

Congregation B'nai Jacob

celebrates its 100th anniversary

1912-2012



Wayne & Monroe Streets, 1912



Fairfield & Pierce Streets, 1955



Bittersweet Moors Drive, 1993



February 2013

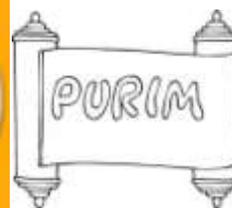
Shevat / Adar 5773

Weekly Portion	Services	Mitchell Kornspan, Rabbi
Weekly Portion: Yitro CL: 5:37pm Havdalah: 6:40pm Bar and Bat Mitzvah Anniversaries: <i>Sunday, February 3rd, Religious School Special Program - Doroteinu Noodle Kugel Cook-Off - 1:00pm</i>	Friday, February 1st Saturday, February 2nd Torah Class Stuart Block; Rabbi Mitchell Kornspan; Robin Schneider	Services 7:30pm Services 9:15am 12:45pm
Weekly Portion: Mishpatim CL 5:46pm Havdalah: 6:48pm Bar Mitzvah Anniversary:	Saturday, February 9th Shabbat School Torah Class Jacob Bussell	Services 9:15am 9:30am 12:45pm
Weekly Portion: Terumah CL 5:55pm Havdalah: 6:57pm Bar Mitzvah Anniversary:	Saturday, February 16th ✨Bar Mitzvah of Ian Michael Martinez ✨ Jonathan Brateman	Services 9:15am
Weekly Portion: Tetzaveh CL: 6:03pm Havdalah: 7:05pm Bar Mitzvah Anniversary:	Friday, February 22nd Saturday, February 23rd Torah Class Steven Crell	K.I.S.S. 6:00pm Services 9:15am 12:45pm



Reading of Megillah
and Purim Celebration
7:00pm, Saturday, February 23rd

Reading of Megillah
and Lunch (RSVP by 2/17)
10:00am, Sunday, February 24th



Some weeks ago, we celebrated the 50th anniversary of Virgil Mocle's virtual Bar Mitzvah. At that time, he delivered an excellent Dvar Torah. I asked that he share this with us in the bulletin. Please enjoy! - *Rabbi Mitchell Kornspan*

Where is G-d?

When I asked the Rabbi to allow me to do the weekly Dvar Torah he asked that I commit no heresy and to keep it short. I will try to do both.

So this scientist goes up to Hashem and tells Him: We have advanced so much that we no longer need a G-d. After all, we can now do cloning, create artificial DNA, and create life. I see, G-d says. Go on. In fact, says the scientist, I can demonstrate. I have here a bucket of mud that I will create life from. Not so fast, says G-d. You go get your own mud.

I was really fortunate to get to celebrate my virtual Bar Mitzvah anniversary today, when we read one of the best, in my view, parshas in the Torah. Jacob joins his ancestors after a full and eventful life. It is taught that when Jacob gathered his sons around him and began to tell them of the "end of days," G-d prevented him from doing this. This caused Jacob to be concerned that there may be sin among one or more of his children - particularly the sin of idolatry (believing in more than the One G-d). To this his sons replied, "*Shema Israel (i.e., "Jacob") Adonai Eloheinu Adonai Echad*, in the process giving us our signature prayer, the Shema, and cementing for the future the centrality of G-d in the life of all Jews. Exodus which we are starting next week formalizes the relationship between G-d and the Jews, including their role as priests to the nations.

There was something else Jacob may have been concerned about – or should have been – the coming of a time when humanity, including many Jews, no longer believed in the existence of any deity; therefore had no relationship to something greater than itself; a time when another Jacob would be born in a place where belief itself was anathema. A time when people think they do not need a G-d – this time. That G-d does not need them. From this (un)belief system to the Shema there is a gulf so vast as to be almost unbridgeable. This was my starting point. One of my helpers was Chabad Rabbi Moshe Wilansky who put the situation in terms I could understand. He said: What is it that an entity that is infinite, omnipotent and ever-present cannot do? The answer of course is that it cannot find itself. That is something that only we, as finite creatures, can do. That's obvious in a way a simple child like me can understand. But if that is something we can do, why should we? Because, as those of us with grown children have found out, we need to be needed. As a species that faces the possibility of self annihilation, more than at any time in our history, we need someone who cares enough to keep us alive.

