



Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events

- February 10: Shabbat with a Beat & Tu b'Shevat Seder
- February 12: Pizza and a Movie "The Merchant of Venice"
- February 25: Scout Shabbat
- February 26: Chevra Kadisa Dinner & Speaker

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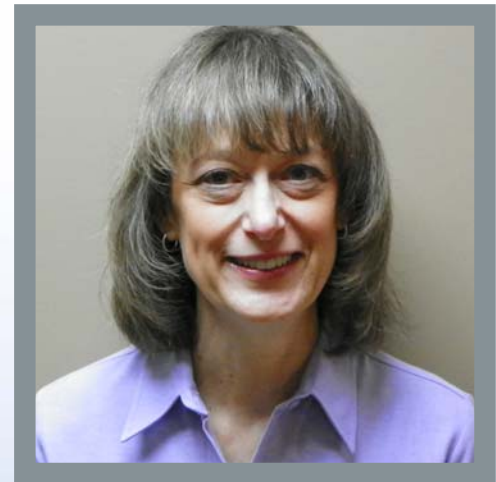
SHEVAT-ADAR 5772

New Business Director Joins Our Staff!

Todd Schear, our FRD Coordinator, notified us recently that he planned to focus on his growing consignment business. We wish him success in his new venture and thank him for all he has done for us in developing the Beth Abraham Giving Societies.

Presented with this staff vacancy, our Personnel Committee has been reviewing our synagogue operations and concluded that we need to give more attention to the business side and to the support of our committees. We also agreed that the best person to fill this role would be a congregant who knows Beth Abraham and our membership. After interviewing a number of interested candidates the Personnel Committee chose Elaine Arnovitz to take on this important role. Elaine grew up at Beth Abraham and knows the congregation almost as her extended family. She also brings to us a background of administrative and supervisory experience in the non-profit world. She will be an exceptional addition to our staff.

Elaine will be working between 20 and 25 hours a week, supervising the non-clergy staff and working particularly with the Membership Committee and the Financial Resources Development Committee. You'll be seeing her around the office lending her knowledge, expertise and enthusiasm for the betterment of our Beth Abraham family.



Elaine Arnovitz - Business Director

BETH ABRAHAM SYNAGOGUE

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Ecology, Spirituality, Food: Tu b'Shevat is Coming!

There is an Israeli children's song that says, *Tu b'Shevat higiah, chag ha-ilanot*, "Tu b'Shevat is here, the holiday of the trees." Despite the chill in the air, Tu b'Shevat is on its way. Plan to join us for our next Shabbat with a Beat service on Friday, February 10 at 6:15 p.m. We will begin with our engaging musical Kabbalat Shabbat service featuring the Shabbat with a Beat band. Following the service will be a catered Shabbat dinner and our annual Tu b'Shevat seder where we have a chance to sample a variety of fruits in commemoration of the birthday of the trees.

Our Social Action Committee will kick off its Tu b'Shevat Go Green Project that night. We are collecting new garden gloves, packaged vegetable seeds and petunia and marigold seeds. The items will be donated to community gardens whose produce is used to feed the hungry.

Please RSVP to the office by Wednesday, February 8. Dinner is \$18/adults and \$7.50/children under 13.



The Cantor's Corner

Cantor Andrea Raizen

February is Black History Month. It's also American Heart Month, National Snack Food Month, and Return Shopping Carts to the Supermarket Month. Yes, seriously. But for the Jewish community, it marks the 4th annual Jewish Disability Awareness Month, described as "a unified



effort to raise awareness and support efforts to foster inclusion of people with disabilities in Jewish communities worldwide." But what does the "awareness" part of Jewish Disability Awareness Month mean? It means being cognizant of the needs of individuals with disabilities of all types, every step of the way when it comes to congregational and community planning.

When you go to the homepage of our Beth Abraham website you will see a paragraph at the top which includes the words, "We are a *welcoming* congregation..." I am proud of the fact that our synagogue has done much to remove the barriers to people with all types of disabilities and provide a sincere welcome to all. Not only does the building have an elevator and our *bimah* is accessible, but the sanctuary itself was constructed to accommodate people with limited mobility and provide a comfortable worship environment for all. We have a good supply of large print prayer books and assisted listening devices.

