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Bulletin Staff

Layout	Ann Rismiller
Articles Coordinator	Elaine Arnovitz
	Annie Potter
	Ann Rismiller
Photography	Elaine Arnovitz
	Dennis Day
	Tara Feiner
Staff Writers	Mike Freed
	Rabbi Joshua Ginsberg
	Marc Katz
	Cantor Andrea Raizen
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LIVESTREAM LINK

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

Times for Shabbat Candle Lighting & Services

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

Friday, January 1

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	5:05 pm

Saturday, January 2

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:09 pm
Virtual Havdalah (Zoom)	6:10 pm

Friday, January 8

Kabba-locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	5:12 pm

Saturday, January 9

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:16 pm
(Virtual Havdalah will be observed at the beginning of Game Night)	

Friday, January 15

Kabba-Locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	5:19 pm

Saturday, January 16

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:23 pm
Virtual Havdalah (Zoom)	6:25 pm

Friday, January 22

Kabba-locked-In Shabbat (Zoom)	5:00 pm
Candle Lighting	5:27 pm

Saturday, January 23

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:31 pm
Virtual Havdalah (Zoom)	6:30 pm

Friday, January 29

Kabba-Locked-In Shabbat	5:00 pm
Candle Lighting	5:35 pm

Saturday, January 30

Morning Service (livestream)	9:30 – 11:30 am
Havdalah	6:39 pm
Virtual Havdalah (Zoom)	6:40 pm

SERVICE SPONSORS NEEDED

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



BETH
ABRAHAM
SYNAGOGUE



Bulletin

Dayton's Voice of Conservative Judaism

VOLUME 17, NUMBER 5

JANUARY 2021

TEVET - SHEVAT 5781

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Darkness cannot drive out darkness, only light can do that...

Martin Luther King, Jr. Day Commemoration

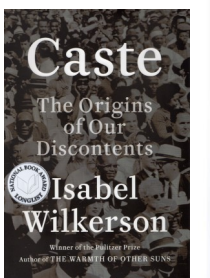
Please join us, in partnership with Wright Memorial Library, as we commemorate Martin Luther King, Jr. Day by exploring the thought-provoking book *Caste* written by Isabel Wilkerson, Pulitzer Prize-winning author of *The Warmth of Other Suns*.



Linking the caste systems of India and Nazi Germany to our own country's dynamics, this book shines a light on the power that a caste system wields in shaping people's lives, behavior and our own nation's fate.

The conversation will take place via Zoom, with our featured guest:

The Honorable Gerald Parker
of the Montgomery County Court of Common Pleas
and our own Sam Dorf, as Moderator.



The topic is timely, the topic is relevant, the topic is one about which we Jews should be informed as we follow the teaching: *Justice, justice shall you pursue*. Deuteronomy 16:20.

January 17, 2021
11:00 a.m. - 12:00 noon



Wright Memorial
Public Library

The Zoom link will be available on our website and in the weekly News & Notes email.

ST. VINCENT CASSEROLE PROGRAM

We had such a wonderful response in November to the casserole program through St. Vincent's, to help feed the homeless in our community, that we are supporting it once again in January.

We are making our pasta bake recipe for their shelter guests. We will all prepare the same recipe, freeze it before baking, and then drop it off at the synagogue. Beth Abraham will deliver the casseroles to St. Vincent's. That's right...no baking involved— just assemble and freeze!

Here's the plan:

- Pick up a foil pan and lid with the recipe at Beth Abraham **beginning January 4th**. They will be available in the vestibule for you to pick up. Please sign the sheet and how many pans you are taking.
- Assemble the recipe, our pasta bake from Kiddush lunch, cool and freeze.
- Bring the frozen, unbaked casserole to the synagogue by **Wednesday, January 20th**.
- We will deliver the casseroles to St. Vincent on January 21st.

We look forward to supporting this community project with a minimum of 20 casseroles!



The Cantor's Corner Cantor Andrea Raizen

2

"What the world needs now is love, sweet love..." This familiar song, written by Hal David and Burt



Bacharach in 1965, has made somewhat of a comeback on YouTube videos throughout the time of this pandemic. And although it has a lovely sentiment, is it really "the only thing that there's just too little of?"

Over the past several months I have rediscovered the long running news magazine TV show, CBS Sunday Morning. On December 20 the cover story for the program was about the power of kindness. It focused on a recently released feature length documentary, The Antidote, currently available for viewing on Amazon Prime.

According to the film's website, "it was made in response to the times we are living in. It weaves together stories of kindness, decency, and the power of community in America. It is about everyday people who make the intentional choice to lift others up, despite the fundamentally unkind ways of our society, which are at once facts of life in America and yet deeply antithetical to our founding ideals."

