



**BETH
ABRAHAM
SYNAGOGUE**

Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events

August 30th: American Girl Tea and Raffle
September 11th-13th: Film Series

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Beth Abraham's Innovative Programming

By Janice Krochmal

Celebrations, concerts, discussions, retreats, seders, movies, cooking, music, learning, fun, singing, schpiels, study, laughing, scholars, parties, learning, dancing, eating... These are just some of the activities we enjoy together at Beth Abraham. These are also some of the plans for our program year together.

Already this summer we have enjoyed Shabbat Under the Stars and Shabbat With A Beat. As wonderful as these events have been, there are many more wonderful programs being planned for the year. Diane Williams has turned over the reins to Pam Schwartz who will be chairing the delightful monthly programs we've all known as Shabbat With a Beat. Diane and her committee guided us through a fantastic inaugural year, so plan on enjoying year two of these musical services and dinner.

We will kick off the new Beth Abraham Film Series with a Scholar-In-Residence the weekend of Selichot. Rabbi Azriel Fellner of Livingston, New Jersey will share his film expertise during the weekend. Plan to attend Friday evening for a movie and dinner.

Shabbat lunch will be followed by a lecture and discussion and in the evening we will come together for a film and discussion before our midnight Selichot Service. It looks to be a powerful weekend. This new film series will include three additional movies throughout the year.

Jody Blazar will again chair our annual Sukkah Raffle. Maybe this will be your lucky year to win a sukkah as well as the talent of our

very own sukkah builders, Andy Blazar and Mark Feuer. As always, we will celebrate the holidays together; decorate the synagogue sukkah, march with the Torahs on Simchat Torah and share a meal or two together. But there's more...

On November 18, Beth Abraham and the DJCC Cultural Arts Festival will present the Vogler Quartet concert, a Jewish classical quartet from Berlin. This program includes music from Osvaldo Golijou and composers from the New Jewish School.

Be prepared to celebrate Hanukkah together on Sunday, December 13. We can't promise two weddings as part of the festivities like last year. However, we will definitely be spinning dreidles and eating latkes.

The Second Annual Shirley Kaplan Memorial Concert will be on February 7. Lynda Cohen and her committee are in the planning stages to ensure as incredible an afternoon as we enjoyed together last year.

Come hear the Megillah, laugh during our annual schpiel and then dance the night away at a costume party. We will celebrate Purim on

Saturday evening, February 27. The band is hired, the menu is being planned and the schpiel is being written. You won't want to miss this party!

This year's Scholar-In-Residence weekend will be the weekend of March 19, 20 and 21. You will certainly enjoy this weekend of learning together.

As always we will gather for a Tu B'Shvat Seder, and study together on Shavuot. But there's more...

On May 16, we will honor someone in our congregation for hard work and dedication to our synagogue at our annual Donor Dinner. This event will again be co-chaired by Randi and David Fuchsman and Claudia and Mark Feuer.

And finally, back by popular demand the last weekend of June we will gather at Deer Creek for a congregational retreat. The folklore and stories are true; our past retreats were incredible weekends of study, prayer, fun and togetherness. Plan to be there!

So, here is an outline of our year together. Planning has begun and the dates are on the calendar.

However, it just wouldn't be enjoyable without you! Please plan to attend, but also, there are places on each committee reserved for you. Find your spot, and call the synagogue office to let us know where you would like to best use your talents, energy, and expertise. You are the ingredient we need to make this program year all it can be. See you at our wonderful programs during 2009 - 2010!

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Entertainment Books

Starting around August 15th, the 2010 edition of the Entertainment Book will be available from Men's Club Members (Harold Rosenberg, Irwin Dumtschin, Ira Levine) and the Beth Abraham office.

Please Note: The dry cleaning coupons will more than pay for the price of this year's book (\$30.00). Part of the proceeds goes to the Men's Club and will be used to help fund new programs.

Most of the same restaurants, car rental, dry cleaning, sport and movie ticket coupons are in this year's book. There will be some special \$5.00 coupons included in the book along with the opportunity to print restaurant coupons to a location you might visit or stop for vacation.



