



# Bulletin

Dayton's Voice of Conservative Judaism

## Upcoming Events

- October 9: Decorate Sukkah
- October 18: Sunset in the Sukkah
- October 20: Simchat Torah Program
- October 30: Sisterhood Book Club

VOLUME 8 NUMBER 1

OCTOBER 2011

TISHREI-HESHVAN 5772

## 2011 Consecration At Beth Abraham

As we welcome the new year of 5772, we also welcome our youngest students as they begin their Jewish education and become an official part of the Religious School. The combined Kindergarten and First Grade classes will participate in a Consecration ceremony as part of the Shabbat service on Saturday, October 29.

The children are preparing a short presentation that will include prayer and song with the help of their teacher, Rochel Simon. They will receive small Torah scrolls, each with a cover specially made by Marlene Pinsky, with their names embroidered on the front.



Following the service, the Kiddush lunch will be in honor of the children.

We offer our heartiest congratulations to this year's consecrants: Grant Eninger, Eva Goorskey, Jonah Orloff, Sophia Perevozchikov and Ethan Watson.

**BETH ABRAHAM**   
SYNAGOGUE

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*Beth Abraham Sisterhood invites you to attend*

### SUNSET IN THE SUKKAH

*An evening of socializing, camaraderie and Sisterhood*

**TUESDAY, OCTOBER 18, 2011**

*6 o'clock p.m.*

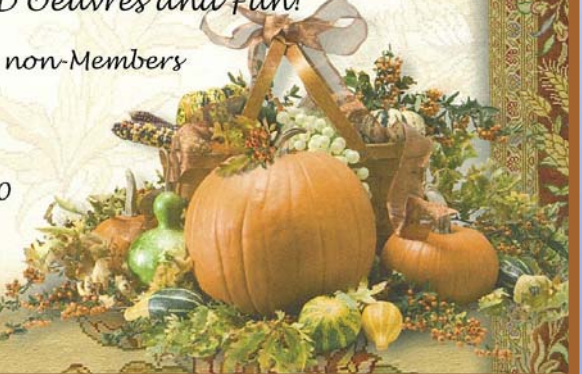
*Come for Wine, Hors D'Oeuvres and Fun!*

*FREE For Sisterhood Members \$10 non-Members*

*The Gift Shop will be open*

*R.S.V.P. to Beth Abraham 293-9520*

*Transportation provided upon request*



# The Cantor's Corner

Cantor Andrea Raizen

The *Yamim Noraim*, the Days of Awe are upon us. As we begin Rosh Hashanah, we can imagine the Book of Life as it opens awaiting God's judgment for each and every one of us. The ten days from Rosh Hashanah to Yom Kippur give us yet another chance to tip the balance in our favor, so to speak, by engaging in the acts of *Tefillah*, *Teshuvah* and *Tzedakah*. God allows us to do these things right up to the last, waning moments of Yom Kippur, as the gates are closing. I am always thankful for that, as inevitably I have forgotten someone or something.

In my attempts to stay a step ahead this year, I wish to take this opportunity to publicly thank and acknowledge all those people who have and will contribute to making this year's High Holiday services so special and meaningful for all of us at Beth Abraham. First of all, a tremendous thanks goes to Ralph Williams. Not only is Ralph involved in coordinating all the honors given out, but he serves as our primary *gabbai*, and for three years now has led the Shacharit services for both Rosh Hashanah and Yom Kippur. Any one of these duties would be a lot for one person, but Ralph so graciously covers them all, and does a yeoman's job to boot! Thanks also to Jeff Roberts who leads us in the Preliminary services for all of the services.

As most of you know, we are fortunate to have a wonderful corps of Torah readers for our Shabbat services. It is one thing to prepare and read for Shabbat, but some of these people have taken it upon themselves to come forward at this time of year to chant for the holidays. Listen carefully and you will note that the chant is unique to these three days of the year. Thank you to Ted Cooper, Michael Arnovitz, Elaine Arnovitz, Jack Fuchsman, Miriam Blake and Norm Lewis for taking another little piece of work off of my plate.

If you've ever wondered where the younger members of our congregation are while we are deep in prayer in the sanctuary, take a break and look in the chapel. On both days of Rosh Hashanah and Yom Kippur, school aged children are participating in services and other



activities, capably led by two high school students, Melissa Frydman and Levi Johnson. I am so grateful to these teens for taking the time away from attending the service to assure that the children will have a positive and fun holiday experience.

