



BETH ABRAHAM SYNAGOGUE

Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events
September 11th-13th: Film Series

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Visiting Scholar and Film Maven Rabbi Azriel Fellner Inaugurates Beth Abraham's First Annual Film Series

By Rabbi Barsky

Everyone loves great movies. The success and expansion of Dayton's wonderful JCC Jewish Film Festival, and the large representation of Beth Abraham members on the Film Festival committee, suggests that we at Beth Abraham are real aficionados. So the idea of our own annual film series was a natural.

For the 2009-2010 year, Beth Abraham has scheduled at least four film programs in September, December, January, and March (the Men's Club deli dinner and film). The theme for this first cycle is "Who's In, Who's Out: The Representation of the Other." Films in the series will deal with attitudes of others toward Jews, as well as Jewish/Israeli attitudes toward those sometimes perceived as "outsiders" – for example, immigrants, ultra-Orthodox, homosexuals, Palestinians and other Arabs. After the opening movies to be shown this month – which are American classics - our series will try to emphasize Israeli films.

Scholar in Residence Rabbi Azriel Fellner, a distinguished Jewish commentator on film and a very entertaining lecturer, will open Beth Abraham's series on the weekend of September 11-13 with the screening of three great classic movies about the Jewish experience in America. Many of you will have seen these films many years ago, but I promise you that seeing them again with the perspective of time and the brilliant analysis of Rabbi Fellner will make you think you are seeing them for the first time.

The weekend begins on Friday night, September 11, with a screening of the extraordinary first talking movie, *The Jazz Singer*, with Al Jolson. Rabbi Fellner has even lectured recently at Warner Brother's Studio about its own breakthrough 1927 film. I have watched the film twice in the past month, both times with astonishment that such a film could ever have been made.

On Saturday at lunch after our Shabbat service, Rabbi Fellner will speak to us more autobiographically about his own journey into the world of film, and how this study of Jewish images and themes has influenced his work as a rabbi and teacher. And then on Saturday evening, in preparation for our midnight Selichot (penitential) service, which officially begins the High Holiday season, Rabbi Fellner will show and discuss the 1947 Gregory Peck film, *Gentleman's Agreement*, one of Hollywood's first attempts to confront the casual anti-Semitism of American society at that time.

On Sunday afternoon at 1:30pm Rabbi Fellner will conduct a program for our teenagers with a screening of another 1947 film on anti-Semitism, *Crossfire*, starring Robert Young, Robert Ryan, and Robert Mitchum. Our teens at the start of the twenty-first century have little idea how pervasive anti-Semitism once was in American society, so this gritty film noir about the murder of a Jew should be an eye-opener. Jewish teens from the entire community are being invited to the film, and the discussion will be directed to them, but everyone is welcome to come watch and listen.

Please check out the box on this page with the complete schedule of film and service times.



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Scholar in Residence Film Series Schedule

Friday, September 11

5:45pm	Mincha
6:00pm	<i>The Jazz Singer</i>
7:35pm	Candle-lighting, Ma'ariv
8:00pm	Shabbat dinner, cost \$15 per adult
8:30-9:30pm	Rabbi Fellner's talk

Saturday, September 12

At lunch following Shabbat Services: Rabbi Fellner on his journey into film

8:30pm	Ma'ariv/Havdalah/Refreshments
9:00pm	<i>Gentleman's Agreement</i>
11:00-12:00pm	Rabbi Fellner's talk
Midnight Selichot Service	

Sunday, September 13

1:30pm	<i>Crossfire</i>
3:00-4:00	Discussion with Teens

The Cantor's Corner

Cantor Andrea Raizen

The venue in which a Jewish educator works determines if he or she is relieved or frustrated at this time of year. I am referring to when and how the holidays fall. If Rosh Hashanah comes too early in September, then there is no class time to devote to its study. If one teaches in a Jewish Day School and the holidays fall primarily on weekends, the usual time off at the start of the year disappears. For those of us involved with synagogue Religious Schools, the holidays falling on weekends can disrupt and delay a solid start to the school year. That is indeed the case this year. However, we have worked hard to remedy that by planning special services and programs for the children and their parents.

For our school aged children there will be Youth Services for both days of Rosh Hashanah and Yom Kippur from 10:30-12 in the Chapel. These programs will be led by two University of Cincinnati students, Aaron Binik-Thomas and Alyssa Moss.