The Cantor's Corner

Cantor Andrea Raizen

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If it's August, it means the summer is quickly slipping away. In just a few short weeks most children will be back in school and the High Holy Days are never far behind. I've tried hard this summer to take off some time to recharge my batteries and balance that with time to create an innovative program for our Religious School students for the coming year. As I begin my third year at Beth Abraham, I have already seen our children grow, both physically and spiritually and look forward to continuing to share their Jewish journey this school year.

We will continue our successful Preschool Family program, *Yad B'Yad*. This monthly class for preschool children and their parents is led by Melaney Cohen, whose creativity permeates each session, filling each hour with stories, songs, crafts and more. The class is free and open to any Jewish family with preschool aged children. The schedule of this year's classes will be available later this month.

We are thrilled to welcome back Rochel Simon, who will be teaching our combined Kindergarten, First and Second Grade class. The class will meet most Sunday mornings from 9:00-12. They will learn about the holidays, Torah stories and begin their study of Hebrew reading. They will also join the older students for prayer and music each week, as well as other special programs.

We will also have a combined 4th-7th Grade class that I have the pleasure of teaching on Sunday mornings. Our area of focus this year will be Jewish Values, a.k.a., "Honorarble Menschen." We will embark on a year long exploration of timeless Jewish values that will help our students make ethical choices, take positive actions and treat all people, including themselves, with integrity and respect. Together we will also study the holidays and the weekly Torah portion. For the students in this class there will be a new approach to Hebrew language instruction. Instead of the traditional weekday Hebrew classes, each child will have a private tutoring session with me during the week. Each child will be able to learn at his or her own pace in a way that works best for them.

This year we will also introduce "Sunday School on the Road." Three Sundays throughout the year we will

transport school to an off-site location. For example, after the students have learned about the values of Honoring the Elderly and Visiting the Sick, we will spend a morning at Covenant House. The morning will include learning about the facility, doing a project with some of the residents, conducting a morning prayer service and singing with the residents. On another day as a follow-up to learning about welcoming guests, the students will spend the morning at my home. We will study, do an art project, cook and eat together.

For our post-B'nai Mitzvah students, we will continue our monthly study sessions with Rabbi Barsky and me on Saturday mornings following services. The dates for these classes have not yet been set, but will begin after the holidays in October. For those students in grades 10 & 11, the year will culminate in a Confirmation ceremony in the spring.

Sunday classes will begin on September 13. The very next week is Rosh Hashanah. On both days, Saturday and Sunday, Sept. 19 & 20, there will be Youth Programs for all school aged children from 10:30-12. This year the programs will be led by two University of Cincinnati students who I am working with to create some fun and interactive activities for the children. They will also be here on Yom Kippur day, Monday, Sept. 28 from 10:30-12. The beginning of Sukkot and Simchat Torah also fall on the weekends. We are scheduling special holiday appropriate programs, including a Simchat Torah Sleepover, so that we can all celebrate these holidays together. Details of these programs will come later.

Families with children who are new to the community or have not been previously enrolled in Religious School are encouraged to contact me for more information about our very special school community. I wish you all a wonderful rest of the summer.

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To the Beth Abraham Congregation:

Please note that we are changing our billing process from a quarterly to a monthly billing cycle. This will help with our record keeping and hopefully help you better plan your payments. You should receive an invoice during the first week of each month. Please call the office if you have any questions.

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A Fishing Story

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Rabbi Bernard Barsky

The sun was still hot in the sky, but the day and the sun's rays were lengthening toward late afternoon. It was mid-July in the Five Ponds



Wilderness Area in upstate New York's Adirondack Mountains. My daughter Sarah was chopping an abundant

supply of wood for the evening and morning campfires, and Leah was beginning to build the fire from the twigs and small branches already at hand. With things in camp well managed by the girls, I considered whether to take out the canoe and go fishing for our dinner.

I was ambivalent. I had purchased the necessary fishing license, but inadvertently left it locked in the car where we had put our canoes in the water the day before. But mainly, I'm a lousy fisherman, the disgrace of my father, who was a master of the sport. I inherited his gear without his craft, and had no idea how to utilize his collection of spinners, spoons and jigs. If I were a bass or a perch, which of these gaudy lures would make my mouth water? I have no idea.

