



# Bulletin

Dayton's Voice of Conservative Judaism

## Upcoming Events

September 9: Shabbat With a Beat  
September 19: Sisterhood Membership Meeting  
September 20: Mah Jongg event

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## Selichot Film Program

*Selichot* is the name for the special "penitential" prayers recited during the final days leading up to Rosh Hashanah. The period of *Selichot* begins with a late night service on the last Saturday night preceding Rosh Hashanah, which is September 24 this year. It has been our custom for many years to gather earlier in the evening right after sundown for *Motzei Shabbat* and *Havdalah*, dessert refreshments, and a great film program and discussion.

The film this year is the 2007 Israeli movie *My Father My Lord* from director David Volach and starring Assi Dayan, son of Moshe Dayan. With its stark echo of the biblical story of

Abraham sacrificing his son Isaac – one of the Torah portions for Rosh Hashanah – the film is a fine lead-in to the profound themes of our holy days.



The film depicts a man, devoted to a life of study and worship, who tries to impart his faith to his young son. One critic described the story as "a journey to the innermost world of the believer as he comes

face to face with the still silence of God."

Volach's debut film won the top award at the Tribeca Film Festival in 2007, and the best director award at the 2007 Taormina Film Festival.

Our program begins at 8:30pm on Saturday, September 24 with *Havdalah* and dessert. The 72 minute film will begin at 9:00pm. The *Selichot* service follows the film and discussion at approximately 10:30pm. There is no charge for the film, but a voluntary collection that evening will help cover the cost of desserts. Please R.S.V.P. to the synagogue office just to make sure there is enough food for everyone.

BETH ABRAHAM SYNAGOGUE

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## Sacred Strategies for Synagogues

Mary Rita Weissman

I am sure you will not be shocked to read that occasionally we don't have enough articles to fill the pages of our bulletin, and Claudia has to send out a call for articles. I answered the call this month because I just received permission from the authors of *Sacred Strategies* to use excerpts from the book for congregational and Board education. You have read references to this book in the Rabbi's, the Cantor's, Lee's and my columns. I thought I would give you a quick overview of the book's thesis in this article and follow up from time to time with thoughts and ideas posed in it.

The book establishes a distinction between a functional synagogue and a visionary synagogue. A functional synagogue provides a menu of services and programs that the congregation wants to have

available, and members choose to access those services as they need them or attend programs as the fancy strikes them. Generally, these synagogues are consumerist, offering well administered, discrete services without any connection or commitment to the shul or its congregation. They are segmented such that services and programs function independently without any connection among them. Functional synagogues are highly rationalized, clean and efficient; services are delivered by the professionals without much involvement with the congregation, resulting in a culture of passivity. Another characteristic of a functional synagogue is the less than deeply meaningful experience in worship, learning and other congregational activities. They are often described as rote, boring and lacking significance. A functional

synagogue is characterized by resistance to change; routine is supreme. A functional synagogue has leadership focused on programs and arrangements rather than purpose and vision.

Visionary Congregations are characterized by contrasting features that I enumerated in my first column: sacred purpose, holistic ethos, participatory culture, meaningful engagement, innovation disposition, reflective leadership and governance.

Since Beth Abraham is well along the road to a Visionary synagogue, I'll discuss these characteristics in detail in articles written in answer to future calls. Let's continue the journey.



# The Cantor's Corner

Cantor Andrea Raizen



We have just entered the final month on the Hebrew calendar, Elul. This entire month is meant to be a process of preparing ourselves for the coming *Yamim Noraim*, Days of Awe. The shofar is sounded at the conclusion of each weekday morning service as a type of wake-up call and reminder of the work we have to do in terms of carrying out the process of *teshuva*. During Elul we wish one another in person and in writing, *shanah tovah*, a good year. Many people visit the graves of loved ones who are important to them. The custom probably originated in the hope that they would intercede on our behalf with God during this period of judgment. Today, it also expresses a desire to remember the past at a time of transition when we move from the old year to the new. We are not recalling only our misdeeds of the past year, but also important memories of relatives and others who deeply affected our lives.

