



Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events

- January 8: Sisterhood Book Club, 10:30 am
- January 13: Martin Luther King joint service with Corinthian Baptist Church, 7:30 pm
- January 21: Dancing with the Jewish Stars, 7 pm
- January 23: Sisterhood Mah Jongg, 1 pm
- January 29: Israeli Film Series, 7 pm

VOLUME 8 NUMBER 4

JANUARY 2012

TEVET-SHEVAT 5772

DANCING WITH THE JEWISH STARS! Saturday Night, January 21, 7:00pm

“Dancing With the Jewish Stars” returns to Beth Abraham for a sensational second season, featuring Jewish Dayton’s own line-up of nimble-footed celebrities and pros.

First the good news! Prices Reduced! The cost of admission previously announced has been slashed. Reservations **paid in advance** are now only \$18 a person (children under 18 admitted free), and \$25 at the door.

And what a line-up of stars! Performing traditional ballroom dances are Joel Shapiro and his teacher Tiffeny Bowerstock (waltz), Eileen Neiman and Cory Makoff (bolero), Rabbi Barsky and his teacher Katt Saliba (fox trot), Bernie and Brian O’Koon (West Coast swing) and Dan Weiner and Barbara Murphy (East Coast swing). Sophie Roytman, the young teenager who knocked your socks off last year dancing with her brother, will perform a jive this year with her teacher Aaron Ordaz.

Our Beth Abraham Dancers will perform a hora choreographed by Joel Shapiro, and Jennifer Mollenhauer will perform an Israeli dance. Balancing out the ethnic mix, Natalie Fishman will do an Irish step dance.

But there’s more! This year we’re adding singing to the program, with numbers performed by Jerry Kotler and Marshall Weiss

And that’s not all! After the dancing and singing, Katt Saliba will give everyone a group dance lesson, then you can dance the night away to ballroom music arranged by our professional DJ. There will be raffle prizes, hors d’oeuvres prepared by Steve Bernstein, and a cash bar – in case you need some spirits to get your body moving to the beat. And who knows, there could be other surprises, too.

Remember, the **reduced reservation price is \$18 per person, paid in advance.** The entrance fee is \$25 at the door and children under 18 are free. The music starts at 7:00pm. Don’t miss this!



BETH ABRAHAM SYNAGOGUE

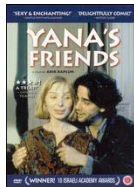
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BaKolnoa - “At the Movies”

Yana’s Friends (1999)

Sunday, January 29, 7:00pm

Our Israeli film series continues on Sunday night, January 29 at 7:00pm with a screening of the 1999 winner of Israel’s Ophir (Oscar) award for best picture, “Yana’s Friends”. The film also won Ophirs for best actor, best supporting actor and actress, best director and best screenplay, editing and cinematography. Amazingly, the movie critic site, Rotten Tomatoes, gives it a 100% positive rating among its thirty critics.

For all its accolades, “Yana’s Friends” is a heartwarming romantic comedy set against the frightening background of the Iraq War when rockets were being fired on Israel and Israelis were continually being sent to their “safe room” by the warning of sirens and instructed to put on gas masks. Turns out, you can make love wearing a gas mask!

Yana is a recent Russian immigrant to Israel, and most of the characters in the story are also Russians struggling to survive in their new country. In the words of one critic, ultimately the story “develops into a charming fable about the indomitability of people even in difficult circumstances. The characters come through personal, social and economic turmoil to find companionship, and by the close the affection they feel for one another has spilled into the audience as well.”

Remember, there is no charge for the movie, but a voluntary collection will be taken to cover the cost of refreshments. See you *baKolnoa*, i.e. “at the movies”

The Cantor's Corner

Cantor Andrea Raizen

Hayamim cholfim, shanah overet.