Well, this is a very short story because once I decided to proceed, I went down to the canoe, boarded it clumsily, overturned it, and landed in the water. I came blustering back to the campsite to the hoots and jeers of my daughters. We had no fish for dinner, but plenty of good cheer, another funny story about Dad to bring back home, and ample red wine.

Around the campfire that night Sarah expressed surprise that I thought myself an incompetent angler. She always had the impression from childhood that I was a canny fisherman. Where in the world had she gotten that notion? It seems that she and Leah had vivid memories of fishing with me at a friend's pond in rural Missouri when they were very young. I showed them how to hook a worm, attach a bobber, cast the line and reel it in. I also remember that wonderful day, and in particular how tiny Leah kept reeling in panfish too

small to be keepers, yet abundant enough to make me envious. But in the minds of my young children, their dad was a master fisherman.

That was a poignant moment for me, sitting with my daughters around the fire. I had just abetted another one of those inevitable wrenching moments of revelation when the truth comes out that dad is no superhero but just a guy who falls into the lake. Every dad has to face those exposures and watch himself diminished in the eyes of his children. Probably mothers, too, but I'm no expert on that. Painful and humiliating as it is, we parents have to be cut gradually down to size, so that as our children grow up we can have mature relationships with them, learn from them, and come to respect their own experience and wisdom as much as they respect ours.

This is a fundamental moral truth: every healthy spiritual relationship rests on the humility and truthfulness of the partners toward one another. Even more wonderful for a parent than being a giant of accomplishment, talent and wisdom in a young child's eyes is having him or her as a grown-up, lifelong friend who knows every foolish thing about you. Gradually the idealized father must admit himself just a man, and the man must admit himself just a very flawed man. If he doesn't know the truth about himself, he'll be a fool in every relationship.

Certainly our covenant relationship with God is predicated on such humility, not just because God is infinitely so much greater, but because it happens to be the truth about ourselves that we are frail and flawed. We begin every morning's prayers from that starting point: *"Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say before You? All the powerful are nothing before You, the famous are insignificant, the wise lack wisdom, the clever lack reason."*

That's the premise. That's the place from which we enter the relationship of covenant. And having confessed this, the next words let us in: *"We, however, are Your people, partners to Your*

covenant." The meaning is clear – there is no way into that relationship with grandiose delusions of self. Martin Buber called these "I-Thou" relationships, and whether it is God or your own children, there is no "I-Thou" relationship for anyone with an inflated sense of self.

Even God self-deflates in order to face His creation. The kabbalistic conception is called *Tzimtzum*, or "contraction", and maintains that God has to contract or diminish Himself in order to provide a place for the created world to exist. But more than just in the act of creation, I believe the Torah tells a story of God continually adjusting His judgment and diminishing His power in order to allow a place for human beings to grow, act and experiment with freedom. God, like every parent, must give over His claim to absolute authority in order to know and understand the complexity and difficulty of human freedom, and to become "I-Thou" to human beings. Sometimes, with a true partner and friend like Abraham or Moses, God listens and bends to – and yes, learns from – their human wisdom and experience. Humility meeting humility.

We are in the month of Av, and once the great sad day on the ninth (*Tisha b'Av*) has passed we enter the seven weeks of consolation leading to *Yom HaDin*, the Day of Judgment. These are seven weeks for readjusting the balance in our covenant. God promises comfort and consolation for our human ways as we commit ourselves to humility and penitence. On our side, no more grandiose delusions about our wisdom, righteousness or goodness as we face God. On God's side, no more punishingly absolute standards of judgment that have little meaning in the space for human freedom God delegated to us.

One of the ancient rabbis noted that Scripture never mentions God's greatness without also mentioning His humility. A contemporary philosopher asks whether God only "actualizes Himself" – becomes real – through human recognition. That means leaving behind the colorless heights of eternity and descending into the messy world of human contradictions. For God, for human beings, and certainly for fathers, the heights of perfection are airless and sterile. But coming down from those heights in humility, we rise together in love.

Treasurer's Report

Lee Schear



Sources and uses and flames and stones...

Just like one of those retailers that has semi-annual "Going Out of Business" sales, never trust a charitable organization that tells you they won't call upon you to donate *ever again*. We are willing to say it here at Beth Abraham, of course, but we have all sorts of mitigating and extenuating circumstances (really - just check the fine print on your membership agreement...).