To prepare for Sukkot, we invite the entire congregation to join the school families for a sukkah decorating party. This will take place on Wednesday, Sept. 30 from 4:30-6:30pm. This year we will be making wind chimes for the sukkah, in

anticipation of beginning the prayer for rain and wind after the holiday. After we complete the decorations, we will be treated to a Pizza Dinner, compliments of our own Top Chefs of Men's Club. Please call me at the synagogue to RSVP for this event.

The second day of Sukkot falls on Sunday, Oct. 4. Our school families will come to the service and get the opportunity to shake the lulav during the Hallel service. Then the parents and children will have a special session on Jewish heroes before rejoining the conclusion of the service and having a snack in the sukkah.

Erev Simchat Torah falls on Saturday night, Oct. 10. Following the service, filled with singing and dancing with the Torah scrolls, children in grades 3-8 are invited to spend the night at the synagogue. There will be games, activities and snacks. The next morning they will attend the service as we conclude and begin again the reading of the Torah.

So despite the challenges that the calendar poses for us, we are given even more opportunity to celebrate our cycle of holidays together this year. I wish you all a *Shanah Tovah U'Metukah*, a good and sweet new year.

Beth Abraham Synagogue Well Represented at the Maccabi Games

By: Judy Chesen

The JCC Maccabi Games are an opportunity for young people between the ages of 13 and 16 to participate in a sport. They encourage physical fitness, camaraderie, and *rachmanus*. Each year there are three or four different venues. This year the Dayton community sent eight young men, three of whom are members of Beth Abraham (pictured below), to the games in San Antonio. Jonah Chesen brought home a gold and a bronze medal and Scott Fraim brought home a silver. In addition to the competition and the many activities in which the kids partook, they also accomplished a mitzvah project. They brought school supplies and spent a morning in San Antonio packaging the supplies for the needy kids of the San Antonio area.



Scott Fraim, Jonah Chesen, and Ben Roberts

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Becoming Peace, Becoming Whole

Rabbi Bernard Barsky

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I can't remember when this feeling first came upon me, but every year on my way to *shul* on the mornings of Rosh Hashanah and Yom Kippur, as I pass through the streets and among the people of whatever city I happen to be living in, I sense the strangeness of knowing that the judgment of God stands at that very moment over all the world, and only the Jews are paying attention.



The other holy days and festivals of the Jewish calendar belong exclusively to us as our appointed seasons, only relevant to our Jewish history and experience. But these days of judgment and atonement confront every living creature, and even - according to the vivid imagery of our prayers - the hosts of tremulous angels who stand in the court of God. "You cause all who enter the world - all - to pass before You. You count, record and take note of every living soul, decreeing its destiny."

The most awesome moment in our prayers for these Days of Awe comes when we acknowledge, in fear and trembling, that now the decree is inscribed and sealed: who shall live and who shall die, who shall have rest and who shall become a wanderer. Our only consolation comes in the affirmation that through *teshuvah u'tefilah u'tzedakah* - through repentance, prayer and the righteousness of charity - a severe decree may be turned aside. And even though the words are in Hebrew and the context of prayer is Jewish, yet every living soul must find, in its own idiom, the ways of repentance, prayer and righteousness.

Is this three-step program a kind of bribe to God the Executioner? Is this what I have to pay in order for my life to be spared?

I don't believe it works like that. God takes no bribe. Our souls live or die, are restless or at peace, according to the truth we inhabit and express in our lives. Aristotle would say that the energy of our being is the drive to become what we are meant to be - in other words, to become truly ourselves. The Hasidic

master Rabbi Zusya said this in a more direct and homely way. He knew that God would never expect him to be Moses. But as the Days of Awe approached, Rabbi Zusya began to tremble in apprehension at the thought of God simply challenging whether he had ever even become himself, become Zusya.

What a question is this! How can I not be who I am? But hold a moment. How am I using my days and years? Is not my life spent in ambition, running to become someone else? To be younger, richer, more honored, more praised, more successful? But whenever do I ask myself the question, sitting alone in the solitude and quiet of the heart: Can I become a better, truer human being? Can I become myself? Even at the end of a long life, even lying on my death bed, I need to know, in these final moments, these final breaths, whether anger or disappointment or bitterness are still keeping me from becoming whole, from becoming who I am? Even in the face of the body's death, is there a decree of life for my soul?

The psalmist cries out, "There is no *shalom* in my bones because of my sin (*het*)."
Our holy language holds together in the single word *shalom* the profound spiritual wisdom that peace and wholeness are the same thing. Likewise, the word for sin, *het*, means to miss the mark, to go astray, to wander away from oneself. I am not whole, I am without peace, I am not fully myself - not yet Zusya! - because I have lost my way, strayed from who I truly, deeply am.