Long before the Americans with Disabilities Act of 1990 was passed, our Jewish tradition taught us to be aware of and compassionate towards all individuals. At the end of the creation story in the Book of Genesis we read, "And God saw all that He made, and found it very good." Despite our individual strengths and weaknesses, in God's eyes we are all very good. In the Talmud, *Shavuot 39a*, we are told that "All of Israel is responsible for one another". And in what is known as the Holiness Code in Chapter 19 of the Book of Leviticus, we are entreated to "not insult the deaf, or place a stumbling block before the blind". According to Rabbi S.R. Hirsch, "The term 'blind' refers not only to one who is physically blind but also to one who is intellectually deficient, lacking

appropriate information, or morally blinded by emotions". This takes the meaning of disabilities beyond those that are apparent or more visible. We must take into consideration and open ourselves to those dealing with mental, emotional and learning challenges and take to heart the words of *Pirke Avot 1:15*, "Welcome everyone with joy".

There is a lesser known blessing that is traditionally recited when one encounters a person with a disfigurement or disability. It translates as "Blessed are You, Adonai our God, Ruler of the universe, who varies the forms of His creatures". An alternative updated translation reads... "Who makes His people different". According to Scott Lisner, the American Disabilities Act Coordinator for the Ohio State University, "The *beracha* provides us with a moment between thought and action to be reflective and intentional. In this case mindful of our reactions to differences and how they shape our relationships and our community. It is also a reminder of the value of difference and the reality that we each create (or remove) the metaphorical barriers represented by 'stumbling blocks before the blind' and 'cursing the deaf' noted in Leviticus".

This Jewish Disability Awareness Month keep in mind that not all Jews are the same. Just as we have different professions, hair colors, ethnic origins, so do we have different physical abilities and mental statuses. Jewish scholar Yehudi HaKadosh said, "Good intentions alone not accompanied by action are without value. The main thing is the action, as this is what makes the intention so profound." Let's not just *think about* being welcoming, but do our best to actually *be* welcoming.

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The Whole World is Full of His Glory

Rabbi Bernard Barsky

Tu b'Shevat is only a week away, this holiday without even a real name.



It's just the 15th day of the month of Shevat.

Originally it had to do with an ancient Israelite tax assessment. Is it

conceivable

then that someday when income taxes have finally been abolished, mystics will come along and turn April 15 into a spiritual celebration?

Probably not, because unlike our modern tax system, the tithes of ancient Israel were part of a worldview

that saw holiness and consecration everywhere in the world. As the prophet Isaiah taught, "The whole world is full of His glory". So when the sixteenth century Kabbalists of Safed in the Galilee picked up this remnant of a tax system and transformed it into a mystical celebration, they already had its aura of ancient sanctity to work with.

Here's what Leviticus 19:23-25 says: *"When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten. In the fourth year all its fruit shall be set aside for jubilation before the Lord; and only in the fifth year may you use its fruit, that its yield to you may be increased: I am the Lord your God."*

How do you determine the individual birthdays of all the trees in your orchard, to know when a tree turns four years old and its tithe becomes due? You can't. So the rabbis of the Mishna determined the early spring date of the 15th of Shevat, when the sap is rising for new growth, as the new year for all of them. After a tree's fourth Tu b'Shevat,

its fruit for that year became an offering to God brought to the Temple. And the year after that – but only if the tithe was properly brought – was its fruit released as edible.

The tithe system which the Torah placed on all the produce of field, vine and orchard and on the offspring of livestock was not just a tax, but a recognition that the fecundity of the natural world was an ever-renewing miracle and blessing of God. We cannot be alive in this world without experiencing that blessing, and Torah commands us to acknowledge it. We do

"The tithe system which the Torah placed on all the produce of field, vine and orchard and on the offspring of livestock was a recognition that the fecundity of the natural world was an ever-renewing miracle and blessing of God."

that ordinarily when we recite the appropriate blessing before eating; but before we can even put food on our tables we have to redeem it from its holiness by giving its tithe to God.

The fullness of the world is not ours by right, but by God's gift. As the new year for trees, Tu b'Shevat was a legal fiction embodying a spiritual fact – the requirement that we be attentive to and respectful of the bounty of God. We don't ravage field and forest, grabbing and chomping and gulping our way like locusts. We live in covenant with God even in our most basic animal needs. So we draw out from the fruitful world what we require, with reverent deliberateness and through ritual.