And another thing: just when you thought your synagogue couldn't come up with any more "big ideas," well...remember that the only constant is change. One of the powerful concepts we grasped from moving our building was that we are now prepared to dream bigger. So why stop when we are on a roll?

And we are rolling again at Beth Abraham. To continue our positive momentum, we will soon be looking at additional campaigns to prudently preserve our financial status and to prepare ourselves for the future. The legacy of our synagogue is *your* legacy as well, of course. We will also roll up our sleeves and examine the possibilities of creating profound synergies with Beth Jacob. If it works? We would have done a wonderful thing for the community and for the individuals within it. If it doesn't work out - for our needs? Then we won't do it at all.

There's a lot to like about the position in which this congregation now finds itself. A new building, lots of capable volunteers, eager participants, etcetera. But we have to be mindful to keep moving forward and to take advantage of the opportunities that present themselves. Rust never sleeps, as it is written. When we look at these particular opportunities, there are certainly fascinating aspects in examining both sides of the same coin:

- 1) We almost seem compelled to get defensive – to protect the congregation from being a part of our bigger overall affinity group.

- 2) Yet, we also seem compelled – almost as if it is in our spiritual DNA - to *come together* and do the right thing in the end!

The answer to both sides of that coin (and more coins to boot) probably comes from the same source. There *is* something in our warehouse of souls, truly *in* the Jewish DNA, to compel us to do the right thing; and to come together in the doing of it. And that is why I am confident that both our subsequent donor campaigns *and* the exploration of sharing programs will - eventually - work out.

It was a given to our spiritual forefathers that Jews come together when facing adversity. Almost like spiritual physics. As in actual physics, fundamental elements yearn to return to their source. A small flame will try to be absorbed within a greater flame, which it "intuits" is its source. Jews feel their faith a-flame when other Jews are in need. It is our common yearning – our common denominator. And it's re-affirming that a flame always reaches upward toward the sky. Yet, it has to stay united with the candle – its source – or otherwise it will be extinguished.

When we need to raise funds, the flames will unite with their source. Has to happen. When we try to do the right things for the community? The undeniable heat of those discussions will eventually bring us together to do the right thing.

In finance, as in spirituality, that doesn't always mean the uplifting thing – as the candle/flame allegory implies. Hey – even a stone attempts to connect to its source! The stone achieves that by falling to earth whatever chance it gets. That's the gravity of the situation.

But I said before that we are on a roll. And if you roll like a financial stone or burn like a financial flame, the end result is remarkably similar once all the sturm and drang is sorted out. The heavy lifting, the upward trajectory - it all becomes about supporting Jews in our community and to give (or strategize) until we make it happen.

Just as in moving a stone, well...wherever that stone goes, the stone itself doesn't change. But the exertion of moving it changes the person.

We have changed now at Beth Abraham. We have to look at how each of us has changed along with our building. We can dream bigger dreams, we can do bigger and better things. We can operate out of our comfort zone.

As the treasurer, I worry whether we are spending our funds wisely, or if we are generating enough funds. Or that in the spending and generating of those funds we are not just creating expenses but are creating investments.

I am asking you to invest a little time to think about these issues of community and financial support. And then invest your time and money in something uplifting, something that returns us closer to our Source.

Men's Club News

By: Ira Levine

Ushers Needed

The Men's Club is again coordinating the Usher Program for Rosh Hashana & Yom Kippur. Most shifts will be around 45 minutes.

Please send an email to r47levine@yahoo.com, call Ira Levine at 836-8939 or let the office know.

Please provide the following information:

- 1) Participant's name and phone number.
- 2) Whether Rosh Hashana (September 18, 19, or 20) or Yom Kippur (September 27 and 28) or both would be the best date(s).
- 3) Please indicate morning or evening.

Thanks for your cooperation.



"So, I was thinking..."

David Fuchsman, Beth Abraham President

Do you remember the Army recruiting tagline from the 1980's? "We do more before 9 a.m. than most people do all day." I was thinking about my morning



minyan gang the other day, and how that Army slogan was applicable to us too. Most mornings, minyan begins at 6:50 a.m. Before I started attending minyan, if my alarm clock went off at 5:45 a.m., Randi had played a very

cruel joke on me. The idea of waking at 5:45 a.m., to do anything other than possibly play golf was simply unheard of.