These are words from an Israeli children's song set to a melody by Mozart and usually sung around Rosh Hashanah time that say, "The days change, a year passes." As we stand on the verge of yet another secular new year, some reflect on the joys, sorrows and accomplishments of the past year. Others make resolutions as they look forward to bettering themselves, and some are content to live in the moment. Our calendars, both secular and Jewish, provide us with dates that recall events and historical commemorations. This year, the Fast of the 10th of Tevet falls on January 5. This is one of four minor fast days on the Jewish calendar. But what is it all about?



The 10th of Tevet recalls the beginning of the siege on Jerusalem by the Babylonians which led to the destruction of the First Temple. The prophet Ezekiel was instructed by God to turn this day into a day of memory. Public fasts that are associated with the destruction of the Temple are part of research known as the "Memory Place." This term, "Memory Place," is attributed to French historian Pierre Nora, and includes not only spatial but temporal places as well i.e. days of commemoration around the calendar. Those days, like physical monuments, help us, the Jewish people, to preserve the memory of important events in our past which are meaningful for our future.

In an article about the 10th of Tevet, Dr. Guy Miron of the Schechter Institute of Jewish Studies in Jerusalem states, "The 'Memory Place' creates an encounter between the individual and the collective and the commemorated object, event or symbol. This encounter disturbs the daily routine, which, because of its nature, encourages forgetfulness. Like a person who encounters the past by passing from time to time by a physical monument in his neighborhood or visiting a memorial, the past is also encountered when the person faces the temporal 'Memory Place' on the calendar. This encounter is cyclic by its nature and with it, the person reflects about the past event, and

in a way, even experiences it every year."

So what is the purpose of subjecting ourselves to a day of fasting? Maimonides wrote in the *Mishneh Torah*, "There are days in which all the people of Israel fast to repent the misfortunes which befell them. The fasting will serve as a reminder of our bad deeds and the deeds of our fathers which have caused us hard times. Remembering our misguided ways gives us the opportunity to be better people..." But what if you do not correlate the destruction of the Temple with the misdeeds of our ancestors? Throughout our history there were those who proposed the cancellation of all public fasts. There was even an initiative to turn *Tisha B'Av* into a holiday of emancipation. Upon the creation of the modern state of Israel, early Zionists could have certainly encouraged this approach. However, they chose to infuse new meaning to the words "Remembering allows us to be better people." The lesson that these Zionists took from the destruction of Jerusalem was not one of "returning to God's commandments and the fear of God," but rather the renewal of inter-Jewish solidarity and the assumption of responsibility for the life and future of the Jewish people.

The 10th of Tevet has been given new meaning. In 1951, the Israeli Chief Rabbinate decided to officially turn this day into a memorial day for Holocaust victims whose date of death is unknown. They wanted to link the date of the commencement of the first attempted destruction of the Jewish people to the last attempt. This created a new "Memory Place" for the Holocaust and the 10th of Tevet continues to be closely associated with it.

Even if this day has slipped by you in years past, perhaps on this 10th of Tevet you will take a moment to acknowledge it, whether or not you fast. Consider making it the day that you renew your commitment to the future of the Jewish people.

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I Will Raise Up A Prophet

Rabbi Bernard Barsky

I appreciate it every year when the celebration of Martin Luther King Day approaches. I may be growing weary of the MLK breakfasts, dinners, marches and speeches, but I'm always glad for the few



weeks before those events to go back to the speeches and books of Dr. King, recall the impact of his life on the world of my generation, and consider how alive and fertile his message remains.

It may be the case, as I sadly learned from an African-American colleague, that black children today know little more about Dr. King than the famous name. But did you know that the non-violent protest in Egypt last spring, which overthrew the government, was inspired in part by the wide distribution of an Arabic version of a comic book about the life of Dr. King? So the message is abroad in the world, still seeding change.

