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Bulletin Staff

Layout
Ann Rismiller

Articles Coordinator
Elaine Arnovitz
Annie Potter
Ann Rismiller

Photography
Elaine Arnovitz
Ann Rismiller

Staff Writers
Rabbi Melissa Crespy
Irene Fishbein
Marc Katz
Scott Liberman
Cantor Andrea Raizen
Allan Spetter

The printing of this publication is funded by private donations

LIVESTREAM LINK

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

KEEP US UP TO DATE!

Have you moved in the last year? Changed your phone number or added a cell number? Please check your listing in last year's directory and make sure it is correct. Let us know if you have changes by **December 20th** - we'll be getting set to roll out the latest edition of the Beth Abraham Directory in January, and we want to make sure we have your correct info. Just give the office a call or shoot us an email!

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, December 3 Kabba-Locked-In Shabbat 5:00 pm Candle Lighting 4:54 pm	Friday, December 17 Kabba-Locked-In Shabbat 5:00 pm Candle Lighting 4:56 pm	Friday, December 31 Kabba-Locked-In Shabbat 5:00 pm Candle Lighting 5:04 pm
Saturday, December 4 Morning Service 9:30 am Havdalah 5:57 pm Havdala-nukkah 6:30 pm	Saturday, December 18 Morning Service 9:30 am Havdalah 5:59 pm	
Friday, December 10 Kabba-Locked-In Shabbat 5:00 pm Candle Lighting 4:54 pm	Friday, December 24 Kabba-Locked-In Shabbat 5:00 pm Candle Lighting 4:59 pm	
Saturday, December 11 Morning Service 9:30 am Havdalah 5:57 pm	Saturday, December 25 Morning Service 9:30 am Havdalah 6:03 pm	



BETH ABRAHAM SYNAGOGUE



Bulletin

Dayton's Voice of Conservative Judaism

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VOLUME 18, NUMBER 4 DECEMBER 2021 KISLEV - TEVET 5782

Intolerance & Hate - Let's Talk

Sunday, Dec. 19, 10:30 a.m.

Presented by Sisterhood and Men's Club
In Person at Beth Abraham, with a Zoom Option

Our Panel Members:

Donald Bush, Employee Relations Advisor - Goodwill Easterseals Miami Valley

Valerie Lee - Retired School Psychologist

Marcy Paul, Ph.D., Senior Director - Jewish Community Relations Council

Moderated by Tara Feiner - Senior Director, Jewish Family Services

Please join us for a thoughtful discussion about the rise of intolerance and hate in our communities. Our panel represents a diverse cross section of individuals whose experiences speak to these issues. They will share their experiences with us and discuss ways we can come together to deal with the divisions in our communities. Whether you're joining us in person or on Zoom, there will be time for the panel to address questions you may have. We look forward to seeing you then.

Look for the Zoom link in your weekly News & Notes or at www.bethabrahamdayton.org





This is the time of year that is usually referred to as "cold and flu season." But for a second year in a row we have added a possible COVID surge. I have become acutely aware of every snuffle and sneeze and continue to practice masking in all public venues. I have also realized that I tend to end conversations and correspondence with the phrase, "Be well." This got me thinking about where the custom of responding to a sneeze with "Bless you" came from and if it has any Jewish roots.

Alas, upon investigation, it turns out that it was Pope Gregory who assumed the papacy in the year 590, at the time that bubonic plague was raging through Europe, who suggested that God's blessing be offered to anyone who sneezes in order to protect against falling ill. But, we Jews also have had plenty to say about sneezing.

According to Midrash, sneezing was a sign of imminent death. We are told that from the day that the world was created, no one was ever sick. When a person's time on this earth was up, wherever they were and without prior warning, they would sneeze and the force of the exhalation would expel their inner soul and they would die. Just as God had given Adam life by blowing a soul into his body, people would die by sneezing, blowing out their souls.

