



BETH ABRAHAM SYNAGOGUE

Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events

November 22 - Chanukah Bazaar
January 24 - Sisterhood Book club

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Sisterhood Expands Its Reach!

By: Bernadette O'Koon

Sunset in the Sukkah, held on October 7th, was a tremendous success! Beth Abraham's women mingled with one another, shared holiday memories and traditions, and enjoyed delicious and decadent hors d'ourves. Bea Burke was honored for her many years of service and dedication to Sisterhood. Through her hard work, creativity and commitment to Jewish values, Bea has touched many lives.

Sisterhood's Gift Shop showcased its newest wares, including gorgeous handmade pendants, exquisite mezzuot, and unique holiday gifts. The evening ended with an inspiring "pep talk" by Angela Frydman, a member of the Core Group, who encouraged us to support Beth Abraham and each other through involvement in Sisterhood.

Are you looking to add a little more sparkle to the Festival of Lights? Sisterhood is hosting a

CHANUKAH BAZAAR in the lobby outside our Gift Shop (on the second floor, near the sanctuary)



on SUNDAY, NOVEMBER 22, 2009 from 10:00 a.m. until 12:30 p.m. Find holiday shopping a little draining? Our FREE COFFEE AND COOKIES are the perfect "pick me up." Chanukah wrapping paper, gelt, chocolate lollipops, dreidels, games, puzzles, books, menorahs, candles, and more!!!

By purchasing through Sisterhood's Gift Shop, you not only give a unique, beautiful present, but you also give back to the Beth Abraham community. Everyone who spends \$50 or more will get a goody bag filled with special Chanukah items. We look forward to meeting all your Chanukah needs!

With temperatures dropping, it's the perfect time to curl up with a good read! Sisterhood's BOOK CLUB will host its first meeting on Sunday, January 24, 2010, 10:00 a.m. at the home of Angela Frydman, 520 Maysfield Road in Oakwood. We will be discussing *People of the Book* by Geraldine Brooks. According to Mari Malcolm, "One of the earliest Jewish religious volumes to be illuminated with images, the Sarajevo Haggadah survived centuries of purges and wars thanks to people of all faiths who risked their lives to safeguard it. Geraldine Brooks, the Pulitzer Prize-winning author of *March*, has turned the intriguing but sparsely detailed



history of this precious volume into an emotionally rich, thrilling fictionalization that retraces its turbulent journey. In the hands of Hanna Heath, an impassioned rare-book expert restoring the manuscript in 1996 Sarajevo, it yields clues to its guardians and whereabouts: an insect wing, a wine stain, salt crystals, and a white hair. While readers experience crucial moments in the book's history through a series of fascinating, fleshed-out short stories, Hanna pursues its secrets scientifically, and finds that some interests will still risk everything in the name of protecting this treasure. A complex love story, thrilling mystery, vivid history lesson, and celebration of the enduring power of ideas, *People of the Book* will surely be hailed as one of the best of 2008."

Copies of *People of the Book* are available for purchase in the Gift Shop for the discount price of only \$12.00 per copy. Get yours today!

In this Issue:

Who was caught performing Mitzvot? Page 4

Presidential Thoughts, Page 5

October Board Minutes, Page



Vogler Quartet at Beth Abraham

By: Claudia Feuer

On Wednesday, November 18 at 7:00 p.m., Beth Abraham Synagogue and the Dayton Jewish Cultural Arts and Annual Book Festival will present the Vogler Quartet at Beth Abraham Synagogue.

In celebration of their 25th anniversary and the 20th anniversary of the falling of the Berlin Wall in fall 2009, the Vogler Quartet, Germany's preeminent string quartet, has created a very special project that embodies the unique power of music to connect and heal. The Kennedy Center is among the many venues who have already booked this program called: *The Zimro Project: Golijov and Music of the New Jewish School*. This project will center on collaboration with Russian pianist Jascha Nemtsov and Israeli clarinetist Chen Halevi for the music of Osvaldo Golijov and composers of the New Jewish School.

The New Jewish School was a group of Jewish composers living in Russia at the turn of the 20th century, who wrote beautifully melodic and accessible music using Yiddish and Hebrew themes. In 1917, a clarinet sextet called Zimro was formed in St. Petersburg specifically to perform works by these composers. The Vogler Quartet, with Halevi and Nemtsov, recorded a CD of this repertoire to be released this spring by Hännsler Classic and will tour this "new" Zimro sextet in 2009/10.