His friend Rabbi Abraham Joshua Heschel called King a prophet. I do that, too, although I suppose my listeners take it as a mere rhetorical gesture. It's easier to make a casual, once-a-year nod to King if we don't take his true stature seriously. Once we acknowledge that King was as true a prophet of God as Amos or Jeremiah, then we've got to sit up and pay attention. God said to Moses, "I will raise up a prophet for them from among their own people. I will put My words in his mouth and he will speak to them all that I command him. *And if anybody fails to heed the words he speaks in My name, I Myself will call him to account.*"

Heschel once explained that "the prophet is a person who sees the world with the eyes of God, who holds God and man in one thought at one time, at all times." That means that the prophet always sees the world as the place for the realization of God's will, actually living in the trench between what is and what ought to be, a ludicrous looking figure trying to hold vision and reality together in his own person as they stretch him apart. Rabban Gamliel,

urging us all to be like prophets, would say, "Do God's will as though it were yours, so that God will do your will as though it were His." That is holding God and man in one thought at one time, at all times.

Martin Luther King was a prophet in the line of Amos, who confronted social injustice as God's particular cause. If we listened very hard we should even be able to hear Amos' words rolling down through the millennia to our morally devastated America today, crying out against the rich "who would swallow the needy and destroy the poor of the land, skimping on the measure, boosting the price, and cheating on dishonest scales." But we shouldn't have to strain so hard to hear; if we had a prophetic voice like King's, of our own time and place, there

"Non-violence means unblinking adherence to the inherent compelling force of moral truth – divine truth - which will not be restrained if one is absolutely faithful to it."

would be nothing faint in the word of God.

There are words of Amos inscribed now on a monument in Montgomery, Alabama to the men and women killed during the civil rights movement. But there the Amos words are attributed to Dr. King, who used them in his "I have a dream" speech. And truth be told, I can hardly read Amos' words anymore, or want to, without hearing the voice of Dr. King bringing them to life: "Let justice roll down like waters, and righteousness like a mighty stream." Those aren't words spoken three thousand years ago in another country any more. They are alive in my own time and stalking my own place.

It's easy to feel skepticism about the success of Dr. King's life work. Have racism and economic inequality disappeared from American life? Of course not. But what would have happened in America if Martin Luther King, Jr. had not lived?

A civil rights movement was about to break out whether Dr. King had been there or not. A disposition of non-violence was already being advocated by others in the movement before King. But remember, the words of Amos about justice were there long before Dr. King, too. It was King who brought all the pieces together into one sharp and

focused vision of divine action in the world.

Dr. King understood that non-violence was not just a political strategy or position. It was as Gandhi understood it in all the power of its Sanskrit word *satyagraha*, literally "truth-force". Understood as *satyagraha*, non-violence means unblinking adherence to the inherent compelling force of moral truth, which cannot be restrained if one is absolutely faithful to it. But if we believe that truth or justice can only be asserted through violence or the power of weapons and police, then our real faith is in violence, not truth or justice.

As the embodiment of truth-force, King's non-violence was the action of divine love in the world. As much as he championed the rights of the racially or economically oppressed through non-violence, he believed in the power of *satyagraha* to convert enemies into friends,

and disarm them into becoming part of what he called "the beloved community". King never lost hope for enemies. Seeing the world through the eyes of God, holding God and man in one thought, who is then an enemy?

Had Martin Luther King not emerged as the leader of the civil rights movement in America, it would almost certainly have been a far bloodier and more divisive moment in our history. After all, this was the very issue which tore the country apart in the nineteenth century, in one of the cruelest and most violent wars of human history. On both sides of the racial divide in the 1950's and 1960's there were loud and agitating voices calling for violence and racial separation. And to be sure, King's adherence to non-violence as the action of divine love drew violence upon himself and his followers, and many of them died. But in the longer arc of history, that love disarmed his opponents morally, and made the reconciliation of enemies at least a possibility.

Whether or not we embrace that possibility, and continue to work for it . . . well, that's up to us. The words of Rabbi Tarfon hold even for a prophet: "You are not obliged to finish the task, but neither are you free to neglect it". And for the rest of us, we may not neglect the work Dr. King began, even if we also do not finish the task. For we are a work in progress.

