



# Bulletin

Dayton's Voice of Conservative Judaism

## Upcoming Events

July 15: Shabbat in the Park  
July 17: Afternoon at the Opera  
July 22: Shabbat Under the Stars

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SIVAN-TAMMUZ 5771

## Beth Abraham Installation

Mary Rita Weissman

I am not sure that I have the words to express how honored I am to be asked to serve as president of this amazing congregation, much less how humbled I am to succeed leaders such as Mark, Susie and David. I feel equal to the task only because of their promise to support me in these two years. With their help and with Ralph, Scott, Bernie, Lee, Mike and Norm as officers, I feel confident we can continue the journey we began a decade ago under Mark's leadership.

With Rabbi Barsky and Cantor Raizen at the helm, I believe together, our Beth Abraham community has the reflective leadership and governance necessary to take us through the next stage of our transformation to a visionary congregation and sacred community. I truly look forward to the journey.

As this journey begins, I must tell you how my Jewish journey has been fueled and enriched by you.

Had you welcomed me into this wonderful congregation that is my spiritual home, it would have been enough.

Had you celebrated the naming and bris of my children with me, it would have been enough.

Had I been asked to be on the board, it would have been enough.

Had you celebrated my children's Bnei Mitzvah and graduations with me, it would have

been enough.

Had you prayed for my brother every Shabbat during his illness, it would have been enough.

Had you welcomed me back and comforted me when he died, it would have been enough.

Had you celebrated my adult Bat Mitzvah, it would have been more than enough.

All of this has filled my cup of joy to the brim. The opportunity to serve as your president has caused it to runneth over. Thank you for the honor.



Remarks from Beth Abraham's in-coming President, Mary Rita Weissman

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Some of the new members being installed at the annual meeting held May 31, 2011



## Verdi's Nabucco at Beth Abraham

Mike Jaffe

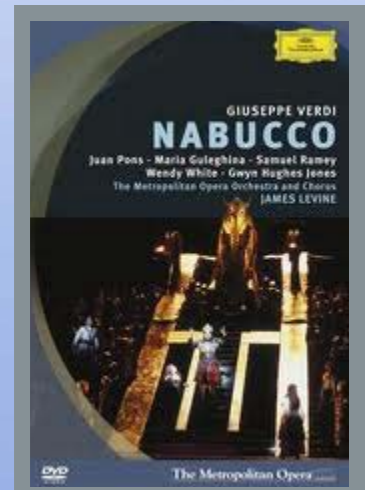
*(Beth Abraham will be hosting two afternoons of opera in July and August. On Sunday, July 17<sup>th</sup> at 2:00 pm, a Metropolitan Opera performance of Giuseppe Verdi's third opera, Nabucco, will be shown, starring Juan Pons. This event will run approximately three hours. Refreshments will be served during a brief intermission. Mike Jaffe will introduce the opera with some history and background before the screening. Mike was an on-air host for 11 years with Dayton Public Radio. He has made presentations to the Dayton Opera Guild along with other members of Dayton Public Radio staff.)*

*Nabucco* was first performed at La Scala on March 9, 1842. The opera was a great success and immediately made Verdi a national celebrity. *Nabucco* is still performed today and is one of only three early Verdi operas that has been given this honor.

The opera tells the story of Nabucco known as Nebuchadnezzar, the king of Babylon. It speaks of the cruelty of Nabucco and his change of heart and redemption. Verdi also tells of the slavery of the Jews after Nabucco's victory and their eventual freedom.

It is an opera which marked the real artistic beginning of a composing career that was to last over fifty more years. During this

time, Verdi gave the world twenty-three more operas, many of which reached pinnacles that have never been equaled.



# The Cantor's Corner

Cantor Andrea Raizen

Everywhere I turn lately, I come across a study, book or an organization that is addressing the topic of "community." In March of this year, the United Synagogue of Conservative Judaism presented its strategic plan for the Conservative movement as we embark upon our



second century of existence. The commission that crafted the document very deliberately revised the language used when referring to its constituent members. Instead of using the words synagogue or congregation, these centers of Jewish life and prayer will be referred to as *kehillot*, the Hebrew word for sacred communities.