After the destruction of the Temple and our exile from the Land of Israel, the system of tithing mostly disappeared. (Taking the lump of challah from our bread dough is one remnant of it.) In the medieval diaspora, the 15th of Shevat was slightly acknowledged by the eating of fruits. It was the sixteenth century mystics of Safed who first created the form of celebration we follow today, the

Tu b'Shevat Seder.

For Kabbalists, the celebration of trees and their fruit represented the Tree of Life and the flow of divine energy through all the dimensions of existence. The Seder itself was a *Tikkun*, a sacred repair of our shattered world where that flow has been disrupted.

Today I have in front of me an array of new Seders for Tu b'Shevat. This one sees the disruption of divine energy and the dereliction of our covenant responsibility in the environmental and ecological disaster of the planet. That one sees the brokenness of the world in the

mistreatment of human beings and finds the path of *Tikkun* in the justice work of fighting oppression, slavery, torture, poverty and

violence. And here is one that remains purely mystical and contemplative, true to the spirit of old Safed.

Which one, I wonder, is the Seder that is right for Beth Abraham?

The heart of our community beats with profound spirituality, and we struggle for deeper inwardness, meaning, and attachment to God. Many are concerned with the health of our planet, this blessed earth which God has given His congregation for a dwelling place. And we ache with sorrow at the spread of injustice everywhere, which shames and spits on the face of God in every human face.

That's a lot of weight for this celebration of trees to bear. Perhaps the most to hope for is a ritual that reminds us how much unfolds from the first and fundamental fact, that the world, our life and our use of it, is a sacred mission entrusted to us by God who renews the world with mercy every day.

We're celebrating Tu b'Shevat on Friday night, February 10. Please join our Seder of *Tikkun*. Did I mention that one of the Tu b'Shevat Seders I'm looking at on my desk is an ice cream Seder?

Dayton Jewish Community Israel Experience

October 21 – October 31, 2012

Join Rabbis Bernard Barsky, Judy Chessin and David Sofian for an adventure of a lifetime while seeing Israel – Yesterday, Today and Tomorrow. Enjoy luxurious accommodations, all breakfasts, many lunches and dinners as well as round-trip airfare. With a \$1500 stipend, the cost for this adventure is \$3265 per person. In order to qualify for this price, a contribution of \$500 must be made in 2012 to one or a combination of the Dayton Jewish agencies/synagogues participating in the Israel Experience.

For more information, a complete itinerary or application contact: Jodi Phares 937.610.1555 or jphares@jfgd.net.

Chevra Kadisha Dinner and Speaker “On the Ancient Catwalk: Three Unique Biblical Laws Pertaining to Israelite Dress”

This year's Chevra Kadisha dinner will take place on Sunday, February 26. The dinner is by invitation only, to the men and women (and spouses) of the Chevra Kadisha, the Cemetery Committee, Sarah bat Asher Hospitality Committee and others involved in the funeral procedures for our community.

Following the dinner, at 6:45pm, the presentation by our guest speaker is open to everyone without cost. This year's speaker, Professor Nili Fox, is Professor of Bible and Director of the

School of Graduate Studies at HUC in Cincinnati. She has been a popular speaker, invited back several times, at Temple Israel and Temple Beth Or.

Professor Fox teaches Bible, Archaeology, Ancient History and Languages, and is co-director of the Tel Dan Excavations in



Israel. She has written and lectured widely on topics relating to the culture of ancient Israel and Near Eastern societies. Currently Dr. Fox's research focuses on matters of dress and identity in the biblical world, such as garment fringes, prohibition of cross-dressing, body ornamentation, hairdressing and shaving rites, tattoos and other body markings. Her presentations are power point with lots of images.

For Purim 2012...it's “Haman of LaMancha”

Chaya Vidal

The Broadway musical that inspired this year's Purim *shpiel* began neither as a musical, nor on Broadway. “Man of LaMancha” began as a dramatic television play produced by David Susskind. It aired on CBS in 1959 with the title of “I, Don Quixote”. Audiences reacted so well to Dale Wasserman's story of a man who sees life “not as it is...but as it ought to be”, that it soon evolved into a musical. In 1965 “Man of LaMancha” won the Tony award for best musical as well as 4 additional Tonys and became one of the longest running Broadway shows of all time. And who could ever forget the amazing Richard Kiley?!