So we need to find G-d. Where do we look? Is G-d somewhere "out there"? That is what a lot of people think. If you're a baseball fan like I am, watch any baseball player reaching home plate after a home run – they point to the sky, the baseball bracha. The cosmologists have been searching the universe with increasingly more powerful telescopes, and

they can now see galaxies that were created immediately after the "big bang". As Rabbi Kornspan pointed out though, the Torah tells us to look inward. One of the Hebrew words for container is CLI, and the letters stand for Cohane, Levi, Israel. Each is a subset of the other – Israel contains Levi, Levi contains Cohane. In the desert, the camp was arranged in circles – Israel on the outside, then the Levi, then the Cohane, then the Tabernacle containing the aron kodesh where the shechina – G-d's presence – manifested itself. So if you were a Jew in camp, you always walked inwards to find Hashem. In the wilderness, G-d was geometrically and literally the center of Jewish life.

Humanity has been searching both outward and inward throughout its history. We've conquered new countries, new continents, and soon new planets, new stars, and new galaxies. We know bacteria, cells, DNA, genes, atoms, protons, quarks, gluons. The scientists at CERN think they're close to finding the so called G-d particle. But searching the skies will not let us see the face of G-d – Moses already found out that man may not see the face of G-d and live. That at first read seemed mysterious, and somewhat threatening, but it is not. If the finite meets the infinite it becomes part of it and ceases to exist as a separate entity, like a drop of rain falling in the ocean. What is it that separates the finite from the infinite? It is a container, an aron. This simple fact tells us where and how to look for Hashem. Just like our ancestors in the wilderness, we live in a reality made of containers. From the cell membrane, to our skin, our family, our city, our state, country, continent, stratosphere, troposphere, solar system magnetic field, galactic disc, and galactic cluster – we live in a universe of nearly infinite systems of Matroshka dolls – containers that separate us from the infinite. On one side is the Id – the finite, the drop of maim. On the other the larger aggregate that is a little closer to the infinite, to Hashem, the upper maim. Now we can see what the firmament created on the second day was – it was the first container, the boundary between the finite – the lower maim, the water drop in which we swim – from the infinite, the upper maim. Whenever we breach a boundary, we get closer, like the Jew in the desert. These boundaries are everywhere and of every kind – physical, logical, organizational, financial, political, you name it. Whenever you have a problem of any kind, whether a computer program is hanging, or you cannot afford to pay your mortgage, or the glass ceiling is limiting your advance, you've hit a boundary, a container.

How do we know when we've breached that boundary? Do we have to fast alone in the wilderness on a Vision Quest until we find our Animal Spirit? Do we need to meditate until we find Zen? Again, the Torah makes it simple. It tells us that Hashem is Truth. Truth is usually pretty easy to recognize. So every time you solve a problem, you find a truth, a small piece of Hashem, the piece that we can find and live. And the beauty of this is that you can do this every day – when you find what makes your child happy or your wife smile, because she is the one who started this whole religion thing, when you solve a vexing problem at work, when you learn your haphtarach, when you find a new kind of amoeba in a bucket of mud – you've found another piece of infinity and are a little closer to Hashem. - *Virgil Mocle*

MAZEL TOV
MAZEL TOV
MAZEL TOV



☆**Bar Mitzvah**☆
Ian Michael Martinez

Ian will be called to the Torah on Saturday, February 16th at 9:15am. A kiddush luncheon, sponsored by Cassie Martinez and Paula and Mike Adams, will immediately follow the service.



BE PART OF THE CELEBRATIONS!

Friday, February 8th - Deadline for Shalach Manot Basket orders. See details on inside flyer.