The end of Elul is marked by *selichot*, special penitential prayers that officially begin the Saturday night before Rosh Hashanah, customarily at midnight. The melodies and liturgy are a foretaste of the upcoming holiday services. The *selichot* service is composed of prayers asking for forgiveness. The central prayer, repeated a number of times, is that of the thirteen merciful attributes of God. The mood intensifies with each approaching day until Rosh Hashanah. Shortly before the holiday begins, the covers on the Torah scrolls and the cover on the reader's table are exchanged for white ones that will be used throughout the holidays, white being a symbol of atonement and purity.

A lesser known practice called *hatarat nedarim*, annulment of vows, is observed by some. It is somewhat a form of a more intimate *Kol Nidrei*. It involves one person asking three others to serve as a *bet din*, a court from whom one asks absolution for any unfulfilled vows from the past year. Usually each of the four takes a turn asking the other three to serve as a *bet din*. While there is a ritualistic formula found in prayer books for these proceedings, any unfulfilled

vow that a person remembers is specifically mentioned.

I found an interesting "script" for this process online which may inspire you to try this just before Rosh Hashanah. The petitioner asks his friends to serve as judges, empowered to release him from vows. They agree. The petitioner then states, "What follows is not intended to void promises I made to other people from which only they can release me. In the last year I have from time to time made vows, sometimes speaking them out loud or had an intention, a resolution to change something in my actions, behavior and attitude in my mind. Some of these are in relation to myself, my body, my mind, and my soul. Some of these deal with the way in which I conduct myself in relation to other people. And most of all, there are those that deal with my relation to God. Sometimes I took on a practice or a custom and did it at least three times and have since either willingly or unwillingly abandoned it and I know that this, too, has the power of a vow. All these I regret and I ask you to recognize my regret and release me from all those vows." The judges agree to release the petitioner, state that all is forgiven and express wishes that the petitioner be released from the court above in the same way. The petitioner then responds, "As I stand here and I am aware of my fickle nature in matters of vows, promises and resolutions, I hereby declare that for the coming year, should I again offer such vows, promises and resolutions, they should have no effect and not become binding on me. At this moment I regret any of these and do not wish them to be valid." The judges state that they have heard the declaration and consider it legal and then extend wishes that the petitioner be blessed with a good year, inscribed in the book of life and sealed for good.

As we enter this solemn month of Elul, I ask forgiveness from any of you whom I may have hurt or offended this past year. May you all be inscribed for a good and sweet year!

## BETH ABRAHAM GIVING SOCIETIES



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Rabbi Bernard Barsky

I haven't talked to you about my gardening in a long time. When I moved into my house a few years ago I looked forward to discovering the pleasures of a green thumb. I opened a small new section of my library with books on



garden design and gardening skills, right next to the shelf on insects, ecology and natural history. I read about soil preparation and mulching, purchased the requisite tools and gloves, took advice from experts on plant selection, and set to work.

But alas, few of my plants flourished. Most of those so-called "perennials" had to be replaced every spring. "Scraggly" was the word that came to mind whenever I looked at or thought about my sad garden, the disgrace of the neighborhood. My thumb turned out to be black, not green.

So this year I called in an expert, a landscaper, to do the work for me. At first I thought, "Just show me what to do, and I'll do it myself"; but I quickly succumbed to the pleasure of paying someone else to labor on my behalf. And beautiful labor it was, too, completely redesigning the shape, structure, balance and color of the yard. I love coming home to it, love watering it, love sitting on my front porch looking at it. Late one night when I thought the street was deserted a neighbor even caught me crouching meditatively among the shrubs like a prowler. I felt foolish but I just wanted to be *in* the garden, like a camper in the forest.

The only work left to me now is the weeding, the constant weeding. But what an art that has turned out to be! And almost, I sometimes feel, a sacred art, certainly a contemplative art.

First of all, what's a weed? Last year I received a citation from the city for letting weeds grow tall in the back of my driveway, but for me it was a fascinating wild garden of diverse and interesting plants, attractive and useful to a variety of birds and insects and to a neighborhood cat who liked to meditate there. But the city ordered me to clean it all out, leaving a barren space of cracked asphalt.

As I kneel on the ground, gripping a so-called "undesirable" plant close to the soil and pulling it carefully from the earth to get its roots, I marvel at its unique beauty and stalwart persistence. Still it must go, because it threatens to ruin my garden. But I have a weak spot for each one, and so on the side of my house I have left a chosen selection of weeds to grow among the bricks of my pathway so that I can watch their development and learn to identify them by name. My private garden of banished delights.

