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LIVESTREAM LINK

The link for all livestreamed services through StreamSpot is:
<https://venue.streamspot.com/72a802ed>

Times for Shabbat Candle Lighting & Services

Online service links can be found at www.bethabrahamdayton.org,
 Facebook, or in your weekly News & Notes email

Friday, February 5

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	5:44 pm

Saturday, February 6

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:48 pm
Communal Havdalah (Zoom)	6:45 pm

Friday, February 12

Guess Who's Coming to Shabbas?	6:00 pm
Candle Lighting	5:52 pm

Saturday, February 13

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:56 pm
Communal Havdalah	6:55 pm

Friday, February 19

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	6:00 pm

Saturday, February 20

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	7:04 pm
Communal Havdalah (Zoom)	7:00 pm

Friday, February 26

Kabba-locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	6:08 pm

Saturday, February 27

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	7:12 pm
Virtual Havdalah (Zoom)	7:10 pm

DAILY MINYAN (Zoom)

Monday through Thursday – 5:30 pm

SERVICE SPONSORS NEEDED

Are you celebrating a special birthday or anniversary soon? (just a hint – they are all special!) Would you like to memorialize a loved one? We have many opportunities available for you to sponsor a service in February and March. Just give the office a call and we'll get you set up.

Bulletin Staff

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BETH
ABRAHAM
SYNAGOGUE

Bulletin

Dayton's Voice of Conservative Judaism

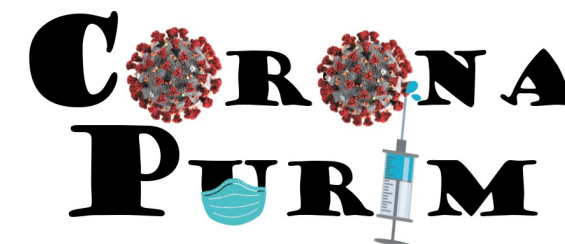
VOLUME 17, NUMBER 6

FEBRUARY 2021

SHEVAT - ADAR 5781

In This Issue:

- Help the Foodbank, pg. 4
- Guess Who's Coming to Shabbas? pg. 4



COVID-19 has disrupted nearly every Jewish holiday for an entire year, and threatens, like Haman, to take away the joy of Purim. But what would Purim at Beth Abraham be without a Purim Shpiel? Have no fear, the shpiel will go on! (On Zoom, that is). Plan to join us on **Thursday, February 25.**

5:30 pm: The evening begins with an interactive, family friendly celebration, complete with a virtual costume parade, the telling of the story of Esther and a fun activity. Invite your grandchildren from across the country and we encourage everyone to wear your favorite costume!

6:15 pm: We will present our original shpiel, "Corona Purim," written by Rabbi Ginsberg and Cantor Raizen and starring familiar faces from past shows. Prepare yourself for a Purim celebration you will not soon forget!

For those who wish to hear a complete reading of the Megillah, tune in **Friday, February 26 at 8:00 a.m.** on Zoom.

The links for both programs will be posted in News & Notes.

Passover Candy Sale Goes Virtual

It's hard to believe that we are talking about Passover already, but it is not that far down the road. (Passover begins the evening of March 27). We are pleased to be able to offer you the opportunity to order your kosher for Passover candy through us which helps raise funds for our religious school. This year the sale will take place exclusively online. Simply follow the link below that will take you directly to the Beth Abraham sales page. There you will see the variety of products and their prices. Fill your "shopping cart" and pay with a credit card. Orders must be placed by no later than February 26. All orders will be delivered to Beth Abraham. We will notify you when the candy arrives and let you know how you can pick it up. If you have any questions or concerns about the ordering process, please contact Cantor Raizen.

To order, go to: <https://tinyurl.com/y6tn57eg> This link will also be available on our website and in News & Notes.



The Cantor's Corner *Cantor Andrea Raizen*

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I have been asked from time to time why our synagogue was once referred to as K.K. Beth Abraham. The answer is that "K.K." is a Hebrew abbreviation for Kahal Kadosh or Kehillah K'dosha, both of which mean a holy congregation or community, in other words, synagogue. But kehillah does not refer to the brick and mortar building itself, but rather the people who comprise it.

It is now almost one year since the pandemic began and essentially closed the doors of so many of our beloved institutions. The buildings may be closed, but what has become of our sense of kehillah, community? For many there has been a shift in the way in which we think about community. Early on, synagogues and other Jewish institutions scrambled for ways to hold onto a sense of community, making phone calls and dropping off bags on doorsteps. Organizations with deep pockets were able to put their resources into expanding their technology and were the first to begin hosting live streaming and interactive online programs. For congregants who previously were the regulars at Shabbat services, this gave new meaning to the term "shul hopping." If your home synagogue was not yet hosting a virtual service and you were open to utilizing electronics on Shabbat, you could now check out services across the country and around the world. For smaller congregations and those for whom halacha prohibited the use of Zoom, etc. on Shabbat and festivals, this appeared as a threat to their institutions in terms of membership and financial support going forward. If one can find an abundance of Jewish programming to nourish the mind and soul which very often is available at no cost, why bother retaining affiliation with the local synagogue? The answer is, of course, kehillah.