Sunday, February 17th - Deadline to RSVP for lunch on Sunday, February 24th following the Megillah Reading at 10:00am.

Saturday, February 23rd @ 7:00pm - Reading of Megillah and Purim Celebration.

Sunday, February 24th @ 10:00am - Reading of Megillah and Lunch (RSVP by February 17th).

Congregation B'nai Jacob
welcomes new members!

Jane Markin

Bob Long

Laura Long

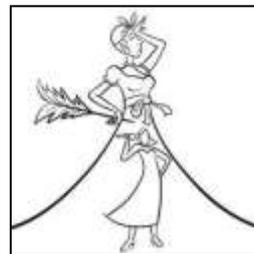
Miranda Long

Geoffrey Long

Religious School

February Happenings

- Sat., the 2nd at 9:30am - Shabbat School
- Sat., the 9th at 9:30am - Shabbat School
- Sat., the 16th at 9:15am - Ian's Bar Mitzvah
- Fri., the 22nd at 6:00pm - K.I.S.S.
- Sat., the 23rd at 7:00pm - Reading of Megillah and Purim Celebration (change from school calendar)



Bella Boosta!

Dear Friends - I regret that I will be out of town the day of the kugel contest but I would like to submit my Great-Great-Grammma's "Leftovers Kugel Recipe" which serves from 4 to 36 people, depending on appetites. Grammma was very frugal and wasted nothing, especially food.

Ingredients:

- a bag of wide egg noodles
- half a box of narrow noodles
- a handful of minute rice
- 3 separated eggs [Note: at least 2 inches apart]
- some ground beef
- 2 yellow raisins
- a bunch of dark raisins
- half a can chopped nuts
- a spoonful of fat
- some leftover mashed potatoes
- maybe a piece of pineapple
- a few sliced onions
- a little water
- salt [1 pinch]

Combine all ingredients in a small bowl, stirring until blended. Bake at 100 degrees for 2 hours or until the onions don't smell and the olives rise to the top. Enjoy!

Partaking of Parashiot

Rebbitzen Penny Kornspan

Feb. 2, 2013, / 22 Shevat, 5773 Yitro

Triennial cycle: Shemot 18:1- 20:23

Moshe is reunited with his family at the start of our sedra. He and his father-in-law, Yitro, spend much time together talking. Wise advice is given to and accepted by Moshe. Three months have passed since leaving Egypt, and now the Children of Israel are at Sinai. Moshe went up the mount to speak with Hashem, where he is told to deliver the following message to B'nai Yisrael. I brought you to Myself; if you keep My covenant you will be a treasure and a kingdom of priests and a holy nation. The response is that the people will do what is asked, and upon Moshe returning their response, Hashem says He will allow the people to hear His voice. Preparations take place to receive the Eternal, and a warning is issued not to trespass beyond certain points. A great spectacle took place as the time neared for the *Aseret Hadibrot* to be given. Hashem tells Moshe to descend the mount again to warn the people about walking on the mount. The next fourteen verses are the *Aseret Hadibrot*. The people are very afraid of hearing the voice of G-d and they suggest that Moshe should relay the information to them. A few more commands regarding idols and altars are given, along with the promise that Hashem would be with them and bless them.

A Midrash: Regarding the equality of men and women, why were women to receive the Torah first? Here are some answers. Women are to observe mitzvot at age 12, a year younger than our male counterparts; therefore it was deemed we should have heard them first. The distinction hopefully instills a greater desire to provide children with a Torah education. Hashem spoke to Adam only about not eating from the Tree of Knowledge; we see how that worked out. The redemption of our people from Egypt came about because of the merit of the righteous women. Whether we like it or not, admit it or not, every person has their unique role in this grand universe where we reside. Further, the tenth commandment telling us not to covet actually underlines our exclusive missions. Our role models are not limited to being gender specific, but ladies, it seems as though we may have a head start.

