



Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events
October 14th: Program on Jewish genetic diseases
October 18th: Men's Club Brunch, Dr. Ira Fritz
October 25th: Men's Club Brunch, Neal Gittleman
October 30th: Shabbat with a Beat
November 1st: Social Action Committee Blood Drive and program honoring Veterans

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TISHREI-HESHVAN 5770

CHILDREN'S HAPPENINGS AT BETH ABRAHAM

American Girl Tea Over 70 children enjoyed a high tea including creating their own delicacies and listening to the cantor read a chapter from the new American Girl Doll book.



BETH ABRAHAM SYNAGOGUE

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Salute to Veterans, Page 7

First Day of School Learning, cooking, creating and eating at the opening day of school.



Changing Torah Covers The Hebrew School children change our year-round Torah covers for the special white ones used for the High Holidays.



The Cantor's Corner

Cantor Andrea Raizen

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Just days ago we heard the final blast of the shofar signaling the end of Yom Kippur and ushering us into the year 5770 with a clean slate. Many of us enter this time with the best of intentions to make positive changes in our own lives, but, unfortunately, we often quickly return to our old, familiar behaviors. A recent article in the local paper by James Cummings caught my attention. It was titled, "Are people today just downright rude?" It was inspired by three recent events that made national news. The first, when tennis player Serena Williams went after a line judge when an unusual foot fault call cost her a critical point in the U.S. Open semifinals. The second, when Rep. Joe Wilson shouted, "You lie!" to President Obama during his address to a joint session of Congress. And the third, when performer Kanye West took the microphone from award winner Taylor Swift to complain that she should not have won. The question was then posed whether this disintegration of common courtesy is a new trend in American society. Jon Hess, chairman of the Communication Department at UD, first responded that it has been typical of every age for people to say that civility is going out the window. But he went on to posit that this new level of coarseness might be in response to the decrease in our dependence on our neighbors and the broader community, meaning that society and community may be exerting less influence on the rules we apply to communication than in the past.

I began to think about this from another angle. I believe that our electronic technology has brought us closer, yet distanced us from one another. It is easier than ever to stay connected to friends and family via cell phones, email and instant messaging, but those venues allow us to have less and less face-to-face contact. Even though we may be speaking to someone on the phone, how many of us are guilty of doing so while engaged in another task? I have found myself opting to email instead of calling in order to save time that might be spent in "chit-chat." And how many have received (or sent) those emails, written in haste, in language we would probably never say to someone's face?

I am happy to say that my ruminations over this have strengthened my conviction to focusing on a year of learning Jewish values, or more

importantly, Jewish virtues. Of course it is important for us to learn the how's, what's and why's of *mitzvot* and Jewish ritual, but of equal significance is how we perform the deeds. Doing a *mitzvah* with joy and sincerity is not always an easy task. Judaism encourages us to work on developing our character and demeanor and thereby raise the level of our interactions with each other, with ourselves and with God. Unlike the theory posed in the aforementioned article, Judaism mandates that the community exerts influence on the rules applied not only to communication, but all of our interactions.

In this vein, I'd like to announce the start of our educational program for post-B'nai Mitzvah students in grades 8-12. TEXT, or Teens EXploring Torah, will take place the third Saturday each month, following services and Kiddush. The first session is scheduled for Saturday, Oct. 17. The focus of this year's study will also be Jewish values and is facilitated by Rabbi Barsky.

And for those of you who have expressed an interest in learning to chant from the Torah, I am starting a new class on Tuesday, October 20, from 7:00-8:30pm, for 6 weeks. Please contact me to reserve a place in the class.

Did You Know About Sunday Mornings at Beth Abraham?

By: Rabbi Barsky

Shortly after David Fuchsman became president of Beth Abraham, someone mentioned to him the Sunday morning breakfasts every week, year round, at Beth Abraham. "There's breakfast on Sundays? I never heard about this." Neither, I suppose, did anyone else except the ten or twelve Sunday morning minyan regulars. It started so informally about a year ago that somehow we just forgot to get the word out. We didn't mean to be exclusive, and now the secret is out! David, you're invited! And so is every one of you!