Filmmaker John Hoffman conceived of the idea to make a film about kindness in response to what he saw as civility crumbling around us. He was introduced to fellow documentarian Kahane Cooper, and together they brought it to the screen. According to Cooperman, "Our aim with the film was to drive a national conversation about the role of kindness and decency in a civil democracy." In clarifying what their approach and focus of the film would be, Hoffman stated that "the ugliness of the Charlottesville march in 2018 and its aftermath compelled us to aim our lenses at citizens and institutions who work tirelessly and selflessly against the forces of unkindness in this country. The Antidote is about Americans who lift others up in the face of racism, sexism and homophobia, homelessness, lack of access to healthcare and

poverty."

The piece on CBS Sunday Morning focused on one of the subjects of the film, a high school teacher in Modesto, California who teaches a required course on World Religions. Students, many of whom tried to find ways to get out of taking the class, are exposed to all of the world's major religions, discovering that we have many more commonalities than differences and that pretty much every faith has its own version of "The Golden Rule," in other words, being kind to one another.

We as Jews, of course, have always taught the value of kindness, *chesed*. According to some, *chesed* is even more important than *tzedakah*. *Tzedakah* is done primarily with the giving of money and goods, whereas *chesed* is accomplished through acts and deeds and can be done not only for the living, but for one who is no longer alive. We often hear people talk about doing random acts of kindness, but what we truly need to focus on is doing intentional acts of kindness.

There were so many inspiring messages conveyed in the film including simply acknowledging one another, sincerely listening, discovering the gifts that each of us has to offer and accept the fact that it is time to level the playing field to assure that everyone has the opportunity to succeed.

I honestly hope that in this new year of 2021, each of us can find ways to show genuine kindness to another fellow being and by our example, become an inspiration to others around us. Happy New Year!



BETH ABRAHAM



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*OF BLESSED MEMORY

WELCOME 2020 NEW MEMBERS!

11

Marc Katz

Stressing the family atmosphere and programming at Beth Abraham - even in the face of Covid-19 distancing mandates - five new memberships were welcomed into our synagogue family, including Ken and Lisa Blum, Beverly Farnbacher, Michael and Wincha Gelbart, Marty and Marti Jacobs, and Michael and Marcie Sherman. Most have already been involved in some of that programming, which includes a good selection of Zoom events.

Marty and Marti Jacobs - "Marty has really enjoyed the minyan," said Marti, who goes by the name of Martha Moody. Friends have long called her Marti, which is close to Marty Jacobs' full first name, Martin. Both are doctors, although Marti is retired. "He has been attending (by Zoom) since June, when his father died. Marty and Marti also attended services in the main sanctuary before the virus shut it down. "We've been talking about (joining the synagogue) the last five years," she said. "We're happy to be part of the Beth Abraham family."



The Blums - Ken, a native Daytonian, and Lisa, who is from Toledo, have attended Beth Abraham events for years. "We've been invited to so many events and enjoyed the warm friendly family atmosphere and Rabbi Ginsberg," Lisa said. "I'd also like to thank the Men's Club and Sisterhood for all the lovely things they do for the community."

Beverly Farnbacher, who was a Woman of Valor in 2017, has also attended several Beth Abraham functions. "I was even at the 125th Anniversary Celebration last year," Beverly said. "It's unbelievably friendly at Beth Abraham. Rabbi Ginsberg and Cantor Raizen are friendly. I enjoy it very much."



Michael and Marcie Sherman arrived in town less than two years ago and expect to stay several more years despite Michael's being in the Air Force and subject to multiple moves over time. She's an attorney in the public defender's office. "We like it here and like Beth Abraham's focus on family," said Marcie, who arrived in Dayton from their previous posting in Las Vegas. "I appreciate how I've been able to become involved." The Shermans have two children, 6-year-old Bernard and 4-year-old Darah. Because of them, she became involved in Tot Shabbat, temporarily shut down because of the pandemic. But she's looking forward to it starting up again and worked with Cantor Raizen on the Zoom Havda-latke Hanukkah celebration.

The Gelbarts, also both physicians, have two children - Mila, 11, and Kai, 7 - both in the religious school. "Cantor Raizen has been great working with them," Michael said. "It's getting close to Mila's bat mitzvah and she looks forward to her Sunday morning lessons even though she has to attend them now on Zoom". In addition to her religious school lessons, Mila is also studying Chinese. Michael chuckled and said, "She likes her religious school lessons more than Chinese."

In past years, we have had a special New Member Shabbat to introduce our new members to the Beth Abraham community. Although we were unable to do that in December, we welcome these new families and look forward in the upcoming year to having a New Member Shabbat once again.



Library News — Off the Shelf

Allan Spetter



10

Herzl: Part 2

Herzl produced his 86-page masterpiece early in 1896 titled, *The Jewish State: An Attempt at a*



Modern Solution of the Jewish Question and changed the course of Jewish history. As might be expected, the publication was met with scorn and ridicule in Vienna.