Well, with the largest cast we've ever had (21 players!) I must admit that this year's *shpiel* is a personal favorite! Our enthusiastic merry makers are: Elaine Arnovitz, Rabbi Barsky, Joe Bettman, Alan Chesen, Judy Chesen, Ted Cooper, Bobbie Feldman, Claudia Feuer, Janice Krochmal, Ira Levine, Brian O'Koon, Rick Pinsky, Terry Pinsky, Cantor Raizen, Bonnie Beaman Rice, Phyllis Rosen, David Rothschild, Diane Williams, Ralph Williams, Sandy Zipperstein and Irv Zipperstein. Our resident *Schmatte maven*, Marlene Pinsky, will be working miracles and our professional musicians Linda Mench and Jim Weeks are delighted to be back with us again. And Chava Vidal Farb is back again this year as our choreographer!!!

So here's the planning for that day:
Wednesday, March 7th

- Megillah reading at 6:30pm
- Dinner at 7:30pm
- Purim *Shpiel* “Haman of LaMancha” at 8:30pm in the sanctuary

Reminders:

- Make your reservations!
- This year, bring boxes of **Spanish rice** to be used as groggers!
- Join the holiday fun by coming in costume!

Looking Ahead to Passover Shopping

A glimpse at the Jewish calendar shows that Pesach begins this year on April 6. More than two months away and your Social Action Committee is already planning for it!

Chaya Vidal, representing the committee, met recently with the manager of the Stroop Road Kroger to facilitate our coming holiday.

We are happy to report that Kroger will once again order our list of Kosher for Passover products. They have agreed to display the dry goods a full month before needed, so look for them beginning on March 6. The dairy products will be out in refrigerated cases as soon as they are available to Kroger's distributor. There will be abundant supplies of *Kosher L'Pesach* dry goods, dairy products, frozen gefilte fish and a Kosher for Passover wine selection, all conveniently located. A complicated holiday...made just a little bit easier!

PIZZA AND A MOVIE “The Merchant of Venice” at Beth Abraham

Rabbi Barsky

This month the theater at Wright State University will be presenting Shakespeare's “The Merchant of Venice” from February 16-26. Because of the play's controversial presentation of the Jewish moneylender Shylock, February's “Dayton Jewish Observer” has

devoted several articles, including one by me, to various aspects of the play. I hope our congregants will want to see the stage production, but since we are a community of film buffs, I am also

eager for you to see the beautifully filmed and powerfully interpreted 2004 movie version of “The Merchant of Venice” starring Al Pacino in the role of Shylock the Jew. On **Sunday evening, February 12, at 6:00pm**, Beth Abraham will be showing the movie, followed by a discussion that is sure to be lively. The start time is earlier than usual because the film runs for two hours and eighteen minutes. We want to have time for the discussion and still be finished by 9:00pm. We'll have cheese pizza for dinner along with the usual popcorn and refreshments. There is no charge for the film, but contributions are appreciated to cover the costs of food.



Oh the Places We'll Go

Mary Rita Weissman, Beth Abraham President

"The hardest arithmetic to master is that which enables us to count our blessings"

~ Eric Hoefter



As I sit here writing this on Sunday, January 14, I have not been to Shabbat services at Beth Abraham in four weeks and I miss it. Three of those Saturdays were a planned visit to family in Chicago and two Saturdays on either side of a vacation. The fourth

was an unplanned overnight visit to Kettering Hospital.

So, why did I miss being there so much? Let me count the reasons:

I missed the beauty of our amazing sanctuary with the sun streaming through both our clear and stained glass windows and backlighting the Torahs when the Ark is opened.

I missed the Rabbi chanting Shaharit and joining him, hands over my eyes, in the first Shema.

I missed hearing Cantor Raizen's voice soar as she chanted the Torah service.

I really missed parading with the Torah and greeting the congregants.

I missed preparing and delivering the *parsha* connection to our announcements.

I particularly missed singing (I use the term loosely), starting with *Sim, Sim, Sim Shalom* to *Adon Olam* and ending with the Kiddush for Shabbat.

I missed visiting with everyone who stayed for lunch.

Perhaps, in the end, I missed how the entire Shabbat experience closes my just lived week and begins my yet to be lived week with warmth, joy and a smile that spreads all the way to my soul.

As I thought through all these reasons, I realized they were insufficient to explain my emotion. While on vacation I attended services at another synagogue. The sanctuary was not our sanctuary. The rabbi and cantor were not Rabbi Barsky and Cantor Raizen. The melodies in some instances were a bit different. Still, the service was a Shabbat service.