The first half of the program will include the melodic works of New Jewish School composers. Following a musical and cultural line that still continues today, the program will conclude with Osvaldo Golijov's seminal *The Dreams and Prayers of Isaac the Blind* for klezmer clarinet and string quartet featuring clarinetist Alexander Fiterstein. This dramatic and beautiful work is brimming with many of the exact same melodies and traditions of the New Jewish School.

Cost for the concert is \$10 in advance or \$12 at the door. For information and reservations, call Karen Steiger at 853-0372.

The Vogler Quartet is represented by Schmidt Artists International, Inc.



The Cantor's Corner

Cantor Andrea Raizen

2

Suddenly it's November. The leaves have changed and most have fallen to the ground. There is a chill in the air, we've turned on our furnaces and pulled out the sweaters. Before you know it, we will gather with family and friends to celebrate Thanksgiving. Though some people are bothered celebrating a holiday that has distorted the historic truths behind it, we as Jews can easily relate to the overriding theme of thanks and gratitude. Our liturgy offers us the opportunity to give thanks on a daily basis. But if our prayers become rote, we miss the chance to really express our thanks in a meaningful way.

I recently did an exercise with the children in the Religious School to try and understand what it means to be created in God's image. They sat in front of a mirror and were asked to express what they saw when looking at their reflection. Next, they were asked to write what they saw if they could see their internal reflection. We did get some responses of blood and guts, but others saw kindness, goodness and knowledge. We did the same for imagining what God's external and internal reflection might be and then compared those to our own. The children were able to conclude that being created in God's image might mean that we are reflections of God's qualities and actions.

So what does this have to do with prayer? The Hebrew word for "to Pray" is *l'hitpalel*, meaning to examine oneself. This suggests that the purpose of prayer is to encourage introspection and personal analysis. The act of prayer allows us to engage in a journey of self-discovery and helps us to recognize God's place in our lives. In addition, we should strive to recognize the complexities of the world around us. Imagine yourself in a beautiful spot amongst trees, plants and nature. Then imagine taking a closer look at just one object with a magnifying glass and seeing the details that so often go unnoticed. By looking deeply both inside and outside of ourselves, we can truly engage in meaningful prayer. The prayers that are specifically those of thanks are meant to help us reflect on those little things around us and inside that we may begin to take for granted.

Thanksgiving offers us the opportunity to slow down, look around and take the time to truly thank God for

all we have. Perhaps a way to do so is to add what can be viewed as the classic Jewish prayer of thanks to our holiday meal. Each day in the *Amidah* we recite the *Modim* blessing. As one of my professors said, "This blessing thanks God for the ability to thank God."

We give thanks to You [we recognize that You are] God our God, the God of our ancestors forever. Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and speak Your praise - for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season - evening, morning and afternoon. The Beneficent One, for Your compassions were never exhausted and the Compassionate One, for Your kindnesses never ended - always have we put our hope in You. For all these may Your name be blessed and exalted, our Ruler, continually forever and ever. Everything alive will gratefully acknowledge You, Selah, and praise Your name sincerely, O God of our salvation and help, Selah. Blessed are You, God, Your name is the "Beneficent One" and to You it is fitting to give thanks.

Bulletin Staff

Layout

Brenda Stampfli

Photography

Dennis Day

Articles Coordinator

Claudia Feuer

Staff Writers

Helen Abramovitz

Rabbi Bernard Barsky

David Fuchsman

Ira Levine

Bernadette O'Koon

Cantor Andrea Raizen

Bonnie Beaman Rice

Lee Schear

Allan Spetter

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May we all continue to find God's presence in our lives and take the time to offer prayers of thanks not only on Thanksgiving but on a daily basis. Happy Thanksgiving!

Bat Mitzvah

Ann and Scott Liberman are proud to announce that their daughter, Andrea Shira, will be called to the Torah as a Bat Mitzvah on Saturday, November 14 at Beth Abraham Synagogue. Andrea is the granddaughter of Marilyn and Harvey Liberman of Knoxville, TN and Annette and Conrad Rennemann, Jr. of Centerville. She is the big sister of Deborah and favorite owner of cat, Allie. Andrea is a seventh grader at Tower Heights Middle School in Centerville, where she maintains a straight-A average. She attends Beth Abraham Religious School.