The holidays come fast and furious at this season. I want to make you aware of a couple of events later in the month that are connected to Sukkot and Simchat Torah. Each year our synagogue sukkah looks more beautiful as we fill it with ever more creative decorations. Please plan on joining the religious school families on Sunday, October 9 at 2:00pm as we make decorations and hang them in the sukkah. On the first day of religious school, our families were greeted with a "cruise theme," as if they were boarding the USS Beth Abraham. Our sukkah decorations will continue that tropical theme.

The holidays culminate in the completion of reading the Torah and beginning it immediately again on Simchat Torah. This year our Erev Simchat Torah celebration takes place on Thursday, October 20 at 7:00pm. Since this is a celebration of the Torah, we thought it was the best time to honor that incredible corps of readers. Our readers include, Elaine Arnovitz, Miriam Blake, Ted Cooper, Doug Deutsch, Penney Fraim, Jack Fuchsman, Karin Hirschkat, Steve Horenstein, Norm Lewis, Irv Moscowitz, Jeff Roberts, Randi Rothman, Ralph Williams, Judy Woll, Andy Schwartz and Pam Schwartz. We will make a special presentation to these amazing volunteers who devote so much time and effort to the mitzvah of Torah reading. And to inspire us to dance and rejoice with the Torah, our Shabbat with a Beat band will join us and add to the festivities before we end the evening with an ice cream sundae bar.

I want to extend to each and every one of you my wishes for a sweet, good and healthy new year. May you be written and sealed in the Book of Life.



## BETH ABRAHAM GIVING SOCIETIES



**CHAI SOCIETY**

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DAVID & SUSAN JOFFE  
EDDIE & SUSIE KATZ  
ALLEN LEVIN  
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ALLAN & BRENDA RINZLER  
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LEE & PATTI SCHEAR  
MARTIN & SUSAN SCHEAR  
FRIEND OF THE CONGREGATION  
FRIEND OF THE CONGREGATION  
FRIEND OF THE CONGREGATION

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MIKE FREED  
FRIEND OF THE CONGREGATION

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# Camped In The Universe

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Rabbi Bernard Barsky

In late August I took my annual camping vacation in New York's



Adirondack Mountains. I drive to the town of Saranac Lake, rent a kayak, lift and secure it onto the top of my car, and travel for nearly an

hour deep into the woods, where I park and unload. I'm far out of cell phone range or any other form of communication with the outside world, and since I only just decided on the way to head for a new and unfamiliar body of water, no one in the world knows where I am.

To reach the water I have to transport my kayak and all my gear and food about a quarter of a mile over hilly and jagged terrain, the path encrusted with old gnarly tree roots and large rocks. It takes four trips, back and forth from the car to the lake. It starts to rain. I'm worn out by the long drive from Dayton to Saranac, a day and part of a night, and from sleeping only a few hours in the car. And now the rain to match my spirit. But I do have wet gear to put on, and that's good.

At water's edge I arrange my stow tightly in the kayak and set out onto the huge lake. The water is rough from wind and rain, the hour is late, the sky is grey, so I haven't the luxury of searching for an ideal campsite. I see an island forest straight ahead in the middle of the lake with a clearing to set up camp, and that's where I paddle.

The terrain of the island is also hilly and rough, crumpled with tree roots and rocks, and everywhere the ground is soaked. Eventually I find a small spot where trees provide a bit of protection and serve as posts from which to tie a protective tarp over my tent. I have tarps for under, inside and over the tent to keep me dry.

I spent four days and three nights there. The rain stopped, but not the heavy wind, so I did little paddling or exploring. Life becomes very elemental alone on a lake or in a forest: wood, fire,

wind, rain, light, darkness, cold, warmth, shelter, water, food, silence, and your own body. But the exposure of one's fragility to these elements, with its shudder of potential danger, is also exhilarating and even joyous.

I usually go onto the water or into the woods in August, in the weeks before the Days of Judgment and Atonement, to clear my mind, my self, my heart. Not to think but to become empty. But the holy season that best represents the experience of wilderness is Sukkot. I think of that as I set up a flimsy tent like a sukkah that I hope will keep me dry, warm, and protected. If I've built well, it usually does, but there you lay while the

*As we celebrate the autumn harvest and the protective shelter of God, our joy is tempered with prayers for rain, and anxiety lest it come too soon, or be insufficient, and with awareness of that chill blowing through our sukkah that augurs winter and the sleep of nature.*

wind and rain batter at the tent walls and keep you anxious whether they will hold.