Repentance, prayer and righteous charity are not distinct acts which I can append to the rest of my life, or do briefly once a year to save my life. These are the true substance and constant habits of a true life, these are myself, and I will never know who I am, never be whole or be at peace, until I have become these, become in my own being someone turned to face the light of God, someone whose spirit is full with the presence of God, someone whose actions in life bring God's love into the small portion of the world entrusted to me.

The great truth is that we decree life or death, rest or restlessness, for ourselves. We live, and know peace, when our lives and actions become the holy limbs of God in the world. But our very selves shatter or crumble apart, we lose ourselves, when our lives are given

over to anything else.

Another Hasidic master, Rabbi Bunam, taught that, "When a person has made *shalom* within himself, then he will also be able to bring *shalom* - peace and wholeness - to the whole world." For this new year 5770 in our holy calendar, and even as we continue to weigh the great and disturbing questions of peace and war in the world, let us all decree *shalom* for ourselves. The world will follow.

May the new year be one of sweet blessing for you and me, for all our families, for our community, and for our world.

Social Action Committee's Garden Project

By: Diane Rubin Williams

So far this year, the Beth Abraham's organic garden at Wegerzyn Garden Center has produced 300 pounds of organic produce that has been donated to the food bank, which then distributes the food to its special needs people. At an average of over three dollars a pound this amounts to a contribution of one thousand dollars.

The harvest consists of chocolate cherry, Russian, beefsteak and rainbow heirloom tomatoes, zucchini, yellow and spaghetti squash, green and black peppers, white sweet corn, green beans, eggplant, broccoli, cheddar cauliflower, red and green cabbage, rainbow Swiss chard, black dragon and regular carrots, pumpkins, cucumbers, sunflowers, turnips, radishes, parsley, rosemary, basil, oregano and sage.

So the next time you see Stanley Blum, Michael Goldstein or Ira Levine, please thank them for their hard work and their dedication the past three months. Great job, men. You are all mensches. The harvest will continue to produce another month or two.

Thanks also to Betty Howel, adult education supervisor at Wegerzyn, who manages this project and Tracy Feller of Feller's Farms, which donated hundreds of dollars of plants.

We are always looking for more volunteers so please start thinking about volunteering next year.

Treasurer's Report

Lee Schear

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One year closes and another year opens

One door closes and another opens, as well.

Disappointments and opportunities abound if you look closely enough. And that is the essence of the new year for the Jewish people – those people that refuse to take “yes” for an answer. We



are programmed to struggle and we struggle dramatically. This year was a fine example of that, on so many fronts.

The one front I am supposed to address (in order to keep my columnist credentials) is the financial front; one that we put on for our congregants and for community spectators. It was some truly dramatic financial suffering these past twelve months for us (individually) which splashed over to us (congregationally). And as we look at a renewed effort to increase our Yom Kippur Appeal and to kick-off a last great campaign intended to refill existing coffers and plan for the future, I am reminded of Descartes' famous declamation: “A man is incapable of comprehending any argument that interferes with his revenue.”

Nu?

We Jews never get off easily, of course. We are born with a Jewish soul that impels us to do what's right, even if it interferes with our own personal

treasury. If you don't think so, ask yourself why some of us only come to services over the holidays; what makes congregants show up only two days a year? Is it out of “fear” or “respect” or the latent Jewish soul asserting itself to compel you to attend?

That is the same wiring that forces me to beg for funds – month-to-month and year-to-year. No, I don't enjoy it. Yes, I do enjoy contributing because I feel strongly about this synagogue and it is my way of, well...of contributing. But the pleading and begging for funds is becoming almost too much of my personae. I have trouble making friends as it is. Now, people turn the other way as I approach them on the street, assuming I will be hocking them for funds!

We all do what we can: some with money, some with time, and some with efforts to cajole those others to put up *their* money or time! The problem? It's the same one as Margaret Thatcher referenced when she spoke of socialism: “Sooner or later, you run out of other people's money.”

My job here is not always easy. Or even that pleasant. Believe it or not, I don't relish soliciting friends and fellow congregants and asking them to contribute so that we can operate Beth Abraham in the manner in which the board feels like it should operate. When I complained about this as one of my lots in life, a rabbi ruefully observed, “Remember, if it would be easy anybody would do it. Since it is difficult and

challenging it must be a sign that it is really important.”