However, we read in the Book of Kings the story of Elisha and the Shunamite woman, in which sneezing was a sign of life. The son of a Shunamite woman had apparently died and Elisha was called to his bedside. After administering what we might call CPR, the boy awakens with seven sneezes and then opens his eyes. A Talmudic sage, himself a habitual sneezer, reported that it is a good omen when one sneezes during prayer because, just as a sneezer feels relief in this world after sneezing, the sneezer will feel relief in the world to come after praying. The Talmud goes on to say that when a person hears someone else sneeze, they should respond with the blessing "Life!" While blessing someone with good health after a sneeze is a courteous and considerate response, some sages were against it. One objection was that calling out "Bless you!" would disrupt Torah study and a second was that it was reminiscent of non-Jewish pagan practices. Despite these concerns, later rabbis recommended offering the sneezer a short blessing. Through the years Jews developed responses to sneezing in Hebrew (*Labriut!*), Aramaic (*Asuta!*), Yiddish (*Tzu gezunt!*) and other languages, each meaning "to health!" I read about the custom of a hierarchy of Yiddish responses to sneezing that I seem to remember my mother using. The first time a person sneezes it is proper to say *tzu gezunt* - to health; the second time, *tzum leben* - to life; and the third time, *tzu lange yoren* - to long years. Rabbi Levi Cooper of the Pardes Institute of Jewish Studies in Jerusalem beautifully sums up the sneeze in this way. "While a sneeze is a reflexive response to an irritation in the nose, an involuntary expulsion of air from the lungs, it is also an opportunity to bless one another and to privately thank the Almighty for the soul that we have inside of us. The soul is an integral part of our being that cannot be merely expelled like a dusty irritant."

As we navigate our way through this year's cold, flu and COVID season, may we all stay safe and healthy. *Labriut!*

BETH ABRAHAM



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{ CHAI SOCIETY }

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REX & LOUISE TINCHER
FRIEND OF THE CONGREGATION
FRIEND OF THE CONGREGATION

*OF BLESSED MEMORY

SISTERHOOD NEWS

Irene Fishbein

We wrapped up our collection of feminine hygiene products to benefit the Femme Aid Collaborative project at the end of October. We are so proud to announce that we collected 2,811 pieces of product plus an additional \$184.00 in contributions! That's enough money to purchase an additional 1,500 pieces! Femme Aid Executive Director, April Mescher said "INCREDIBLE! Your congregation's generosity is amazing, and you will be helping so many people this holiday season." Thank you to all who contributed to this very worthwhile project. We are so thankful this project was such a success. Please visit femmeaid.com to stay informed about all this fantastic organization is accomplishing for women in need in Montgomery County.

The Gift Shop has been spruced up with new items just for you. Stop by and see what's in store!

Just a quick reminder of the upcoming Sisterhood/Men's Club Sunday Speakers program on December 19th. Please see the article on page 1 for more details and plan to join us for a very thought-provoking program.

Happy Hanukkah to all!

(continued from page 9)

Rosanne Parks, who lived in Dayton briefly when she was growing up and graduated from Fairview High School in 1958, has no plans to move back from her current home in Deerfield, IL., but she knows she will be back. It's where her parents are buried, and she wants to be with them when her time comes, although she's only 81. Parks' father, Herman Brateman, owned a small women's store in nearby Greenville and moved the family to Dayton shortly after Rosanne was born. He died young and his wife, Florence, later remarried and moved out of the area. Rosanne lived the bulk of her adult years in Toledo, eventually following her two sons to the Chicago area where she could watch her grandkids grow up. "I wanted to be in that cemetery with my parents. It's just something I wanted to do."



Bob Thum was an original Beth Abraham member when he arrived in town in 1966, but when he remarried, thought his new wife **Suzanne** would be more comfortable at a reform temple. That may have been the case several years ago, but "she became more comfortable with Beth Abraham," where the Thums have many friends. Both are retired teachers, although he continues to teach in UD's continuing education program.

We hope you will join us for a special Shabbat on **December 11th** to honor and welcome these new members who joined in 2021. Since we were unable to have a special service last year, we will be honoring those members who joined in 2020 as well.

Library News — Off the Shelf

Allan Spetter



10

Lucy Dawidowicz, who was born in 1915 and died in 1990 at age 75, was among the



foremost scholars of modern Jewish history. She specialized in studying the Holocaust and her best known book among the many she produced is titled, *The War Against the Jews, 1933-1945*, which became a best seller. She also produced *The Golden Tradition: Jewish Life and Thought in Eastern Europe* and it can be found in the synagogue library collection.

In an 85-page introductory chapter, Dawidowicz explains the significance of the Jews of Eastern Europe: "Eastern Europe was the cradle of almost every important Jewish cultural, religious, and national movement and the area where Jewish faith, thought, and culture flourished unsurpassed." Dawidowicz then goes on to provide the fascinating details. She begins the story in the late 18th century. As always, Jewish life would begin with Poland, where more than one million Jews lived by the end of the 18th century.

Sadly, the disintegration of Poland continued from the middle of the 17th century through the 18th century. Three more powerful nations - Austria, Prussia and Russia - would partition Poland beginning in 1772 and finally wipe Poland off the map in 1795. Most of the Polish Jews would end up in Czarist Russia, where they would endure discrimination and poverty. Their situation would change little until the 1880s, when millions would decide to leave for the United States or Western Europe.