Just a month ago, a mysterious package from Amazon arrived for me at the synagogue. Our new president, Mary Rita Weissman, had sent me a book she had just read thinking that I too might enjoy it. It was the book that the rabbi referred to in his bulletin article last month, *Sacred Strategies: Transforming Synagogues from Functional to Visionary*. It is about eight synagogues that reached out and helped people connect to Jewish life in a new way—congregations that had gone from commonplace to extraordinary. Much emphasis was placed on creating communities of worshipers, learners and activists.

About this same time I was made aware of another book referred to on one of my cantorial listservs. The book by Joey Weisenberg, *Building Singing Communities: A practical guide to unlocking the power of music in Jewish prayer*, is described on the back as, "an easy-to-read, how-to guide to making

music a lasting and joy-filled force in shul and Jewish life." Hazzan Henry Rosenblum, former dean of the H.L. Miller Cantorial School of the Jewish Theological Seminary commented that the author "shows us how to re-imagine the two core elements of your shul: building community and making music that enhances that community."

So, what is all this talk about and emphasis on community? It is certainly not a new concept. In fact, the term *kehillah kedoshah* "sacred community," was used in Eastern Europe to describe the Jewish community as a whole because the community saw itself as more than a group bonded together by religion and ethnicity. It viewed itself as answering to a higher authority. Community exists on multiple levels, from the nuclear family, to the neighborhood, school, work environment, city, state, country and worldwide. But let's not get carried away here. Community building is something that we at Beth Abraham have done well in certain areas and can strive to do better in others.

When we step back and look at the big picture of our *kehillah*, we see that we are a community populated by many smaller communities. There are the people who make up the daily minyan, those that attend most educational offerings, Shabbat regulars, Torah readers, teens, social action supporters, Men's Club and Sisterhood members, etc. There are also potential communities, those people with a common connection who have yet to come together. I see one of these groups as being families with school aged children. Although we have a group of children that attend classes together, many of the parents do not know one another. We are currently beginning to address this gap by bringing together these parents to meet,

## BETH ABRAHAM GIVING SOCIETIES

**CHAI SOCIETY**

JOEL & ANGELA FRYDMAN  
STEVEN & LINDA HORENSTEIN  
DAVID & SUSAN JOFFE  
EDDIE & SUSIE KATZ  
BERNIE & CAROLE RABINOWITZ  
ALLAN & BRENDA RINZLER  
EUGENE & DORIS SCHEAR  
LEE & PATTI SCHEAR  
MARTIN & SUSAN SCHEAR

form the core of a new school committee, and get more actively involved along with their children in the planning and carrying out of our congregational holiday celebrations. I want to carry the idea of "creating community" into our school programming this year and explore opportunities to more effectively bring together our many sub-communities into a truly meaningful *kehillah kedoshah*. Imagine the classic Venn Diagram, with its many circles overlapping one another. I challenge each of you to step outside of your current sub-community, reach out and discover a new connection.

So you think you can dance?



Beth Abraham's next "Dancing With the Jewish Stars" is seven months away, on January 21, 2012. But it's not too soon to start thinking about being one of the featured couples. The dances must be choreographed routines, which probably means working with a professional ballroom dance teacher. So give yourself plenty of time. If you and your partner are interested, give Joel Shapiro a call at 832-1086.

# Once More, Who is a Jew?

3

Rabbi Bernard Barsky

The woman Ruth, heroine of the Book of Ruth, is widely acknowledged as the first “Jew by choice”, and her declaration of allegiance to the faith of Israel is contained in the famous words she spoke to her mother-in-



law Naomi: “Do not beseech me to abandon you and to turn away from you, for wherever you go I will go; and wherever you lie, I will lie; your people are my people and your God is my God.”