It is the new year, and I hope that we are facing it with a newly reinvigorated sense of purpose and community. Back to the concepts of “fear” and “respect.” We are told to face the new year and to face God with a profound sense of “yir'ah,” a sense of fear. The mystics believe that fear – the way it is defined by them - is a positive attribute. We can split it into two levels when discussing the “fear of God.” There is *yir'at haonesh*, or the fear of punishment. That is the lower animal fear. Then there is *yir'at haromemut*, fear that comes from awe, that is inspired by a higher level of awareness.

I do not fear for the future of this congregation as long as we are motivated by awe, by awareness. Of course, there is no getting away from the fear of failure or punishment, which in our case would simply be the inability to create sufficient funds.

Please be generous with your time and money in the new year. We are all volunteers in this congregation, and we all hope to do what's best for the overall Beth Abraham (and Dayton) communities. That's where I come in with my cajoling and my counting. It is always necessary and it can, indeed, be “awe”some.

Albert Einstein once opined, “Not everything that counts can be counted and not everything that can be counted counts.” Our spiritual training is supposed to show us the difference!

SISTERHOOD IS POWERFUL

By: Bernadette O'Koon

As I sit in my basement, scolding myself for waiting until the last minute to write this article and scanning the bookshelves for inspiration, my eyes are drawn to red letters on a white spine— “Sisterhood is Powerful: An Anthology of Writings from the Women's Liberation Movement.” Synchronicity.

As women, we have the ability to nurture one another, to support our religious community, to change ourselves and our world for the better. That's powerful stuff. With this sentiment in mind, last February a group of interested women met to discuss the future of Beth Abraham's Sisterhood. This meeting was held with the knowledge, support, and

participation of members of Sisterhood, but was also attended by other interested women who had not been active participants in the Sisterhood of yesteryear. Nearly everyone in attendance agreed on two points. First, Beth Abraham Sisterhood must continue to exist. Second, the Sisterhood of today must appeal to the needs and wants of a broader, more diverse demographic.

An Interim Core Group of multigenerational women was assembled from the group at large, with the agreement of the group to begin working on a mission statement, a proposed governing structure, areas of focus, and a tentative programming schedule. The members of the Interim Core Group are Helen Abramovitz, Phyllis Rosen,

Elaine Arnovitz, Meryl Hattenbach, Lynda Cohen, Angela Frydman and Bernie O'Koon. Our group met several times over the past six months to work on these tasks. The purpose of the Interim Core Group is to provide leadership and organization in the coming year, while the women of Beth Abraham collectively assist Sisterhood in its transformation.

What is the vision for today's Beth Abraham Sisterhood? According to our new mission statement, Beth Abraham Sisterhood is a multigenerational organization of women dedicated to family, synagogue and community. By

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"So, I was thinking..."

David Fuchsman, Beth Abraham President

I have found myself unusually reflective this year with the High Holiday season upon us. I catch myself reminiscing about High Holidays past and



contemplating High Holidays in the future. Intertwined between both streams of thought is the reality of time marching onward.

I lived in Northern Virginia (which really is a part of Virginia, but we try to deny

it) from the time of my birth, until I moved to Dayton to begin law school. I wonder how many of my memories of High Holidays past are similar to those you experienced during your lifetime.

I remember how uncomfortable I was as a toddler, in hot and humid Washington D.C., donning a wool suit that my parents chose for me to wear. Maybe that explains why I rarely wear a suit today, preferring the very comfortable, but admittedly inappropriate, sweater vest and rolled up shirt sleeves look. I remember sneaking out of Junior Congregation and later sneaking back in, moments before it was time for my parents to retrieve us.

I remember feeling uncomfortable when seeing my parents, who had obviously been crying during the mystery service where children were not supposed to attend (Yiskor). And I remember listening each year to a terribly unexciting speech given by the synagogue President telling the congregation how expensive it was to operate a synagogue, and immediately following the speech, envelopes being passed out. I now wonder how badly I skewed the Yom Kippur Appeal bookkeeping process by turning down the \$5,000 tabs on those pledge cards all those years. I think there is a statute of limitations, if not; I owe an awful lot of money in unpaid Yom Kippur pledges made between the ages of 11 and 16. And I remember the first time I exerted my independence by not sitting with my parents. Rather, I sat with my friends; and how grown-up I thought I was by doing so.

When I went to college, I remember going to High Holiday services at the campus Hillel House, in part because it was the right thing to do, but frankly, in part, hoping to meet some single Jewish women. But I also remember the few times I came back home for High Holiday services when I was in college and law school, and how it felt like I received a hero's welcome from the many congregants who were like family to me growing up.