Andrea Shira Liberman

At Tower Heights, Andrea plays flute in the band and is a member of the writing club, ski club, and student council. Andrea earned the Bronze Award as a Junior Girl Scout last spring. In the summer, she competes for the league-champion Dunsinane Dolphins swim team. Andrea loves dance and has taken ballet / toe, tap, and jazz over the past eight years. She is currently a member of the Junior Line at Wendy's School of Dance and performed with Red Hotz and Lollipops this past summer. Andrea loves to read and is a talented writer. For her mitzvah project, Andrea has collected over 500 children's books to donate to local children in need through Hannah's Treasure Chest in Centerville.

The Beth Abraham Congregation is invited to attend the Bat Mitzvah and the Kiddush luncheon following services.

Thanksgiving with the Neighbor

3

Rabbi Bernard Barsky

In the spring semester of 2008 I taught a seminar at United Theological Seminary with my friend Larry Welborn, a professor of New Testament then at UTS and now at Fordham University in



New York. The seminar was on "Paul and Modern Philosophy." Professor Welborn and I are planning a graduate seminar for

next spring at the University of Dayton on "The Theology of the Neighbor" (in the sense of "love thy neighbor as thyself"), which continues many of the themes of that earlier course.

Some of you may think it odd that a rabbi with no particular training in New Testament literature would be teaching about St. Paul. But the surprising fact is that during the past few decades Paul has suddenly stepped into the center of much current European and American philosophy, and those who have been writing books about him include Jews, Christians, atheists and Marxists. Behind this current interest lies the influence of the three greatest German-Jewish thinkers of the twentieth century: Sigmund Freud, Franz Rosenzweig and Walter Benjamin. One scholar even had the wonderful *chutzpah* to say that "Saint Paul was the first great German-Jewish thinker, equal in stature to Rosenzweig, Freud and Benjamin."

In the space of this brief essay I cannot begin to elucidate these thinkers or their significance to an understanding of Paul (and vice versa) except to say that each of them has, in his own way, suggested that the path from servitude to liberation, personally and collectively – the path of *exodus* – depends upon our response (i.e. our responsibility) to a call that comes from outside ourselves, a call that goes out to each human being personally.

The theme of being called, and of having to change one's life completely in response to the call, is as old as Judaism, as old as Abraham. But these twentieth-century formulations don't presume the call from God – that is, they don't start from it. And it is easy to see why not. Have you, for instance, personally heard a call from God such as Abraham or Moses heard? I'm guessing not. As observant Jews we may accept the obligations of the kingdom of God

and the commandments, but we do this as an act of faith and will, not in response to a call. And yet we are called, each one of us.

As infants we are assailed from the moment we depart the womb by the unnamable demand coming at us from the faces outside the self. We form ourselves, for better or worse, through the response to that pressure from the other. (Freud) All our lives we are called by the need of the person next to us, our neighbor – called by his ordinary need for love or acknowledgment or whatever be the demand of the moment.

(Rosenzweig) We are called by the cry of the oppressed in our own time and by the cry of the sufferers of history – the murdered, the abused, the exploited – whom perhaps only the Messiah can answer. (Benjamin)

In the Torah Jacob wrestles with God, then goes to encounter his feared brother Esau. Without even time to become consciously aware that his fear has dissipated in the presence of God, Jacob finds himself standing before Esau and says – and the words seem to tumble artlessly out of him – "I see your face as one who sees the face of God." That artless love which unseats fear is a heeding of the call.

We today, unlike Jacob, are more likely to wrestle first with the stranger, and out of that encounter find our way to God. If I am able to face the feared brother or the stranger whose presence before me makes him my neighbor, if I am able to hear and be responsible to what his being there demands of me, then God will show His face. It really makes no difference which direction our path goes, from God to the neighbor or from the neighbor to God. But there is no severing the call of God from the cry of the neighbor.

Throughout the Torah and permeating our prayer and ritual life as Jews we are reminded again and again of the necessity to attend to justice. That means listening to the ceaseless clamor of those who are ignored, abused, disenfranchised and disinherited of their human patrimony, to hear the cries of humankind as God hears them relentlessly, and to redress wrong as if we ourselves were the power in God's hands.