On Tuesday I walked into the synagogue for a meeting and recognized what I missed. What I missed was *us*. What I missed was the Beth Abraham community. What I missed was the energy, the commitment, the knowing and caring about one another. What I missed is who we are and who we can be.

Despite Dayton recently making yet another Forbes list, this time as the second unhappiest city for jobs in the US (joining our designation as among the ten dyingest cities in the US and the ten worst real estate markets in the US), I still love Dayton.

If Forbes did a survey that measured the *haimishness* of communities, I bet Beth Abraham would be the driving force to put Dayton on its list among the Top Ten *haimisha* cities in the US.

You might ask, "What data do I have to support such an audacious claim?"

I will be first to admit that Beth Abraham is the only congregation I really know. I must also confess that I have

been moved by the services I have attended at my son's synagogue, whose Shaharit services include a congregational learning and discussion session and whose congregation is warm and welcoming. However, while I might have tried to argue for my position before I became your synagogue president seven months ago, now I can proffer incontrovertible evidence.

Here it is. I am on no fewer than 5 Jewish boards that provide me the opportunity to meet and talk with lots of present and former synagogue presidents, to meet and talk with lots of people who are on synagogue boards, to know and talk with synagogue presidents, and to meet and talk with people who wonder why anyone would want to be a synagogue president.

Almost without exception, when these folks learn that I am a synagogue president, they look at me with sympathy and even pity. Some ask, "How bad is it?" Others ask, "Why, if you work in your own business, would you take on such a thankless task?" Ex-presidents laugh and tell me, "The best part of being the president of a synagogue was knowing that soon I would be the ex-president."

So, there is my data. I love being president of Beth Abraham because you are who you are and Beth Abraham's congregants are the best ever. My survey says... Beth Abraham is the Number One most *haimisha* congregation in the US. Thank you.



Bartons Passover Candy Sale

Once again Beth Abraham is selling Bartons Passover candy to support our religious school.. This year we are taking orders the first three weeks in February. An order form can be found in this bulletin and additional order forms and brochures are also available in the synagogue office as well as in the Gift Shop. Checks made out to Dayton Jewish School (DJS) are due with your order by no later than February 26. You can also check out the brochure online by going to: www.misschocolate.com. From there, click on "Passover" from the left side of the page, and then click on "View brochure".

A Scout is Reverent:



Scout Shabbat 2012 at Beth Abraham

Miriam Blake

Each year Scouts in the United States observe Scout Sunday and Scout Shabbat. Scouts are encouraged to attend their house of worship dressed in full uniforms. In the Dayton area, Jewish Scouts come together once a year to attend Shabbat services at one synagogue in the community.

This year Beth Abraham has the pleasure of hosting the annual Dayton Area Scout Shabbat Service on Saturday, February 25. Jewish Brownies and Girl Scouts; Tigers, Cubs, Webelos, Boy Scouts, and Venturers will all be attending. Many of them will participate in the service. Non-Jewish Scouts may also attend in order to learn more about Judaism.

Scouts in all of the programs can earn Religious Emblems. To earn these emblems, the Scouts learn more about the history and practice of their faith and the history of their religious group in their community. During the course of the service, Scouts may be awarded these emblems.

Show your support for the Jewish leaders of tomorrow. Please join these Scouts in the practice of our Jewish faith.

Library News-Off the Shelf

Allan Spetter

6

Perhaps all of us know that the United States did not do enough to provide refuge for the desperate Jews of



continental Europe in the period before and during World War II. Sadly, Canada did almost nothing between 1933 and 1945 and beyond, and the sordid story is told in *None Is Too Many: Canada and the Jews of Europe, 1933-1948* in the synagogue library book collection. Canada in the 1930s and 1940s demonstrated the same prejudices toward Jews as did the United States

Canada is a vast country of almost four million square miles. It may be true that almost nobody lives very far north of the border with the United States and that the bulk of the population lives in a handful of cities, but today the total population of Canada is estimated at only 34.7 million, smaller than the population of California at an estimated 37.3 million! As late as 1940 the total population of Canada numbered only an estimated 11.5 million. Canada had plenty of room, but Canada did not want Jews.

In the midst of the Great Depression, with an unemployment rate approaching some 33 per cent, Canada made drastic changes to its immigration policy. As of March, 1931 only American citizens, British subjects and potential farmers who could bring enough money to support themselves would be admitted into Canada. That law of course made it almost impossible for any Jew from continental Europe to enter Canada. Tragically, Canada would resist making any changes to the policy over the next 15 years or more.