But a number of years ago, my good friend Norm Lewis's mother passed away, and I thought I would do a mitzvah by attending minyan for the first few days to help ensure he had ten people to say Kaddish. What started out as my trying to be a good guy, has rewarded me each weekday ever since. It is not just the praying, it certainly is not the free coffee and sugar wafers, but rather it is the friendships that have developed between both those of us that attend morning minyan almost daily, and with those who come in and out of our minyan circle.

And what a crew we have. There is no one in this world more angelic than Minnette Weiss. Every morning she gives us a piece of sugar free candy, and a sugar filled hug and a kiss to go with it. She sends each of us a birthday card, and just kvells anytime she hears something good has happened to us or our families. She is the voice of optimism each day as we get closer and closer to making our minyan quota. Somewhere around the arrival of the 7th attendee, and after each arrival thereafter, Minnette can be heard saying, "And they will come." Whenever we utz her to make her boyfriend, Marty Abromowitz, an honest man, without missing a beat the forever young 77 year old proudly proclaims, "I am TOO YOUNG to get married."

Marci Vandersluis would probably prefer not to have become a member of the morning minyan, because it has resulted from the passing of both her

parents, one right after the other. At least outwardly, she has handled her losses with great strength, and with a touch of humor. I know what happens in minyan is suppose to stay in minyan, but I think Marci has enjoyed the occasional aliyah that our egalitarian service affords her... I hope this disclosure does not affect her entrance into the Beth Jacob Hall of Fame.

Then there is Leonard Spialter. He is the most intelligent human being I have ever known. I don't know if all his answers are correct (Rabbi Barsky often has a different answer than Leonard to questions regarding the Torah), but he never fails to answer our questions about science, language, history, politics, Torah and comparative religions of the world. He knows everyone's Hebrew name, and his genealogy expertise enables him to tell you how every Jewish Daytonian is seemingly related. He reminds me of the Walt Disney movie from my childhood, "The Computer That Wore Tennis Shoes."

There is Steve Fraim whom we turn to for lifting the big Torah (the small one is lifted either by Minnette or me). I always fear that he will grab his lower back in pain, as he clings and jerks the Torah in such a way as to make an Olympic power lifter proud. Norm Lewis leads our post-minyan sports discussion that is unless he has to leave early to bowl, play golf, coach football or work out at the YMCA. Norm is a competitor. It is amusing to watch him compete with Scott Liberman for the Levi alliah on Mondays and Thursdays.

Martin Schear is our designated Kohen, unless Penny Fraim comes. Then it becomes the battle of the sexes. I refer to Martin as "The Shadow." He often arrives after having already made his morning hospital rounds, without us hearing him come in. He stays for the Torah service and if we need him for Mourner's Kaddish. But then as quietly as he came in, he leaves to tend to his patients, leaving us to wonder, "Did Martin leave?"

Without Ralph Williams and Ted Cooper there would be no morning minyan, for it has fallen to them to open the doors of the synagogue each morning, allowing us to enter. And it is Ted and Ralph that primarily do the

leading of the service. Their responsibility is two-fold; lead us through all the necessary "important" parts of the service, but have Eddie Katz out of the chapel by 7:30 a.m...When time is a factor, Cantor Raizen is called into duty; for she is a graduate of the Evelyn Woods Hebrew Speed Reading Course.

Finally, there is Larry Wagenfeld. I had to explain to my daughters last month that when I wrote that Larry had been a gang member in his youth, that the gang was neither the "Bloods" nor the "Crips." If there is a better story teller than Larry in this community, I have not met him. Through his stories, Larry has taken us on sale's calls across the country selling suits for Hart, Schaffner and Marx. He has taken us to the Wimbledon quarterfinals. He has taken us from Flatbush to Florida. And occasionally, he takes us for meetings with Arthur Beerman.