Feb. 9, 2013, / 29 Shevat 5773, Mishpatim

Triennial cycle Shemot 23:20 – 24:18

After many mitzvot, the people are told an angel will precede them and take them to the place "I have prepared." They need to listen to the angel who leads them into the Promised Land. Once there, the Israelites are not to become involved in any way with the idols of the Land. Expulsion of the inhabitants is to take place slowly. As the Israelites population increases they will possess more and more of the Land. Refraining from idol worship is again emphasized. The people affirm they will obey what God has spoken. An altar was built, oxen were slaughtered for sacrifice, the blood from the animals was divided and part of it was used on the altar. The people repeated their desire of following the mitzvot by stating "we will do and obey." Moshe sprinkles the remaining blood on the people. Accompanied by the elders, Nadab and Abihu, Moshe and Aharon ascend the mountain and see a vision of God. Moshe is singled out by The Eternal to come closer to receive the *luchot* that Hashem Himself wrote. Moshe is to teach these to Bnai Yisrael. He tells the others to stay where they are until he returns with Joshua. Moshe went into the clouds surrounding the mountain top and remained there for forty days and nights.

A Midrash: When Hashem heard "*na'aseh*" we will do; "*venishma*" and we will listen, asserted by His children, He proclaimed them to be like His angels. The people were prepared to act as angels by being ready to fulfill mitzvot before knowing what would be required. Therefore angels were dispatched from on high to place two crowns on the head of each Jew, one for 'do' and a second for 'listen.' Unfortunately, the people's faith waned while waiting for Moshe to come back from the mountain and they decided to build the golden calf. Because of their actions, the people lost the crowns, however it is said that in the time of *Mashiach*, the crowns will be returned. How is that for a teaching to be present, living in each single moment? The Omniscient certainly knew B'nai Yisrael would slip; still, He rewarded them for their behavior in that precise moment. To turn a phrase, the road to life is paved with good intentions. But we need to nurture the intent to its fruition without beating ourselves up for mistakes along the way. Practice Hashem's kindness on yourself.

Feb. 16, 2013 / 6 Adar 5773, Terumah
Triennial cycle Shemot 26:31- 27:19

Our cycle continues the discussion of the mishkan. The veil partition (*parochet*) is to be made and hung according to the exacting blueprint delivered to Moshe. This work is to be achieved through an artisan using blue, purple and red wool on linen. The pillars from which they were to hang were covered with gold. Golden hooks and silver sockets would be used to hang them. They are used to create a separate space between 'the Holy and the Holy of Holies' where the Aron of the Covenant is kept. The position of the *shulchan* and the menorah are listed. A different woven tapestry (*masach*) is made for the entrance of the tent. As before, the hooks were to be of gold but the sockets were brass. Directions for building the altar are next listed along with the utensils for its use. A great deal of detail is involved here. This is the copper altar for animal *korbanot* outside of the Holy of Holies. The particular directives for the curtains (*k'laem*) for the sides of the mishkan are listed with their color, dimensions, direction orientation and how they are to be hung follow next. These have silver hooks with brass sockets. Lastly, dimensions of the Courtyard are given and we are reminded all of the work which was done with copper.

A Midrash: The Torah gives the measurements for all parts connected with the construction of the *Mishkan*. Everything is measured by full *amot* with one exception – the *aron* that held the *luchot* coming from Mt.Sinai. Its dimensions are $2 \frac{1}{2} \times 1 \frac{1}{2} \times 1 \frac{1}{2}$. Why? The aron represents the true Torah scholar who knows s/he has more to learn – always. There is a constant sense of being incomplete even upon attaining a great deal of learning. So there is a vivid picture and a poignant reminder here that one should never feel they have studied enough. So what do we, as average people, glean from this notion? Never stop learning is the simple answer. As we grow older we hear this mantra preached incessantly to maintain good mental health. The application to good spiritual health is no different. In my 20's an amazing woman of 70 took my breath away with her commitment to Torah learning. I feel so silly now that I asked her then, when was she going to stop and relax. I still see her smiling face reply, "When I die."