Every November the American holiday of Thanksgiving brings to the entire citizenry the same challenge which Judaism presses on us the whole year, to see the face and attend the need of the

neighbor. In its mythological beginnings, Thanksgiving celebrated the momentary formation of a community of neighbors, European settlers and Native Americans, in so many ways incomprehensible and threatening to one another but united for mutual survival through one harsh winter season. It's a deceitful story inasmuch as one of those peoples, its neediness past, subsequently sought the dispossession and ultimately the extermination of the other. That failure, and not the prettified story, is the call of history which obligates us – as in the post-Holocaust watchword, "Never again!"

Likewise, the very bounty which the season celebrates, and the requirement to give thanks to God, are calls which bind us to act for God in the distribution of bounty. For one to eat while another hungers is like kicking God in His face and stealing His gift.

All our rituals and sacred celebrations should help us hear and respond to the cries that fill the world. Too easily they become gestures of forgetfulness and pageants of indulgence, substituting mime for action, memorization for remembrance. Yet the call goes forth from Sinai every day, every moment, echoed in the cry of every stranger among us whose face is the divine face: *Shema Yisrael*, Hear, O Israel, our God is one God, the God of the pilgrim settler, the God of the dispossessed native, the God of the white face, the God of the dark face, the God of the nearest, the God of the farthest.

Do not turn away or stop your ears, and give thanks for what you find holy in every face and voice.

Gift Shop News

You'll never guess what's happening at the "new" Beth Abraham Gift Shop...we have even more new merchandise!! Come in and shop to your heart's delight from our fabulous new collection of jewelry, menorahs, mezuzahs, games and more! Just in time for the holidays! Whether your style is classic, contemporary, or "eclectic," we have something for everyone! Our new store hours are Sundays from 9:30-12:30 and by appointment. But wait...there's more! On Sunday, November 22 from 9:30 until 2:00, the gift shop will be open for a special mini-Chanukah Bazaar. Come in and buy...or just browse...there will be refreshments served. Everyone who spends \$50 or more will get a goody bag filled with special Chanukah items. Come on in and see for yourself why everyone is so excited about the "new" Beth Abraham Gift Shop!

Treasurer's Report

Lee Schear



Columns that hold up the ideas of troubles and treasury...

The question goes out each time: Why do I write this monthly column? Or an even better question: Why do I cover so many different non-monetary issues?



What started off four+ years ago as a simple exercise to keep the congregation well grounded in some of the more boring monthly

accounting facts, has turned into a potpourri soapbox that is perhaps *equally* boring, but on a vast array of varying subjects. Sometimes those subjects actually do have something to do with the synagogue! (Or maybe just synagogues, in general ...)

Since we get very little Bulletin feedback (specific or general), it is often like being a comedian in a nightclub practicing before the audience arrives. What seems pithy and relevant (or maybe even funny) from an empty stage might strike a live audience differently. Who knows? But I *do* know that a number of us have taken on the mantle/yoke of synagogue leadership from that stage and that we take the responsibility seriously. And I try to address those issues in this space.

My views have not necessarily been the overall views of management, but if one does take leadership seriously, one has to express opinions without fear of not walking in lockstep with everyone else in the organization.

And *this* one feels that any leader or politician who rules from a consensus or who decides his course of action based upon popularity polls will inevitably find that he doesn't lead his parade – his parade leads him. And eventually LEAVES him. Once you decide to serve your time in synagogue leadership, it should be seen as a sacred responsibility. You have to actually lead!

In contrast, I was surprised by the justification for the recent awarding of the Nobel Peace prize to our equally surprised President. The stated rationale for this choice was, "His diplomacy is founded in the concept that those who are to lead the world must do so on the basis of values and attitudes that are shared by the majority of the world's

population." Whew. That's a scary thought and one that seems to endanger Judaism as soon as it is expressed. Think about it: Would Abraham have ever gotten off the ground if he based his thoughts on those held by "the majority of the world's population?" Do we want the majority of opinion to determine our fate?

No. And neither would we accomplish much in this Dayton Jewish community if we waited for the majority to concur.