The Jewish population of Canada in the 1930s may have numbered between 150,000 and 170,000, almost all in just three cities, Montreal, Toronto and Winnipeg. With only three Jews in parliament, it is not likely that the Canadian Jews could have overcome the anti-Semitism and/or the indifference of some important figures in the government and of some key bureaucrats in control of the immigration process. Unfortunately the Canadian Jews found themselves deeply divided at the worst possible time.

The majority of Canadian Jews

consisted of first and second generation individuals from central and eastern Europe, most still working class who spoke Yiddish. The leaders of the Jewish community made up what is described as an "Anglo-Jewish elite," tracing their roots back to Great Britain. They had little in common with the working class Jews, and they wrestled with a crucial decision: should they work quietly behind the scenes or should they wage a public campaign on behalf of Jewish refugees?

The divisions within the Canadian Jewish community proved too formidable to overcome. These involved matters as basic as country of origin (which also pitted native born Canadians against immigrants), Zionists against non-Zionists, and observant Jews against secular Jews. Meanwhile the Canadian government accepted only a handful of Jews from continental Europe between 1935 and 1937, a fortunate few who had relatives in Canada or connections to some influential individuals.

The Jews of continental Europe found themselves in an increasingly dangerous situation after the outbreak of World War II in September, 1939. The Canadian government became more determined than ever to refuse to admit Jewish refugees. This policy persisted even when Australia, a vast land with a population of only seven million, agreed in December, 1938 to accept a mere 15,000 refugees over three years. That would be much more than Canada accepted in the entire period from 1933 to 1945.

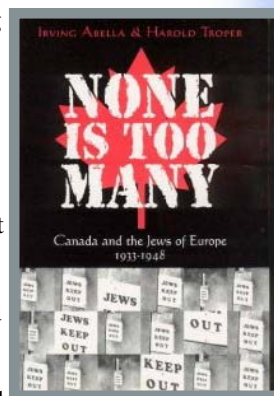
An American diplomat wrote in March, 1939, "The Jew is unpopular in Canada." Even Samuel Bronfman, head of a business empire, who became president of the Canadian Jewish Congress in January, 1939, would not be able to convince the Canadian government to change its policy on Jewish refugees. A professor at the University of Toronto pleaded in vain in March, 1939: "We have a land half empty, and people, victims of brutal injustice, are dying in grim desolation for lack of a place of refuge."

Once Canada declared war against Germany on September 10, 1939, ironically, Jews from Germany or any country connected to Germany or occupied by Germany became "enemy

aliens." During World War II only a few individuals managed somehow to reach Canada. With Japan not yet at war, 21 Jewish refugees sailed from Japan to Vancouver in June, 1941, and another group of 29 Jewish refugees sailed from Japan to Vancouver in November, 1941.

One Canadian official claimed in early 1943 that Canada had accepted some 4,500 Jewish refugees in the ten years since 1933, but another Canadian official admitted at the same time that Canada had accepted only "several hundred" Jewish refugees since 1939. Under constant pressure, the Canadian government finally agreed to accept about 400 to 600 Jewish refugees who sailed from Portugal or Spain, two nations that managed to remain neutral in the war, in the six month period between April and September, 1944.

Unfortunately, the government's attitude toward Jewish refugees did not change after the war. Only when the business community, citing the need for an enlarged labor force and more consumers, called for a change in immigration policy, did the government give in. Canada accepted 180,000 immigrants through 1948, including 65,000 "displaced persons" and a mere 8,000 Jewish refugees in specific categories: "orphans, first degree relatives, workers for the needle trades and fur industry, and a smattering of others."



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Sunday Brunches for February

Brunches begin at 10:00am. Buffet includes lox, bagels, eggs, pastries, juice and more. To make your reservation, call the office or respond on the website. Cost is \$5.00.

Feb. 5: John Lemming, Dayton Historical Society: "Carillon Park Renovations"

Feb. 12: Dan Foley, Montgomery County Commissioner: "Israel Trade Mission Trip"

Feb. 19: Dr. Michael Fishbein, President, Antioch University Midwest: "What 9/11 did to the U.S."

Feb. 12: Dr. Michael Leffak, Golding Distinguished Professor of Research, Boonshoft School of Medicine, Wright State University: "God, Genes, Evolution, Disease"

Sisterhood News...