At the same time in the 18th century, the Jews of Eastern Europe experienced both the Enlightenment, or Haskalah, and the rise of Chasidism. In Western Europe, what is known as the Enlightenment, really represents the beginning of the modern era. It seemed to offer a chance for Jews to be really equal citizens of almost every country. Ironically, many Jews came to believe that to be really equal they had to

abandon Judaism.

In Eastern Europe, the Haskalah represented a challenge to traditional rabbinic Judaism. As Dawidowicz describes it, the rabbis and the Chasidim formed an alliance against the threat of the Haskalah. By the beginning of the 19th century, as the pace of modernization quickened in Western Europe, according to Dawidowicz, the Jews of Eastern Europe seemed to move back to an earlier time, as Chasidim became the dominant force among those Jews.

Europe experienced turmoil for much of the 19th century, involving a wide variety of revolutionary ideologies. Many Jews of Eastern Europe would be receptive to Marxism, socialism and anarchism, chipping away at the hold of Chasidism. The emergence of nationalism led to an increase in anti-Semitism. Ironically, however, some Jews, particularly the small number of university educated and younger Jews, developed a nationalism of their own. They saw Judaism as not just a religion but Jews as a people, and they wanted a homeland.

Thus, Theodor Herzl came along at just the right time. Zionism caught on like wildfire. A small number of young Jews began to settle in Palestine. While millions of Jews left Eastern Europe between 1881 and the start of World War I in 1914, the millions left behind suffered terribly in that period.

The Jews in Russia endured the Russo-Japanese War of 1904-1905, a humiliating defeat for Russia, and the Revolution of 1905. The incompetent czarist government always blamed any problem on the Jews. Then came World War I in 1914-1918. Because almost all Russian Jews had been forced to live in a very limited area, the Pale, along the western border, the Jews would be caught between two massive armies. Those who survived would suffer hunger, destruction of their housing, and mistreatment by both armies. The peace settlement involved the restoration of an independent Poland. Some 2.1 million Jews then lived in Poland. They would have to deal with a continually increasing anti-Semitism by the government and the population.

Dawidowicz covers every important figure in the Jewish community of Eastern Europe from the middle of the 18th century to the early part of the 20th century, and she includes separate chapters titled, "Scholars and Philosophers," "Literary Men" and "The Arts." Of all the religious and secular leaders, one man stands out as the person who most represents the culture of the Golden Age of the East European Jewish community, Abraham Goldfaden, the "impresario," who portrayed himself as the "father of the Yiddish stage."

Born in the Ukraine in 1840, Goldfaden had a reputation as a poet and writer of songs and plays by the time he made his way to Romania in 1876, where it is generally recognized that he produced the first play in Yiddish in that year. In 1880, he wrote the best known Yiddish lullaby, "Raisins and Almonds." Goldfaden finally arrived in the United States in 1904. He produced the first play in Hebrew in 1906 and died in New York in 1908. Tens of thousands lined the streets of the Lower East Side in Manhattan for his funeral procession.

Dawidowicz concludes by examining those who thought they offered a better future for all Jews, including Zionists, Buddhists, communists and socialists. Chaim Weizmann emerged as the brilliant and eloquent leader of the Zionist movement in Europe after the premature death of Herzl in 1904. Weizmann, born in Russia in 1874, would be the first president of the new State of Israel.

Leon Trotsky, born in the Ukraine in 1879 as Lev Davidovich Bronstein, stands out as the most charismatic figure on the "left" in modern Jewish history. He held several leadership positions after the communists took power in the Soviet Union in 1917, but eventually found himself in a life and death struggle with the ruthless Joseph Stalin for the top position in the communist hierarchy. He went into exile and ended up in Mexico where he would be murdered on Stalin's orders in 1940.



"V'Zot HaTorah" – This is Our Torah

Rabbi Melissa Crespy

3

Kri'at HaTorah – The chanting of the Torah and the service surrounding it are designed to be a high point in the Shabbat morning service. Our sages understood the public reading of the Torah as stemming from Israel's journey through the desert.



The reading is likened both to the public study of Torah and to the Revelation at Mt. Sinai. As *Talmud Torah* (the study of Torah), the reading takes place in a *minyán*, a community, and is a "communal obligation" (according to the Ramban). Listeners pay close attention to it, exerting their intellectual capacities to the fullest.

Rabbi Joseph B. Soloveitchik, a major Talmudic legalist and theologian of the middle and late 20th century, understands *Kri'at HaTorah* as a reenactment of the theophany at Sinai, as "a new giving of the Torah, the amazing standing under the mountain that burned with fire." There are some rabbis who hold that one should, therefore, stand during the reading.