Of course, nowadays it’s not as easy as that to become a Jew. And the sages of our tradition could not accept that it could have been so simple for Ruth, either. There had to have been a process; there had to have been some instruction in the requirements of our faith. And so in their *midrashim*, their imaginative retellings of those words to Naomi, they heard a two-way conversation. Ruth’s words, they said, were her answers to Naomi’s teachings.

Naomi, the rabbis conjectured, said, “We are prohibited from going beyond a prescribed limit on Shabbat,” to which Ruth replied, “Wherever you go I will go.” Naomi said, “It is not the custom of daughters of Israel to dwell in a house which has no mezuzah,” and Ruth said, “Wherever you lie I will lie.” Naomi: “We are obligated by 613 commandments.” Ruth: “Your people are my people.” Naomi: “Idol worship is forbidden to us.” Ruth: “Your God is my God.”

Actually rabbinic literature includes several versions of this imaginary

conversation, which put different words in the mouth of Naomi according to what various rabbis considered to be the crucial instruction that Ruth required. It’s fascinating to see what different rabbis considered to be the essential four or five mitzvot of Ruth’s initiation.

My personal favorite among these distillations of the core of Judaism occurs in the Talmud (bYevamot 47b): *Our rabbis taught: If a person desires to become a proselyte, he is to be addressed as follows: “What reason have you for desiring to become a proselyte? Do you not know that Israel is persecuted and oppressed, despised, harassed and overcome by afflictions?” If he replies, “I know and yet am*

*“The great rabbis of our tradition understood Judaism as the building of a compassionate and supportive community in which hands were stretched out to hands, eyes looked into eyes, faces to faces, where all were fed, all were lifted up, and every neighbor and every stranger were family.”*

*unworthy,” he is accepted at once and is given instruction in some of the minor and some of the major commandments. He is informed of the sin of the neglect of the commandments of gleanings, the forgotten sheaf, the corner of the fields, the poor man’s tithe.”*

These particular commandments, the very first specific commandments to be taught to anyone who wants to be a Jew, are four rules about feeding the poor. Gleanings, the forgotten sheaf and the corner of the fields all refer to the obligations of the farmer to permit the poor into his fields to gather whatever is left behind, to pick up sheaves of grain that have been dropped (the harvester who drops a sheaf is not allowed to pick it up), and to leave ungathered the corners of the fields entirely for the poor to reap. The poor man’s tithe occurred every third and sixth year, in which a tenth of one’s income was given to the needy.

In addition to the lessons of compassion and responsibility to the poor, these four *mitzvot* also remind Israel that they hold their property as tenancy and their wealth as trust. All of it belongs to God. Taking care of the poor and hungry is not a matter of choice, of simply doing the right thing or performing good deeds because one wants to. Those with sufficient incomes are stealing from God if they deny the poor their rightful share in economic prosperity, which is God’s bounty.

How ironic is our current political reality, in which it seems that the more loudly one proclaims allegiance to God, the more blithely one argues for cutting back on social programs to assist the poor; in

which the more wealth one accumulates, the less one is willing to contribute through taxes (tithes) to the

welfare of the community. Who recalls now the obligation (i.e. commandment, *mitzvah*) of the poor tithe – a tenth of one’s income set aside every three years *entirely* for the poor?

If we are prone to see our Judaism as a matter of rituals, we might suppose that the first laws of Torah to teach a proselyte are observing the Sabbath, keeping kosher, participating in synagogue life, studying and teaching Torah – all of these absolutely essential and vital indeed. But the great rabbinic teachers of our covenantal tradition understood Judaism as the building of a compassionate and supportive community in which hands were stretched out to hands, eyes looked into eyes, faces to faces, where all were fed, all were lifted up, and every neighbor and every stranger were family.

That would truly be a sacred and visionary community. Let’s build it!