Feb. 23, 2013 / 13 Adar 5773, Tetzaveh
Triennial cycle Shemot 29:19-30:10

We enter in the middle of Moshe sacrificing two rams and what he is to do with the second one. The blood from the ram was to be put around the altar but also some was to be placed on the right ear, right hand thumb and right foot big toe of Aharon and his sons as part of their entry into the priesthood. The portion continues to explain what is to be done with the fat and the organs of the animal. A wave offering is made using the animal, one cake of bread as well as one wafer of unleavened bread. (Such as is still practiced today with the lulav & etrog.) Aharon and his sons will eventually eat the ram and the bread. All of this was a part of the consecration for the priesthood, which took place over a seven day period. The altar was to be ritually prepared for its use over a seven day span also. Two lambs are to be offered, one in the morning and one at dusk alongside of a meal offering. Moshe is told Hashem will speak to Bnai Yisrael from that location vis-à-vis His Glory. He will sanctify the Tent of meeting, the altar, Aharon and sons. The people will know He is their G-d who brought them out of Egypt. The altar for burning incense is next depicted by dimensions, design and placement. Acacia wood and gold are the products used to produce it. Incenses are to be burned upon it daily, but only those prescribed. Once a year, on Yom Kippur, special atonement is to be made on the horns of this altar.

A Midrash: Why was the incense altar so holy and so important? The sweet aromatic smell ascended directly to heaven daily and was very pleasing to Hashem. It was a sign of love between Him and His children. We are told when G-d might be bringing about an evil decree, the magnificent fragrance would trigger a change and the decree would be nullified. Its significance is that it strengthened the tie between The Eternal and B'nai Yisrael. We learn that the *Shechina* (God's presence) came to reside only after incense were offered. We are also taught that the layer of gold covering the altar was very thin, yet the wood of the altar was never scorched. The symbolism is vast here! I suggest our good deeds today are akin to the incense burning on that altar. The Torah is like the layer of gold protecting our present day altars – the very life each one of us lives.

February Congregational Donations

Building Fund

Vicki and Ron Goltz

David Siegel Memorial Fund

In memory of David Siegel

Helen and Sol Bialeck

In memory of David Siegel, beloved husband

Bee Siegel

In memory of Fannie Siegel, beloved mother-in-law

Bee Siegel

In memory of Nathan Bialick, beloved father

Bee Siegel

General Fund

Anonymous

Kiddush

In memory of Helen Zaslowsky, beloved mother

Adrienne and Adolph Brateman

In honor of all who celebrated birthdays -

"Happy Birthday!"

Ovadya

In honor of all who celebrated wedding and Bar/Bat

Mitzvah anniversaries - "Mazel Tov!"

Ovadya

Rabbi's Discretionary Fund

In appreciation for hospitality and encouragement

Mark Bobb

In memory of Jeanne Winnick

Sharon and Ben Eisbart

In appreciation

Sheryl and Scott Fergusson

In honor of my father's Bar Mitzvah and

my mother's Birthday

Jessie Mocle and Ken Levine

Simon/Hannah Crell Education Fund

In memory of my mother and grandparents

Rossya Klebanow

Torah Maintenance Fund

In honor of Keith Groman

Rabbi and Rebbetzin

Winnick Memorial Garden Fund

In memory of Lester Selan

Annie and Dan Appel

In memory of Jeanne Winnick

Annie and Dan Appel

In memory of Jeanne Winnick

Lois Winnick-Chapman and Bruce Chapman

In memory of Jeanne Winnick

Jill and Bernard Loeb

In memory of Jeanne Winnick

Bee Siegel

In memory of Jeanne Winnick

Kathy and Sam Stoller

In memory of Jeanne Winnick

Theresa and Scott Trauner

In memory of Jeanne Winnick

Ellen and Russell Wintner

Yahrzeit Fund

In memory of Fran Herman

Marilyn and Jeffrey Herman

In memory of Fran Herman

B. Steven Herman

In memory of Bunny Posner

B. Steven Herman

In memory of Elias Punsky

Fani and Enrique Kozolchyk

In memory of Clara Magazine

Jeanette Lewis

In memory of Solomon Safirstein

Kay and Moses Safirstein

It's always time to give thanks...