We have big decisions to make here at BA and that's why I continue to volunteer my time, my funds, my fumbling words, and what passes for any leadership ability. Beth Abraham has just launched a "legacy" campaign that is absolutely critical to both our near term and our perpetuity – not to mention the necessary maintenance of our facilities. We are in the midst of an analysis of the synagogue's cost and revenue structure and the Board will eventually render some politically unpopular edicts. And we all have a grander analysis to perform in deciding if we should pursue a merger with Beth Jacob. Pretty heady stuff.

I discovered years ago in volunteering to help non-profit organizations that – despite the typical view - the members in those organizations possess no actual "rights." That's true here, too, regardless of how stark it might sound. One can't be an innocent bystander in a synagogue. If you are a bystander, you are no longer innocent. You have to be a participant, in whatever way you can express that participation. Rights? The Torah doesn't even address *rights*. It addresses *responsibilities*. Members of the congregation have responsibilities and those of us in leadership have taken on even greater responsibilities to get things right.

That's what drives me to dream big, work hard and try to take the criticism lightly in this role. Most responsible synagogue leaders already have their yetzer hora – their inner critic. Those are the voices that you want to prove wrong every day!

I have a passion to advance the causes of Dayton's "voice of Conservative Judaism" and that keeps me on as both Treasurer and as a monthly columnist here. In fact, I have two specific passions for my Jewish

community, passions that drive me every day:

- 1) To realign and to preserve and prepare for the next generation – *our* Beth Abraham community.
- 2) To pursue pragmatic programs for Jewish youth; their education and their positive Jewish identity.

So bear with me as I zig-zag my way to explaining why I do what I do - and while I help to get us "there." I respect the fact that we are all wired differently – with different emotions and intellectual perceptions. One of the hardest tasks of leadership is understanding that you are not what you are, but what you're perceived to be by others.

I have never been one for going through the motions. I see that as the opposite of making *movement*. I would much rather be getting something done than just doing something.

That is who I am. I try to tie together the sequence explained to us by our Jewish mystics: First, will. Then, intellect. Then, motion. And, finally, action.

If I can spur the membership into motion and action by dint of my relentless will and limited intellect, then these columns really could pay off one day!

Surprise!

Minnette Weiss

You have been caught by the Mitzvah Squad doing mitzvot!

As a regular attendee at minyan you brighten everyone's morning with your smile and offer of candy. Sisterhood, Men's Club and the Social Action committee have all benefited from your willingness to volunteer and lend a hand whenever and wherever needed. And on top of all this, you help many in our community by driving to Cincinnati to shop for kosher items. Who among us cannot forget the pure joy of watching you and your beautiful twin at your Bat Mitzvah not that many years ago? You are forever young in our eyes. Please know that we are so grateful for your hard work and your ever-present smile. Thank you for all that you are doing.

Mazel Tov to you, this month's mitzvah heroine!!!

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 at 264-0202 or Helen Abramovitz at 223-2891.

"So, I was thinking..."

David Fuchsman, Beth Abraham President

As you are reading this column, Randi and I are about a week away from celebrating our 20th wedding anniversary (newlyweds by Beth Abraham standards),



and the celebration of

Thanksgiving is just around the corner. The timing seemed perfect to publicly give thanks for the many people and things in my life.

To Lee and Patti Schear, I am aware of millions of reasons to give

thanks for the time, energy, passion and resources you have given to both individuals and the community. I can only guess how many other reasons there are to say thank you for things you have done of which none of us are aware.

To Jodi Blazar, Phyllis Rosen, Julie Liss-Katz, and Shirley Frankowitz, I am thankful for the smile you give me immediately after our eyes meet for the first time on Shabbat mornings.

To Cantor Raizen, thank you for the new Sim Shalom melody we sing during Musaf and to all of you who have humored me when I belt out Birkat Hamazon; allowing me to go back to the U.S.Y. days of my youth.

To Susie Katz, Mark Feuer and Scott Liberman, thank you for allowing me to

feel that I am not imposing on your time when writing you, "NOW WHAT DO I DO???"

To Ralph Williams for serving on, or chairing, just about every committee formed at Beth Abraham and for waking each morning, hours before the sun rises, to open the building and lead morning minyan.

To those women, you know who you are, who did not allow Sisterhood to go quietly into the night, but rather enabled it to rise again, and enjoy the vibrant sunrise at the beginning of its new day.