Here's the deal! The Sunday morning minyan meets at 8:30. It's a great time for minyan beginners to come, because the pace is more relaxed than on weekday mornings. New daveners have a chance to learn how to put on tefillin if they wish, and to lead the service if they have the nerve. We're a friendly and very patient group.

And there's food every Sunday. On days when a Men's Club brunch is scheduled, eating starts at 10:00. But on every other Sunday of the year, we gather in the room opposite the chapel right after the service, about 9:15, and chow down together.

And that's not all. You've seen the words "Midrash Class" listed in the bulletin and in "Shabbat Shalom." What's that? We've been reading together, in Hebrew and English, one of the classic midrashic texts of the ancient rabbis, *Pirke de Rabbi Eliezer*, or "The Chapters of Rabbi Eliezer." These are the stories which the rabbis wove around the men and women of the Torah. What *really* happened in the Garden of Eden? Who was that snake, and why was he looking at Eve that way? What went on in the ark? Why did Abraham practically have to sneak out of the house to visit his son Ishmael? Why were Ishmael and Eliezer, Abraham's servant, gloating over the thought that Isaac would be sacrificed? You'll learn the answers to these questions and more on Sunday mornings!

Now, you don't have to stay around for class after breakfast. Yes, you can eat and run, and Rabbi Barsky will never tease you mercilessly about it. Just ask . . .

You can jump in anytime. We've just finished the stories about Abraham. Coming up, Isaac, Jacob, Joseph, Moses.

Sunday mornings there's a lot going on at Beth Abraham. And now everybody knows!

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May you all be blessed with a year of peace and contentment and may we all strive to monitor and improve our communication and interactions with one another.

Filling In The White Spaces

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Rabbi Bernard Barsky

It's a strange confession to make, but one of the most satisfying experiences of my work as a rabbi is the time I spend with grieving families, learning about a loved one in order to prepare a eulogy. I



always thank them for sharing their lives and stories with me, and I really mean it. In an hour or two together, I hear tales of parents and grandparents,

immigrants struggling ferociously to make their way in a new world, parents who were traditionally orthodox or socialists or yiddishists or Zionists, children growing up in huge families or without siblings, the complexities of relationships between generations and among brothers and sisters, the impact of the Holocaust, revelations of first loves and first kisses and crazy courtships, the zigzags of careers, the tragedies of illness and loss. I keep all of these stories as treasures given me in sacred, intimate trust.

After the stories, I always ask a question about their loved one's values, but those answers rarely flow as easily as the stories do. Almost invariably the word "family" is first on the list, but most people begin to stammer after that, searching their memories for clues. In which stories and experiences of our parents or siblings or children can we find the living expression of their deepest beliefs and faith?

A few weeks ago, in my sermon on the first day of Rosh Hashanah, I spoke about a mystical view of Torah. In the days of the Messiah, the white spaces of the parchment will be luminously opened to our fresh eyes, revealing all the hidden secrets which, in our occluded world, are now clothed and partially concealed in black letters. Our ancient rabbis probed those white spaces with midrash, their own stories about the Torah's stories, to uncover what really moved and motivated Abraham or Joseph or David.

When I question a family about the most deeply held values of their loved one, I am asking them about the white spaces of that life. I am encouraging them to go from the known to the unknown, from the revealed to the concealed. This isn't always easy. One can be standing too close to a picture or a life to really see it, or too far away.

In my previous community a woman not affiliated with a synagogue requested that I conduct the funeral for her mother. I learned that her mother, a

German-Jewish Holocaust survivor, had been a secretive and over-possessive parent who objected to her daughter's dating, kept her on a strict curfew and continually checked up on her whenever she was away from home. The tension and resentment between them continued into the daughter's adulthood and completely defined their relationship. All this was written in the black letters of their lives.

I wanted to learn more about the mother's own childhood and her experience during the war, but the mother would never talk about that. All the daughter knew was that she had been married with two children, and had lost parents, husband and children in the Shoah. She wouldn't even speak their names. Clearly this was the white parchment on which her American life had been etched.