Herzl had not necessarily limited the location of a proposed Jewish state to Palestine, but his publication found enthusiastic support among Zionists already in existence in Eastern Europe.

Herzl, a typically assimilated Jew in Western Europe, never had any contact with the totally different Jews of Eastern Europe who spoke Yiddish. He may not have known that a small number of young Jews from Eastern Europe came to Palestine as early as 1881-1882 to form a handful of agricultural settlements in what is known as the First Aliyah. They would not have survived without the continuing financial support of the leader of the French Jewish community and very likely one of the wealthiest men in the world, Baron Edmond de Rothschild.

Shortly after publication of the pamphlet, written in German, Herzl would be diagnosed with a serious heart problem. He would not let that slow him down for a minute. He continued to work for the newspaper. Meanwhile, the pamphlet would be almost immediately translated into seven languages. Then Herzl met a man the author describes as a long-bearded eccentric, Rev. William Hechler, chaplain for the British embassy in Vienna, a firm believer that the Bible prophesied the return of the Jews to the Holy Land.

Hechler told Herzl he could arrange an audience with Kaiser Wilhelm II of Germany. At that point in history, Germany desperately wanted a foothold in the Middle East, known to Europeans as the Near East, to thwart its arch rival, Great Britain. Herzl did not quite meet Kaiser Wilhelm II, but met instead with

the Kaiser's uncle, Grand Duke Freidrich of Baden. Herzl, unknown just five years before, had become a celebrity.

Grand Duke Friedrich enthusiastically supported the cause, but he could not do that much to help Herzl, who moved on to Constantinople in June, 1896. Herzl hoped to negotiate directly with the Turkish government which then controlled Palestine. He had no authority to conduct such negotiations nor at that point did he represent any organization. Herzl had developed an unbelievable plan. Jews would raise enough money to pay Turkey's national debt if Turkey would turn over Palestine to the Jews.

It is estimated that Turkey, often described as "the sick man of Europe," had a national debt of about \$500 million, a large sum even today. While some Turkish officials expressed interest in Herzl's plan, the sultan, the Turkish head of state, declined the offer without hesitation. Head of a bankrupt nation, the sultan said he would never sell a foot of Turkish land. Herzl could never have raised that much money.

Herzl had no intention of giving up. When he returned to London, however, Sir Samuel Montague had cooled toward the plan. So Herzl moved on to Paris to meet almost certainly the leading philanthropist of that era and one of the most influential Jewish individuals in Europe, Baron Edmond de Rothschild, who at the time supported a number of settlements in Palestine with about 3,000 Jews from Eastern Europe. That is all Rothschild wanted, however, to turn Eastern European Jews into farmers.

All of this took place in just one year, 1896. The author points out that Herzl lived just down the street from Sigmund Freud. Some of Herzl's contemporaries may have believed that Herzl needed a session with Freud. Herzl, however, did not rest. He had in fact started to gather supporters from all over Europe and would form an organization that would provide clout for his continuing struggle.

Tired of waiting for more support, Herzl moved ahead on his own by

calling for a "congress" of Jews in April, 1897. Immediate opposition appeared from Jewish leaders, including prominent rabbis, all over Western Europe. Some said Herzl's plan would equate Judaism with nationalism. Some said if Jews from various countries had a homeland, they would be charged with having dual loyalty.

Herzl could not be stopped. The first Zionist congress opened on August 29, 1897 in Basel, Switzerland with 208 delegates from ten countries. Herzl explained his agenda: "we want to lay the cornerstone of the edifice that is one day to house the Jewish nation." The author describes this congress as the "first authoritative assembly of the Jewish people since their dispersion under the Roman empire," a period of 1,400 to 1,800 years.

Herzl went to work on building the new Zionist organization. A man in a hurry, the rate of progress never satisfied him. Then, suddenly in 1898, Zionism took hold all over the globe - in many European countries, in the United States, in South Africa and in Australia. At the very same time all the "great powers" had to deal with a dramatic announcement by Kaiser Wilhelm II of Germany in January, 1898 that he would be visiting the Holy Land as a "pilgrim."

A second Zionist congress opened on August 28, 1898 in Basel with 360 delegates in attendance. The delegates included Chaim Weizmann, then only 23 years old, a future president of Israel, and the dynamic young Rabbi Stephen Wise from the United States, then only 24 years old. Some delegates brought up the issue of the Arab population of Palestine, estimated at 650,000, but the prevailing attitude seemed to be that the Arabs would welcome Jewish settlers because the land had a very small population.

(Stay tuned next month for Part 3)



Jewish Law Backs Vaccine Inoculation

Rabbi Joshua Ginsberg

3

After more than 300,000 COVID-19 deaths and 16 million infections in the United States, the first COVID-19 vaccine was administered to U.S. health-care workers on December 14th. A few days later the process of vaccinating nursing home residents and staff began in Ohio and other states.