I have to tell you that with my habit of theological thinking - and especially as Rosh Hashanah, the Day of Judgment approaches - I really do weed my yard in mind of those images from the ancient prophets of Israel, of God "plucking" and "pruning" and "winnowing" and "sifting", passing judgment among His people. With every plant I pull from its soil I hear the words of the *U'netaneh Tokef* prayer: "Who shall live and who shall die; who shall attain the measure of days and who shall not." That prayer portrays God as a shepherd examining

each sheep in His flock, one by one, as it passes under His staff. But the image of God weeding His garden works just as well and is closer to my own experience. So I try to pull up each "undesirable" plant with mindfulness, if not sadness, that I am ending its life.

I remember too the beautiful, knotty poem of Gerard Manley Hopkins, "Spring and Fall", in which a young girl comes to understand that the sorrow she feels at seeing the leaves fall in autumn is really sorrow at the passing of all life, and ultimately at the passing of her own life. And so it is for me. As I weed, so am I weeded; as I judge, so am I judged.

In fact we are now in the month of "self-weeding", the month of Elul. The rabbis have called it *Heshbon HaNefesh*, or "the reckoning of the soul". We must become scrupulous gardeners of our own souls now, examining every inch of our ground for whatever is unseemly or forbidden, hurtful or destructive. Which habits of mind and body may seem harmless, even delightful and pleasurable - those "beautiful" weeds - but threaten to proliferate and strangle my best self, who I ought to be.

Before God comes to sit on the Throne of Judgment to weed among His people, we are given this month to weed ourselves, meticulously and mindfully. I called this a sacred and contemplative art, but it is also a lifesaving art. If our souls are scraggly, this is the pruning that will make them luxuriant and fruitful and pleasing to God as well as to our neighbors.

Look to the garden of your heart now and pluck each weed with its roots. Look to your soul, your self, as the Awesome Days approach.

## GIFT SHOP NEWS

Beth Abraham's Gift Shop will be open during the month of September every Sunday (except the Sunday of Labor Day weekend) from 10:00 a.m. to 12:30 p.m. If you would like to schedule an appointment at a different time, please call Marlene at 885-3000 or 369-3799.

The gift shop volunteers have done a wonderful job ordering some very unique and beautiful merchandise to enhance our holiday tables. There are colorful new candles and candle holders, beautiful plates for your apples and honey as well as challah covers that range from simple to intricate. If you need a hostess gift, Beth Abraham's gift shop has many interesting items available including modern serving pieces and whimsical accessories.

For your spiritual needs, the gift shop has ordered more kippot. In addition, many beautiful talitot for men and women are available. If you need a new shofar or a shofar stand, we have many to choose from in different price ranges. Come in and look around. The gift shop is sure to have something for you.



Lee Shear



Treasurer

## Keeping of the goals; keepers of the flame

The act of treasuring – counting and accounting for the treasury – should be two sides of the same coin (as it were). Setting goals and then keeping track of performance is a biggie and that takes up one side of the coin. Clarifying the larger picture of “things that we treasure” is on the other. We have business targets and budgets but – more importantly – we set idealistic targets for who we want to be and how we are going to get there.

Otherwise, the synagogue falls prey to what the great yogi and confused spiritualist (Yogi Berra) said that, “We might be lost but we’re making good time.”

The synagogue bookkeeping is pretty straightforward. We deal with the prosaic counting of numbers. But then comes the more abstract spiritual and ritual accounting for holidays or minyans, or even membership. Yes, money mixes with Jewish studies and spirituality. “Where there is no bread, there is no Torah; where there is no Torah, there is no bread.”

I think on these things, at this time, as we count down to the holiest of times. I hope we *all* think on these things as we decide the type of synagogue to which we wish to aspire, at the same time we think of what we want to become as people. The scrutiny should be telling. We think, therefore we are. And we think about *what* we are. As importantly, Descartes also said, “A man is incapable of comprehending any argument that interferes with his revenue.” Two sides again; same coins.

As the days of awe and the days of accounting are upon us, so lies the future of Beth Abraham ahead of us. Are we done growing and evolving? Do we have the will to live on as a congregation? Are we fated to be “just” a solid performer in a Midwestern town? Can we be exceptional? Do I – as an individual - want to be a spectator or a participant? And what things in my life – financial and otherwise – are higher priorities than my religion and my

synagogue? What things really count?