Kri'at HaTorah is an experiential exercise, such that we actually see the Torah removed from the *aron hakodesh* (the holy ark). Its procession to the

reader's desk is like the original transmission of the Torah to the Israelites at Sinai; we hear the reading as if it came from Moses.

Many of the laws regarding the Torah while it is being read reflect the sanctity of the Torah itself, and the experience of Revelation:

The Torah should be opened only for a minimal period of time. As soon as a reading and blessing are completed, it is rolled up.

The Torah should be unclothed for a minimal period only. If there is any interruption between *aliyot*, the Torah must be covered.

If possible, the parchment of the Torah scroll should not be directly touched. A reader using a *yad* (pointer) should not actually touch it to the parchment, but should hover over or beneath the words. We cover our hands with a tallit before pulling at the parchment when rolling or dislodging it.

When the *magbiah* lifts the Torah and we say "*V'Zot HaTorah*," according to Tractate Soferim (14:14), "the scroll of the Torah is immediately unrolled a space of three columns (wider if one is able) and is elevated so as to show the face of the

script to the people standing on the right and on the left. Then it is turned round towards the front and towards the rear; for it is a precept for all men and women to see the script."

Ideally, according to the Talmud (Tractate Megillah 32a), "the *golel* [or *golelet*] (who rolls the Torah) should position it on the seam," such that the seam between two pages of the Torah should be in the middle of the open section. This is so that, if the scroll should tear, it would tear along a seam.

According to philosopher and *halakhic* authority Saadia Gaon (Baghdad, 882-942), The Torah is what defines the Jewish people. While the Torah scroll is materially just parchment and ink, its contents are God's Torah and the credo of the Jewish people. For thousands of years, Jews have studied Torah, observed Torah, and, when required, martyred themselves for Torah. Our behavior toward the Torah scroll reflects our reverence for its substance.

These are some ideas to think about when you are called up to the Torah for any honor. You are part of the reenactment at Sinai, and a link in the continued chain of Torah-studying and Torah-living Jews!

Introduction to Judaism - Community Class January 3 - April 11, 2022 @ 7 - 8:30 PM, via ZOOM Cost \$36 single or couple

The Synagogue Forum of Greater Dayton will present an abbreviated and updated Introduction to Judaism course. The annual class is open to anyone interested in Jewish learning, dialogue, and exploration.

The course offers an in-depth look at Judaism from Conservative, Orthodox, Traditional, and Reform perspectives. Instructors are rabbis from Beth Abraham, Beth Jacob, Temple Beth Or and Temple Israel synagogues. The registration fee is \$36 for a single or couple.

For enrollment questions please contact Helen Jones at hjones@jfgd.net

"I am participating in Life & Legacy because Beth Abraham is a big part of my life in Dayton. With no relatives in the area, through Beth Abraham I have developed a community, a circle of friends who share my values and commitments. Conservative services reflect my level of religious allegiance, and I want to help ensure that all this continues to be available for Jews who come to Dayton in the future, like I did, with no family or friends nearby." ~Judy Woll



All of us, regardless of age or wealth, have the ability to leave an after-life legacy, whether as a bequest in a will, a gift of life insurance, a gift of IRA or pension funds or simply cash. Please contact Elaine Arnovitz at 937-293-9520 or elaine@bethabrahamdayton.org to discuss what best fits you.

WE APPRECIATE YOUR PATIENCE...

As we continue to adjust to our new database program here in the Beth Abraham office, we ask your patience as we deal with the glitches that can come when transferring such a huge amount of information to a new system. In particular, if you notice that you aren't receiving your yahrzeit letters, or if we have incorrect information (such as name or address mistakes) it would be helpful to us if you let us know, so we can make sure to correct it. Thank you for hanging in there with us!

COMMUNITY



Community Mitzvah Mission

Drive thru the Boonshoft CJCE (525 Versailles Drive, 45459) and JFS will take your donations of frozen, unbaked macaroni and cheese casseroles (follow the recipe found at jewishdayton.org), and warm winter wear of new hats, gloves and scarves in all sizes for the shelter guests at St.Vincent de Paul. JFS will provide drive thru donors snack bags and a warm beverage. Call (937) 610-1555 for more information.



Religious School students had fun preparing these candy and cookie menorahs for Hanukkah. Cantor Raizen prepared packets with the ingredients and instructions for each student to take home and make.

WELCOME NEW MEMBERS! NEW MEMBER SHABBAT DECEMBER 11TH

Marc Katz

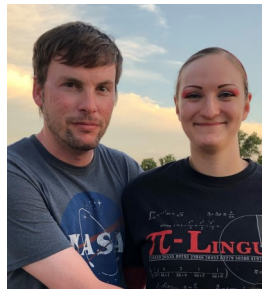
Beth Abraham will officially welcome our new members with a special New Member Shabbat. Some are new to the community while others have been here for a while.