Despite the hardship wrought by the COVID-19 pandemic, many are anxious about receiving approved coronavirus vaccines. According to a Pew Research survey, approximately 40% of Americans would probably or definitely not get the vaccine. There is also significant COVID-19 vaccine hesitancy or refusal in European countries and Israel. Reasons for vaccine refusal include the concern that the vaccine was developed too quickly without long-term data regarding efficacy and safety, distrust of science and authority, and conspiracy theories.

Initial distrust of vaccines, like coronavirus vaccines, is not new. A 1954 Gallup poll indicated that only 60% of people would accept a polio vaccine, yet when one became widely available, the vaccination rate soared.

Rabbi Dr. Shamai Grossman, associate professor of medicine and emergency medicine at Harvard Medical School, argues the reasons to be vaccinated are compelling and include a reduction in the risk of infection to the individual, her family, and those around her.

"Relying on the development of immunity through infection alone (the Swedish model for dealing with COVID-19) has been considered ineffective. Vaccination appears to be essential to herd immunity, which occurs when a large portion of a community becomes immune to a disease. If enough people are vaccinated, society will achieve herd immunity, making its spread from

person to person unlikely. This protects an entire population, not just those who are immune. The more immune people, the lower the risk of infection for everyone. A decision to vaccinate promotes not only one's own personal health and that of one's family and loved ones, but also helps to eradicate a disease, saving millions of lives and allowing the world to end social distancing and other restrictions. Vaccination is thus both an act of altruism and a communal obligation."

Halakha, Jewish law, demands it. Judaism compels one to get vaccinated to protect oneself and others from infection, to help create herd immunity, and to end the pandemic. There are four major reasons outlined by highly regarded Jewish scholars, including Conservative Rabbi David Golinkin, one of the foremost living experts on Jewish law, on why it is a positive mitzvah to get vaccinated.

1. Medicine is a Mitzvah –

Throughout the ages, countless Jews have chosen medicine as their career, because Judaism believes we are required by God to heal people. By contrast, some religions believe medicine goes against God's will. Moreover, our tradition's positive stance on medicine extends in certain cases, to providing life-saving medicine to someone who doesn't want to receive treatment. There is the famous story of Rabbi Akiva and Rabbi Yishmael arguing with a "tiller of the soil," a farmer, who questioned the religious propriety of medical treatment of the sick as trespassing in God's domain: "Could you not infer from your occupation that which is written, 'as for man, his days are as grass' (Ps. 103:15). Just as with a tree, if it is not fertilized, plowed, and weeded, it does not grow; even if it already grew but then is not watered, it dies. So the body is like the tree, the fertilizer is the medicine, and the farmer is the doctor.

2. Pikuach Nefesh, Protecting the Health of the Body – During the current pandemic, Beth Abraham,

along with many other synagogues and Jewish organizations, has emphasized the Jewish value of pikuach nefesh, saving a life. So important is this value, that many prohibitions are suspended when confronted with the positive commandment to preserve life. This includes the possible "ingestion" of prohibited ingredients such as pork or pork derived products used in some vaccines. According to Jewish law there is no prohibition in using medicines that contain forbidden ingredients, if they are administered by injection, suppository, enema, or medicated bandage. Even oral medications are permitted if the forbidden ingredients are dried out, bitter, or chemically altered. There is a famous statement in our tradition that saving a life is the same as saving a world. This is more than a lovely utterance about the preciousness of life; it has real world consequences in Judaism.

3. The Body is God's and Sakkanat Nefesh (Danger to Life) - One challenging Jewish belief is that we don't 'own' our body. That's not exactly an American notion, but it entails obligations to take care of ourselves and to refrain from actions that might harm our bodies. Thus, under Jewish law, if nine people were exposed to a given virus or illness and did not die, the tenth person still needs to get vaccinated, because the danger is real, and a low mortality or morbidity rate doesn't exempt one from proper care.

4. Jews Don't Rely on Miracles - There is a famous Talmudic story in which a person at a party is killed by a friend, and then God brings him back to life. The next year, when the man-slaughterer invites him to attend the yearly party, the first individual refuses, saying, "we don't rely on miracles." Judaism is a practical religion, and we understand that in almost all cases, the world follows scientific principles.

(Article cont'd on page 8)

Tu Bishvat is Coming! Micrography, Anyone?