Fortunately, we have done much together. Unfortunately (?), we have so much more to do!

Membership at BAU is growing and will continue to grow as the Dayton Jewish community embraces our programs, services, congregation and concepts. The building (now 3 1/2 years old!), has never looked better or operated more effectively. Staff issues and objectives are becoming clarified and ever-evolving. A revitalized Sisterhood has been a wonderful addition. And our social action programs continue to build.

So, how do we keep the programs and momentum building? It’s your money. It’s your participation. It’s your involvement. So, it’s your decision. Here are three major focal points for the next 90 days or so:

1) The Yom Kippur Appeal is critical to our balancing our budget. If you haven’t participated, please join in to make the tent bigger. If you have participated, please stretch this year to make the tent *better*. 2) If you are paying (or paid) your dues before the end of the year, see if you can find extra for those who can’t pay as much. 3) The new giving societies are asking for those who can participate financially to do so. Chai Society (\$18,000) already has 12 families on its way to hitting our goal of 15. We need you! The Rabbi’s Minyan (\$7200) has just started organizing and already has pledged membership as we try to gather ten additional families. And the President’s Circle (\$3600) will organize this month to find 25 participating families. If you haven’t been contacted, you will be!

At Beth Abraham, we have a history of pre-paying rather than *re*-paying. We are not a government that can print money or borrow against our future. Instead of putting off the funding issues for the next generation to resolve, we pay in advance so the next generation can survive and thrive. We pay forward like the previous generation did for us and the generation before that, all the way back to the original Abraham, who created the Big Tent, the all-inclusive concept of religion based upon chesed, or loving kindness.

I want a lot of things for my shul and I try to dream big so that those dreams

can encompass people that aren’t as engaged as some of us. Together, we create a shekhina, a divine presence, only with the willing and thought-provoking participation of the congregation.

How does each of us, gathering our strengths together create this divine presence? The Zohar uses the analogy that the body is a wick and the divine light is kindled above it. The flames are the light of shekhinah – the godly presence. And the wick is there just to enable it to burn. For us to succeed at our tasks at the synagogue – and in life – we need the focus and the determination to make sure there’s enough oil so the flame always burns. This is a divine flame and has to be sustained. How? Our rabbis say the sustenance is good deeds – the mitzvot.

With our good deeds, of money and time, shekhinah will shine in the world and in our synagogue. BAU’s flame burns brighter and gives greater comfort than ever before. We just need the continuing supply of oil, of your mitzvot.

Our focus then becomes quality over quantity (although your “quantity” helps us achieve our “quality”!). It is the participation of the membership over the number of members (participating in funding, in operations, in programs and in ritual). And it is the illumination of the flames more than the number of candles (as the flames come together in a shekhina to reach upwardly, for the divine).

In three months when I next post my Treasurer’s column, I will relate how we did with the Yom Kippur Appeal, with our dues and with our giving societies. I’m asking you to pre-pay by “pre-thinking”: how did I do *personally*? You will certainly know that well in advance of my next column of numbers!

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# Oh the Places We'll Go

Mary Rita Weissman, Beth Abraham President

As I thought about what to write this month after being gently nudged by an e-mail from Claudia on the first day of August, I had a few ideas that I had begun to develop. These ideas were formed somewhat by the crazy talk on the political scene and the demonstrated ineptness of our political leaders on display for all of us to see. The ideas



really solidified after the finger pointing, blaming, strutting, "not my fault" nonsense that followed on the heels of the S & P downgrade of America's credit rating and the near crash and roller coaster ride of the stock market. Last week's (8/13) Torah portion and the approach of the High Holidays settled it.

One of the most wonderful and, perhaps, scariest things about Judaism is the clear expectation it imposes on every one of us to take personal responsibility for ourselves, our actions and their consequences, intended or otherwise, and the concomitant responsibility to hold one another mutually accountable for our actions. In this time when we are daily inundated with words of leaders and images of individuals who look everywhere but within for solutions to the

problems we face, it is appropriate to focus on this expectation. Certainly we are encouraged to do so by the preparation for and the liturgy during the High Holidays.