And before you know it, we have prayed, sung, given a Yasher Koach fist bump, a good day shoulder bump, given Minnette a hug and a kiss (Marty maybe you better start coming to minyan to keep an eye on her), had a cup of coffee, downed a cookie, told some stories, discussed the great issues of the day, learned who won the game the night before, made each other laugh....and all before 8 a.m. So join us. Because in the minyan...."we are looking for a few good men (and women)."

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Library News-Off the Shelf

Allan Spetter

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A recent addition to the synagogue library book collection is one of the most informative one-volume studies of an enormous topic. Author Milton Meltzer offers very different perspectives in [A History of Jewish Life from Eastern Europe to America](#). As Meltzer tells it, the Jews of Central and Eastern Europe faced “forks in the road” at every step of the way as their lives began to change dramatically by the middle of the 19th century.

Meltzer emphasizes the contrast by the late 1860s between what he calls a relatively enlightened Austria-Hungary, where some 600,000 Jews would have unprecedented opportunities, and Russia, where millions of Jews lived in extreme poverty in hundreds of shtetls. Anti-Semitism never disappeared from Austria-Hungary, but the quota system that existed at every level of Russian society forced even the most talented individual Jews to obtain an advanced education elsewhere in Europe.

The ideas of the the Enlightenment, or Haskalah, spread from Western Europe to Russia, convincing many Jews that they might have to abandon much of their religious tradition if they wished to participate in the new, more open era. Jewish intellectuals in Vilna, Lithuania and Odessa insisted that Judaism had to change. At the same time, Chasidism brought an increasing number of Eastern European Jews under its influence. Thus the first choice: Chasidism or Haskalah.

For those who followed the path of the Enlightenment, the second fork in the road presented an immediate challenge. Should they attempt to communicate with their fellow Jews in Hebrew, then being revived as a modern secular language, or should they face reality and use Yiddish, a throwback to the old way of life?

Eventually they would have to compromise. Thus Chaim Nachman Bialik, born in 1873 in the Ukraine, became the most prolific of the poets writing in Hebrew, but he also wrote in Yiddish.

One man did more than any other to develop modern Yiddish literature and to preserve the language. Sholem Aleichem, born Sholem Rabinowitz in 1859 in the Ukraine, did not start writing full time until 1903. Meltzer says that Sholem Aleichem became as well known as Charles Dickens and Mark Twain. He created Tevye, as important to the

Yiddish speaking world as David Copperfield or Tom Sawyer are to the English speaking world.

Beginning in the 1880s some 1.5 million Russian Jews would make the choice to leave for the United States while only about 25,000 would become Zionists and settle in Palestine in the First Aliyah. Of the millions of Jews who remained in Russia, Meltzer estimates that about 650,000 could be identified as working class by the end of the 19th century. Many now joined the General Jewish Workers Union of Lithuania, Poland, and Russia—better known as the Bund. Formed in 1897 in Lithuania, the Bund reinforced for its members their identity as Jews and as workers.

Meltzer is at his best with a realistic picture of life for the Russian Jews who left for the United States. He acknowledges that historian Moses Rischin, who produced a major study of the New York Jewish community, described the excitement on the Lower East Side of Manhattan with separate neighborhoods of Byelorussians, Galicians, Hungarians, Rumanians, Russians and Poles, and Ukrainians, all Jews! Almost all, however, lived in squalor and endured back breaking working conditions in the garment industry.

According to Meltzer, Abraham Cahan, who went on to become editor of the [Forward](#), the most important Yiddish newspaper in the nation, eloquently described his arrival from Lithuania in 1882 as a “second birth” and went on to describe the “gorgeousness of the spectacle” offered by New York, even before the Statue of Liberty took its place in the harbor. By 1895, however, most Jews lived among some 1.3 million people crowded into about 40,000 tenements of six to seven floors, without elevators!

Meltzer quotes Jacob Riis, who wrote the first important study of life in the tenements, [How the Other Half Lives](#), in 1890: “The Jewish needle made America the best dressed nation in the world.” Many in the garment industry—men, women and children—worked 15 to 18 hours a day in their own apartments. With everybody in the family working, they saved almost every penny, and as early as 1907 many began to move out to very nice neighborhoods in Harlem or in

the Brownsville section of Brooklyn.