## Remember the Neediest!

Rabbi Barsky

Friends, in my almost daily communications with social workers engaged in helping the poor in Dayton - Jewish and non-Jewish alike - with food, rent, utilities, prescriptions and counseling, they tell me they are staggered by the enormity of the current need, and that it is growing worse every day. Please remember the food barrels near the entrance of Beth Abraham and keep them full. Please help me support our Federation and other agencies by contributing to my Discretionary Fund (you may earmark it as “poor tithe”). Please send your contributions directly to your favorite community organizations that help feed, house and counsel the needy. Believe me, you can give more than you think you can.

# GIFT SHOP NEWS

*Marlene Pinsky*



Thank you all for your patronage at the Jewish Cultural Festival at Temple Israel in June. Because of the success at the festival, the gift shop has given a substantial check to the Beth Abraham Sisterhood.

Come visit the gift shop to see the breathtaking Michael Aram items. The gift shop has also recently received Musical Orchestra salt and pepper shakers, hand crafted wood mezuzot, and beaded pie and salad serving pieces. The shop also has a new selection of beautiful Shabbat candles from Israel. So much of the new merchandise is perfect for that wedding or bridal shower that you might be attending.

Several people have asked for specific themes on kippot. A supplier has been contacted who might be willing to work with us. If you would like a kippah with your favorite team or university logo, please contact the gift shop.

During the summer, the gift shop will be open on Fridays from 10 a.m. to 1 p.m. If you need to come in at a different time, just give me a call at 885-3000 or 369-3799. I am always willing to come to the shop at your convenience.



Participants in the Shavuot program enjoying dinner



Rabbi Barsky leading a discussion at Tikkun Leyl Shavuot on June 7

## IMPORTANT INFORMATION ABOUT PARKING AT BAS

The City of Oakwood has declared that the circle in front of the lower level of the parking lot is to be a no parking zone and will be marked as a fire lane. Passengers may be dropped off there as long as the driver does not leave the car. We are exploring additional options for handicapped parking, but please note that there are already ten handicapped parking spaces on the upper level next to Building D, directly across the road from our second floor entrance. That entrance is open on Shabbat and for synagogue events and provides the most convenient access to the sanctuary and chapel. Also, if you enter Sugar Camp Circle from the entrance at the traffic light, driving from east to west, that 2<sup>nd</sup> floor entrance is also the best drop off place for anyone who is handicapped.



# Oh the Places We'll Go

Mary Rita Weissman, Beth Abraham President

As I write this, just three weeks have passed since I was honored to be elected president of our wonderful synagogue. I



have spent every non-working moment (few though they may be) thinking about where we are going, which gave me the inspiration for the title of this column (Thank you, Dr. Seuss).

One thing I've learned, since I've spent my life geographically challenged, is that before I can get where I'm going, I must know where I am. This prompted me to look back.

## OH THE PLACES WE'VE BEEN

A new millennium had dawned  
Mark Feuer at our head  
Rabbi Press on the Bima  
Transition the Board said  
*Oh the places we've been*

Far and wide Susie looked, Rabbi  
Barsky she found  
Cantor Raizen, the next jewel, was  
the corner just around  
South we must go the congregation  
did decide  
Oh my, it was quite a wonderful ride  
*Oh the places we've been*

Building C leading givers did donate  
Generous congregants did the naysayers  
negate

Down Far Hills with Torahs  
Did we together go  
As we entered our new home  
With joy did we crow  
*Oh the places we've been*

Programs, films, projects and Kiddush  
did expand  
David did ascend to the head of the *shul*  
Hillel arrived at Beth Abraham, home for  
its school  
*Oh the places we've been*

Our financial future we had to plan  
The FRD committee said yes we can  
First they established the Society Chai  
Other giving levels followed by and by  
*Oh the places we've been*

Ready to contribute every congregant  
will line  
For programs, repairs or challah and wine  
*Oh the places we'll go*

I am excited to help us go into the  
Future. Rabbi Barsky and Lee referred to  
a book called *Sacred Strategies* in the  
last bulletin. I, like they, was struck by  
how the road we've travelled over the  
last decade has us closing in on what the

authors of this book call a Visionary  
Synagogue. We surely have the  
congregation that has worked with the  
leadership and Rabbi Barsky and Cantor  
Raizen to get us to such a good place. I  
have the enviable honor to be able to  
lead in their slipstream.