I recently read an article online that spoke about synagogues that have committed the time and energy to

build strong bonds of community during the pandemic. These places still have something that is even more compelling than the big, flashy programs of the mega-shuls. They offer a spiritual home for people with clergy and fellow congregants who have been with them in times of joy and times of sorrow. Those experiences have no price tag because there are not many places one can go in our overly commodified society where one can feel spiritually nourished. I, for one, am thrilled to see so much quality Jewish programming offered online every day of the week. There is no possible way to go to every event, but there is certainly something for everyone and I am always happy to hear about and to refer others to these amazing gatherings. Just the other day I attended an event that had over 1000 attendees! It was a great program, but those in attendance were not my kehillah, my community.

Beth Abraham has always had the reputation of being one of the warmest and most welcoming congregations around. This has become even more true as our services and programs migrated to the online world. Whenever a new or unfamiliar face comes on the screen at an evening minyan, they are immediately greeted by all in attendance, eager to hear where the visitor is from and then playing "Jewish Geography" finding connections far and wide. A "visitor" from Denver was overwhelmed by the welcome she received when she came on to recite kaddish for her recently deceased brother. I am particularly heartened to see the regulars who religiously attend our Friday evening "Kabba-Locked-In Shabbat" program. We average about 18 screens with 20-25 attendees every week. This allows each of us to see the faces of all of the other participants on one Zoom screen, check in with one another and it truly feels like a kehillah, a place where we feel we are at home with our Beth Abraham family. We, of course, look forward to the day we will come together as a community in person once again. But, in the meantime, we can keep our kehillah strong online.

BETH ABRAHAM



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*OF BLESSED MEMORY

GAME NIGHT FUN!

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Fun was had by all those who attended Beth Abraham @Home – Let the Games Begin! We first enjoyed havdalah together followed by lots of laughs as we watched our members play The Newlywed Game and Family Feud. Rabbi Ginsberg and Cantor Raizen's teams became very competitive trying to uncover the answers to what seemed to be easy questions during Family Feud. We enjoyed our "not-so newlyweds" recalling their first dates and, if their partner were a Disney character, who would they be? The chat box was also full with responses from those who weren't playing! And our party boxes provided delicious snacks and gifts for all who participated, as well as a chance to win door prizes.



The evening was planned by our chairs, Norm & Mary Rita Weissman, along with their committee: Melinda Doner, Tara Feiner, Irene Fishbein, Russ Gottesman, Bonnie Rice and Connie Roberts. The evening was emceed by Alex Katz, who brought out the fun in all of us! Lois Gross, Wendy Lipp, Lisa Pavlofsky and Felice Shane helped with all the party boxes.

A big thank you to our sponsors ensuring the success of the event:

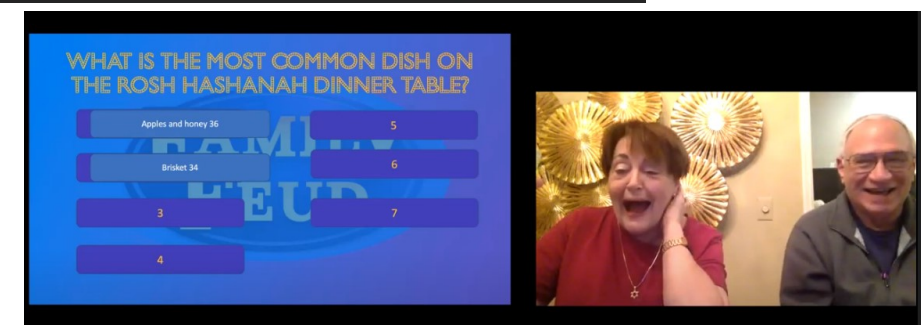
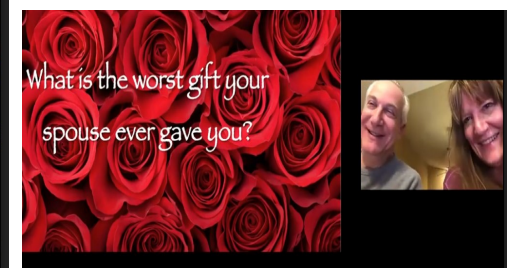
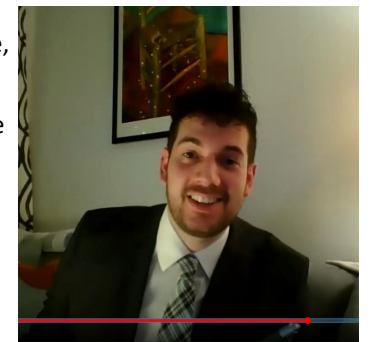
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In-Kind Donations: Gordons Jewelry & Loan, Russ Gottesman and Premier ProduceOne

Thank you to everyone for a wonderful event and program!