Sukkot is that complex festival that we call the season of our joy – *Zman Simhatenu* – as we celebrate the autumn harvest and the protective shelter of God; but tempered with prayers for rain, too, and anxiety lest it come too soon, or be insufficient, and with awareness of that chill blowing through our sukkah that augurs winter and the sleep of nature.

Sometimes I dwell too much on the anxiety and fragility which the festival brings to mind, rather than the joy, because for ten years it has been associated in my mind with the explosions of 9/11. On that morning ten years ago I happened to be at my desk writing an article about Sukkot for the synagogue bulletin when I learned what was happening. And even as that terrible day unfolded, I still had to return eventually to my desk, and this is what I wrote:

*"Sukkot is a reenactment of uprootedness, of wandering, of living in a booth made not to last, but only to cover us, just barely, from exposure. Sukkot reminds us of how exposed we are. We'd rather not think of the chill blast blowing through, or the rain, which shaking the lulav in all the directions of heaven, all the directions of the wind, might call to mind. Let's not*

*think about the shelter of God we don't want to need. Then comes a real storm to blow down our house - and it doesn't take much after all, because nothing is secure except, as our prayers say, the Rock of our God. The storm comes and blows down our house, and there is no shelter for us except to come in under the shade of God, into the Sukkat Shalom, the sukkah of peace and wholeness."*

That year Sukkot seemed drained of its joy, leaving only the anxiety of our frailty to celebrate. It couldn't be helped. But joy eventually returns, and when it does, it feels deeper, for frailty is the circumstance of joy. The experience of suffering opens our senses to the outpour of blessings.

Our rabbis recognized the mutability of good and bad, how easily one slides into the other. An event that we experience as bad may

turn into a source of good, just as every good carries with it the eventual pain of loss. They told us to simply bless for the present moment, with gratitude to God for each mercy as it occurs, and with submission for each hurt.

Sukkot is our celebration of gratitude and submission together, of joy and anxiety, comfort and fragility as the inseparable opposites, the magnetic field of our lives.

So there I am, alone in the universe, the sun on the other side of the world now, my fire turned to glowing coals and ash and my body fatigued with hard exertion and starting to get cold. I sit by the water on the edge of the world and look up at a billion billion stars and galaxies, and at the comforting beauty and closeness of the Milky Way, and from my exhaustion and loneliness in the universe I feel rise up pure joy and exhilaration. Blessed are You, Lord our God.



## Holiday Packages for our Distant College Students

In order to keep in touch with our college students living out of town, Beth Abraham sends them special holiday packages four times a year, filled with goodies, games and holiday reminders. The gift packages were originally the idea of Howard and Barbara Sanderow, who began sponsoring annual Chanukah parcels several years ago. Barbara still continues her support of that program. Now the project has been significantly expanded through the additional generosity of benefactors Allan and Brenda Rinzler, who have added Rosh Hashanah, Purim and Passover. So, today our college students are never more than a few months away from a Beth Abraham gift box.

For the last few years the project has been coordinated by Marilyn Lustig. With Marilyn's recent move to Florida, super-shopper Marlene Pinsky has taken over and recently assembled Rosh Hashanah packages that included a *tzedakah* box, United Synagogue calendar, apples and honey, chocolate covered pretzels, marzipan challahs, and a honey muffin.

We wish all our college students, here and away, a wonderful new year of studies, blessed with health, friendship, and the sweetness of learning.



## November Wedding...



Jody and Andrew Blazar of Dayton announce the engagement of their daughter, Hallie Charlotte Blazar, to Matthew Scott Raskin, son of Patti and Ken Raskin of Chicago. Hallie is the granddaughter of Ellen and Art Pollack of Columbus and of Palm Beach Gardens and Sylvia and Mitchell Blazar and Shirley Pollack, each of blessed memory. Matt is the grandson of Cissie and Stuart Silver of Northbrook, Illinois, and Arlene and Larry Mann of Northbrook, Illinois, and Emanuel Raskin of blessed memory. The couple lives in Chicago where Hallie is pursuing a Masters Degree in Nonprofit Management from Spertus College. Matt is a fourth generation restaurant executive at Manny's Coffee Shop and Deli. A November wedding in Dayton is planned.