Thank you to **Ruth Minkoff, Mary Wilger and Marc Nusholtz**, and **Jerry Jarvis** for sponsoring and /or preparing kiddushim for January 5th, 12th and 19th respectively.

Thank you to **Franck Hagendorf** for sponsoring a portion of the Tu B'Shevat Seder on January 26th. We also thank **Nina Mocle** for preparing kiddush for January 19th and the **Religious School** for coordinating the Tu B'Shevat Seder.



February Birthdays & Anniversaries*

- 1 Benjamin Finkel
- 2 Miranda Long
- 5 Dave and Carolyn Current*
- 6 Etta Gepsman
- 6 Joey Goltz
- 7 Paula Adams
- 10 Joshua Friedman
- 12 Kathy Stoller
- 14 Steve Crell
- 14 Rabbi Kornspan
- 14 Jerry and Sue Pownall*
- 14 Brooklyn Schreiber
- 14 Meg Holstein
- 15 Rachel Wyman
- 17 Dr. Marc Nusholtz and Dr. Mary Wilger*
- 19 Jonathan Mark
- 21 Aliza Tourkow
- 22 Hugo Kahn
- 27 Andrew Sarratore

Mazel Tov to **Irene Walters** who was named The Journal Gazette's Citizen of the Year for 2012! The entire front page of section A on Sunday, Dec. 30, 2012 was devoted to the article about her. It also included a beautiful picture of Irene. Thank you, Irene, for your ongoing dedication to the Fort Wayne community!



We applaud **Aaron Engle** and **Isaac Adams** who recently went up on the synagogue's roof in the blowing snow to replace missing shingles. Thanks guys!

February Yahrzeits

יזכור

	Shevat	February
Manuel Babich	21	31-1
Jennie Zweig	21	31-1
Shirley Cohodes	22	1-2
William Ochstein	23	2-3
John Schmitz	23	2-3
Beckie Metzger	24	3-4
Louis Scheinberg	24	3-4
Robert Garber	25	4-5
Abe Ochstein	25	4-5
Harriet Rudensky	25	4-5
Jean Siegel	25	4-5
Aaron S. Heiligman	26	5-6
Dorothy Moyer	27	6-7
Eunice Greenstein	28	7-8
Dr. Herman Rudensky	28	7-8
Molly Bleifeld	29	8-9
Ben Hersh	29	8-9
Sadie Zinn	29	8-9
Sol Greenberg	30	9-10
Irving W. Rifkin	30	9-10

	Adar	February
Sam Pass	1	10-11
Jesse E. Ross	1	10-11
Frieda Safirstein	1	10-11
Frieda Barris	2	11-12
Edward Brower	2	11-12
Fred Fidler	2	11-12
Gertrude Kessler	2	11-12
Pearl Leah Gladstone	2	11-12
Abraham Kritzer	3	12-13
Alexander Baruch Welcher	3	12-13
Stephen Bosell	4	13-14
Dr. Albert J. Kudysh	4	13-14
Virginia C. Anderson	5	14-15
Sam Rozeen	5	14-15
Max Salon	5	14-15
William Siegle	5	14-15
Anne Milz	7	16-17
Jacob Bernstein	8	17-18
Yetta Hassan	8	17-18
Robert Babich	9	18-19
Abe Kaufman	9	18-19
Louis Walter	9	18-19
Fanny Gary	11	20-21
Theresa Perlman	11	20-21
Ruth Finkel	12	21-22
Nathan Liff	12	21-22
Paul Rath	12	21-22
Sarah Cohen	13	22-23
Sam Jacobson	13	22-23
Rose Ochstein Kaplan	13	22-23
Anna Lee Marcus	13	22-23