Library News — Off the Shelf

Allan Spetter



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Herzl: Part 3 of 3

Shortly after the second congress, a potentially exciting new possibility seemed to open for Herzl. He received word that Kaiser Wilhelm II of Germany might support the movement of a large number of Jews to Palestine and that the



Kaiser's "pilgrimage" to the Holy Land really represented a diplomatic mission to increase Germany's presence in the Middle East, what Europeans called the Near East.

Kaiser Wilhelm II, often out of touch with reality to say the least, then informed Herzl that he would welcome a public meeting with Herzl and a Zionist delegation in Jerusalem where the Kaiser would proclaim a German protectorate over the Jews in Palestine. Herzl left for Constantinople on October 12, 1898 with only four of his most loyal supporters.

Kaiser Wilhelm arrived on his yacht, surrounded by German warships, on Oct. 18. Herzl almost immediately received an invitation to meet with the Kaiser. Herzl seemed so overwhelmed at the meeting, that he ignored various anti-Semitic stereotypes expressed by the Kaiser and the German foreign minister. It should have been clear that the Kaiser would be happy to see German Jews leave the country because he believed many Jews supported radical political parties. Herzl set foot in Palestine for the first time on October 26. He encountered very primitive conditions including widespread malaria, and he suffered through a bout of malaria. Herzl had less than five years to live. This meeting would be the beginning of a very difficult period for Herzl. Kaiser Wilhelm, who had learned that Turkey absolutely opposed Herzl's plan, seemed to back away completely from the plan.

What followed for Herzl is described by the author in a chapter titled "Days of Despondency." By 1899, the Zionist organization began to splinter. Some members had grown tired of Herzl's "one man rule." Some believed he had

been misled by the Kaiser. Some believed he had misled the organization. At a third Zionist congress in Basel in August, 1899 a few delegates severely criticized Herzl.

Herzl then began to consider what once would have been unthinkable - an alternative to Palestine for a Jewish homeland. He seemed desperate, particularly because his health clearly began to decline in 1900. The fourth Zionist congress in London in August, 1900 rallied behind Herzl. Some 400 delegates attended. In October, Herzl received word that Turkey, also desperate, hoped he could arrange a large loan and in return the sultan would meet with him.

Herzl at last met the sultan in Constantinople in May, 1901. It became clear that the sultan expected all kinds of financial considerations for Turkey, but he gave no commitment about Palestine. A fifth Zionist congress took place in December, 1901 in Basel. Some young radical Russian Jews studying at Swiss universities and individuals, such as Chaim Weizmann, made it clear that they wanted a homeland based on a Jewish way of life, not just as an escape from anti-Semitism.

Lord Rothschild, the leader of the British Jewish community and possibly the wealthiest man in the world, agreed to meet Herzl in July, 1902. Lord Rothschild opposed the idea of Zionism, but when Herzl suggested a British protectorate over a Jewish homeland in Sinai, Lord Rothschild blurted out a bizarre suggestion - take Uganda, one of many British colonies in Africa. Lord Rothschild may have been prodded by the number of Jewish refugees from Eastern Europe who seemed to be inundating Great Britain. Uganda, more than 800 miles from Palestine, seemed a remote possibility, but Sinai, even though described as a wilderness, would be just one step from Palestine. Various British officials proved no more willing to make a commitment than the Kaiser or the sultan had been. The official response rested on the belief that Sinai could never have an adequate water supply. Then the British, perhaps influenced by Lord Rothschild, suggested Uganda as an alternative. At the very same time, the world would be shocked by the

Kishinev pogrom in April, 1903. The British insisted that the large territory they had in mind, as it turns out actually in modern day Kenya, could easily sustain at least one million people. It never seemed more imperative that Herzl find a Jewish homeland, even if not in Palestine. In August, 1903 he received an invitation to meet with several high ranking officials of the Russian government. He hoped Russia would be willing, especially after Kishinev, to encourage its Jewish population to migrate to a Jewish homeland. On this occasion he ignored vicious anti-Semitic comments because he hoped the Russians would agree to his plan. Herzl might have been energized when he made a side trip to Vilna and hysterical crowds followed him every step of the way. They could not have known that the Jewish homeland might be in Africa. Then he received word that the British government would be willing to establish what would be a British colony in East Africa as a Jewish homeland.

The sixth Zionist congress met in Basel in August, 1903 with almost 600 delegates. At the last congress they had agreed to meet every two years. When Herzl proposed acceptance of the British offer, he met significant opposition. He told his closest supporters that he would resign before the next congress. By 1904, Herzl knew he did not have long to live and he faced militant opposition from some Russian Zionists to any Jewish homeland but Palestine.