As Jews, we are expected to hold up a mirror to ourselves to view all that has passed and identify where we went wrong and who we hurt by such misdirection. We have an individual responsibility to ask forgiveness of each such person and, where possible, make amends. Of course when we harm another, we must also seek forgiveness from God. I personally find that easier to do than to face someone I have hurt and admit that I have done so and ask forgiveness. Perhaps I shouldn't find it easier, but I do. In Judaism asking God's forgiveness is necessary, but not sufficient. The collective confessions of Yom Kippur will not get us off the hook. Judaism teaches us that we must say no to the proponents of the "no-fault society" that seems to be evolving around us. Judaism consistently affirms our responsibility to exercise free will and make moral choices

While taking stock, confessing, repenting, making amends and starting down a new path can be uncomfortable and even painful, it can also be liberating and joyous. Not only that, but taking

stock may and probably will result in taking pride in the ethical choices we've made and the Tikkun Olam big and small to which we have contributed.

In Judaism, the act of confessing and seeking forgiveness is a personal one between the wrong doer and the wronged and the amends are also most often personal. However, I think that it is appropriate to kvell publicly about Beth Abraham's collective acts of Tikkun Olam. To list a few, in no particular order and with no claim to be all inclusive:

- Participation in the Ex-offender Re-entry project
- Partnership with DECA
- Ohio SB 5 Information Sharing and Debate
- Year round collections for the Food Bank
- Collection of School supplies
- Chanukah Coat Drive
- Prom Dress Collection
- Interview Ties and Shirts collection
- Blood drive
- Men's Club educational brunches
- Housing Hillel
- Daily Minyon
- Amazing Shabbat Services

Le-Shanah Tovah Tikatevu

*Surprise!*

## To all of our Social Action Donors You have been named by the Mitzvah Squad as our Mitzvah Heroes

### Whether it's:

- |                                      |   |
|--------------------------------------|---|
| Formal wear for prom                 | Toiletries for ex-offenders             |
| Eyeglasses for Third World countries | School supplies for students            |
| Coffee and coffee mugs for veterans  | Yarn for blankets                       |
| Candy for our troops                 | Coats, hats and gloves for the homeless |
| Food for the hungry                  |   |

You, our congregants, have responded to each and every donation request with unparalleled generosity. You epitomize the heart and soul of our synagogue family. We never want to take your kindnesses for granted. It is with enormous gratitude that we thank you for your support and for all that you do.

### **Mazel Tov to all of our contributing members - this month's Mitzvah Heroes!**

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), your Social Action Co-Chairs.

# Library News-Off the Shelf

Allan Spetter

Eliakum Zunser, a “star” in his own era, may not be remembered today, but among the dwindling number of those familiar with Yiddish music and poetry he



exists as though he still lived. His life story, one that mirrors both the happiness and the sadness of the lives of the Jews of Czarist

Russia, is told in *Eliakum Zunser: Poet of His People*, in the synagogue library book

collection. Zunser set his poems to music, and millions of Russian Jews knew every tune.

Born in Vilna in Lithuania in 1836, Zunser lost his father when only 11 years old and experienced extreme poverty as his widowed mother struggled to provide for the family.

Zunser had only limited schooling in religious institutions, and he quickly realized that another world existed, the world of the Haskalah, or Enlightenment. For much of the rest of his life Zunser would struggle to try to find some kind of middle ground between the “New World” of the Haskalah and the “Old World” of the Jews of Czarist Russia.

Under Czar Nicholas I young men taken into the army against their will would be forced to serve a 25-year enlistment. All young Jewish draftees would be pressured to abandon their religion. Zunser faced this fate when almost taken into the army in 1856. The death of Nicholas I in 1855 brought Alexander II to the throne and ushered in an era of reform. The end of the disastrous Crimean War in 1856 lessened the need for recruits, and Zunser would be among those released.

Zunser had started to write poetry and to turn the poems into songs. He quickly developed a following. His secret: “melody and text were so perfectly blended that anyone who recalled the melody also remembered the words.” Soon “all Lithuania hummed, whistled and chanted these simple Yiddish rhymes.” Zunser wrote in Yiddish when the “New World” of the Haskalah already called for rejection of Yiddish as a symbol of the “Old World.” Zunser always found himself between the two worlds.