# Oh the Places We'll Go

Mary Rita Weissman, Beth Abraham President

I usually start thinking about what I'm going to write in my next column shortly after I submit the column that is due. I do not have the gift of being able to deliver a speech, write a document or create and present a training program without preparation or planning. I think, I research, I draft, I write, I revise.



I confess ... I'm a planner. The first time Norm and I went to Disneyworld (accompanied by 11 nieces and nephews between the ages of 8 and 14, not quite yet 2-year old Jacqui and my sister and Mother and very pregnant with David) did I plan! I read Birnbaum, Baedeker, Fodor's, Frommer's, Lonely Planet ... I outlined what time my family would leave Chicago; what time they would arrive in Dayton; when we would leave Dayton and when and where we would eat and sleep on the trip from Dayton to Kissimmee. I scheduled minute by minute what time we would get to the park each morning, the order in which we would visit the parks, the rides, the shows, the parades, the souvenir shops. Oh, what a time we had! Not only did we enjoy every minute, we never waited in line more than 20 minutes and rode every

ride as many times as we wanted, saw every show and hugged the characters. Of course the advent of the fast pass and the iPhone app for waiting times makes this seem much less impressive than it really is.

In my planning for this month's columns, I reviewed all the notes I compiled in preparation for previous columns, the notes I made when preparing for my Shabbat announcements (yes, I even research for that 2-3 minutes I talk before the announcements) and I was struck by how Judaism really can weave the fabric of our lives.

At the heart of every mitzvah, every service, every holiday, especially every holiday, is the opportunity and the mandate to grow personally, as a community and as an influence on the world in which we live. If we participate in a Jewish holiday and are not different as a result, if we haven't grown, then perhaps we've missed the point of the holiday. The month of Elul, that we have just traversed, is all about thinking, preparing, and, yes, researching. It is the time during which we should have reviewed what is past, what we did well, what we could have done better. It is the time to plan how we can approach Rosh Hashana and Yom Kippur, our days of

awe, to capitalize on the awesome opportunity they offer for reflection, insight and growth.

We have our wonderful new *machzorim*, generously donated by Helen Abramovitz, herself a treasure for Beth Abraham, in memory of Chuck. These holiday prayer books, full of commentary and other thought provoking tidbits, can guide us as we take our personal odyssey through Rosh Hashana and Yom Kippur. Each prayer, each communal introspection, calls us to look back and plan forward.

Judaism makes many and varied demands on us. There is no promise of "just believe and all will be well" for Jews. Judaism is a religion of deed. It mandates that we use the gifts Adonai gave us to navigate through our time on this earth. These three days of Rosh Hashana and Yom Kippur are the dawn of a new year with the promise of putting our mistakes behind us and starting anew to meet the challenges of this wonderful adventure of life Adonai has set before us. Let's embrace the challenge and opportunity to make our world a better one for all who inhabit it.

I am grateful to Norm who introduced me to this path and thrilled to have the honor of travelling it with you. *L'Shanah Tovah Tikatevu.*

*Surprise!*

## Sandy Zipperstein

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

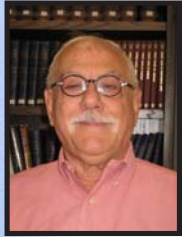
It seems particularly appropriate at this reflective time of year to honor you for, among your many other mitzvot, the volunteer hours that you are providing to Hospice of Dayton. Your warmth and caring provides support for families at a most vulnerable time. It takes an inner strength and a huge heart to perform this mitzvah. You are an inspiration to all of us, and we count ourselves lucky to have you in our midst. Thank you and mazel tov to you, 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 or Helen Abramovitz, your Social Action Co-Chairs.

# Library News-Off the Shelf

Allan Spetter

Gertrude Stein lives on as a legend. Her writing “baffled, fascinated and infuriated” her readers. As the never bashful Stein put it, however, “I have



been the creative literary mind of the century.” Stein is surely better known for accumulating as a private citizen one of the greatest art collections in history, but even a sample of her writing can make it

possible to understand why her biography in the synagogue library book collection is titled *Gertrude Stein Is Gertrude Stein Is Gertrude Stein*.

Born near Pittsburgh in 1874, Stein relocated with her prosperous German Jewish family to Oakland, California in 1880. By the time Stein turned 17 she had lost both parents, but an older brother took control of business and family affairs. Stein and another brother, Leo, only two years older, became inseparable for much of their lives. When Leo left to attend Harvard, Gertrude followed him to enter Radcliffe, Harvard’s “sister” college for women.