Herzl died on July 3, 1904. He did not fulfill his dream, but others would. That same year, young idealists from Russia, including David Ben-Gurion, future prime minister of Israel, would launch the Second Aliyah. They would form the kibbutz movement, revive Hebrew, and begin the settlement of Tel Aviv. In a final poignant chapter titled "The View from Mt. Herzl," the author describes Herzl's final resting place where he was moved in 1949, on the highest point in Jerusalem.



A Tale for Adar: Jews and Booze or When Tradition Met Prohibition

Rabbi Joshua Ginsberg

3

"Rabbi Faces Charges!" screamed the 1922 headline in the San Francisco Chronicle. The rabbi in question, San Francisco's Henry Carr, had run afoul of Prohibition, the federal law that 100 years ago turned off the tap for millions of Americans.



The 18th Amendment, which went into effect on Jan. 17, 1920, was deeply unpopular among many — particularly the supporting legislation known as the Volstead Act, which enforced provisions of the amendment and outlawed not just hard liquor but also beer and wine. While some people turned to making their own bathtub gin and moonshine, others were able to find a workaround based on a section of the act that allowed the manufacture and purchase of "sacramental wine" used for religious rites. All of this and more may be found in a fascinating book that I recently started reading, *Jews and Booze* by historian Marni Davis.

It happens to be a good book to be reading as we prepare to enter the Hebrew month of Adar, the month of Purim, about which the Talmud says, "*Mishenichnas Adar marbim b'simchah*, when Adar enters, joy increases." Boy, we all deserve joy this Purim. In fact, the *Megillah* concludes with instructions for all Jewish people throughout the generations to celebrate Purim as *yemei mishteh v'simchah*, "Days of drinking and rejoicing" (Esther 9:22). Which got me thinking about what Jews did for weekly Shabbat Kiddush, let alone Purim, if wine was off the menus as it was during Prohibition (1920-1933).

Answer: kosher grape juice. Seems like a silly question, right? Well, yes, at least today. But it wasn't so simple then.

For one thing, grape juice wasn't a terribly familiar beverage. After all, shelf-stable, commercial

unfermented grape juice didn't really exist until the latter half of the 19th century. In 1869, Dr. Thomas Welch, a dentist in Vineland, New Jersey, bottled unfermented Concord grape juice in his kitchen. He applied Louis Pasteur's theory of pasteurization in an effort to preserve the juice, to kill off the yeast and to prevent fermentation. His effort pioneered what became an industry of canned and bottled fruit juices in the United States. His son, Charles Welch, founded Welch's Grape Juice Company in 1893. Prior to Welch, however, unfermented grape juice, as a widely commercially available beverage simply did not exist. Welch, incidentally and unsurprisingly, was a big supporter of the Temperance movement.

Though there was an exception for sacramental wine for religious purposes, which would have allowed wine for Kiddush, as we saw in the opening headline, the exemptions led to abuse. Newspaper reports of the time featured articles on bogus rabbis and the proliferation of non-Jews as members of synagogues, unmasked by Federal Prohibition agents. This illegal and embarrassing turn of events led to rabbinic discussion and efforts to resolve the situation.

The general approach of the fledging Conservative movement was to recommend the use of grape juice rather than wine. This followed the opinion of Louis Ginzberg, a Talmud professor at the Jewish Theological Seminary and chair of the Committee on Interpretation of Jewish Law of the United Synagogue. Prof. Ginzberg had studied at *yeshivot* in Lithuania before studying at German universities. He wrote a lengthy responsum in Hebrew in 1922 explaining that grape juice could be used for Kiddush and other religious rituals in place of wine. The Rabbinical Assembly, at a conference session, officially sanctioned use of "unfermented wine" for all religious purposes. Prof. [Moses]

Hyamson, however, pointed out that grape juice must be made according to the Jewish dietary laws and the shortage of kosher grape juice would present a problem. The session, which was held in secret, was summarized in an article in the *Providence Journal* (Jan. 27, 1922). The article also stated that, "the Rabbinical Assembly had assumed the task of converting Orthodox Jewish rabbis to its views on the subject." A committee planned to meet with Orthodox rabbis to persuade them "to look upon the wine question in a more modern light." "The Orthodox rabbis have stoutly maintained that fermented wine must be used in Jewish ceremonies." The Assembly hoped that if Orthodox and Conservative rabbis could agree on the use of grape juice, "united Jewry could inform Congress that it did not need any special privileges from the Prohibition Enforcement Director," and future scandals would be averted.

Although the use of grape juice for Kiddush is generally accepted today in Orthodoxy, that was not the case in 1922. The wine vs. grape juice divide may be one of the markers of the growing boundary between the Orthodox and Conservative movements in the 1920s.