It was obvious to me at once, as probably to you as well, that this sad woman's obsessive over-protectiveness, which had crippled her relationship to her American daughter, was a traumatic reaction to the horrible loss of her first family, for which she surely blamed herself as a survivor. Every time her American daughter left the house, the mother could only have been terrified that she would never return. But the mother had locked that story in her heart, invisible to the daughter who so resented the toll her mother had taken on her own life.

It was the easiest therapy in the world, now that the mother was dead, for me to tug the daughter back from her own story to look more clearly at the mother's life. And with eyes wide open she said to me, "I don't think I ever understood my mother until this moment."

That was a very stark and extreme instance of how hidden from us our closest family may be. But all of us have secrets that we keep - sometimes out of discretion, sometimes out of embarrassment, sometimes out of modesty, and sometimes just because no one asks us the question. And yet, if we don't fill in the "white spaces" around the letters of our lives, how much of our core, how much of our heart, will never really be understood. Not by those we love, and perhaps not even by ourselves. I wonder how much that poor mother's heart might have healed, had she spoken about her past to her daughter; and how much that daughter might have helped her love the lost brother and sister whose names she didn't even know.

One tool which Judaism has refined over the centuries for helping us reach into and illuminate our white spaces is the ethical will. Even if no one asks us

the deep questions, we ought to ask them ourselves. We should seek out, and try to articulate in words and sentences, what values we hold most dear, what experiences and relationships have most shaped us, and what blessings of the spirit we would like to give our children and grandchildren.

We hope they know we love them, and surely they see for themselves how precious our family life is to us. But even if there is no more to your bequest than that, it would be a valued treasure to have your letter, in your handwriting, where they could read those words again and again when you are not here to say them.

Most people, even those who cannot think of themselves as writers, discover remarkable eloquence when they begin to tell their stories from the core of their hearts. When you begin writing to your children, "This is what I remember most about your grandmother;" or "This happened to me when I was about your age, and it changed my life forever;" or "I remember holding you in my arms for the first time, and this is what I prayed for you then and what I pray for you now;" or "It's always been difficult for me to say this to you, but I need you to know that I'm sorry for...;" or "I hope you already know this, but I want you to always know and remember after I am gone how proud I have always been of you;" - once you begin writing, you will discover the simple eloquence of your truth, and the enormous power for healing or blessing which you have in your hands to bequeath.

It's always easier to give advice than take it, and I confess that I have not yet written an ethical will myself. My weaselly excuse has been that my children have read enough of my writings to know me pretty well. But that isn't good enough, so I am committing myself to start my own ethical will when I offer a class at Beth Abraham on this craft. I hope you will join me and we can take this inward journey together.

ADULT EDUCATION CLASSES FOR THE MONTH OF OCTOBER

Rabbi Barsky will be teaching a class on Ethical Wills.

Cantor Raizen will be teaching a class on Torah Trope.

Both classes will meet each Tuesday from 10/20 to 11/17 at 7:00 P.M. at Beth Abraham.

Please call the office or RSVP on the web site if you plan to attend either class.

Treasurer's Report

Lee Schear



It is so near to us - that we may do it!

When congregants question why I write this monthly treasurer's column, the question typically comes off as either an accusation that I am sermonizing (I do) or accusing me of



soliciting for greater financial support (I do). There. That's settled then.

For editorial balance, we have divided up the major Bulletin column chores along the lines of:

1) The rabbi, who gets to write inspiring and uplifting articles 2) The President, who relates humorous anecdotes and newsy updates 3) The cantor, who discusses spiritual aspects of parshas plus the education of our youth and 4) Your... *treasurer?*

Me - I just grovel for money and prophesize doom and apocalypse if we all don't give more!

And every month, too. I am sure that if we accepted letters to the editor, many of you would write and say, "Enough already! Over and over, he says it. Change the tune, get another schmendrick in there to write that tripe." Or words to that effect.

My words this time focus a bit - once again - on those "not giving." From my experience here, I divide that not-giving element into two categories: 1) People who simply can't afford to give any more, no matter how much or little they are already contributing and 2) Those who could afford more but simply aren't motivated. I guess it is the second group that I am truly "working" each month.