Visionary Synagogues have six  
characteristics in common:  
Sacred purpose  
Holistic ethos  
Participatory culture  
Meaningful engagement  
Innovation disposition  
Reflective leadership and governance

Over the next several months we will  
be talking and learning a lot about how  
we as a congregation will continue to  
make our spiritual home a more Visionary  
Synagogue. I welcome the words,  
thoughts and ideas that you have as we  
continue toward this goal.

Thank you again for the honor.



## Dues for 2011-2012

Most of you have no doubt already received your dues bill for 2011-2012, so this article probably should have appeared in last month's Bulletin.

You may recall that David sent out a letter about 15 months ago announcing the need to increase our dues for 2011-2012 and the ensuing two years by 12% a year. Judging by the number of inquiries the office has received since the dues bills were sent out, many of us didn't recall it.

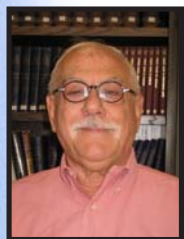
In that letter, David reminded us that the dues obligation of our members remains the foundation for our fiscal responsibility. With that in mind, based upon a recommendation of the synagogue's Executive Committee, the Board of Directors passed a motion in 2010 to increase dues by 12% in 2011-2012 and each of the following two years. Our current family membership dues for 2010-2011 are \$1172. For this 2011-2012 billing, family dues will be \$1311. And in 2012-2013, dues will increase to \$1450 (exactly the median family dues in Conservative congregations in our region in 2004). All other dues categories will also increase by 12%.

Please know that the decision to raise dues was carefully considered. The Board of Directors is working very hard to ensure that Beth Abraham Synagogue is managed responsibly, and we are grateful to you for your support.

# Library News-Off the Shelf

Allan Spetter

What is left to be said about someone who produces a four-volume autobiography along with all of his other important publications? Alfred Kazin, a



major figure among the legendary group known as the “New York intellectuals,” has in fact said it all in the title of the third volume of his autobiography, *New York Jew*, in the synagogue library book collection. This volume

concentrates on an unbelievably exciting period in his life in the 1940s and 1950s.

Kazin, born in 1915 in the Brownsville section of Brooklyn, a neighborhood almost entirely Jewish, seems to be unable to forget his roots. As anybody who grew up in New York knows, Brooklyn and Manhattan are worlds apart. While many of the New York intellectuals came from the same background, with immigrant working class Jewish parents, Kazin seems to be fascinated by and perhaps envious of those who came from the middle and upper classes and had Ivy League educations.

One connection linked Brooklyn and Manhattan—CCNY, the City College of New York—which provided a free college education for those bright enough to be admitted. Kazin came from Brownsville, a hotbed of radical activity by socialists and communists, to CCNY, where followers of Stalin or Trotsky argued with each other before and after the outbreak of World War II in 1939. Kazin demonstrated his ability when he began to write book reviews for the *New York Times* in 1934, while still only 19 years old.

It has been said of this volume of Kazin’s autobiography, “New York is itself a central character in his book as in his life.” Indeed, Kazin is at his best when describing the four years, beginning in 1938, he spent in research and writing in the “great open reading room” of the New York Public Library. As Kazin tells it, he often worked at the library from 9 a.m. to 10 p.m., stopping only to eat at the “Automat” across the street, while “My book was building itself.”

Kazin’s masterpiece, *On Native Grounds*, would be published in 1942, and it “changed the entire direction of

current and retrospective literary criticism in this country.” The book established Kazin among the New York intellectuals at age 27. As Kazin eloquently puts it in the opening lines of this volume of his autobiography, “One dreamlike week in 1942 I published my first book... became an editor of *The New Republic*... and moved into a little apartment on 24<sup>th</sup> and Lexington... I had never lived in Manhattan before.”