The Orthodox position on the use of wine during Prohibition is reflected in a statement by Rabbi Herbert S. Goldstein, president of the Union of Orthodox Jewish Congregations. Rabbi Goldstein stated that although the privilege of using wine for ritual purposes has been abused, nonetheless the "*mitzvah min ha-muvhar*," the highest level of fulfilling the commandment, is to use wine, and that practice should not be abandoned. Judah David Eisenstein, a lay Orthodox leader and editor of the Hebrew encyclopedia *Otzar Yisrael*, wrote in his memoirs that (continued on page 8)



GUESS WHO'S COMING TO SHABBAS?

Join us **Friday, February 12th** for our next virtual Kabbalat Shabbat service and dinner. We'll begin together at **6:00 pm** for singing, Kabbalat Shabbat, and blessings over the wine and challah. Then we will "break out" into virtual dining rooms with 4-5 participants each to enjoy Shabbat dinner and conversation. We'll join back together at the end to wish each other a Good Shabbas and sign off by 7:45 pm.

It's easy – just have your Shabbat dinner, whatever that is for you, ready at 6:00 and enjoy an evening with your Beth Abraham family!



LET'S SUPPORT THE FOODBANK!

We have coordinated a food drive with the entire Sugar Camp campus to collect food the **week of Feb. 22nd**. There will be Foodbank barrels at Beth Abraham and other office locations around campus. Since we have not been able to collect food throughout the year as we typically do, this is an opportunity to drop off food that is so necessary right now in our community. We will place a barrel in the vestibule so you do not need to come inside the building. The barrels will be available Monday - Thursday and will be picked up on Friday.

One of the four mitzvot on Purim is to care for the poor. So, let's join together to fill our Foodbank barrels for those in need in our Dayton community.



Life and Legacy

"Having transplanted to the Dayton area over thirty years ago, we have long been involved in the Dayton Jewish community. We were married by Beth Abraham clergy, celebrated Jewish holidays at Beth Abraham, and rejoiced in the move to the current building. We raised two daughters who attended religious school at Beth Abraham and each became a Bat Mitzvah at the synagogue. We have enjoyed the spiritual inspiration, volunteer opportunities and friendships made along the way. Therefore, we did not hesitate to participate in the Life and Legacy program to give back to the Beth Abraham family, since it has meant so much to our family. As a practical matter, the Life and Legacy program further motivated us to update our estate planning documents to both provide for our estates after we are deceased and to provide gifts to help the Jewish community continue to flourish in the Dayton area. As an attorney, Scott sees the benefit of both planning for the future for our family, as well as the well-being of Beth Abraham. We encourage all members to join the Life and Legacy Program as a way to continue one's commitment to the synagogue." ~*Scott and Ann Liberman*



A Message From Mike

Mike Freed, Beth Abraham President



Over the past months, even though access to the synagogue has been limited, it has not stopped our efforts to implement a number of capital projects addressing operational and efficiency improvements to the building. In some respects, our reduced physical presence on a day-to-day basis has been a blessing in disguise as the work associated with these projects has involved extensive construction both inside and outside the building that would have been more difficult to manage had we been operating the building in a more routine mode. Since many members have not been on-site recently, I want to share with you the work which is nearing completion. Primarily, the work involves the installation of new heating, cooling and ventilation equipment and associated utility services. This includes new boilers, chillers and control systems to allow Beth Abraham to operate independently of

the Sugar Camp campus. As previously explained, we are using the PACE program in combination with the Montgomery County Port Authority to facilitate these modifications. PACE, an acronym for Property Assessed Clean Energy, is a program that offers building owners low interest funds using estimated savings from operations to repay the loan. It offers an extended payback period to finance these projects to make energy efficiency improvements to buildings. The project includes the installation of new building automation controls that provide state-of-the-art energy management technology to more efficiently operate the building. In addition, the conversion of lighting fixtures throughout the building to high-efficiency LED lighting provides further energy savings. The combination of the operating efficiencies and energy reductions provided by these improvements will lower our building operating costs, offsetting the cost of servicing the PACE loan. According to Matt Arnovitz, our Vice President of Facilities and Grounds, "Beth Abraham expects to see significant

benefits upon completion of the work as the cost of our utilities will now be directly tied to our actual energy usage, as opposed to costs being prorated across the campus." In comparison to the rest of the buildings on the campus, the synagogue is not occupying or utilizing all our space every day. Additionally, Matt noted that "we will now have complete control of our systems allowing us to utilize the capabilities of our automated control system to monitor and control our building systems more efficiently" moving forward. While we will be responsible for the maintenance of our systems in the future, having full control will allow us to respond accordingly based on our occupancy patterns. The completion of our PACE project marks a significant milestone in our efforts to assure the long-term sustainability of our building. I look forward to returning to more normal usage of Beth Abraham in the months ahead, allowing us to take full advantage of these important improvements.