I have been a member of that group latter for many other worthy different causes and for many different requests. I have often not been moved enough myself to move the financial needle. Giving money (or time) is like Judaism itself. To give at a high level - we want to be swept off our feet! We want clarity and renewal of the soul and a chorus of angels and, well...it's not going to happen. Our religion is a subtle religion, even though many of us aren't that subtle about asking for support. And if we don't see the direct and immediate results of the mitzvah of giving; if it doesn't seem to make that much difference in our life or in the life of the synagogue; why then pony up the additional funds?

My explanation for staying involved at a higher level goes back to a parsha we read a few weeks ago and one that is perhaps the foundational tenet of the Tanya, our mystical guide to the Talmud. It goes something like: "The thing is very near to you. In your mouth and in your heart, that you may do it."

Surprisingly concise. Deceptively simple and innocuous. And maybe as profound as we will ever get in *this* space!

The rabbis say that for us to perform the words and deeds of the Torah - and for us to perform the deeds that make our synagogue vibrant and viable, for that matter - well, it isn't far away for us. We can do the greatest things and create the best possible world and we are always *so close* to making it happen. "That you may do it" simply is a call to action, to turn your love of God and Judaism into deeds that demonstrate we are all truly worthy.

The thought then hits: How can anyone make such an outrageous statement? How can anything so seemingly complicated or nearly impossible, like funding a congregation or following commandments, seem "so near to you?"

There are many aspects of our lives that are within our grasp or reach if we only extend ourselves just a little farther. If you were two feet under water and got to two inches under the surface - not much of a difference. But to go from two inches *under* to two inches *over*? Big difference! And we all make those big differences - and breathe easier - with that final, extra effort.

You know what needs to be done. As Jews, we have no option but to do the right things. You might not *feel* it. But you *know* it!

Just a few years ago, we were a congregation full of "hope." And we moved. And we became a congregation full of "faith." My optimism with congregational possibilities goes well beyond "faith," however, and moves forward into "trust." It is just a small step from "the congregation can" (that's faith) to "the congregation will" (that's trust). It is so near to us, to finish our mission here and to make this Conservative home of Dayton Jewry the kind of synagogue that radiates and shines and continues to for generations to come.

So near to us?

We have finished that incredible step toward expressing our faith and trust by leaving the old world of Salem Avenue and embarking on our trip to Sugar Camp. Despite the wandering around in the desert of doubt, we have made it here to this Promised Land. But we said then that "it's not just about the building." We need to *continue* building: a firm financial foundation, inspiring programs, greater member participation and community involvement.

Now, what do we do with all these possibilities? After all, aren't we tired of giving, of contributing, of working toward big dreams? Not possible. We *are* so near to it. We need to set our course for the next few years and then set ourselves for the next generations. So that we may do it.

Making the pronounced move from "faith" to "trust" is yet another small leap - in principal. But it's a huge move in congregational will. I keep asking in genuine wonder: Can we integrate the community?

Can we raise the money we need to pursue the Big Ideas? Can we maintain and enhance professional staff? These all sound easy (and it is near to us...) but do we have the stuff for it?

Can we move from faith to trust?

We must.

Because it is near to us. If we are able to talk about it, we are able to do it. Is BAU a top priority in our lives? Should it be?

The motivating factor for many years at Beth Abraham is that of tradition, of history, of our covenant with the past. To us - the past *is* very near to us. We talk about it (it is in our mouths) and it's ingrained into our congregational DNA (in our hearts). Can we make what it says and what we feel part of our future, then?

One final ask from me, the treasurer: Is it near to us? Because we have already proven that we can do it!



Surprise!

TO ALL OF OUR JEWISH VETERANS

You have been named by the Mitzvah Squad as our **Mitzvah heroes and heroines**

We thank you for your service.
We thank you for your courage.
We thank you for your sacrifice.
We thank you for your character.

You bring honor, pride and inspiration to our Beth Abraham family.

"So, I was thinking..."