To Rabbi Barsky who recently challenged us to ask, "Where are we?" and to "Examine the white spaces of our lives."

To Terry Pinsky, Ed Zawatsky and some other men who have yet to punch me for kissing them on the cheek while parading the Torah on Shabbat mornings. And to all the married men who have allowed me the pleasure of kissing and hugging their wives during the same parade of the Torah.

To Annette, Claudia, Dennis and Bob for going so well beyond their employment duties to make this House of Abraham a home. Yes, that mantra should sound familiar and serve as a reminder that it is not too late to give to the Yom Kippur Appeal.

To Michael Fishbein and Mary Ann Openheimer, who make me smile each time I see them holding hands or putting their arms around each other before,

during and after services.

To Dottie Englehardt and Betty Alter who went to great lengths to assure me that Beth Abraham would not implode when Susie was no longer President. The two of you were right, but know it's because Susie is still very much in the mix of things.

To Bernie Rabinowitz who did not gloat when the New York Yankees won, and the Boston Red Sox lost. And to Alan Chessen who has not taken the opportunity to point out how well his New York Giants are playing and what a disaster the Washington Redskins have become.

To God, who enabled my parents to see their son hold a Torah during Kol Nidre, and give the Yom Kippur Appeal speech, and allowed them to observe the joy he feels by being a part of the Beth Abraham Synagogue family.

And finally to my wonderful wife of 20 years, who knew before reading this column that I enjoy smiling, kissing and hugging the women mentioned above, who is forced to sit next to me when I am singing loud enough that my voice can be heard on the soccer fields below, who suffers through my silence when the Red Sox and the Redskins lose, and who gives me the guiltless freedom to divide my love between her, and you, my Beth Abraham family.

Yes, it is most certainly is a good time to give thanks.

Men's Club News

By: Ira Levine

The Men's Club Sunday Brunch Schedule for November is as follows:

Nov. 8 – Better Business Bureau - "Update on Consumer Scams and Identity Fraud"

Nov. 15 – Jacqueline Fisher, Director for Base Realignment and Closure, Air Force Material Command at Wright Patterson Air Force Base

Nov. 22 – Dr. Allan Spetter - Results of the Recent Elections

Entertainment Books are available from the BA office, Harold Rosenberg and Ira Levine. They make excellent Chanukkah gifts.

The synagogue would like to take this opportunity to thank the volunteers who provided wonderful support during Rosh Hashana and Yom Kippur services. The following are the members who gave their time:

Beth Adelman	Beloff Family	Blazar Family	Blumhof Family	Bea Burke
Chesen Family	Lynda A Cohen	Irwin Dumtschin	Duberstein Family	Feingold Family
Bob Feldman	Fraim Family	Fritz Family	Fuchsman Family	Furst Family
Henry Guggenheimer	Doug Deutsch	Ted Cooper	Ken Krochmal	Levine Family
Michael Leffak	Norm Lewis	Nathanson Family	O'Koon Family	Bonnie Rice
Ben Roberts	Harold Rosenberg	David Rothschild	Bill Schoenfeld	Chaya Vidal
Marshal Weiss	Minnette Weiss	Larry Wagenfeld	Williams Family	Roberta Zawatsky
Michael Freed				



Library News-Off the Shelf

Allan Spetter

6

Ruth Gruber, who just turned 98, has led an amazing life. She received a Ph.D. in Germany shortly before Hitler came to power and launched a career in journalism in the 1930s, working for the New York Herald Tribune and the New York Post over several decades. Gruber accepted a position in the Department of the Interior during World War II and became involved in the efforts to save as many European Jews as possible. She has devoted much of the rest of her life to writing about the rescue of Jews around the world.

The synagogue library contains one of her many books, Rescue: The Exodus of the Ethiopian Jews, perhaps the most fascinating story about any of the "lost" Jewish communities that would be brought to a new life in Israel. Gruber describes the Ethiopian Jews, known as Falasha meaning exile, foreigner or stranger, living as they might have during the time of Exodus. Most of the Jews of Ethiopia lived in and around the city of Gondar and remained unknown to the outside world.

The Ethiopian Jews are the subject of many legends. They continue to believe that they are descended from a relationship between King Solomon and the Queen of Sheba in the 10th century B.C.E. Some say the son born of this relationship, Menelik, managed to move the Ark of the Covenant to Ethiopia. Another explanation of their origin says that their ancestors may have followed Moses to Ethiopia when he conquered that area while still in service to the Pharaoh of Egypt.