What made it possible for the children of the Jewish immigrants to advance so rapidly in American society? Meltzer reveals the “secret.” Only half of the 1.5 million children in New York attended school, but every child could spend every spare minute at the library. A newspaper described children waiting in two lines, down two flights, and into the street to get into the library. One young girl said that when the library opened it seemed that the “door of paradise” had opened.

High Tea Planned for Beth Abraham

By: *Susie Katz*

Now you don't have to go to New York or Chicago to have an American Girl Tea! Come to Beth Abraham on August 30th at 2:30 pm to share High Tea with Dayton's own “American Girl,” Kira Mikityanskaya, who will share her moving personal story of coming to America and finding her Jewish identity. Kira's journey is an inspiring one and is appropriate for folks of all ages. This event is open to the entire community. You are encouraged to bring your friends, your children *and* your dolls (American or otherwise!). We are going to be treated to traditional “High Tea” refreshments lovingly prepared and donated by our friends, Mike and Rose Morgan, owners of **Central Perc** located on Far Hills in Oakwood – and given that the Morgans hail from across the pond - they know their High Tea! A special activity is also planned for our youngest attendees.

We will be drawing a winning raffle ticket for Rebecca Rubin, the newest American Girl doll along with author-signed copies of the series of six hardcover books detailing Rebecca's life as a Russian immigrant to New York. Raffle tickets are being sent with the invitation and are also available at the synagogue office. The winner does not need to be present to win. Raffle tickets are \$10.00 each or 3 for \$25.00.

So, grab your friends, your children, your neighbors and your dolls and plan to join us on Sunday, August 30th from 2:30 – 4:00 pm for what promises to be a delightful afternoon. The cost for adults is \$5.00 and children under 13 are free. Send your reservations into the office or call to make arrangements and to get additional raffle tickets.

**Board of Directors Meeting
July 22, 2009**

The Board of Directors met on July 22, 2009, and the following people were present: Rabbi Barsky, Alan Chesen, Mark Feingold, Penney Fraim, Mike Freed, Annette Fredenburgh, Joel Frydman, David Fuchsman, Michael Goldstein, Susie Katz, Cheryl Levine, Ira Levine, Norman Lewis, Bernie O’Koon, Bernie Rabinowitz, Bonnie Rice, Shep Rosen and Lee Schear.

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

Rabbi Barsky gave an update on the week-end of Selichot (September 11-12) just before Rosh Hashanah, when Beth Abraham will inaugurate a new annual film series with a visit from film maven and popular lecturer Rabbi Ariel Filner. Rabbi Barsky will be on vacation from August 2 to August 12.

Lee Schear presented the financial report for the month of June. Because the annual dues billing went out late, dues collected for June were under budget. Bingo is still behind; however, the Foundation is applying for a Bingo license and waiting for approval. The Endowment initiative is under way with Steve Horenstein as chair.

David reported that so far 32 people have paid over their billed amount of dues, totaling \$9000.00 to date. Going forward, invoices will be sent out monthly. David encouraged members of the Board to make sure their dues and capital campaign pledge are current. The Dues Committee met and replied to all those who sent in a form requesting an adjustment. The chairs for the merger committee are Michael Leffak, Beth Abraham and Debbie Feldman, Beth Jacob. A preliminary meeting was held on July 22nd and the full committee will be announced at the next Board meeting.

Bernie O’Koon reported Sisterhood met as a large group last spring and decided they wanted to continue. A core group was formed - Helen Abramovitz, Phyllis Rosen, Elaine Arnovitz, Bernie O’Koon, Lynda Cohen and Angela Frydman. This group has developed a Mission Statement, Governance, needs of the community and areas of focus. They will be holding their first meeting of the entire group on July 29th. The first event they have planned will be on Oct. 7th – Sunset in the Sukkah. They are planning a book club for the winter and a spring fund raising event. They will also co-sponsor an event in Oct. with the Men’s Club and Genealogy Club.

Susie Katz announced there will be a Tea and Raffle held Aug. 30th. An American Girl doll will be raffled off and High Tea will be served, donated by Central Perk. Invitations will be mailed to the entire Jewish Community and will go out next week.

Mark Feingold gave an update on the Religious School. The Cantor is planning on eliminating the Wed. session and replacing it with one-on-one sessions with the students. She is also planning a field trip with the Synagogue in Hamilton for the students.