4

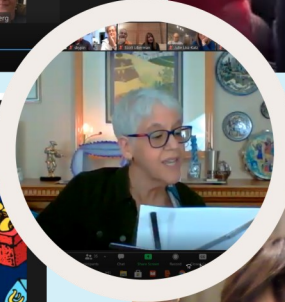
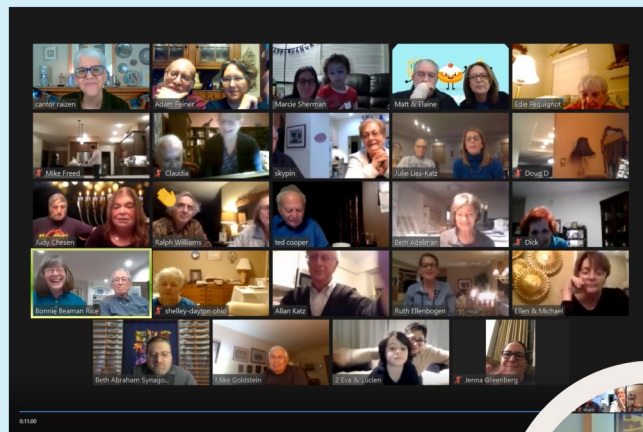
As we thought about this holiday, we wondered just how we could celebrate it in a virtual setting. We usually come together for a Tu Bishvat seder after Shabbat services, and last year many of us met at Cox Arboretum for some text study and a nature walk. Since we are still being as cautious as we can about gathering together, we have found a completely different way to celebrate.

On *Erev Tu Bishvat*, we will meet on Zoom for a very special workshop on micrography led by a Jewish educator in Los Angeles. Rae Antonoff Portnoy will teach us about the history of this unusual art form that uses words to create pictures, and we will each make a unique piece of art in honor of the holiday. As Rae says, "No artistic experience necessary. If you can write, you can create micrography!"

Plan to join us on **Wednesday, Jan. 27 at 6:30 pm.**
Watch for the Zoom link and materials list in the weekly
News & Notes email.



Rae Antonoff Portnoy

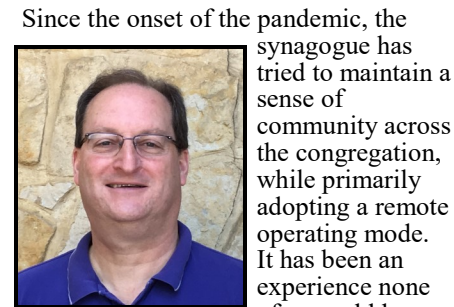


Children and adults alike enjoyed our Havda-Latke program on December 12. Thank you to Cantor Raizen and Marcie Sherman for planning this fun Hanukkah celebration.

A Message From Mike

Mike Freed, Beth Abraham President

9



Since the onset of the pandemic, the synagogue has tried to maintain a sense of community across the congregation, while primarily adopting a remote operating mode. It has been an experience none of us could have ever imagined, and I am truly proud of the hard work and effort that Rabbi Ginsberg, Cantor Raizen, our staff and so, so many Beth Abraham volunteers have made these past nine months to maintain connections. I believe one of my responsibilities as President has been to personally participate in as many of these activities as possible to show support for our efforts. But on a more personal note, the ability to see and connect with so many of you in the congregation has, without a doubt, been important for my own well-being during these trying times.

Whether it has been our daily evening minyan, Cantor Raizen's Kabbalah-Locked-In Shabbat services, Rabbi Ginsberg's Adult Education discussion, our virtual Guess Who's Coming to Shabbas dinners, or our virtual holiday programs such as the Hanukkah

program we just celebrated, I am pleased that members from across a wide spectrum of our congregation are routinely participating in some or all of our programs. From our younger families with school aged children like the Gottsmans, Dorfs and Shermans helping to lead the Hanukkah celebration; to our more senior members like Clara Hochstein, Phyllis Rosen and Frieda Blum who regularly attend Friday evening Kabbalat Shabbat services; to our out-of-town members and other extended family members taking advantage of our daily evening minyans to commemorate Yahrzeits; it has been heartening for me to see this active engagement.

As good as it has been to have developed an audience for our many program offerings, I also know that there are members who have not been nearly as active these past months. I recently convened a focus group of members representing a diverse cross-section of the congregation to discuss ways we might broaden our appeal and foster more congregational engagement. My thanks to Debbie Feldman for leading the discussion, and to those who participated and contributed to this effort. It was, I believe, an extremely thoughtful discussion that will help guide us as we move forward.

In addition to their suggestions regarding additional virtual opportunities, the focus group also discussed at some length how we can begin to respond to the return to more normal times. With the recent beginning of wide spread vaccinations, it appears that the pandemic will begin to recede over the coming months. Based on news accounts of late, it is my hope that by the summer we may be in a position to possibly resume more traditional in-person activities. We certainly do not want to rush back and create undue health risks, but I do believe it is important that we begin to plan now to ensure that we are prepared to pivot from virtual to in-person activities in a safe, thoughtful and responsible manner when the time is right.

We will continue to update the entire congregation as our plans are developed and implemented. It has certainly been a challenging period for Beth Abraham and I hope everyone agrees with me in being proud of our efforts to maintain our connections to one another. I'm positive that we all are looking ahead to the time when we can see one another in person once again. In the meantime, I wish everyone continued good health and a Happy New Year 2021.