During the 19th century, Europeans began to hear stories about Jews living in Ethiopia. Then a French scholar who had been born in Palestine, Jacques

Faitlovitch, convinced Baron Edmond de Rothschild to finance a trip to Ethiopia in 1904. Faitlovitch returned to Ethiopia in 1908 and again after World War I and began to provide the elements of a modern education for the Jews of Ethiopia. The Falasha continued to live in primitive conditions, but their lives would change forever with the creation of Israel in 1948.

President of Israel Itzhak Ben-Zvi took the initiative to create schools for the Falasha in Ethiopia in 1953. Israel developed very close relations with many African nations in the late 1950s, and the government feared that any attempt to bring a large number of Falasha to Israel might jeopardize the relationship. Ethiopian Emperor Haile Selassie welcomed Israeli medical personnel and others with a variety of skills. The Empress went to the Hadassah Medical Center in Israel for treatment.

The Falasha experienced dramatic changes in the 1970s and 1980s. First, Haile Selassie and most of the African nations broke relations with Israel over the Yom Kippur War of 1973 when the Arab nations threatened to cut off their oil supply. Then, as Ethiopia faced a terrible drought and famine by 1974, the army deposed Haile Selassie and established a Marxist regime, heavily dependent on Cuban and Soviet support and hostile to both Israel and the United States.

Suddenly, Jews in Israel and in the United States began to realize that the Falasha faced a very precarious situation. At the same time, however, some Jews began to question whether the Falasha should be accepted as "real" Jews. The Sephardic Chief Rabbi of

Israel, Ovadia Yosef, declared in 1973 that the Falasha should be recognized as the descendents of the Lost Tribe of Dan! Obviously, he had added yet another theory to the origins of the Falasha.

The ongoing famine in Ethiopia drove thousands of desperate Falasha to refugee camps in neighboring Sudan by the early 1980s, where they received some food provided by international relief efforts. Then in late October, 1984 NBC revealed the conditions in the camps in a shocking documentary. American and Canadian Jews raised some \$65 million to finance a secret Israeli airlift, Operation Moses, which brought an estimated 8,000 to 10,000 Falasha to Israel in just 40 days.

When the Israeli airlift ended in January, 1985 word reached Israel that many Falasha remained in the camps. While Sudan would not allow Israel to resume the airlift, the United States conducted Operation Joshua in secret in 1985 and flew perhaps 1,000 Falasha to Israel. Finally, after years of negotiations, an Ethiopian government about to be overthrown in 1991 allowed Israel to carry out Operation Solomon. It is estimated that the Israelis flew about 14,000 Falasha to Israel in just 36 hours!

For 25 years the debate has continued about whether many Ethiopians claimed to be Falasha so they too could escape to Israel. In any case, the Israeli Law of Return allows any individual with Jewish parents or grandparents and all their spouses to become citizens of Israel. By some estimates, including those who may have reached Israel on their own, about 75,000 Falasha left Ethiopia for Israel beginning in the 1980s and continuing until today.

SOCIAL ACTION NEWS

Bonnie Beaman Rice and Helen Abramovitz

VOLUNTEERS NEEDED

St. Vincent's has come to us with a request for help in conjunction with our Su-COAT campaign. Beginning Thursday, November 5th through **Thursday, December 3rd**, St. Vincent's needs drivers to pick up donated coats each Thursday from the Sears stores at both the Dayton Mall and Fairfield Commons to be delivered directly to St. Vincent's the same day. The coats will be bagged and ready to go. During Thanksgiving week, the pickup will take place on Wednesday, November 25th.

If you are interested in helping, please call Bonnie Rice at 409-2880 ASAP, in light of the time-sensitive nature of the request. The more volunteers we have, the fewer trips each person would have to make. Thanks in advance for any help you can offer.

Board of Directors Meeting October 28, 2009

The Board of Directors met on October 28, 2009, and the following people were present: Alan Chesen, Mark Feuer, Penney Fraim, Mike Freed, Annette Fredenburgh, Joel Frydman, David Fuchsman, Susie Katz, Marc Katz, Ellen Leffak, Cheryl Levine, Ira Levine, Scott Liberman, Bernie O'Koon, Marlene Pinsky, Bernie Rabinowitz, Cantor Raizen, Bonnie Rice, Shep Rosen, Lee Schear, Mary Rita Weissman, Ralph Williams.