Reprint of David Fuchsman's Yom Kippur Appeal

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At the beginning of the summer, Randi and I had the pleasure of hosting this year's first Shabbat Under the Stars. That evening, when everyone was gone, in the quiet of my living room, I was warmed by the thought how for



that evening our house had been transformed from just a house into a home. For during that time, our house took on a different character than it had before my Beth Abraham friends and family arrived. There were sights and sounds that were not there before that evening, and were no longer present once everyone had left.

But for that time, our house was more than just a house, it was truly a home.

When I began thinking what I would write for this year's Yom Kippur Appeal, I kept reflecting on that night in June. And what I concluded was just like our house in Clayton, there are moments in time, eternal moments, if you will, when this house of worship, transforms into a home. And times when Bet Avraham, Hebrew for the HOUSE of Abraham evolves from a beautiful building into a unique and special home.

For example, when the Robyn Helzner Trio performed in January for the first annual Shirley Kaplan Memorial Concert, this sanctuary changed into a wonderful concert hall that was brimming with both adults and children. Then the next day the same musical group performed in this room for the Children's Community Concert. During that program, our house of worship morphed into a home where hundreds of children smiled, clapped hands and began to experience their early introduction and appreciation of music. A month later, this sanctuary was the site of Cantor Kopmar's music recital. The program included Cantor Kopmar singing with Cantor Raizen. Cantor Kopmar's booming voice can still reach the heavens, and when his voice was combined with the strong but sweet voice of Cantor Raizen, those attending knew in their souls that they were experiencing a truly unique moment in time. And at that moment, this HOUSE of Abraham was home.

Last month, nearly 200 mostly women and girls, graced our Rabinowitz Family Social hall where they attended an American Girl Tea. Those attending were treated to finger sandwiches, scones and of course tea, while a charismatic young woman shared how her Jewish life in Russia differed from her Jewish experience in America. The food was delicious, the speaker was wonderful, but you had to see the faces of those 70 or so little girls, holding tightly to their own dolls, all seated in front of Cantor Raizen as she read a chapter from the new American Girl book. For the 2 or 3 hours that program lasted, this HOUSE of Abraham

was home.

In March, Rabbi Reimer returned for the weekend to be the featured speaker for the David and Susan Joffe Scholar-in-Residence weekend. And a couple of weeks ago, we enjoyed another Scholar-in-Residence weekend, this time in conjunction with our new Beth Abraham film series. We watched Al Jolson play the part of Jakey Rabinowitz in the Jazz Singer. Rabbi Fellner, a nationally known scholar on the subject of Jews and film explained to us that when Al Jolson delivered the 281 spoken words in the movie, that it was Jakey Rabinowitz metaphorically finding his voice. Rabbi Fellner challenged each of us to find our individual and collective voices. And during the entire weekend that Rabbi Fellner was here, when ideas were exchanged, thoughts were elicited and memories were shared, this HOUSE of Abraham was home.

Over the past year, through the efforts of our social action committee, we have collected coats, gloves and scarves to help those in need feel warmth. We have collected prom dresses to help numerous young ladies feel pretty on their prom night. We have collected eye glasses for those who would otherwise not be able to sharply see the beauty of the world around them. We have collected school supplies to help enable numerous children enrich their learning experience. And we have gathered vast amounts of food that have been donated to local food banks and food pantries so as to help feed those who are hungry. These efforts were primarily spearheaded by Rabbi Barsky and Bonnie Rice. And when you think about all the good deeds that this congregation did over this past year, at this location, for both the Jewish and non-Jewish community, this HOUSE of Abraham is home.

And when Chaya Vidal turned the sanctuary for our Purim celebration into the town of Shushan, and turned Shushan into West Side Story the laughter, smiles and applause, created an eternal moment, and this HOUSE of Abraham was home. Such, too, was the case when during the Chanukah Event, not only were candles lit and latkes enjoyed, but those attending were treated to the surprise renewal of wedding vows by Steve and Penny Fraim and Edahn and Riza Isaak. At that moment, this HOUSE of Abraham was home.