Michele and John Berry have been in town nearly a decade. She's from Albany, N.Y., and he's a businessman from Centerville. When it was time for their son Jackson, now a third-grader, to enter religious school, they decided to move to Ohio. "The Sunday school has been a gift, just a gift," said Michele, "Cantor Raizen is a lot like my family." Michele added that she liked the way Beth Abraham congregants were welcoming to their interfaith family without being judgmental. "There's a warmth at Beth Abraham," Michele said, "and a focus on children."



Myrna Gabbe and Dorian Borbonus are an interfaith couple and can be seen often around Beth Abraham. "It's warm, welcome and open," said Myrna, who, like her husband, teaches at UD. They have two children, Eva (12) and Lucien (9), both in the synagogue religious school. "It's been a great experience" (joining Beth Abraham), Myrna said. "It's important to me. I'm glad what I found here."

At one point, **Hindy Gruber** was youth director and principal of the Beth Abraham religious school and later at one of the reform congregations as well. Now, she's back, with husband **Richard**, as they have decided to re-connect with Beth Abraham after a few years away. "It's quite nice and a lovely place," said Hindy of Beth Abraham. She is also a retired school principal and Richard is retired from GM. While the Grubers have tried other places, "I wanted to be part of Beth Abraham," she said.



Rachel Kinard tries to keep as Shomer Shabbos as she can, but she does make concessions like riding her bicycle to services on Shabbat. Originally from southwest Texas, where her family was observant, Kinard was a math intern at Wright State in 2019 and when looking for a synagogue, found Beth Abraham to be, "accommodating without compromising." She went home for a couple of years and now is back as a research mathematician at Wright Patterson Air Force Base. She also keeps a kosher home, which doesn't seem to bother her husband Brandon, who has no strong religious connection. She is looking forward to the days when Beth Abraham will be able to have Kiddush lunches again. "I loved it when we had lunches and Birkat," she said.

Franklin and Cheryl Lewis like "the family feeling," at Beth Abraham and have already become involved in synagogue activities, such as the Men's Club. Cheryl, with a degree in education, helped settle Russian refugees who arrived in the area several years ago. Originally from Cleveland, Franklin has been a long-time Dayton resident and said it was easy to join Beth Abraham. "We have a lot of friends there," he said.



Harriet Massimini grew up in Dayton and Trotwood, graduating from Trotwood High School in 1973. She was a member of Beth Abraham and her husband, **Mike**, was converted here. Since then, Harriet and Mike have lived elsewhere, including the last 34 years in Cincinnati. When her sister Rhoda Ryan (living in Columbus), recently died, she was buried at Beth Abraham, which also has the graves of their parents, Max and Lena Gaffin. Harriet also said since she lives so close to Dayton, she may become involved in synagogue programs.

(continued on page 11)

From the President's Desk...
Scott Liberman, Beth Abraham President

"Oh Hanukkah, oh, Hanukkah. Come light the menorah. Come to our party. We'll all dance the hora." By the time



you are reading this, you will have already danced the hora, played with your dreidels, ate your latkes and been given a treat. But that doesn't have to mean that the holiday has to soon be over. Hanukkah, while celebrated every year by my family, was never a really memorable celebration in my household growing up as a kid in Knoxville, Tennessee. I remember the lighting of the menorah and the nightly gifts...each night's gift being better than the prior night. My bar mitzvah occurred during Hanukkah, thus resulting in a longer service and more prayers to add. I remember bringing a dreidel to school and educating my

friends about the holiday. Those are all of my childhood memories of the holiday.

Now, with my own family in Dayton, Hanukkah has become a holiday of which my family looks forward to celebrate. We visit Bill's Donuts in Centerville and have sufganiyot (Okay, they just call them jelly-filled donuts). We make latkes from scratch when we get together for at least one of the nights. We light the menorah and sing the songs...but I don't think we have ever danced the hora. Finally, we play dreidel using the chocolate gelt that you can always find at Ester Price Candies. Needless to say, the holiday is a wonderful time to get together and think of the miracle of Hanukkah. While I know that Hanukkah is considered a minor Jewish holiday, it is still a major celebration in my household for all eight days.