When Leo Stein entered Johns Hopkins Medical School, Gertrude followed in 1897 though she did not receive her degree from Radcliffe until 1898. Neither would finish medical school. Instead, they moved to Paris in 1903 and lived together at 27 rue de Fleurus, a cramped apartment which would become one of the most famous addresses in Paris. Gertrude returned to the United States only once, for a very successful speaking tour in 1934-1935.

Though they had a combined income provided by the family of a bit less than \$400 a month, more than adequate for a modest life style in Paris at the beginning of the 20<sup>th</sup> century, they began to acquire the works of Cezanne, Renoir and Gauguin. It is impossible to determine how little they paid for works that would one day be priceless, but when they acquired their first work by Matisse it is estimated that they paid about \$100! Then the Steins purchased their first work by Picasso.

The highly emotional Picasso decided that he wanted to paint a portrait of Gertrude Stein. She endured 80 to 90 sittings. The phenomenal result is described as follows: “The face is some

Gertrude Stein, some Pablo Picasso...the eyes are different shapes and sizes.”

Stein said of the portrait, in a hint of her writing style, it is “the only reproduction of me which is always I, for me.” Stein bequeathed the portrait to the Metropolitan Museum of Art in New York.

Word spread quickly around Paris about the fabulous art collection in the small apartment. Gertrude Stein agreed to host regular Saturday night sessions, creating one of the most popular “salons” in Paris. Alice B. Toklas, a Jewish woman from San Francisco three years younger than Stein, visited on her first day in Paris. Gertrude Stein and Toklas remained together for almost 40 years. Some credit Gertrude Stein as the first to use the term gay to describe in writing her life style.

Gertrude Stein’s life changed significantly within a couple of years. First, Alice B. Toklas moved in with Gertrude and Leo in 1909. Four years later, Leo moved out. While he may have grown tired of the living arrangement, a serious difference of opinion about Picasso led to a permanent estrangement with Gertrude. Not only did Leo disapprove of Picasso’s constantly changing style, he clearly resented that Gertrude and Picasso had formed a very close relationship.

For many years only a limited few intellectuals and other writers knew about Gertrude Stein’s writings. Most realized that the general public would never be able to understand what Stein hoped to achieve with her use of the English language. Many critics claim that she originated the “stream of consciousness” style of writing. This is what she wrote about Picasso: “If I told him would he like it. Would he like it if I told him. Would he like it would Napoleon would Napoleon would would he like it.”

Stein’s growing reputation spread to the United States. To begin with, a very wealthy patron, Mabel Dodge, returned from Europe in 1913 to inform anybody who would listen about Gertrude Stein. That same year the art world would change forever with what is known as the Armory Show in New York, the first display of modern art in the United States. All who attended learned that Gertrude Stein had dozens, maybe hundreds, of such works in her small

Paris apartment. It has been said that Stein “collected geniuses.”

During the 1920s a steady stream of American writers disillusioned by World War I and the crass materialism of the Roaring ‘20s came to Paris to stay. Gertrude Stein is credited by many with coining the term the Lost Generation to describe those Americans. Finally in 1933 she took her place among esteemed authors with publication of *The Autobiography of Alice B. Toklas*, really an autobiography of Gertrude Stein. It became a best seller and earned her an invitation to come to the United States for a speaking tour.

Gertrude Stein and Alice B. Toklas arrived in New York as international celebrities on October 24, 1934. In an attempt to mimic Stein’s writing style, one newspaper ran this headline on the front page: “Gerty Gerty Stein Stein Is Back Home Home Back.” Gertrude Stein died in July, 1946. At her death Nelson Rockefeller bought her 38 Picassos for \$6 million. This is a priceless letter from brother Leo written when they divided their collection: “I am willing to leave you the Picasso and you left me the Renoir.”

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# First Gathering of Giving Societies

Todd J. Schear

On September 11<sup>th</sup>, the first gathering of our Chai Society and Rabbi's Minyan members was held. The members were hosted for an informal brunch at the home of Susie and Eddie Katz. Susie welcomed all the attendees and thanked them for their generosity toward Beth Abraham. She also updated the group on the unique perk that is



offered to all Chai Society members – the opportunity to sponsor someone for a free year's membership to our synagogue. Two Chai Society members have already

taken advantage of this wonderful outreach effort which has brought two very excited new members into our community. Lee Schear outlined the way the giving societies work into the financial picture of Beth Abraham going forward. The next giving society event is an evening at the theater on November 10<sup>th</sup>.