But the essential ingredient that turns a house into a home is family. And we, the congregants of Beth Abraham are a strong family. We have laughed together, cried together, argued with one another, found peace together, shared a meal together, fasted together, prayed together, learned together, sung together, worked together, saved the world together, marched together and danced together. And when we did these things, together, our HOUSE of Abraham was a home. And because we are a family, when we see Carmen Appel sitting in the front row of this sanctuary she is OUR 102 year old grandmother, too. And when Alex, Jessica and Jack jointly chanted their Haftorah portion in March, they were your children too. And they

could use some help from their Beth Abraham family with college tuition. And when Libby Schear, Sam Green, Melissa Frydman and Jacob Beloff celebrated their Bar and Bat Mitzvot, it was our naches too... And at those moments this HOUSE of worship known as the HOUSE of Abraham was home.

And when we sat together in this sanctuary for the funeral of my Beth Abraham mother Fran Weil, and the funerals of Max Gutmann, Howard Sanderow and Chuck Abramovitz, our pain was not as sharp as that felt by Felix, Darlene, Barbara and Helen, but we definitely grieved their loss. And when we came together, mourned together and comforted one another, this HOUSE of worship was home.

And as sad as we felt when any Beth Abraham family member passed away, we rejoiced when our numbers were replenished. Over the past year or so, we have welcomed more than 20 new members. Each of them has contributed to making this HOUSE of Abraham a home.

There is only one problem. When you own a home, it takes money to maintain it, and it takes money to improve upon it. Last year, as the worldwide economy tanked, so did Bingo across this country. And rightfully or wrongfully, Bingo has become the equivalent of our family's second wage earner. I am sorry to report that that wage earner is currently unemployed, and that is causing substantial financial pain to our family. Efforts have begun to try to address the financial crisis we face. A finance committee has been established to review our annual budget. In addition, you will learn more in the coming days about both a short term and long term endowment campaign that is designed to insure that Beth Abraham does not find itself in this sort of financial bind ever again. And although most of you are aware of merger discussions between our family and that of Beth Jacob, any decision regarding merger is many months away.

So at this point in time, we need you, on behalf of your Beth Abraham family to give generously to the Yom Kippur Appeal. This year we are trying something new. Many of you have already made and paid your Yom Kippur pledges. Thank you for understanding the need for your gift and thank you for your generosity. We are asking that the rest of you take the pledge cards home, reflect on how you have felt when you have come into this home, and let your heart and mind be your guide when you make your pledge. And if those efforts are not enough, we plan to have a Super Sunday Federation-like solicitation effort to once again stress the importance of this portion of our fund raising efforts.

I hope each of you and your families enjoy a year of health, happiness and meaning. And may God inscribe you in the Book of Life, blessing, and peace. Lashana Tova.



Library News-Off the Shelf

Allan Spetter

A recent addition to the synagogue library book collection is a fascinating, massive two-volume study, History of the Jews of the Netherlands Antilles, by Rabbi Isaac Emmanuel and his wife, Suzanne Emmanuel. Rabbi Emmanuel, a Sephardic Jew born in Salonika, Greece, served briefly at the Sephardic synagogue in Curacao, a Dutch colony in the Caribbean, and the Emmanuels tell us everything we might want to know about the Jews of Curacao in some 1,165 pages!

The Netherlands, though a very small country which fought for 80 years to gain its independence from Spain, became one of Europe's leading naval powers and maintained one of the largest merchant fleets in the 17th century. In the process of creating a vast empire, the Dutch captured Curacao, just 38 miles off the coast of Venezuela, from Spain in 1634. The Emmanuels describe the Netherlands as the first nation in Europe which granted "privileges and considerations," though not absolute equality, to Jews.

Many Sephardic Jews who fled the Inquisition in Portugal and Spain found a new home in the Netherlands. Some helped finance the Dutch Empire in the 17th century by becoming shareholders in the Dutch East India Company and the Dutch West India Company, the two institutions that built the Empire. The first group of Jews from the Netherlands arrived in Curacao in 1659. Even though they came from the Netherlands, they would be known forever as "Portuguese" Jews.