Why do I mention all of this right now when the holiday is essentially over for this year? Because in my opinion, the idea of Hanukkah should continue year round. As we all know, a tradition of Hanukkah was to give and receive Hanukkah gelt, and then to give that gelt as tzedakah donations. As your President, I spoke during Yom Kippur about the needs of the Beth Abraham. I would be remiss to not again remind you that we have those same needs. Remember that sponsorships are available for our weekly services. Now is a great time to step up and join one of our Giving Societies. Or think about honoring a loved one or friend with a donation to a particular fund. Please consider Beth Abraham as you make your annual end of year donations. And just think, we all might be dancing the hora knowing that we can continue the traditions and worship at Beth Abraham.



Volunteers from Sisterhood and Men's Club prepared and delivered over 180 bags of Hanukkah goodies for local members to prepare everyone for our Havdala-nukkah celebration on December 4.

Pictured from left to right: Irene Fishbein, Beth Adelman, Beverly Farnbacher, and Judy Chesen.

We Gratefully Acknowledge...these thoughtful contributions

Building Fund

In honor of
Leah Hodayah, by Rachel Kinard

Cemetery Fund

In memory of
Ruth Fiddler, by Harvey Fiddler
Sam Fiddler, by Harvey Fiddler
Ken Schriber, by John Wolfe

General Fund

In memory of
Bert Lieberman, by Marilyn & Larry Klaben
Marian Plotnick, by Bill & Sharon Cohen
Ken Schriber, by Judy Schwartzman & Mike Jaffe, Rachel & Steven Schild, Bonnie Mendelson, Maureen & Marc Sternberg
Charlotte Braverman, by Jerilyn Wolman, Beverly Farnbacher, Cantor Jerome & Goldye Kopmar
Marcia Alpert, by Cantor Jerome & Goldye Kopmar
Glenn Pequignot, by Mindy & David Duberstein

In honor of
Sydney Katz's bat mitzvah, by David & Carol Hidy, Elyse & Allie Berg
Martin Schear's special help, by DeNeal, Esther, & Bruce Feldman
Seth Schwartz's bar mitzvah, by Liz & Steve Musin
Lois Gross, by Lauren Gross

Gerald Wilks Fund

In memory of
Philip Froikin, by Howard & Sue Ducker

Joel Horenstein Fund

In memory of
Charlotte Braverman, by Linda & Steve Horenstein
Howard Faust, by Linda & Steve Horenstein

In honor of
Seth Schwartz's bar mitzvah, by Doug & Bonnie Deutsch

Speedy recovery
Ellen Leffak, by Linda & Steve Horenstein
Alan Chesen, by Linda & Steve Horenstein

Kiddush Fund

In memory of
Isadore Metz, by Mindy Metz & Heather Metz
Sandy Mendelson, by Edward & Ava Mendelson
Marian Plotkin, by Edward & Ava Mendelson

Rabbi's Discretionary Fund

In memory of
Regina Krochmal, by Kenneth Krochmal
Helen Rothberg, by Beverly Louis
Gerald Jacobson, by Dan & Bev Jacobson
Carole Rabinowitz, by Beverly Louis
Victor Appelblatt, by Beverly Louis
Ken Schriber, by Beverly Louis, Tim & Charlotte Johnson
Charlotte Braverman, by Beverly Louis, Judy Woll
Marcia Alpert, by Carol Bernstein
In honor of
Seth Schwartz's bar mitzvah, by Allan Spetter & Claudia Birch
Lawrence & Sheila Wagenfeld's 64th wedding anniversary, by Lawrence & Sheila Wagenfeld

Religious School Fund

In honor of
Cantor Andrea Raizen's help preparing Seth Schwartz for his bar mitzvah, by Allan Spetter & Claudia Birch

Ritual Fund

In memory of
Hyman Blum, by Lisa & Kenneth Blum
Rebecca Center, by Patty & Steve Wyke
Blanche Wyke, by Patty & Steve Wyke
Harold Bloom, by Hindy Gruber
Morris Dumtschin, by Irwin Dumtschin
Rubin Arnold, by Carol & Jim Nathanson
Selma Farnbacher, by Beverly Farnbacher
Charlotte Braverman, by Beverly Farnbacher
Frances Krochmal, by Jerry Krochmal
Dorothy Gordon, by Jeff & Nancy Gordon
Rabbi Janice Garfunkel, by Felix Garfunkel
David Michaels, by Howard Michaels
Bernice Brown, by Roberta Zawatsky
Sarah Budnick, by Susan Topek

Raymond Zappin, by Joanne Zappin Levi & Hannah Zappin (z"l)