SHOPPING EARNS MONEY FOR BETH ABRAHAM

Don't forget - you can help raise funds for the synagogue without sending us money! Here is info to sign up if you haven't already done so. If you need help, call the office and we'll be glad to assist you.

Kroger Shopping: go to www.kroger.com/communityrewards and follow the prompts to register your card. **Beth Abraham's ID# is 85475.**

DLM Shopping: go to www.dorothyane.com/goodneighbor, and enter your name, DLM card number and **Beth Abraham's ID #798.** This card must be renewed every year.

Amazon: Visit smile.amazon.com. Sign in with your Amazon.com log-in and password, then in the search box look for Beth Abraham Synagogue. Once found, select Beth Abraham as your charity for donations. Don't forget to add the Amazon Smile link to your bookmarks for easy access whenever you make a purchase!

*** A generous congregant will match the money we receive!**

CAR DONATIONS

Did you know that you can donate your vehicle to the synagogue? Beth Abraham has partnered with a company - CARS - that does all the work. Donors call the toll-free CARS number (855-500-7433) and CARS handles the operation from there. Several members have already donated their cars, whether they have stopped driving or are getting a new car. Either way, it's a win-win for you and for Beth Abraham! For more information, give the office a call.





On December 9, the Kettering Regional SWAT Team, which is made up of officers from several jurisdictions including Oakwood, were at Beth Abraham. They used the Synagogue building to do tactical training, active shooter response, hostage rescue and K9 operations.

(Continued from page 3)

We must rely on data and science. Thus, because it is clear COVID-19 causes harm to our health, including a significant risk of death, we must inoculate ourselves as the vaccines become available. In a joint letter, several leading contemporary Orthodox rabbinic authorities write, “if the vast majority of the licensed physicians in the world and in Israel state that one must vaccinate, this becomes *halakha*, like any *halakha*, and perhaps even more so because it is known that we act more stringently with dangers than with prohibitions.”

The first known vaccine, the smallpox vaccine, was created in 1796; before that, 400,000 people a year died of smallpox; the disease has now been eradicated. The death rate from the smallpox vaccine comes out to about 0.7 per 100,000 individuals – a full order of magnitude safer than taking aspirin!

Over the past two centuries, vaccines have been proven to be extremely successful at saving lives. The minuscule death rate from vaccination pales in comparison and therefore can never be used in Judaism as justification for not getting vaccinated. In fact, not getting vaccinated is considered negligent by important Jewish experts. The current chief officer of medical ethics for the Israeli Ministry of health, Rabbi Dr. Mordechai Halperin has stated that an individual who refuses vaccination during an epidemic could be classified as a *rotze'ah be-grama*—an indirect killer—or a *mazik*—one who causes damages—due to the pain and suffering he might cause by transmitting a non-life-threatening disease.

Getting inoculated has been standard *halakhic* practice for the past two centuries, since the 1785 opinion by scholar Avraham ben Shlomo Nantzig. As we have already seen, rulings supporting vaccination span the Jewish world, from Ultra-Orthodox to Reform. A compelling body of Jewish legal experts declares that we can compel people to be vaccinated, even against their will, not only to protect oneself from infection, but also others, and for the good of the community. The Talmud (Sanhedrin 73a) derives the obligation of saving someone in danger from Leviticus 19:16, “do not stand idly by.” The rationale behind this obligation is explained this way, “Just as someone will save his neighbor, so too his neighbor will save him. This is how

the world will be saved.” Exposing someone to an infectious disease abrogates one’s obligation to the community and the fulfillment of several *mitzvot* including, “all Jews are responsible for each other,” “do not stand idly by,” and “love your neighbor as yourself.”

Our scientists, pharmaceutical companies and government agencies here and around the world have performed a herculean task in generating vaccines against COVID-19 in record time. According to experts, full scientific testing protocols have been implemented during vaccine development, and during its approval process in the U.S. and other democratic countries.

I am not a health care provider, an essential worker, or in the highest-risk groups, so I won’t have an opportunity to receive the vaccine for some weeks. But if I were, I would get it as soon as possible. Not only do I have an obligation to care for my own body, I am equally obligated to care for those around me.

Jews like to make the toast of “*l’chaim*,” to life. Sometimes we do so at a joyous event. This moment demands that we say *l’chaim* to the vaccines created by some of our most dedicated human minds, who have worked nonstop to protect us all. Below is a meditation by my colleague, friend, and chaplain, Rabbi Deborah Miller:

With gratitude for
the wisdom of the scientists
the courage of clinical trial
volunteers
the dedication of thousands of
workers and volunteers
who made it possible for me to
receive it

May this vaccine
protect me from this virus
bring peace of mind to those
who hold me dear
give me strength to continue to
care for those who
depend on my professional skills
and compassionate presence.