The Jews of Curacao very quickly organized a congregation, Mikve Israel. The Emmanuels say that soon every ship arriving from the Netherlands carried at least one Jewish family. The

congregation brought a rabbi to Curacao by 1674. To keep things in perspective, however, the Jewish community of Curacao consisted of only an estimated 125 families by 1700. In fact, the Jewish population of Curacao may have peaked in the mid-18th century at about 1,500.

The Jews who came to Curacao dedicated a magnificent synagogue during Passover in 1732. The synagogue contained 400 seats for men and 200 seats for women. The Emmanuels emphasize that this synagogue is the oldest still functioning as a synagogue in the Western Hemisphere. In fact, it is almost certainly the most outstanding tourist attraction on the island of Curacao, while serving a dwindling Jewish population of about 350.

The Jews on the tropical island of Curacao would endure frequent drought, occasional smallpox epidemics, at least one devastating hurricane, and political turmoil. It proved very difficult to thrive by raising crops. Some Jews, however, developed large plantations using slave labor. Slavery would not be abolished in Curacao until 1863, the same year President Abraham Lincoln issued the Emancipation Proclamation.

Curacao prospered, however, by becoming an important center for trade between Europe and the Western Hemisphere, including the infamous slave trade. Some in the Jewish community played major roles in the economy as merchants, organizing to offer maritime insurance, and building their own ships. Meanwhile, when France temporarily conquered the Netherlands during the era of the French Revolution in 1796, Dutch Jews became completely equal citizens. Complete

equality came to Curacao in 1825.

During the ongoing wars of the French Revolution, France took control of Curacao for a few years, Great Britain captured the island in 1800 and returned it to the Netherlands in 1803, and the British took control between 1807 and 1816, when Curacao became Dutch again once and for all. The Jewish community survived, though it numbered only about 900 individuals by 1825. As the Emmanuels point out, however, as of that year the Jews of Curacao still represented the largest community in the Western Hemisphere.

A "schism" divided the Jewish community in the early 1860s. The Emmanuels describe it as a clash of individuals which had nothing to do with ritual. In any case, some Jews created a separate congregation and affiliated with the Reform branch of Judaism as Temple Emanu-El. A century later, the two congregations merged in the 1960s as Mikve Israel-Emanuel. The only way those who arranged the merger could satisfy both congregations involved yet a new affiliation with the Reconstructionist movement.

The Jewish community of Curacao produced an individual who played a controversial role in the history of the United States. Born in 1852, Daniel DeLeon came to the United States in 1874. He received a law degree from Columbia University in 1878 then became increasingly critical of the capitalist system. By the 1890s he joined the Marxist Socialist Labor Party and ran for governor of New York three times. Typically, DeLeon feuded with other radicals and became increasingly irrelevant. He died in 1914.

Men's Club News

By: Ira Levine

The Men's Club will be starting the Sunday Brunch Series on October 18th with Ira Fritz, PHD, FACN, CNS, Professor Emeritus Wright State School of Medicine and Professor Emeritus Union Institute and University. Ira will be presenting an update to his wonderful and informative talk on nutrition. Brunch begins at 10:00 a.m. The cost for the brunch is \$5.00. Please make your reservations by going to www.bethabrahamdayton.org or by calling the office.

On October 25th, The Dayton Philharmonic Conductor and Maestro Neal Gittleman will be speaking on, "Something Old - Something New." It will be a sneak peek at two brand new works and two "old chestnuts" about to be performed by the Dayton Philharmonic and a discussion of changing styles and fashions in orchestral music. One of the works, "Songs of Rumi," is by a local composer. If available, the composer will accompany Maestro Gittleman.

The program begins at 10:00 a.m. with a fabulous brunch featuring lox, bagels, special egg concoctions, and other delicious items. The speaker portion will begin around 10:40 a.m. Program cost is \$5.00. Please make your reservations at www.bethabrahamdayton.org or call the office at 293-9520.