Mitchell Blazar, by Andrew Blazar
Sylvia Blazar, by Andrew Blazar
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Maxine Crespy, by Rabbi Melissa Crespy
Ruth Rafner, by Trudy Craig
Ruthe Stein, by Lynn & David Goldenberg
Irving Stein, by Lynn & David Goldenberg
Rudolf Ellenbogen, by Enrique & Ruth Ellenbogen
Max Beloff, by Larry & Frayda Beloff
Hy Blum, by Ric Blum
Leon Stein, by Alvin & Ellen Stein
Hannah Miller, by Jaime Miller
Joe Berger, by Ann & Sheldon Berger
In honor of
Sydney Katz's bat mitzvah, by Susan & Martin Schear

Sam & Sadie Berman Candy Fund

In memory of
Shirley Berman, by Clara Hochstein

Sanderow-Tannebaum Fund

In memory of
Louis Tannebaum, by Barbara Sanderow
Barry Tannebaum, by Barbara Sanderow

Social Action Fund

In memory of
Joseph Leibovich, by Judy Schwartzman

USY Scholarship Fund

In honor of
Betty Alter, Jill Schaeffer, & Lynn Foster, by Marcie Linder

MEN'S CLUB NEWS

Men's Club hopes that everyone has had a wonderful Hanukkah! We'll return with news for 2022 next month!

In the Beth Abraham Family

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Thanks to the following Service Sponsors:

- November 6** – Felice Shane in memory of Arlene Furst
- November 13** – No sponsor
- November 20** – A Friend of Beth Abraham
- November 27** – Irwin Dumtschin in memory of his father, Morris Dumtschin



Congratulations to those celebrating birthdays and anniversaries in December:

December Birthdays

- 1 Carol Nathanson
- 1 Edith Pequignot
- 3 Robert Thum
- 4 Meryl Hattenbach
- 5 Lawrence Wagenfeld
- 6 Claire Berks
- 6 Marla Merdinger
- 7 Liz Musin
- 8 Mindy Metz
- 9 Steven Rothstein
- 12 Felix Weil
- 12 Douglas Deutsch
- 14 Dena Briskin
- 15 Shirley Fisher
- 16 Gary Pavlofsky
- 16 Michael Freed
- 17 Jerome Krochmal
- 20 Sylvia Blum
- 21 Bonnie Parish
- 22 William Schoenfeld
- 23 Edwin Katz
- 24 Allan Spetter
- 25 George Barnett
- 25 Andrea Scher Rabiner
- 26 Linda Shapiro
- 27 Mark Gordon
- 29 Kenneth Blum
- 30 Susan Schear
- 30 Marlene Pinsky
- 31 Diane Rubin Williams

December Anniversaries:

- 10 Marshall & Donna Weiss
- 17 George & Ruth Barnett
- 17 David & Lynn Goldenberg
- 26 Dale & Sharon Schiff

WE WELCOME THESE NEW MEMBERS:

Michael and Harriet Massimini

WE RECORD WITH DEEP SORROW THE PASSING OF:

Hannah Zappin

SHOP AND EARN 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.dorothyvlane.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!

CARS: Do you have a car you would like to donate? Call the toll-free CARS number (855-500-7433) and CARS handles the process from there.

All these are easy ways to help Beth Abraham!

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

YAHREZITS

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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 December (KISLEV - TEVET) we remember:

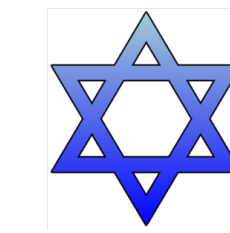
KISLEV

- Shirley Berman
- Blanche Block
- Thomas Blum
- David Cohen
- Rose Dinkin
- Bessie Frank
- Helen Gams
- Sophie Goldflies
- Annette Goodman
- Phillip Gressel
- Frances Krochmal
- Jesse Kuperman
- Leon Lapidus
- Roy Lapidus
- Gizella Pavlofsky
- Aaron Moshe Pollak
- Nadine Robins
- LaRae Roden
- Ruben Rosen
- Ellen Rosengarten
- Chaye Rachel Scharff
- Else Scheuer
- Maryan Schriber
- William Sharp
- Rebecca Shokler
- Suzanne Stahl
- Louis Tannebaum
- Jennie Tilson
- Sam Wilks