Membership to all the giving societies is open to anyone who is interested. Please contact Todd Schear at the synagogue (937) 293-9520 or by email (todd@donet.com) to inquire about the specifics.

## Sisterhood News...

Helen Abramovitz

October will be filled with many Sisterhood activities guaranteed to appeal to many Beth Abraham women. On Monday, October 17<sup>th</sup> at 1:00 p.m. our Mah Jongg group will meet. This event is chaired by Penney Fraim. Learners to experts are invited, and Penney will create fun tables filled with warmth and camaraderie. Plan on attending for an afternoon of enjoyment.

Sunset in the Sukkah will happen on Tuesday, October 18<sup>th</sup> at 6:00 p.m. This event has always been a wonderful evening for making new friends, greeting old friends, and enjoying good food and fellowship. Come to socialize, bring a friend and enjoy a lovely evening. This event is free to paid-up Sisterhood members and \$10 for non-members. The gift shop will be open featuring lovely gifts for all occasions. Call Pam Schwartz, chair, at 297-0464 if you need a ride.

Sisterhood's Book Club will meet Sunday, October 30<sup>th</sup> at 10:30 a.m. at the Synagogue. Judy Chesen is chairing this event. The book is *The Invisible Bridge* by Julie Orringer. Celia Diamond will present brief comments bridging Cheshvan and the book in observance of Rosh Chodesh.

## SOCIAL ACTION COMMITTEE NEWS & UPDATES

Bonnie Beaman Rice

The VA and the Library of Congress have teamed up to record the oral history of this country's veterans.

Join us at the Men's Club brunch on **November 6, 2011**, as we learn how they are successfully putting a human face on historical events.

And be there to be a part of the kickoff of your Social Action Committee's newest project to honor our very own veterans.

## Men's Club News

By: Ira Levine

### Brunches

**Oct. 16:** Dr. Ira Fritz's topic is "Nutrition Update/Minerals"

**Oct. 23:** Rick Carne will speak on "The Super Committee in Congress"

Please RSVP to the office or on the web site. Brunch includes lox, bagels, eggs, and other fine breakfast foods. The cost for each brunch is only \$5. Brunch begins at 10:00 a.m. and the speaker portion usually starts at about 10:40.

## SAVE THE DATE FOR BETH ABRAHAM'S DONOR DINNER

November 13, 2011  
Honoring Steve and Linda Horenstein  
Invitations to be mailed



**BETH ABRAHAM SYNAGOGUE**

Bulletin published monthly by Beth Abraham Synagogue  
www.bethabrahamdayton.org

**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, September 30</b>		<b>Friday, October 21</b>	
Kabbalat Shabbat	5:30 p.m.	Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:04 p.m.	Candle Lighting	6:32 p.m.
<b>Saturday, October 1</b>		<b>Saturday, October 22</b>	
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.
Havdalah	8:05 p.m.	Havdalah	7:33 p.m.
<b>Friday, October 7</b>		<b>Friday, October 28</b>	
Kol Nidre Service 6:00 p.m.		Kabbalat Shabbat	5:30 p.m.
Candle Lighting	6:53 p.m.	Candle Lighting	6:23 p.m.
<b>Saturday, October 8</b>		<b>Saturday, October 29</b>	
Yom Kippur Service	8:45 a.m.	Shacharit	9:00 a.m.
Havdalah	7:54 p.m.	Havdalah	7:24 p.m.
<b>Friday, October 14</b>		<b>Friday, November 4</b>	
Kabbalat Shabbat	5:30 pm	Kabbalat Shabbat	5:30 p.m.
Candle Lighting	6:42 p.m.	Candle Lighting	6:14 p.m.
<b>Saturday, October 15</b>		<b>Saturday, November 5</b>	
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.
Havdalah	7:44 p.m.	Havdalah	7:16 p.m.

**Bulletin Staff**

- Layout**  
Brenda Stampfli
- Photography**  
Dennis Day
- Articles Coordinator**  
Claudia Feuer
- Staff Writers**  
Helen Abramovitz  
Rabbi Bernard Barsky  
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Cantor Andrea Raizen  
Bonnie Beaman Rice  
Todd Schear  
Allan Spetter  
Mary Rita Weissman

The printing of this publication is funded by private donations.

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.