MLK Service

Cantor Andrea Raizen

Each year Beth Abraham has acknowledged Martin Luther King Day at our Shabbat service. In the past we have welcomed guest speakers and the last two years we have included special musical tributes. This year we have invited the choir and members of Corinthian Baptist Church to join us for a very special interfaith Shabbat service on Friday evening, January 13 at 7:30pm. The service will have the feel of our Shabbat with a Beat service, utilizing our Beth Abraham band members along with congregants who will join me in leading the singing. Together with the church Music Minister, Doug Toles, we have

chosen pieces that their choir will sing that reflect the themes of the Shabbat liturgy. Rabbi Barsky and Pastor Dr. P.E. Henderson, Jr. will both participate. Beth Abraham singers and the church choir will join together for a piece to close the service. Following the service, Sisterhood is sponsoring an Oneg Shabbat, giving our two communities an opportunity to get to know one another. This will be an evening you will not want to miss. Please plan to be there so we can warmly welcome our friends from Corinthian Baptist Church.



Purim is Coming!

Chaya Vidal



January is here and that means the Purim *Shpiel* can't be far off! Anyone who has ever appeared in any of our *shpiels* knows that I offer life-time contracts to the cast...and if you've never appeared in one ...why don't you come out this year?!

The **Cast Call** is **Sunday, January 8 at 1:00 p.m.** in the social hall. And while I can't tell you yet what we're doing (we keep the secret under wraps till January 8), I can promise you that we'll go to great lengths to ensure your theatrical experience! Yes, you'll recognize the music, and the choreography will knock your socks off!!!

SO, SAVE TWO DATES:

Sunday, January 8 for the Cast Call

Wednesday, March 7 for the Purim Shpiel

Mark Your Calendars Community Mission to Israel

The Jewish Federation of Greater Dayton and all of the synagogues of Dayton are cosponsoring a trip to Israel October 21-31, 2012. The Federation will provide a subsidy to offset part of the cost to anyone who makes a minimum contribution of \$500.00 to Beth Abraham or the Federation.

All congregants are encouraged to consider coming along. It would be wonderful to experience Eretz Israel together. More details to come.

Oh the Places We'll Go

Mary Rita Weissman, Beth Abraham President

Our deeds determine us as much as we determine our deeds. —

George Eliot



It has been an interesting few weeks since my last column. Black Friday brought us pictures of tens of thousands of our fellow citizens lined up and waiting hours or days so that they could buy a flat screen television or the

latest game system. Those we've elected continue to snipe and blame, politic and point fingers and accomplish absolutely nothing in the interest of their citizens or country.

The Black Friday line-standers and our elected officials are all wasting the most precious gift God has given us, the finite time we have to experience love, learning, laughter and joy. The finite time we are given to make this earth better for our having been on it. I wondered as I read the newspaper or listened to the news while cooking, cleaning or doing laundry, what could be accomplished if just 10% of the time citizens and elected officials wasted were turned to Tikun Olam.

This question set off a daydream about what might be accomplished.

Perhaps we could collect donations for a woman who is dying

of cancer and whose husband is laid off.

Perhaps this would inspire a newsman to write about the endeavor and prompt others to add their own donations.

Perhaps we could collect coats, hats and gloves for children who do not have them.

Perhaps we could collect diapers and formula and other basic things that babies need for mothers who cannot provide them.

Perhaps we could collect school supplies for children who would otherwise have to go to school without them.

Perhaps we could collect barrels and barrels of food for the local food bank.

Perhaps we could collect prom dresses for young high school girls who would otherwise be unable to participate in a rite of passage others more fortunate take for granted.

Perhaps we could be sensitive to the unspoken needs of members of our community and meet those needs quietly and without fanfare.

Perhaps we could be part of a community bigger than its individual members, one that is committed to responding to needs within it and reaches outside itself.