President, David Fuchsman called the meeting to order and presented the agenda.

Lee Schear presented the financial report for the month of September. Dues are ahead of budget, and should reach the goal by the end of year. Yom Kippur pledges are almost to budget and should also make it by the end of year. Lee pointed out that the budgeted amount for Yom Kippur pledges had been reduced this year. The only item over budget on the expense side is capital expenditures. Steve Horenstein is moving ahead on the Assuring Our Future campaign and will bring a report to the board within the next couple of months.

Scott Liberman told the board Rev. Coleman, from Canaan Baptist Church has been contacted, as well as has their business manager. Scott was told that the church is arranging financing to pay the remainder of the amount owed Beth Abraham, and this should be complete within 30 days. Scott is moving toward making the unsecured loan to Rev. Coleman a secured loan.

Mark Feuer has been asked to represent the synagogue and prepare an application for the state regarding the property tax exemption for the non-profit status of the synagogue. The first application was approved by the county, but not by the state. Mark is expanding the scope of the material being presented and is confident the situation will be resolved.

Cantor Raizen told the Board that Religious School is off to a good start. The independent study program is very well received, and the students are enjoying it. There are 12 students in the Sunday program. The Cantor is working on the program for the Chanukah dinner on Dec. 13. With the help of Steve Fraim, she is putting together a Jewish Family Feud game to use at the dinner. Cantor reminded the Board that the Vogler Quartet will be at Beth Abraham on Wed., Nov. 18th performing in a concert sponsored jointly by Beth Abraham and the CJCE. Cantor Raizen will be performing a concert with Cantor Kopmar at the synagogue on May 8, 2010 to introduce new duet music he has written.

Bonnie Rice reported on Social Action. The committee is looking forward to the Veteran's Day program on Nov. 1, which will include a Blood Drive and youth involvement and a lunch. 90 people have signed up for the lunch, and 30 for the blood drive.

Bernie O'Koon reported that Sunset in the Sukkah, the Sisterhood event, had a great turnout and was a very successful event. The gift shop is now under new management, with the retirement of Bea Burke. The amount and variety of the stock has been increased. The gift shop will be open 9-12 on Sunday and by appointment. The Sisterhood is starting a book club on Jan. 24 at 10:00 at Angela Frydman's house. The book to be discussed is *People of the Book*. It can be purchased at the gift shop. Lynda Cohen is chairing an event to honor 7 outstanding women from the Jewish community – "Women of Valor." An award lunch will be held on April 14, 2010.

Ira Levine told the Board the Men's Club Brunch Series will continue. The schedule includes Nov. 8 – Better Business Bureau Consumer Scam Update & Identity Fraud; Nov. 15 – Representative for Wright Patterson; Nov 22 – Dr. Allan Spetter – Election discussion; Dec. 6 – Ohio Supreme Court Chief Justice Thomas J. Moyer – "The Beauty of Law"; January 17 – Jack Ling – Executive Director for Institutional Diversity and Inclusion.

Mary Rita Weissman told the board they will be receiving a form to be filled out in conjunction with Cantor Raizen's evaluation.

David Fuchsman changed the Nov. board meeting from Nov. 25 to Thursday, Nov. 19.

David adjourned the meeting.

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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, November 6

Evening Service 5:30 p.m.
Candle Lighting 5:12 p.m.

Saturday, November 7

Morning Service 9:00 a.m.
Havdalah 6:14 p.m.

Friday, November 13

Evening Service 5:30 p.m.
Candle Lighting 5:05 p.m.

Saturday, November 14

Shemini Atzeret
Morning Service 9:00 a.m.
Havdalah 6:07 p.m.

Friday, November 20

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 5:00 p.m.

Saturday, November 21

Shacharit 9:00 a.m.
Havdalah 6:02 p.m.

Friday, November 27

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 4:56 p.m.

Saturday, November 28

Shacharit 9:00 a.m.
Havdalah 5:59 p.m.

Friday, December 4

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 4:54 p.m.

Saturday, December 5

Shacharit 9:00 a.m.
Havdalah 5:57 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.