Ruth Glaser Bat Mitzvah

Juliet and Danny Glaser invite the congregation to celebrate the Bat Mitzvah of their daughter, Ruth Glaser on **Monday, February 22 at 9:00 a.m.** The service will be streaming live through StreamSpot (the link is the same as our Shabbat services). Ruth will be reading from Parshat Terumah. She is currently being homeschooled, and particularly enjoys studying science and music. Ruth loves taking theater and singing classes, and participates in gymnastics at the YMCA. Ruth's favorite place to go in the summer is Camp Young Judea Midwest, in Wisconsin, where she loves the ropes course as well as cooking and baking activities. This past summer, Ruth also participated as a counselor in training at Camp Gan Israel here in Dayton. Ruth is the granddaughter of Linda Pocurull, Mary Lee Glaser and Herman Glaser.



For her Bat Mitzvah project, Ruth is volunteering with FLOC (For Love of Children), an organization whose mission is to serve over 6,000 children in the greater Dayton area who are neglected, abused, in foster care or who are in need of community resource. Ruth is volunteering with FLOC in their current initiative with the Dayton Mall to gather and distribute critically needed supplies for children in our community.

(Yahrzeits continued from page 7)

Anne Salzberg
Celia Samuelson
Martha Schear
Joshua Schechter
Helen Schneider
Morris Schondorf
Shirley Schorr
Sophie Schorr
John Schweitzer
Kay Segal
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Philip Stayman
Bernice Stein
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Pauline Thum
Salman Tinianow
Jill Tischler
Sara Topper
Rayzel Tracht
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Morris Wagenfeld
Sarah Wagner Shuchat
Louis Wall

Helen Wasserman
Edward Weiner
Vincent Weisman
Fred Weiss
Anna Werbner
Wilfred Williams
Sheemon Wolfe
Josephine Woll
Beth Ann Wynn
Theodore Yaross
Dennis Zappin
Simon Zawatsky
Morris Zeifman
Mary Zidel
Abe Zipperstein
Ben Ziskin
Charlotte Zusman

(Rabbi's article continued from page 3)
there is no reason for Jews to be "more religious than the Pope." In Eisenstein's estimation, Prof. Ginzberg's opinion on grape juice is only applicable in an emergency, and since the government permits wine for religious use, there is no reason to use grape juice for ritual purposes.

Reform Jews initially had greeted Prohibition with little enthusiasm. Drinking was seen as a gentile problem, and dry laws as a Protestant mania masking xenophobia and intolerance. But once the amendment

became law, established Jewish communities wanted to project an image as law-abiding citizens. Based on Prof. Ginzberg's ruling the Reform Movement lobbied Washington to repeal the entire sacramental exemption. They quickly backed down when they realized that their Catholic neighbors let it be known that repeal of the exemption would not be appreciated within the Catholic Church.

Prohibition was finally repealed in 1933, when the ratification of the 21st Amendment to the Constitution repealed the 18th Amendment. The kosher wine and grape juice l

ndustries in the United States and elsewhere have grown and prospered since then.

Whether you enjoy a fine wine or other intoxicating drink on occasion or not, may this month of Adar and this year provide moments of joy, happiness, and thankfulness that are so crucial for a healthy soul. May this month of joy help us to keep sane in a chaotic world, to revive our resilience and prepare us for the challenges to come. To this we can all say, "L'Chaim!"

Men's Club

Irwin Dumtschin

On **Feb. 7, 2021**, in conjunction with the regional KIO groups, Men's Club will have its annual World Wide Wrap Sunday morning minyan service, which will be held virtually on Zoom at **9:00 am**.

Following that service, at **10:15 am**, Men's Club will have a virtual speaker program featuring our own **Dr. Adam Feiner**, a clinical and consulting psychologist. His topic is: *Tell me How Great I am, Again: The Perils of Narcissism*.

COMMUNITY



Feb. 14th 10:00 am: Introduction to DNA Testing with Diana Nelson presented by Miami Valley Jewish Genealogy & History, Beth Abraham Synagogue Sunday Speaker Series, and Temple Israel's Ryterband Lecture Series.

March 4th from 6:30-8:00 pm The Dayton Women's Seder, *Celebrating our Beginnings*, will be held virtually this year. This includes watching the film *Esther Broner: A Weave of Women*, along with readings and song.

For more information and to register for either of these programs, please go to jewishdayton.org.

IN THE BETH ABRAHAM FAMILY

We Gratefully Acknowledge...these thoughtful contributions

Bert Appel Fund

In memory of

Claire Soifer, by Bill & Melinda Doner
Charles Frydman, by Bill & Melinda Doner

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In honor of

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Elizabeth Kravitz, by Myron Stayman
Diana Stayman, by Myron Stayman