Kazin describes the exciting atmosphere at *The New Republic* as only he could, “Every day, I saw intellectuals clever enough to make the world over, who indeed had made the world over many times.” These included Lionel Trilling, “the first Jew in recorded history to get tenure in a Columbia University English Department.” The chair of the department provided a glimpse of the discrimination against Jews in higher education before World War II when he explained, “We have room for only one Jew.”

Kazin would be turned down for military service in World War II because he “stammered.” He expressed the feelings of those who had lived through the Great Depression when he said, “War, blessed war, had come to the rescue of my generation, and nothing would ever be the same.” Then he learned about the Holocaust, what he calls a “nightmare... that will haunt me to my last breath.” He moved to *Fortune* in 1943 thinking that he could become a war correspondent.

Kazin spent much of the war studying the morale of American soldiers. He went to California to do research for his next book and taught briefly at an “experimental” college in North Carolina. Kazin finally secured passage on a convoy and made it to Great Britain in early 1945. He proved as keen an observer of English society and why it would never be the same: the “Blitz” had “exposed the poor and the middle class to each other as nothing in British history had ever done.”

All of us who have seen “The King’s Speech” may gain new perspective from Kazin on what it means to “stammer” in Great Britain. Could it be an upper class affectation? Kazin, who “stammered,” says, “Even the many upper-class stammerers I met among government officials... did not seem in the least impeded... They just went on... as if

everyone in the audience knew what it was like to stammer. Might there be a distinction to it?”

After the war Kazin settled in a heavily Jewish area on the West Side of Manhattan, where he learned how America had changed in the McCarthy Era of the early 1950s. Kazin describes what happened as only he can: “Columbia professors... *New York Post* editors” and others had been “united by the... experience of Communism... in their radical past and their unflinching hatred of it now.” It became the era of “loyalty hearings” and “naming names” where individuals could publicly reject their communist past.

Kazin received an invitation to teach in West Germany in 1950 and summarized the German reaction to the war and particularly to the Holocaust as follows: “Nobody I met or saw or taught had had anything to do with anything.” He finished the first volume of his autobiography, the classic *A Walker in the City*, in 1951. Kazin would teach at various outstanding universities and continue to write and to edit many more major works. He died in June, 1998 on his 83<sup>rd</sup> birthday.

*Allan Spetter is a retired Professor of History at Wright State, and is co-author of The Presidency of Benjamin Harrison (University Press of Kansas). He served for many years on the Board of Trustees of the Dayton-Montgomery County Library.*

## KESSLER Restorations & Graphics

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## Sisterhood News...

Helen Abramovitz

Join us for summer fun on Tuesday, July 11 at 1:00 p.m. to play Mah Jongg with your friends. Beginners, those who want to learn, and experts are all welcome. Please note, we will do this the second Tuesday of every month, so mark your calendars.

## SOCIAL ACTION COMMITTEE NEWS & UPDATES

Bonnie Beaman Rice

Senate Bill 5: If you were prescient enough to be among the 50+ attendees at our most recent Social Action program, I hope you were as impressed as I was by the presentation and discussion concerning this "hot topic." Kudos to Ralph Williams for his informative synopsis of the bill's provisions and to Allan Spetter and Jim Nathanson for their always insightful and learned perspectives. Many thanks to the program's planners: Helen Abramovitz, Ralph Williams and Ira Levine and to the Men's Club for providing us a welcoming venue for this important discussion. Finally, and most importantly, thank you so much to our audience members who participated by offering their thoughts and who have proven that **civil** discourse is not only possible, but alive and well here at Beth Abraham.

Re-entry Program update: Several of our members have expressed an interest in helping with the re-entry efforts of ex-offenders within our community. We have not forgotten your compassionate offer of help. Your Social Action committee is in the process of exploring various ways we might volunteer in this effort.