Whenever I get discouraged about that

state of things in Dayton and our amazing country, I think about all for which I have to be grateful. After all, isn't that what it means to be a Jew?

To be Jews, to be *Yehudim*, is to view every moment of our lives as a wonderful gift for which we must be ever grateful. The first words we utter as we realize we have another day before us to fill with what we will be *Modeh ani*, "Thankful am I." We have blessings of thanks for every possible event and activity. Neuroscientists have established that experiencing and expressing gratitude changes our brain chemistry and allows us to more readily and easily experience positive emotions. Of course, our thanks must be expressed not only by our words, but also by our deeds. We demonstrate our gratitude by every mitzvah and every act of *hesed* (loving kindness) we perform.

So let me close by saying thank you to each one of you who is reading this, who demonstrates the wonder of being a Jew, who makes me grateful to have been given the gift of Judaism and who makes Beth Abraham the amazing community it is. I wish you and yours a healthy and prosperous 2012. Let's continue to fill it with gifts of *hesed* for which others may experience gratitude.

Women of Valor

Angela Frydman

The 2012 Beth Abraham Sisterhood Women of Valor Awards Luncheon will be held on Wednesday May 2, 2012. The Sisterhood is pleased to announce this year's honorees:

Judy Abromowitz
Linda Blum
Debby Goldenberg
Joan Knoll
Karen Lorenz-Levin
Ruth B. Meadow
Mary Rita Weissman

This year, we will also be giving a special Lifetime Achievement Award to Carmen Appel. If you would like to sponsor a table at the luncheon in honor of one or more of these amazing women, please contact the Synagogue Office. The event is being chaired by Angela Frydman and Judy Woll.

Library News-Off the Shelf

Allan Spetter

Enzo Sereni is *The Emissary*, the title of his biography in the synagogue library book collection. On the 25th anniversary of his death in 1969, Israeli Prime Minister



Golda Meir described Sereni as “unique,” “one of a kind,” and “different.” It is possible to run out of adjectives to describe Sereni, who led a life that sounds more like the plot of a good novel and/or a good movie.

Sereni should be remembered as being among the first of a small number of Italian Zionists to settle in Palestine.

Born in Rome in April, 1905, the grandson of a rabbi, Sereni lived a life of privilege. His father, a physician, served at the court of King Victor Emmanuel III. The family would boast, “We have been here in Rome since before Christianity began.” When the unification of Italy in 1870 brought liberation for the nation’s Jews, most Jews became completely assimilated and many converted. Sereni would be different after he became aware of the Zionist movement.

Sereni made a commitment to Zionism in 1922. He could not have imagined what that might mean in the future, but the warning signs began to appear in that same year. A new pope, Pius XI, proved more sympathetic to those who could combat the forces of the “left,” communists and socialists, and that helped bring Mussolini to power. While Mussolini seemed to tolerate Italian Jews, his dictatorship marked the beginning of a nightmare for all Jews on the European continent.

Sereni attended the Zionist Congress of 1923 in Czechoslovakia, a nation created in the aftermath of World War I. At the same time he came into contact with many young Jews from Palestine and from Hungary, Poland and the Soviet Union who came to Italy to study at its great universities when Mussolini offered free tuition to foreign students, an attempt to win support for his regime. These experiences greatly strengthened Sereni’s identity as a Jew, and he learned Hebrew from the Palestinian Jews.

After receiving a Ph.D. from the University of Rome while still only 21 years old, Sereni arrived in Palestine in February, 1927. He would join a group of about 30, including an odd mixture of

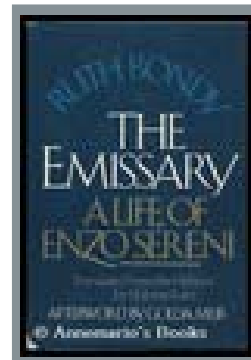
Germans and Lithuanians, to form their own kibbutz, Givat Brenner, on undeveloped land in mid-1928. As very primitive living conditions improved, the population grew to more than 160 by the end of 1930, but the kibbutz endured economic hardship in the midst of the Great Depression.