Zunser almost immediately found his calling. He became the most popular

“badchen” or wedding entertainer in all of Lithuania and beyond. Previously the “badchen” had been thought of as a clown, but Zunser emerged as a master of ceremonies who mesmerized the crowds with his music and poetry. Soon every family in Lithuania, whether the humblest or the wealthiest, wanted Zunser to preside over weddings. He became known as Eliakum Badchen.

Criticized for his ability to sustain the popularity of Yiddish music and poetry, Zunser replied: “You cannot speak to the masses except in their own tongue.” For some 30 years Zunser served as the “poetic intermediary between the learned scholars and the less learned masses.” Zunser, however, went through great changes in that period. He began in the 1860s by urging Russian Jews to cast off their “Old World” habits, dress, behavior, beliefs and practices.

Then in the 1870s Zunser took a dramatic turn, becoming the “prophet of doom.” He warned the Jews of Russia about the lure of assimilation, trying too quickly to become “Russian.” Zunser talked about the dangers of “modernism,” radicalism and worldliness. Finally, in the 1880s, in the aftermath of the pogroms which followed the assassination of Alexander II, Zunser turned to the Jews of Russia and concentrated on “binding up their bleeding wounds, comforting them, and directing their gaze toward Zion.”

Zunser may have changed in the 1870s because of the unbelievable tragedy he experienced at the beginning of the decade. He had married a first cousin, a not unusual arrangement among the Russian Jews, and his wife experienced ten pregnancies with only five children surviving, not unusual numbers among the Russian Jews. Tragically, every one of the children died in a cholera epidemic in 1871, and his wife, while going through yet another pregnancy, died of tuberculosis just a few months later.

Zunser moved to Minsk in White Russia to start a new life. About to turn 36, he married an 18-year-old young woman and had seven more children! In the 1880s his music and poetry began to draw the attention of Czar Alexander III and his government as Zunser encouraged young people to leave for Palestine. A few thousand mostly young Russian Jews would form the nucleus of

the First Aliyah to Palestine beginning in 1881-1882, and many of those pioneers said they had been influenced by Zunser.

Zunser’s popularity grew through the 1880s as he began to present concerts. Two developments would change the course of his personal history. It became clear by the end of the 1880s that the first wave of new settlers in Palestine faced extremely difficult conditions. Zunser also sensed that government authorities might be closing in on him. He abruptly decided that America might be the place for Russian Jews to relocate, and he left for the United States with his oldest son at the end of 1889.

It seemed that Zunser came to the United States for a concert tour, but he had no intention of returning to Russia. His wife and the other children joined him in less than a year. He continued to build his reputation as the poet who told of the struggles endured by the first generation of Russian Jewish immigrants in two of his classic works, *Dos goldene Land* (The Golden Land) and *Der Greener* (The Greenhorn). A great tribute honored Zunser at Cooper Union in Manhattan in 1905. He died in 1913.

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## SHABBAT WITH A BEAT

Our first Shabbat with a Beat for the fall is Friday, September 9<sup>th</sup> at 6:15 p.m. Our musical service, enhanced by our very own band, will be followed by a catered dinner. The program “High Holiday How-To” will be presented by Cantor Raizen. She will teach some of the special melodies for the holidays and help you sing like a professional! Cost for the meal is \$18 for adults and \$7.50 for children under 13. Please RSVP to the office or on the website by Wednesday, September 7<sup>th</sup>.

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### KESSLER Restorations & Graphics

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# Financial Resource Development Committee Plans Theatre Trip for Chai Society

7

Todd J. Shear

## “Caroline, Or Change”

In 1963 Louisiana the world rumbles with change, marked by JFK’s assassination, a rising Civil Rights movement and escalation of the Vietnam War. Caroline Thibodeaux, a divorced African American housemaid irons out a challenging dilemma – to accept loose coins from the pockets of the Gellman family’s laundry and buy her own children a better future or to stay awash in the memories and burdens of the past by returning the money and hanging on to her principles. What is the price of integrity? What will it take to keep the change? Answers resound in the next



generation – Emmie, her teenage daughter, and the young Jewish boy, Noah Gellman – who will help Caroline see how to ride the changing tide. This Tony nominated score features and fuses great American musical styles – gospel, R&B, soul, blues; it swings with power and sings with pride.