- Rachel Burick
- Mason Center
- Claire Charme
- Phyllis Charme
- Morris Cherny
- Ada Cohen
- Sam Cohen
- Ruth Elaine Cohen
- Virginia Cohen
- Irving S. Cohen
- Gertrude Coit
- Joe Cunix
- Yitzhak Czigler
- Anne Dlott
- Sidney Douglas
- Meyer Dreety
- Isaac Droz
- Abe Duberstein
- Beatrice DuBro
- Harry Dworkin
- Rose Lillian Edeliant
- Julius Eisenstein
- Rudolf Ellenbogen
- Herman Ellison
- Henry Engelhardt
- Sam Engilman
- Bessie Faust
- Frieda Feerer
- Mary Kling Feldman
- Mary Felman
- David Felman
- Elizabeth Fischbach
- Richard Flagel
- Elaine Foreman
- Anne Foreman
- Mark S. Foster
- Rose Frank
- Jacob Friedman
- Gertrude Friedman
- Abraham Froikin
- Alan Froug
- Sidney L. Gable
- Minnie Gertzman
- Samuel Golden
- Adele Marie Goldstein
- Celia Goodman
- Harry Gordon
- Sarah Govenar
- Rosalyn P Greene
- Etta Greenhouse
- Shiela Gullixson

- Libbie Gurevitz
- Haini Hammerman
- David Hochstein
- Frances Horenstein
- Myer Horowitz
- Evelyn Horowitz
- Eve Hurevitz
- Freeda Hurwitz
- Fannie Hyman
- Julius Jacobson
- Fannie Jacobson
- Gertrude Jaffe
- Max Jaffe
- Lawrence Jaffe
- Sam Jaffe
- Beverly Jenefsky
- Toby Jenefsky
- Charles Jenefsky
- Theodore Kahn
- Tillie Kahn
- Milton Kantor
- Toby Katz
- Frederick Kessler
- Ella Kling
- Marvin Kobel
- Mary Koff
- Jacob S. Kopell
- Bessie Kopelove
- Marian Kopelove
- Leo Koretsky
- Rose Kozen
- Glenna Krakoff
- Elizabeth Kravitz
- Dov Berl Kuhr
- Melissa S. Kuhr
- Anna Kuttner
- Edythe Lamden
- Eda Lederman
- Florence Leffak
- Rudolph Lehman
- Leonard Leicht
- Morris Levin
- Anna Levine
- Katie Levine
- Bert Lieberman
- Richard Lieberman
- Ida Lieberman
- Morris Liebman
- Abe J. Liff
- Benjamin Lifschitz
- Lester Lind

- Morris Lubin
- Oscar Mann
- Sarah Mann
- Freda Matusoff
- Isadore Metz
- Hannah Miller
- Albert Miller
- Michael Miller
- Abraham Miller
- Mary Miner
- Pearl Mitnik
- Minnie Myers
- Irving Neiman
- Leon Nizny
- Harold Odell
- Kathryn Ostrov
- Rabbi Abraham Pollack
- Yetta Papish Pomeranz
- Ethel Pope
- Isador Press
- Carole Rabinowitz
- Rubin Rabinowitz
- Ruth Fay Rafner
- Fannie Razovsky
- Sophie Reingold
- Gladys Resler
- Harry Rice
- Glen Rittner
- Rose Rosen
- Rachel Leah Rosen
- Arthur Rosenbaum
- William Rosenberg
- Louis Rosenberg
- Robert Rosengarten
- Stuart Allen Rosenstein
- Evelyn Ross
- Sondra Ross
- Jacob Roth
- Jenny Rothschild
- Jacob Rubin
- Jose Sales
- Sarah Toba Schear
- Ralph Schear
- Sidney Scher
- Ida Schiffer
- Toby Schuman
- Erica Schwab
- Morris Seman
- Sid Shane
- Shlomo Eliezer Shapiro
- Simon Sherer



TEVET

- Joseph Adelman
- Sam Aides
- David Eli Alpert
- Victor Appelblatt
- Gilbert Arenstein
- Mary Arnold
- Jennie Arnovitz
- Lillian Atkins
- Renee Bennett
- Joe Berger
- Helen Bernie
- Lois Blank
- Sylvia Blazar
- Hyman Frank Blum
- Naomi Brant
- Meilech Brill
- Harry C. Brook
- Albert Brotkin
- Isadore Brotkin

- Ann Sherman
- Jake Simon
- Robert Slavin
- Sylvia Soifer
- Fred Sokol
- Abe Solomon
- James Stefin
- Yvette Stein
- Leon Stein
- Bertha Stern
- Walter Stern
- Joseph Stoler
- Morris Stone
- Meyer Sugarman
- Michael Sunray
- Carrie Sussman
- Max Tanis
- Barry Tannebaum
- Benjamin Tannen
- Bella Tannenwald
- Violet Valensky
- Ludwig Weil
- Shaina Risha Weinstein
- Edward L. Weisbrod
- Charles Weisman
- Edward Weiss
- Isaac Weiss
- Pearl Weiss
- Gerald Wilks
- Ryka Winter
- Alan D. Yaross
- Kanee Zappin
- Jean Zeifman
- Harry Zeifman
- Harry H. Zimmerman
- Rose Zwelling