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Social Action News

By: *Bonnie Beaman Rice and Helen Abramovitz*

- Join us on October 31st at our Shabbat services as we honor our veterans.
- Join us on November 1st as our SALUTE TO VETERANS continues:
 - Lunch in our canteen, followed by live entertainment in our USO;
 - Blood drive being held in our Mash unit and we need 30 donors!
 - Halloween candy collection for our troops overseas;
 - Cup o' Joe collection for residents at the VA
 - Invitations are in the mail. Please timely RSVP (293-9520)
- Our Su-COAT drive has commenced. Free yarn at the synagogue is just waiting to be turned into scarves. Please spread the warmth.
- Let's all support Andrea Liberman's collection of children's books.
- Please continue to bring in your aluminum cans for recycling...go green!

A special thank you from the Social Action Committee to our congregants who so generously helped the children of the YWCA domestic violence and homelessness program with school supplies. The children really enjoyed choosing new things for the start of the school year. Karen Dempsey Volke, YWCA's development director, wrote in her letter of appreciation: "Your thoughtful gift will help the YWCA Dayton develop dignity and life skills for the thousands of women, teens and children who seek our services each year. We appreciate your generous support." Our congregants certainly know the meaning of tzedakah which comes in all shapes and colors.

We just completed observing Rosh Hashanah and there are signs of the next new year with the arrival of the first calendars. Last year we collected many colorful calendars for the residents' rooms at Covenant House, and we want to do the same for the coming year. Drop off your calendars at the synagogue and we will deliver them to Covenant House.

Thank you.

Three Internet Links to Important World War II Documents

By: *Rabbi Barsky*

During Rabbi Azriel Fellner's visit to us last month he mentioned in one of his presentations a little known film created by Alfred Hitchcock to document the horrors of the Holocaust as they were discovered by the liberating armies at the end of World War II, and now available on the internet. Some of his listeners requested the link to the video, and after his visit he sent it to Rabbi Barsky. Be warned that the film is extremely graphic in its presentation of the horrors of the concentration camps. This is not for everyone, but we did want to make the link available to those who requested it and to anyone else who might be interested. The link is <http://vodpod.com/watch/45099-an-alfred-hitchcock-documentary-on-the-nazi-holocaust-google-video>.

On a more life-affirming note, an article appeared in the New York Times shortly before Rosh Hashanah about the first Jewish religious service performed on German soil by American troops at the end of the war, and about the soldier who led the Jewish troops in two prayers. The article may be found at http://www.nytimes.com/2009/09/18/nyregion/18cantor.html?_r=1&hp. The recording of the service may be heard at <http://www.youtube.com/watch?v=zZihm6VIYjo>. This you will want to watch.

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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, October 2

Erev Sukkot
Evening Service 5:30 p.m.
Candle Lighting 7:01 p.m.

Saturday, October 3

Sukkot
Morning Service 9:00 a.m.
Havdalah 8:02 p.m.

Sunday, October 4

Sukkot
Morning Service 9:00 a.m.
Havdalah 8:01 p.m.

Friday, October 9

Hoshanah Rabba
Morning Service 6:30 a.m.
Evening Service (Shemini Atzeret) 5:30 p.m.
Candle Lighting 6:50 p.m.

Saturday, October 10

Shemini Atzeret
Morning Service 9:00 a.m.
Yizkor 10:45 a.m.
Simchat Torah 7:30 p.m.
Havdalah 7:51 p.m.

Sunday, October 11

Simchat Torah
Morning Service 9:00 a.m.
Havdalah 7:50 p.m.

Friday, October 16

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 6:39 p.m.

Saturday, October 17

Shacharit 9:00 a.m.
Havdalah 7:41 p.m.

Friday, October 23

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 6:29 p.m.

Saturday, October 24

Shacharit 9:00 a.m.
Havdalah 7:31 p.m.

Friday, October 30

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 6:20 p.m.

Saturday, October 31

Shacharit 9:00 a.m.
Havdalah 7:22 p.m.

Friday, November 6

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 5:12 p.m.

Saturday, November 7

Shacharit 9:00 a.m.
Havdalah 6:14 p.m.

FREE RIDES TO SHABBAT SERVICES AND EVENTS

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.