A unique Italian intellectual actually working on the land caught the attention of leaders of the Zionist movement. Sereni would be sent to Germany in April, 1931 to try to convince young Jews to leave for Palestine. Only an estimated two per cent of more than 500,000 German Jews had any connection to Zionism. Sereni worked with others on the ground in Germany and in Palestine to arrange to send the first group of 12 boys to Palestine before the end of 1932, the beginning of what would become Youth Aliyah.

Sereni would travel to seven other countries in Europe in the early 1930s, becoming an “emissary” for Zionism and eventually much more, a “Zionist Pimpernel,” trying desperately to rescue as many Jews as possible before it would be too late. He returned to Germany in 1933 when at least some German Jews began to seek a refuge in Palestine. Sadly, however, only between 50,000 and 60,000 German Jews including 5,000 children made it to Palestine before the outbreak of World War II in 1939.

Sereni spent much of 1936-1937 in the United States and went on to Egypt in 1938, working to raise money and trying to convince some young Jews to come to Palestine. Europe then plunged into World War II in September, 1939. Tragically, Sereni would not survive the war, but he lived through an amazing five years as a sort of a “James Bond” figure. He seemed determined to put his life on the line in a continuing struggle to rescue Jews from various European nations.

To begin with, once Mussolini recklessly brought Italy into the war on the side of Germany in mid-1940, the British authorities in Palestine treated Sereni as an enemy alien. The British, fighting against a large Italian force in North Africa, soon realized that they could use Sereni to communicate with Italian prisoners. Sereni left for Egypt in September, 1940. The British, however, never really trusted their Italian agent, though he made a brief trip to Greece,



perhaps to try to warn Greek Jews of the danger they faced.

By 1942 leaders of the Zionist movement in Palestine began to realize that much of the Jewish population of Europe might be lost. About 100,000 Jews lived in Iraq, almost cut off from the outside world, and some European Jews had managed to reach Iraq. With the reluctant cooperation of the British authorities, the Zionists chose Sereni to go to Iraq to try to prepare to move Jews to Palestine, legally or illegally. This operation would pave the way for virtually the entire Iraqi Jewish community to move to the State of Israel.

Finally, when Italy surrendered in September, 1943, Zionists in Palestine working with the British intensified plans to try to parachute small numbers of volunteers into Italy or Yugoslavia to help partisans fighting against Germany and to try to rescue as many Jews as possible. Sereni, already 39 years old, insisted on going on a mission into northern Italy, still under German control. He parachuted on May 15, 1944. It is very likely that German forces captured him the same day. He died in Dachau on November 18, 1944.

KESSLER Restorations & Graphics

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Giving Societies To Be Recognized With New Donor Wall

Todd J. Schear

On January 15th construction will begin on Beth Abraham's newest attraction, the Beth Abraham Giving Societies Donor Wall. For the past few months you may have heard the buzz growing and support for the newest effort to



sustain our excellent programming and services here at Beth Abraham. Now with over 26 members, the societies are really off and running! This month alone we added six new members. We hope to be able to recognize even more by the time the names are submitted to the builder constructing our Giving Society wall. It's not too late to become a part of this special group. Contact the office to learn more. Have a happy and healthy new year!

2012 MEMBERSHIP DIRECTORY

The 2012 Beth Abraham membership directory was mailed to you at the end of December and hopefully you have received it by now. Please check your listing and let the office (937-293-9520) know if there are any corrections. Beginning in February, we will list any changes to the directory in the monthly bulletin so you can keep yours up to date.

SOCIAL ACTION COMMITTEE NEWS & UPDATES

Bonnie Beaman Rice

Tu B'Shevat Go Green Project:

In February we celebrate 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)

Purim is coming!

That can mean only one thing - it's time to start baking hamantashen! Profits will fund future Social action projects.

