund, an umbrella labor union which used Yiddish to reach the masses. Others became Zionists, which meant they might leave for Palestine and would abandon Yiddish for modern Hebrew.

The rest is history. A determined young man born in Lithuania, Eliezer Perlman (1858-1922), joined the First Aliyah to Palestine in 1881. He changed his name to Ben Yehuda and launched a one man crusade to make sure that young Jews in the Holy Land would use Hebrew instead of Yiddish. He produced the first modern Hebrew dictionary in 17 volumes. Some 20,000 Jews came to Palestine in the period 1880-1900, and they became the foundation of the Hebrew speaking State of Israel.

After the Bolshevik revolution of 1917, Jews in the Soviet Union received government support of Yiddish theater and Yiddish newspapers in the 1920s, but Jews would never feel safe speaking Yiddish after Stalin consolidated his power in the late 1920s. He regularly purged prominent Jews and Jewish institutions. In Poland, separated from the Soviet Union after World War I, some three million Jews still spoke Yiddish. Only a very small number of Polish Jews survived the Holocaust.

Some one and a half million Jews lived in New York by 1920. The city had 16

Yiddish radio stations. Abraham Cahan, editor of the Forward, did not appreciate how English began to creep into Yiddish: vindes, silings, and pehtaytes, for example. Yiddish would not survive the American immigration law of 1924 which made it almost impossible to immigrate from Eastern Europe. Cahan did not live to see the Forward reduced to a weekly in 1983 or to see the Forward in English in 1990.



## Order your Passover Candy

It is time to order your Passover candy. Proceeds from the sales will help our school.

Brochures and order forms will be available in the Gift Shop as well as in the office.

Orders and payment will be accepted until Feb. 17.

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# Rabinowitzs Make Attending Youth Summer Camp an Option

By: David Fuchsman

"Hello Mudda, Hello Fadda, Here I am at Camp Granada...." Sad to say, but those "immortal words" penned and sung by Alan Sherman first introduced me to the concept of attending sleep away camp. Jewish sleep away camps have come so far from the days of stifling hot bunks, bug juice and maybe a chorus of "Hava Nagila." Today, the many Jewish sleep away camps instill a strong sense of Jewish pride and identity, while at the same time providing top notch extra-curricular activities such as sports, drama, art and music.

Studies show a strong correlation between a Jewish summer camp experience and subsequent decisions to engage in leadership positions in the Jewish community, to join synagogues and Jewish Community Centers and to raise their children as Jews. Recognizing the important role that Jewish summer camp can play in our childrens' lives, Carole and

Bernie Rabinowitz have generously initiated a "No Children Left Behind" type of campaign to help ensure that every Beth Abraham child has an opportunity to enjoy the Jewish camp experience.

As a way of honoring Carole's parents, Ida and Victor Appelblatt, the Rabinowitz's have offered to subsidize a portion of the cost to send any Beth Abraham youth, to the Jewish summer camp of the child's parents' choosing. Although there is a preference that our children attend a camp that is run through the Conservative Movement, the grant is not restricted to Conservative Jewish Camps.

On a personal note, my son Jack has attended Camp Ramah, as have many children of Beth Abraham members, and we all rave about what a wonderful experience it has provided our children. I can tell you that the friendships Jack has made through Ramah are the types that will last his lifetime. And it is no coincidence that Jack continues to read Torah and lead morning minyan at Beth Abraham.

It would be this writer's guess that many of you feel that it was the Jewish Camps and youth groups that truly stoked your desire to immerse yourselves in the Jewish community; not necessarily the synagogue. I know that I am not alone in enjoying how chanting *Birkat HaMazon* after meals, brings me back to the days of my teenage years and memories. Carole and Bernie want to ensure that our children have that same amazing opportunity.

If you are interested in sending your child or children to a Jewish summer camp of your choosing, please contact the office, and an application form will be sent to you immediately. And if you would like more information on Camp Ramah, please feel free to contact me, or have your child call Jack. It would be my pleasure to talk to you about Ramah, just like the Liss-Katz's, Arnovitz's, Leffaks and others spoke to us before we chose to send Jack to Ramah.

## Longest-Running Yiddish Theater In America Coming to Dayton

By: Linda Cohen

The Traveling Troupe of the National Yiddish Theatre Folksbiene, the longest-running Yiddish theatre in America, will bring its popular "Mama's Loshn Kugel" revue to Dayton for one performance only on Sunday, March 21, 2010 at 2 p.m. at the Engineers Club of Dayton. The performance is sponsored by the Yiddish Club of the Dayton Jewish Community Center with generous support from the Dayton Jewish community.

The revue, performed in Yiddish with English and Russian supertitles above the stage to translate the Yiddish, includes classic songs and sketches from such luminaries in the Yiddish Theatre as Sholom Aleichem, Abraham Goldfaden, Molly Picon and others. The Troupe is made up of dedicated young actors, singers and musicians who are all in their 20s and 30s.

For more information or tickets, which are \$10/adult or \$8/student and include a reception after the show, contact Karen Steiger at 853-0372.

The National Yiddish Theatre Folksbiene, which the New York Post calls, "one of the city's most remarkable cultural institutions," is America's sole surviving professional Yiddish theatre and the longest continuously producing Yiddish theatre company in the world. First established in 1915, the Folksbiene Theatre preserves, promotes and develops Yiddish theatre for present and future generations. It is one of just four professional Yiddish theatre companies in operation today; the others are in Montreal, Warsaw and Tel Aviv.

## MEMBERSHIP INITIATIVE

By: Meryl Hattenbach

Do you know someone who you believe would love Beth Abraham as much as you do? Would you like to receive a FREE \$100 gift certificate to our revitalized gift shop? Invite a friend (or two) to Shabbat services or to one of our wonderful programs. If the person or persons end up joining, you will receive a \$100 gift certificate to spend as you like at our gift shop. For more details contact the office at 293-9520.



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## Times for Shabbat and Yom Tov Candle Lighting & Services

### Friday, February 5

Kabbalat Shabbat 5:30 p.m.  
Candle Lighting 5:43 p.m.

### Saturday, February 6

Shacharit 9:00 a.m.  
Havdalah 6:47 p.m.

### Friday, February 12

Kabbalat Shabbat 5:30 p.m.  
Candle Lighting 5:51 p.m.

### Saturday, February 13

Shacharit 9:00 a.m.  
Havdalah 6:55 p.m.

### Friday, February 19

Kabbalat Shabbat 5:30 p.m.  
Candle Lighting 5:59 p.m.

### Saturday, February 20

Shacharit 9:00 a.m.  
Havdalah 7:03 p.m.

### Friday, February 26

Shabbat with a Beat 6:15 p.m.  
Candle Lighting 6:07 p.m.

### Saturday, February 27

Shacharit 9:00 a.m.  
Havdalah 7:11 p.m.

### Friday, March 5

Kabbalat Shabbat 5:30 p.m.  
Candle Lighting 6:14 p.m.

### Saturday, March 6

Shacharit 9:00 a.m.  
Havdalah 7:19 p.m.



### FREE RIDES TO SHABBAT SERVICES AND EVENTS

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.