Cemetery Fund

In memory of

Marcus Ritter, by Nathaniel & Susan Ritter

General Fund

In memory of

Claire Soifer, by Bruce Townsley, Alvin & Ellen Stein, Renee & Frank Handel & family, Beverly Saeks, Allan & Linda Katz
Oscar Soifer, by Susan & Joe Adler
Ruth Rafner, by Alvin & Ellen Stein, James Winnegrad
Annette Goodman, by Myron Stayman, Stanley & Susan Katz, James Winnegrad
Daniel Eylon, by Allan & Linda Katz
Irvin Rosenstein, by Cherie Rosenstein
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Beth Stein Wynn, by Lynn & David Gold-
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Ruben Pilder, by Bert & Wanda-Lea Pilder
Anna Resler, by Bert & Wanda-Lea Pilder
Sidney Litvak, by Marc & Jan Litvak
Edward Hattenbach, by Scott & Ann Liber-
man

In honor of

Tara & Adam Feiner, for their support & meals, by Norm and Mary Rita Weissman
Matt & Elaine Arnovitz, for their support & meals, by Norm and Mary Rita Weissman
Speedy recovery

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Harley Ellman, by Linda & Steve Horen-
stein

In honor of

Roger Stefin's retirement, by Linda & Steve Horenstein

Kiddush Fund

In memory of

Yitzhak Czigler, by Ellie, Paul, Joey, & Matthew Schaffer
Erma Cunix, by Adele Krug

Rabbi Ginsberg's Discretionary Fund

In memory of

Elaine Kaplan, by Dottie Engelhardt
Nicholas Rubin, by Diane Rubin Williams
Miriam Rubin, by Diane Rubin Williams
Albert Levitt, by Dottie Engelhardt
Phyllis Charme, by Larry Charme
Yetta Papish Pomeranz, by Miriamne Krummel
Matilda Spurling, by Joan & David Marcus
Julian Spurling, by Joan & David Marcus
Goldie Goldstein, by Michael & Rochelle Goldstein

In honor of

Rabbi Ginsberg & Jenna Greenberg, for their support & meals, by Norm and Mary Rita Weissman
Rabbi Ginsberg & Cantor Raizen, by Samuel Rosengarten
Bill Schoenfeld, by Roger, Scott, & Tova Leah Schoenfeld
Rabbi Ginsberg, by Ronna & Michael Du-
Bro, Susan & Joe Adler

Ritual Fund

In memory of

Sarah Budnick, by Sue Topek
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Herman Lesser, by Ruth Rafner (z"l)

Marvin Kobel, by Debbie & Bruce Feld-
man

Annette Cohen, by Jerome Cohen

Leon Lapidus, by Susan & Stanley Katz

Bertram Plotnick, by David, Marion, Ste-
ve, Jeff, & Theresa Plotnick

Harold Raizen, by Cantor Andrea Raizen

William Suson, by Cantor Andrea Raizen

Murray Krueger, by Allan Krueger, David
Krueger

Lee Krueger, by Allan Krueger, David Krue-
ger

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Leo Berman, by Clara Hochstein

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In memory of

Howard Sanderow, by Barbara Sanderow

In the Beth Abraham Family

Thanks to the following Service Sponsors:

January 2	No Sponsor	22	David Joffe
January 9	Judy Schwartzman & Ellen Schwartzman Rose in memory of Jon Steven Schwartzman on his 50th birthday	24	Steven Ducker
		25	Beverly Louis
January 16	No Sponsor	26	Robert Burick
January 23	Jim and Carol Nathanson in honor of Jim's 76th birthday	28	M. David Dial, Jr.
		28	David Fuchsman
January 30	Cantor Andrea Raizen in memory of her father and grandfather	28	Juliet Glaser
		29	Garry Greene

Congratulations to those celebrating birthdays and anniversaries in January:

February Birthdays

1	Kay Lewis
2	Ruth Barnett
2	Celia Diamond
2	Micah Naziri
5	Alan Chesen
5	Laurence Lasky
10	Eleanor Zwelling
11	Marilyn Serelson
12	DeNeal Feldman
13	Angela Frydman
13	Ann Liberman
14	Ted Cooper
18	Eleanor Bernstein
19	Bari Blumhof
19	Farley Frydman
19	Donna Weiss

February Anniversaries:

2	Alan and Myrnie Moscovitz
12	Walter and Bonnie Rice
15	Irvin and Gayle Moscovitz
17	Alan and Lynda Cohen
23	Amy Munich & Edward Sperber

** If your birthday or anniversary is not listed above, please call the office so we can put it in the database

WE RECORD WITH DEEP SORROW THE PASSING OF:

Harley Ellman
Edward Hattenbach, father of Meryl Hattenbach



We Did It Again!

Once again, our Social Action Project of donating frozen casseroles to St. Vincent de Paul to serve to their clients who are homeless was a great success. We collected 32 casseroles total!

Judge Gerald Parker led the discussion of the book *Caste*, by Isabel Wilkerson, to commemorate Martin Luther King, Jr. Day in conjunction with Wright Memorial Library.



YAHRZEITS

This list represents yahrzeits for this month as listed in Beth Abraham's database. If we have missed a name, please call the Synagogue office at (937) 293-9520 and let us know so we can update our records.