The Chai Society is going to the Theatre! This coming November, the members of this generous group are taking a field trip to an award winning production at The Loft Theater. This event is just one of the social outings this group will enjoy in appreciation for their generosity to our synagogue. And it is not too late for you to join them! Give me a call before Shabbat begins on September 9<sup>th</sup>, and you can participate in a spectacular brunch gathering that is being held at the home of Susie and Eddie Katz on Sunday, September 11<sup>th</sup>.

## Men's Club News

By: Ira Levine

### Brunches for September

September 11 - Jim Nathanson, Political Consultant, “Where Are We Heading?”

September 25 - Gregg Hartrum, JP Morgan Smith/Barney Vice-President, Retirement – “Expectations for the remainder of 2011 and outlook for 2012.” Smith Barney is sponsoring the brunch.

Programs start at 10:00 a.m. with a delicious brunch. The speaker portion begins around 10:40. Reservations are important. Please email at [www.bethabrahamdayton.org](http://www.bethabrahamdayton.org) or call 293-9520.



## SOCIAL ACTION COMMITTEE NEWS & UPDATES

Bonnie Beaman Rice

## Sisterhood News...

Helen Abramovitz

Sisterhood’s opening meeting will take place on Sunday, September 18, 2011 at 10:30 a.m. Our 2011 – 2012 year is going to be full of enthusiasm and vibrancy, and we look forward to your participation. Come to our opening meeting to hear about our upcoming Sisterhood events and help plan for the year. In addition we will join with the Social Action Committee to knot fleece blankets for Children’s Medical Center and to have a taste of homemade challah just in time for Rosh Hashanah.

Please note the Sisterhood Mah Jongg will take place on the third Monday of each month beginning on September 19<sup>th</sup> at 1:00 p.m. All are welcome and bring your friends.

This year, Sisterhood will have a form to nominate a Woman of Valor. Look for further information in the upcoming months.

Save the following dates for two very special Sisterhood events:

Monday, October 17, 2011: Sunset in the Sukkah at 6:00 p.m.

Sunday, October 30, 2011: Book Club at 10:30 a.m. Judy Chesen will chair this event at the synagogue. The book is to be announced.

**Project Isaiah:** With the New Year about to begin and cooler weather approaching, what better time to re-commit to filling our food barrel every month? Every trip to the grocery is an opportunity to perform this mitzvah. The need is greater than ever. Please help.

**Crayons To Classrooms:** Our annual school supply collection is under way. We are accepting new, basic-need items, such as notebooks, construction paper, art supplies, folders, rulers, pencils and pens, etc. Items will be distributed, at no cost, to teachers of children in need. Collection ends on Friday, September 23<sup>rd</sup>.

**Needle Something to Do?** Hard to believe, but it’s already time to begin knitting scarves for the homeless. We need your skills and your yarn, once again.

**DECA update:** Our heartfelt thanks to everyone who contributed towards the purchase of books for DECA’S book clubs. All of the books needed, will be purchased with your contributions. If you are interested in volunteering as a book club leader, please contact your Social Action co-chairs.

**St. Vincent’s project:** Thank you to all of the volunteers who have agreed to deliver food donated by Dorothy Lane Market to St. Vincent’s!

**New Project:** Your Social Action Committee is hoping to film a documentary telling the story of our Beth Abraham veterans. If you have photographs, memorabilia, letters, films and stories that you wish to share, please contact Bonnie Beaman Rice (409-2880).

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

**Address Service Requested**

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

### Friday, September 2

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:50 p.m.

### Saturday, September 3

Shacharit	9:00 a.m.
Havdalah	8:51 p.m.

### Friday, September 9

Mincha	6:00 p.m.
Shabbat with a Beat	6:15 p.m.
Candle Lighting	7:38 p.m.

### Saturday, September 10

Shacharit	9:00 a.m.
Havdalah	8:40 p.m.

### Friday, September 16

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:27 p.m.

### Saturday, September 17

Shacharit	9:00 a.m.
Havdalah	8:28 p.m.

### Friday, September 23

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:15 p.m.

### Saturday, September 24

Shacharit	9:00 a.m.
Havdalah	8:17 p.m.

### Friday, September 30

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:04 p.m.

### Saturday, October 1

Shacharit	9:00 a.m.
Havdalah	8:05 p.m.

### DAILY MINYAN

Monday – Friday - 6:50 am\*\* & 5:30 pm  
Sunday - 8:30 am

\*\*Monday, September 5 – 8:30 am – Labor Day

## Bulletin Staff

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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.