Helen Abramovitz

Attention all mah jongg players, whether beginners or advanced. Come on Monday Feb. 27th at noon for lunch followed by play. Please call in your and your friends' reservations so we can plan accordingly. Angela Frydman has graciously opened her house for our next Book Club on Sunday, March 11th at 10:30. We are reading *Precious Objects: A Story of Diamonds, Family and a Way of Life* by Alicia Oltuski. This is a story of the diamond industry and the Jews working there. And looking ahead further, Saturday March 17th is Sisterhood Shabbat, chaired by Mary Ann Oppenheimer and Miriam Blake. When we call on you to participate, sisters, we hope you'll say yes!

SOCIAL ACTION COMMITTEE NEWS & UPDATES

Bonnie Beaman Rice

Purim is almost here!

We need your help to bake hamantashen! Please join us on:

February 6 (Monday) Shift 1 at 9:00am, Shift 2 at 1:00pm.

February 13 (Monday) Shift 1 at 9:00am, Shift 2 at 1:00pm (IF NEEDED).

March 2 (Friday) at 9:00am to bag the orders.

Call the office to sign-up to help.

Hamantashen order cut-off date is February 10.

Orders can be picked up at the office beginning at 1:00pm on March 2.

Keeping with the theme of the Purim Shpiel ("HaMan of LaMancha") consider bringing boxes of *Spanish* rice to be used as groggers, which will then be donated to the food pantry. (But any box of pasta is acceptable.)

Tu B'Shevat Go Green Project:

This month we are celebrating Tu b'Shevat, which many refer to as the Jewish Earth Day. This year you can help us plant a seed (spiritually and literally) to nourish those in need.

We are collecting the following items to be distributed to those community gardens whose produce is donated to the hungry:

- new garden gloves
- vegetable seeds (all kinds)
- petunia and marigold seeds (these flowers ward off pests from the garden)

Beth Abraham's Dancing Stars



Brian and Bernie O'Koon



Joel Shapiro and dance teacher Tiffeny Bowersock

Surprise!

David Rothschild

You have been caught by the Mitzvah Squad doing mitzvot!

Perhaps everyone has noticed that recently our younger (and shorter) congregants are all standing a little taller on the bima. We have one creative and innovative person to thank for this feat: David Rothschild. Skilled in the art of wood-working and renowned for the beauty of that work, you saw a need and sprang into action to meet it, by fashioning a stool for our children to stand on. Hard to imagine when you found the time to do this, in light of the many other hours you spend volunteering for Men's Club, cooking in the kitchen for Kiddush programs, acting in Purim shpiels and helping with so many other activities. But you did...and we are most appreciative! So we thank you, David, for your talent, help and kindness. Mazel Tov to you, this month's Mitzvah Hero!!!

If anyone knows of others within our Beth Abraham community who quietly and routinely perform mitzvot, please contact our Mitzvah Squad by calling Bonnie Beaman Rice or Helen Abramovitz, your Social Action Co-Chairs.



Beth Abraham Synagogue
305 Sugar Camp Circle
Dayton, OH 45409

Address Service Requested

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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, February 3 Kabbalat Shabbat 5:30 p.m. Candle Lighting 5:40 p.m.	Friday, February 24 Kabbalat Shabbat 5:30 p.m. Candle Lighting 6:05 p.m.
Saturday, February 4 Shacharit 9:00 a.m. Havdalah 6:44 p.m.	Saturday, February 25 Shacharit 9:00 a.m. Havdalah 7:09 p.m.
Friday, February 10 Shabbat with a Beat 6:15 p.m. Candle Lighting 5:48 p.m.	Friday, March 2 Kabbalat Shabbat 5:30 p.m. Candle Lighting 6:12 p.m.
Saturday, February 11 Shacharit 9:00 a.m. Havdalah 6:53 p.m.	Saturday, March 3 Shacharit 9:00 a.m. Havdalah 7:16 p.m.
Friday, February 17 Kabbalat Shabbat 5:30 p.m. Candle Lighting 5:57 p.m.	DAILY MINYAN Monday – Friday - 6:50 am** & 5:30 pm Sunday - 8:30 am
Saturday, February 18 Shacharit 9:00 a.m. Havdalah 7:01 p.m.	**Thursday, February 23 & Friday, February 24 –6:40 am & 5:30 pm (Rosh Hodesh Adar)

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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.