May we all be in the position to recite it soon.

We Gratefully Acknowledge...these thoughtful contributions

Bert Appel Fund

In memory of

Oscar Soifer, by Angela & Joel Frydman
Claire Soifer, by Angela & Joel Frydman,
Bret & Charlotte Golden, Renate Frydman

General Fund

In memory of

Oscar Soifer, by Rhoda Miller, Betty Crouse
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Sammye Harrison's daughter in law, by Beverly Saeks

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Dena Briskin's special birthday, by Judy Schwartzman, Beverly Farnbacher

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Dena Briskin's special birthday, by Steve & Linda Horenstein

Speedy recovery

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In honor of

Dena Briskin's special birthday, by Evelyn Fritz

Her misheberach, by Judy Schwartzman

Speedy recovery

Terry Pinsky, by Judy Woll

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In memory of

Hyman Blum, by Sylvia Blum, Ric Blum

Zimmel Miller, by Jaime Miller

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Tala Arnovitz, by Matt & Elaine Arnovitz

Ruth Scheuer, by Matt & Elaine Arnovitz

Fred Scheuer, by Matt & Elaine Arnovitz

Rinzler College Fund

In memory of

Harold Prigozen, by Brenda Rinzler

Annette Goodman, by Brenda Rinzler

Claire Soifer, by Brenda Rinzler & family

Speedy recovery

David Goldenberg, by Brenda Rinzler

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David Hochstein, by Clara Hochstein

Marvin Damrauer, by Clara Hochstein

Sanderow/Tannebaum Fund

In memory of

Barry Tannebaum, by Barbara Sanderow

Social Action Fund

In memory of

Howard Pavlofsky, by Larry & Marilyn Klaben

Ted Cohen Memorial Fund

In memory of

Claire Soifer, by Sammye Harrison

ADOPT-A- FAMILY PROGRAM A HUGE SUCCESS!

When Marcie Sherman, a new member to Beth Abraham, brought this program to us, we thought this was a wonderful social action project for our community. Working in the Public Defender's office, Marcie was aware of this new Adopt-A-Family program that was going to help local families in need.

As Beth Abraham always does, we stepped up with enthusiasm and support! Not only did we sponsor one large family of 6, we were able to support a second family of 6 with the contributions we received. Jill Bucaro, a social worker in the Law Office of the Public Defender, who coordinated this project stated, "We so appreciate your willingness to take on two of our largest families, as well as providing additional gift cards for our other clients in need. We were able to adopt 24 families, hopefully helping them have a happier and less stressful holiday season. We could not have had this year's success without people like you!" Thank you to everyone for your support and making a difference.



In the Beth Abraham Family

Thanks to the following Service Sponsors:

December 5 Henry Guggenheimer and Dena Briskin in honor of Dena's special birthday

December 12 No Sponsor

December 19 Howard & Sue Ducker, Stephen Ducker, & Ellen Zipperstein, in memory of Miriem Ducker & Mary Ruth Jacobus

December 26 No Sponsor



Congratulations to those celebrating birthdays and anniversaries in January:

January Birthdays

1 Marianne Ellman
5 Ruth Ellenbogen
5 Kim Goldenberg
7 Bonnie Rice
9 Sammye Harrison
12 Lynda Cohen
12 Hannah Zappin
13 Barbara Rothstein
14 Bert Pilder
15 Ann Berger
17 Bruce Feldman
17 Rabbi Joshua Ginsberg
19 Susan Chudde
19 Scott Liberman
21 Sue Ducker
23 Ellan Katz
24 Irving Kaplan
24 Corrine Matusoff
24 James Nathanson

25 Harvey Fiddler
25 Barbara Mendelson
25 Steve Wagenfeld
26 Howard Rubenstein
30 Frieda Blum
31 Marilyn Klaben

January Anniversaries:

13 Steve and Penney Fraim
17 Enrique and Ruth Ellenbogen
19 Bruce Brenner and Sandy Sloane-Brenner

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

WE RECORD WITH DEEP SORROW THE PASSING OF:

Claire Soifer
Annette Goodman
Ruth Rafner
Rose Frank

YAHRZEITS

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

This January (TEVET - SHEVAT) we remember:

TEVET

David Eli Alpert
Gilbert Arenstein
Lillian Atkins
Renee Bennett
Helen Bernie
Lois Blank
Meilech Brill
Isadore Brotkin
Phyllis Charme
Irving S. Cohen
Isaac Cohen
Virginia Cohen
Gertrude Coit
Sidney Douglas
Meyer Dreety
Abe Duberstein
Harry Dworkin
Rose Lillian Edelman
John Farnbacher
Mary Kling Feldman
David Felman
Anne Foreman
Joseph Friedman
Sidney L. Gable
Minnie Gertzman
Edith Golden
Samuel Golden
Adele Goldstein
Philip Goldstein
Celia Goodman
Harry Gordon
Sarah Govenar
James Green
Shiela Gullixson
David Hochstein
Evelyn Horowitz
Eve Hurevitz
Fannie Hyman
Lawrence Jaffe
Sam Jaffe
Carolyn Jenefsky
Charles Jenefsky
Tillie Kahn
Florence Katz
Frederick Kessler
Marian Kopelove
Glenna Krakoff
Elizabeth Kravitz
Melissa S. Kuhr
Herman Lesser
Katie Levine
Ida Lieberman
Richard Lieberman
Lester Lind
Morris Lubin
Oscar Mann
Sarah Mann
Bernard Maybruck
Ashley Meyer
Abraham Miller
Minnie Myers
Harold Odell

Rabbi Abraham Pollack

Yetta Pomeranz
Rubin Rabinowitz
Gladys Resler
Glen Rittner
Robert Rosengarten
Stuart Rosenstein
Jacob Roth
Jenny Rothschild
Rose Schemensky
Ida Schiffer
Rosa Schwab
Barry Serotkin
Ann Sherman
Sylvia Siegle
Jake Simon
Robert Slavin
Fred Sokol
Leah G. Stein
Walter Stern
Max Tanis
Jeanette Wagenfeld
Shaina Risha Weinstein
Charles Weisman
Pearl Weiss
Gerald Wilks
Sarah Worly

SHEVAT

Dora Abrams
William Abramson
Rose Abromowitz
Marvin Alpert
Bernard Apfel
Celia Auerbach
Jennie Auerbach
Yetta Barsky
Leo Berman
Albert C. Bessel
Vera Bishow
Johanna Blake
Dov Baer Block
Minnie Blumberg
Arthur Carne
Louis Carne
Annette Cohen
Manuel Cohen
Myer Coplin
Erma Cunix
Frances Cunix
Eugene Dansker
David Davidson
Steve Duberstein
Sol Dubro
Isidore Ducker
George Ehrenberg
Julius Ellman
Mary Ellman
Herbert Ezekiel
Michael Ezekiel
Emma Field
Leah Fireman
Mimi Fisher

Stephen Friedberg
Israel Froug
Etta Gales
Rose Ganzer
Jack H Garber
Irv Garlikov
Sarah Gaskowitz
Beverly Marx Goldberg
Goldie Goldstein
Norman H. Greenberg
Meyer Gurevitz
Roy Harlan
Fannie Haskin
Joseph Hertzberg
Alan Horwitz
Jule Hulman
Marcia Isaacs
Ishur L. Jacobson
Yetta Jacobson
Kate Kahn
Ben Katz
Paul Saeks Katz
Hilda Kneller
Irving Koretsky
Thelma Kronish
Henry Krumholz
Jacqui Kuhr
Marilyn Kuhr
Sylvia Labovitch
Emanuel Landau
Bruce Lang
Charles Lapinsky
Lillian Lehrner
Celia Lepsky
Sarah Lesser
Sarah Liebman
William Liss
Sophye Locke
Morris Louick
Mildred Lynn
Leonard Magilvy
Esther Mann
Sadie Mardy
Leslie M. Mayerson
Harry Mendelson
Sarah Miller
Sidney Miller
Zimmel Miller
Jack Moody
Berko Moscowitz
Bennet Neiman
Richard Nierenberg
Elizabeth Niren
Ida Oscherwitz
Bebe Perlberg
Ruben Pilder
Bertram Plotnick
Beila Polichenka
Belle Press
Rachael Pressman
Harold Raizen
Wolfe Ramze
Nathan Reingold

Elsie Remick
Anna Resler
Rabbi Jacob Richman
Florence Rinzler
Irwin Roberts
Margaret Rosenblum
Carrie Rosengarten
Irvin Rosenstein
Edward Rubin
Nicholas Rubin
Aaron Rubinett
Leona C. Sachs
Howard Sanderow
Anna Sanzon
Hyman Schear
Fred Scheuer
Ruth Scheuer
Alan Jeffrey Schneider
Max Schoemann
Martha Schriber
Florence Schwartz
Saul Schwartz
Ann Shainman
Gayle Kuhr Sharpe
Harry Sherman
Minnie Shilling
Maureen Shuller
Rose Sians
Leah Solomon
Morris Spiegel
Ruth Spialter
Julian Spurling
Matilda Spurling
Diana Stayman
David Stein
Ilse Stein
Marilyn Stone
Lena Tannenbaum
Anna Teisch
Dorothy Tingle
Annie Tomchin
Ida Valensky
Mitchell Vangrov
Henrietta Waldman
Frank Wallace
Jennie Weine
Sylvia Weinstein
Harry Winer
Theodore Winters
Pearl Wollin
Fannie Yanishefsky
Abe Zisenwine
Frieda Zusman