Serving meals at St. Vincent's: We are pleased to announce that, in partnership with Beth Jacob Synagogue, we again have the opportunity to serve meals to the residents at St. Vincent's on the 4<sup>th</sup> Sunday of each month. Please contact the office if you'd like to help.

## Squares, Squares and more Squares

Helen Abramovitz

The Social Action Committee gratefully acknowledges the year-long efforts of many of our members who knitted squares for the 25 lap blankets delivered to Four Seasons (Covenant House). A sincere thank you to the many people who donated the yarns we used to create the blankets.

Please keep the yarns coming. In the fall, we will return to the scarf and premie cap projects. Last winter we delivered over 50 scarves to the YWCA, St. Vincent and the Castle. Thanks to your generosity and talents, Beth Abraham was able to supply lots of warmth during a very cold winter.



*Surprise!*

### Jack Fuchsman

**You have been caught by the Mitzvah Squad doing mitzvot!**

Your presence at the synagogue on a regular basis proudly exemplifies our "next generation" Mitzvah Hero. Along with your friends, you have established a USY chapter in which you have undertaken a leadership position locally and regionally. Your attendance at Shabbat services is not as observer, but as participant. Your role as gabbai is much appreciated. On week days you've helped to fulfill our minyon. We applaud all that you have done and look forward to your return following a camp-filled summer. Mazel tov to you, the person whom our Mitzvah Squad has chosen as this month's Mitzvah Hero!

If anyone knows of others within our Beth Abraham community who quietly and routinely perform mitzvot, please contact our Mitzvah Squad by calling Bonnie Beaman Rice (409-2880) or Helen Abramovitz (223-2891), Social Action Co-Chairs.

**Beth Abraham Synagogue**  
**305 Sugar Camp Circle**  
**Dayton, OH 45409**

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## Times for Shabbat and Yom Tov Candle Lighting & Services

<b>Friday, July 1</b>		<b>Saturday, July 23</b>	
Kabbalat Shabbat	5:30 p.m.	Shacharit	9:00 a.m.
Candle Lighting	8:51 p.m.	Havdalah	9:44 p.m.
<b>Saturday, July 2</b>		<b>Friday, July 29</b>	
Shacharit	9:00 a.m.	Kabbalat Shabbat	5:30 p.m.
Havdalah	9:54 p.m.	Candle Lighting	8:36 p.m.
<b>Friday, July 8</b>		<b>Saturday, July 30</b>	
Kabbalat Shabbat	5:30 p.m.	Shacharit	9:00 a.m.
Candle Lighting	8:49 p.m.	Havdalah	9:38 p.m.
<b>Saturday, July 9</b>		<b>Friday, August 5</b>	
Shacharit	9:00 a.m.	Kabbalat Shabbat	5:30 p.m.
Havdalah	9:52 p.m.	Candle Lighting	8:28 p.m.
<b>Friday, July 15</b>		<b>Saturday, August 6</b>	
Kabbalat Shabbat	5:30 p.m.	Shacharit	9:00 a.m.
Candle Lighting	8:46 p.m.	Havdalah	9:30 p.m.
<b>Saturday, July 16</b>		<b>DAILY MINYAN</b>	
Shacharit	9:00 a.m.	Monday – Friday - 6:50 am** & 5:30 pm	
Havdalah	9:49 p.m.	Sunday - 8:30 am	
<b>Friday, July 22</b>		**Monday, July 4 – 8:30 am & 5:30 pm	
Shabbat under the Stars	7:30 p.m.		
Candle Lighting	8:42 p.m.		

## Bulletin Staff

### Layout

**Brenda Stampfli**

### Photography

**Dennis Day**

### Articles Coordinator

**Claudia Feuer**

### Staff Writers

**Helen Abramovitz**  
**Rabbi Bernard Barsky**  
**Claudia Feuer**  
**Mike Jaffe**  
**Marlene Pinsky**  
**Cantor Andrea Raizen**  
**Bonnie Beaman Rice**  
**Allan Spetter**  
**Mary Rita Weissman**

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