Orders are due no later than February 10th. Please use the order form included in this bulletin. Cost per hamantashen is \$1.00 and the minimum order is six.

WANT TO HELP BAKE? Sign-up for these baking dates by calling the synagogue office:

January 30 (Monday) Shift 1 at 9:00am;
Shift 2 at 1:00pm.

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

And, if needed:

February 13 (Monday) Shift 1 at 9:00am;
Shift 2 at 1:00pm.

March 2 (Friday) Pack up the bags at 10:00am.

Thank you

To all who have contributed to our many collections over the past year, our heartfelt thanks!

Men's Club News

By: Ira Levine

January 22 Brunch: Jim Caperini will talk about the Honor Flight Program – flying veterans to Washington, D.C.

January 29 Brunch: Dr. Kim Goldenberg, past president of Wright State University will speak on “Spiritual Dimensions of Leadership.”



Sisterhood News...

Helen Abramovitz

The Sisterhood Executive Board agreed to sponsor Beth Abraham Synagogue programming for the year. The funding comes from the proceeds of last year's Women of Valor luncheon. The year is full of exciting and stimulating programs with something for everyone. Sisterhood is pleased to be able to undertake this important aspect of Synagogue life.

We have two upcoming events in January. On Sunday, January 8 at 10:30 a.m. the Sisterhood Book Club will meet to discuss *The World to Come* by Dara Horn. Everyone is welcome to come and participate in an interesting discussion. Our monthly Mah Jongg game will be held on Monday, January 23 at 1:00 p.m. All levels of players from beginners to advanced are welcome.

Marc Katz

You have been caught by the Mitzvah Squad doing mitzvot!

Recently, a young woman facing a terminal illness and severe financial problems reached out to multiple religious institutions for assistance. It was Rabbi Barsky's heart who was open to her cry for help. With one e-mail he made a plea on her behalf and our congregation, also with hearts open, donated generous sums of money. You, Marc, went one step further. Utilizing your talents as a writer for the Dayton Daily News, you wrote a story about her plight, to which others in the broader community also responded with donations. Consequently, an account has been set up at Fifth Third Bank for others to contribute in kind. Your act of kindness put a public face on one family's need. For this mitzvah, and so many others, we wish to say “thank you.” Mazel Tov to you, this month's Mitzvah Hero!

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

Surprise!



Beth Abraham Synagogue
305 Sugar Camp Circle
Dayton, OH 45409

Address Service Requested

Rabbi	Bernard Barsky
Cantor	Andrea S. Raizen
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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, January 6 Kabbalat Shabbat 5:30 pm Candle Lighting 5:09 p.m.	Friday, January 27 Kabbalat Shabbat 5:30 p.m. Candle Lighting 5:32 p.m.
Saturday, January 7 Shacharit 9:00 a.m. Havdalah 6:13 p.m.	Saturday, January 28 Shacharit 9:00 a.m. Havdalah 6:36 p.m.
Friday, January 13 Martin Luther King Service 7:30 p.m. Candle Lighting 5:16 p.m.	Friday, February 3 Kabbalat Shabbat 5:30 p.m. Candle Lighting 5:40 p.m.
Saturday, January 14 Shacharit 9:00 a.m. Havdalah 6:20 p.m.	Saturday, February 4 Shacharit 9:00 a.m. Havdalah 6:44 p.m.
Friday, January 20 Kabbalat Shabbat 5:30 p.m. Candle Lighting 5:24 p.m.	DAILY MINYAN Monday – Friday - 6:50 am** & 5:30 pm Sunday - 8:30 am
Saturday, January 21 Shacharit 9:00 a.m. Havdalah 6:28 p.m.	**Monday, January 2 –8:30 am & 5:30 pm (Office closed for New Years) **Monday, January 16 – 8:30 am & 5:30 pm (Office closed for Martin Luther King Day) **Wednesday, January 25 – 6:40 am & 5:30 pm (Rosh Hodesh Sh'vat)

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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.