David adjourned the meeting.

Scholar-in-Residence Launches New Beth Abraham Film Series

By: Rabbi Barsky

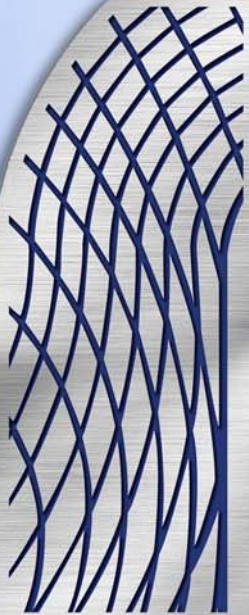
Something else new at Beth Abraham! On the week-end of Selichot (September 11-12) just before Rosh Hashanah, Beth Abraham will inaugurate our new annual film series with a visit from film maven and popular lecturer Rabbi Azriel Fellner.

The theme of the first year’s series - which will continue with movie nights in December and January as well as at our long-standing Men’s Club Deli Dinner and Film in March – is “Who’s In, Who’s Out: The Representation of the Other.” Since the Jew has been the archetype of the Other in Western culture, Rabbi Fellner will launch the series with two movies dealing with the Jew as outsider: The 1927 Al Jolson film, “The Jazz Singer,” the first talking movie, and the 1947 Gregory Peck film, “Gentlemen’s Agreement.”

Rabbi Fellner has been studying Jewish images and themes in motion pictures and television for more than twenty years, and has lectured widely on the movies at synagogues, community centers and schools. He has spoken at the famous 92nd Street Y in New York and at the Skirball Cultural Center in Los Angeles. He recently lectured at Warner Brothers’ Studios about its own 1927 breakthrough film, “The Jazz Singer.”

The weekend with Rabbi Fellner begins on Friday night, September 11 with a screening of “The Jazz Singer” at 6:00pm, followed by Kabbalat Shabbat service, Shabbat dinner, and Rabbi Fellner’s talk after dinner. On Saturday after our communal lunch, Rabbi Fellner will speak about his own journey as a rabbi into the world of film. On Saturday night after a Havdalah service and refreshments beginning at 8:30pm, we will watch “Gentlemen’s Agreement” and discuss the film with Rabbi Fellner, then conclude with a midnight Selichot service in preparation for the approaching Days of Awe. Don’t miss seeing these two film classics and listening to this very entertaining and engaging speaker.

(By the way, Rabbi Fellner was Rabbi Barsky’s first teacher of homiletics - preaching sermons - at the Jewish Theological Seminary. Congregants with complaints about Rabbi Barsky in this area may wish to take their concerns back to the source of the problem!)



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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, July 31

Mincha	6:00 p.m.
Shabbat with a Beat	6:15 p.m.
Candle Lighting	8:34 p.m.

Saturday, August 1

Shacharit	9:00 a.m.
Havdalah	9:36 p.m.

Friday, August 7

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	8:26 p.m.

Saturday, August 8

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

Friday, August 14

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	8:17 p.m.

Saturday, August 15

Shacharit	9:00 a.m.
Havdalah	9:19 p.m.

Friday, August 21

Shabbat Under the Stars	7:30 p.m.
Candle Lighting	8:08 p.m.

Saturday, August 22

Shacharit	9:00 a.m.
Havdalah	9:09 p.m.

Friday, August 28

Mincha Service	6:15 pm.
Shabbat with a Beat	6:15 p.m.
Candle Lighting	7:57 p.m.

Saturday, August 29

Shacharit	9:00 a.m.
Havdalah	8:59 p.m.

Friday, September 4

Kabbalat Shabbat	5:30 p.m.
Candle Lighting	7:46 p.m.

Saturday, September 5

Shacharit	9:00 a.m.
Havdalah	8:48 p.m.

FREE RIDES TO SHABBAT SERVICES AND EVENTS

If you need transportation to any Beth Abraham Shabbat service or Shabbat event, please call the office (293-9520) at least a few days before the service or event and the synagogue will help you find a ride. If you would like to volunteer to be a driver either on a regular basis or for a particular event, please contact the office at 293-9520. This is a project of the Beth Abraham Social Action Committee.