	Adar	February
Dorothy Kay	14	23-24
Frieda Kretzman	14	23-24
Mordecai Falakovicz	15	24-25
Max Levant	15	24-25
Elmer Lewis	15	24-25
Ida Stern	15	24-25
Daryoush Shalom Boudaie	17	26-27
Julius Schwarz	17	26-27
Abraham J. Goodman	18	27-28
Calla Lowenhar	18	27-28
Taub Schachter	18	27-28
Doris Tillinger	19	28-29
Louis Zweig	19	28-29

If you would like to make a donation in honor/memory of someone, please fill out the form and submit it with your check to:

Congregation B'nai Jacob, 7227 Bittersweet Moors Drive,
Fort Wayne, IN 46814

I have enclosed \$_____ in honor/memory of:

From: _____

Fund Preference: Please indicate which fund you prefer to donate to:

- A.J. Ochstein Fund
 Building Fund
 David Siegel Memorial Fund
 General Fund
 Kiddush Fund
 Levy/Levin Endowment Fund
 Library Fund
 Rabbi's Discretionary Fund
 Seth Horwitz Education Fund
 Simon/Hannah Crell Education Fund
 Sisterhood Nursery Fund
 Torah Maintenance Fund
 Winnick Memorial Garden Fund
 Yahrzeit Fund

*Condolences to the family and friends of
Jeanne Winnick who passed away on
Saturday, January 5th, the 23rd of Tevet, 5773.*

*Condolences to Lazette Selan and Bob Serdinak,
daughter and son-in-law of
Lester Selan who passed away on
Wednesday, January 16th, the 5th of Shevat, 5773.*



ATTENTION!

THIS COULD BE THE FINAL NEWSLETTER YOU RECEIVE VIA POSTAL MAIL

Not to worry ... we're not going anywhere! However, we are moving toward electronic distribution of the monthly newsletter per a decision made by the Board of Directors in January. Electronic distribution will increase efficiency of communications while saving precious natural resources plus the costs of print materials, postage, and labor.

Effective immediately, members, former members and friends of Congregation B'nai Jacob may access the newsletter as follows:

- **WEBSITE:** Go to the congregation's website at www.bnaijacobfw.org. Click on the Newsletters tab on the left. Click on the month desired. **Adobe Acrobat Reader*** required to read and open.
- **FACEBOOK:** Join the congregation's Facebook group where a link to the newsletter will be posted monthly. **Adobe Acrobat Reader*** required to read and open. You must have a Facebook page of your own to join. Go to www.facebook.com to join. Once you have your own Facebook page, you can then search for the Congregation's Facebook page and send a friend request. If you're not sure how to go about this, just ask any high school or college student to help you.
- **EMAIL:** Receive the newsletter in .pdf format via email. **Adobe Acrobat Reader*** required to read and open.
- **PRINT COPY:** Pick up or read a printed copy of the newsletter while at the shul.
- **POSTAL MAIL:** Current members of Congregation B'nai Jacob who do not have or use computers will continue to receive a complimentary copy of the newsletter via postal mail. Former members and friends of Congregation B'nai Jacob may subscribe to the monthly newsletter for \$24.00/year.

***Adobe Acrobat Reader may be downloaded for free!** Go to <http://get.adobe.com/reader/> and follow instructions.

WE MAY NEED TO HEAR FROM YOU

- If you are already receiving "What's Happening Now" emails from the shul, we do not need to hear from you. You will receive a monthly email with a .pdf attachment of the newsletter.
- If you wish to receive the newsletter via email but are not receiving "What's Happening Now" emails from the shul, immediately send an email to the shul requesting same. The email address is bnaijacob@frontier.com.
- If you are a former member or friend of the Congregation and wish to continue to receive the newsletter via postal mail, immediately send your \$24.00 check made payable to: Congregation B'nai Jacob with a notation "newsletter subscription".

Your support of our decision to maximize the use of technology is greatly appreciated. Questions regarding the decision to distribute the newsletter as outlined above will be directed to Mike Adams, 1st Vice President.

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