This February (SHEVAT - ADAR) we remember:

Israel Abramovitz	Cantor Joyce Dumtschin	Aaron Herschbein	Rose Lifschitz
Abraham S. Abromowitz	Sidney S. Dunn	Rebecca Hillelson	Sidney Litvak
David Abromowitz	Abe Dysken	Reva Hillelson	Henrietta Lotney
Susan Adler	Nathan Edelian	Anna Hulman	Morris Lovett
Clara Arnovitz	Fannie Einhorn	Albert Ingberg	Anna G. Mann
Jacob Arnovitz	Maurice Ellison	John Ingberg	Frances Marwil
Theodore Arnovitz	Ethel Dvora Elman	Blumie Jacobson	Manuel Matthews
Nate Auerbach	Jeannette Emmer	Ike Jacobson	Rae Mellman
Tess Bachman	Alfred Engelhardt	A. Meyer Jenevsky	Irving Merdinger
Rose Bader	Patricia Epstein	Harry Jenevsky	Samuel Meyer
Ann Barr	Edward Erkes	Jack Jenevsky	Charles Miller
Sam Baygel	Edith Felman	Roy Jenevsky	Charlotte Miller
Alexander Bearman	Harley Jay. Felman	Ruth Joffe	William Mintz
Meera Berkovitz	Isadore L. Feuer	Edward I. Kahn	Hershil Morris
Harry Berkowitz	Marjorie Feuer	Fannie Kahn	Solomon Moskowitz
Sarah Berlin	Sarah Fiddler	Harry M. Kahn	Barney Musselman
Joseph Bernstein	Milton Fine	Max Kantrovitz	Robert Myers
Morris Bernstein	Johanna Fish	Andrew D. Kaplan	Debbie Naftulin
Elizabeth Beyer	Anna Fleischman	Herbert Kaplan	Nagi Ahmed Nasr
Samuel Block	Claire Fogel	Rose Kaplan	Harold Nathanson
Stephen Braverman	Irwin Fogel	Helen Kasavan	Ruth Neiman
Harry Bremen	Sadie Fogel	Nathina Kastan	Ruth Neuman
Ida Brotkin	Benjamin Fondiler	Barbara Katz	Harry Office
Max Brotkin	Samuel Foreman	Fannie Katz	Jennie Oltusky
Simon Brotkin	Charlotte Fox	Norman Katz	Mildred Oppenheimer
Aaron Brown	Morris Frankowitz	Pearl Kent	Paul Ornstein
Joseph Brown	Millie Friedman	Hyman Kisch	Rebecca Oscherwitz
Nathan Brown	Abraham Furst	Morris Kizner	Yale Penzell
Abraham Brunson	Hyman Gams	Emilie Kohlhagen	Rose Posner
Saul Bulasky	Rose Gams	Ervin Kohn	Clara Rafner
Max Burgman	Florence Garlikov	Isaac Kravetz	Louis Rafner
Elliot Burick	Kenneth Garlikov	David Kress	Pauline Resler
Janet Burick	Lena Garlikov	Max Krueger	Rose Resnick
Lillian Burick	Herman Gassman	Ella Krumholz	Marcus Ritter
Jack Burke	Kathe Gassman	Hortense Kuhr	Charles Rosen
Mildred Byrne	Celia Gershow	Jack Kurtzer	Max Rosenbaum
Elizabeth Carne	Etta Ghan	Gertrude Lang	Evelyn Rosenberg
Hyman Carne	Evelyn Glachman	Joseph Lapinsky	Arthur Rosenblatt
Marlene Carne	Isadore Glachman	Robert Lapinsky	Harold Rosenblatt
David Casper	Sarah Goldberg	Chaya Larrison	Abe Rosensweet
Diana Charne	Mary Goldwasser	Irene Laster	David Rosenthal
Samuel Chasens	Gladys Goodman	Nora Leff	Joseph Rosenthal
Selma Chernikoff	Moses Goodman	Paul Lehman	Sol Rosenthal
Rose Chesler	Alvin Goodwin	Cecilia ben Lemko	Deborah Ruben
Bennet Cohen	Martin Gotlieb	Barbara Levin	Harry Rubin
Emma Cohen	Bessie Greenberg	Bradley Jonathan Levin	Miriam Rubin
Florence Cohen	Clara E. Greene	Herbert Levin	Pessach Rubin
Harvey Cohen	Belle Grossman	Rose Cohen Levin	Carl Rubinoff
Bella Coplan	Pam Gunter	Sam Levin	Emma Saeks
Albert Cretella	Anne Hammerman	Jack Leviton	Jodi Saeks
Sarah Curtis	Benjamin Handler	Albert Levitt	Josephine Saeks
Samuel Daitch	Elliott Heller	Philip Levy	Keith Saeks
Ida Dubro	Ruth Heller	Mervin Lewis	Ruth Sajowitz
Miriem Ducker	Irving Hellman	Beatrice Liebman	(cont'd next page)