I remember the first time I brought my oldest child, Alex, to the High Holiday services. Upstairs to the bleachers Randi and I went, because that is where the adults with young children were expected to go. I remember years later going to services with Randi and all 3 children, purposely getting to synagogue just after ten, because that was the time when the people who had paid for their seats decades before, lost their priority seating downstairs. I remember the first time Alex joined me for the evening service during Yom Kippur, with her Dr. Seuss book in hand. And I remember each year, thereafter, going in front of the open ark with my hand gently placed on her head, asking God to bless her and keep her.

And now the realization hits me that Alex will be going to college next year, and Jessica the year after, and as a result, this year's High Holiday services could be the last the five of us attend together. And although I am now in my 50's, in my head I feel more like that kid waiting for his chance to escape Junior Congregation than the President who will give this year's Yom Kippur Appeal speech. To all those people who told me 30 years ago how quickly time would pass, I wish you had been a little less prophetic.

On behalf of Randi, Alex, Jessica and Jack, we wish you a year filled with peace, happiness and meaning.

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practicing acts of tzedakah and tikkun olam and through religious, educational, and social endeavors, we work to fulfill God's commandments and to nourish our souls. Beth Abraham Sisterhood works within our congregation to ensure the strength and future of Conservative Judaism.

But what will truly make Sisterhood new, different and exciting? YOU. As Thoreau said, "things do not change; we change." Are you the same person that you were ten years ago? Who are you now? How can you challenge yourself and your sister to be a better citizen, a better woman, a better Jew? In exploring answers to these questions, together we will create the Sisterhood of tomorrow—a group that celebrates the beauty, strength and diversity of the women of Beth Abraham.

"Sunset in the Sukkah," Sisterhood's kick-off event of the year, begins immediately following minyan on Wednesday, October 7, 2009 and is free to all women of Beth Abraham. Enjoy an evening of wine, hors d'oeuvres, and camaraderie. Visit with old friends, but more importantly, make new ones. We will announce upcoming Sisterhood programming, including the date and title for our upcoming Sisterhood Book Club meeting. In the spirit of creating a welcoming, intimate group, Angela Frydman has graciously offered to host the first meeting of our Book Club at her Oakwood home. Additionally, new gift shop merchandise, including Sisterhood's long-awaited cookbook, *Specialties of the House*, will be creatively displayed for your pleasure.

In addition to Sunset in the Sukkah and book club, Sisterhood is looking for creative

programming ideas and ways to support our synagogue both practically and financially. We are partnering with the Genealogical Society and Beth Abraham Men's Club to host Gary Froelich, a speaker on genetic diseases. This event is scheduled for Wednesday evening, October 14, 2009. We are also planning a large community event for the spring. If you are interested in networking, party planning, or fundraising, we need you on the spring fundraiser committee. More opportunities for volunteering and involvement will be outlined at Sunset in the Sukkah.

Beth Abraham Sisterhood *is* powerful, but only through your support, participation and enthusiasm. What are you waiting for? Get involved today!



Library News-Off the Shelf

Allan Spetter

Another recent addition to the synagogue library book collection, Stalin Against the Jews, by Arkady Vaksberg, must be read with an understanding of the author's agenda. Vaksberg, a crusading Russian journalist and a lawyer, has written several books to expose the abuses of the communist revolutionaries who led the Soviet Union for almost 70 years. Vaksberg had unprecedented access to various archives after the collapse of the Soviet Union in the early 1990s.

To begin with, Vaksberg refutes the accusations spread by the infamous Henry Ford and others beginning in the 1920s that the communist revolution of 1917 represented "the complete triumph of the Jews." Vaksberg emphasizes that only one individual of Jewish origin, Leon Trotsky, born Lev Davidovich Bronstein, held a position on the Council of Commissars, the supreme governing body created by the revolution. Trotsky and three other men of Jewish origin served on the Central Committee of the Communist Party.

Vaksberg acknowledges that the Soviet Union showed no anti-Semitic tendencies over almost two decades from the time of the revolution through the mid-1930s. In fact, the Jewish Telegraph Agency in the United States asked Stalin at the end of 1930 to explain the official attitude of the Soviet Union toward anti-Semitism. Stalin replied in January, 1931: "Anti-Semitism is a false path. Communists must be implacable and sworn enemies of anti-Semitism."

In the aftermath of the revolution, when many communists believed they could create a utopian society, the Soviet government launched an effort in 1924 to

move as many Jews as possible from overcrowded conditions in Byelorussia (White Russia) and the Ukraine to the Crimea. The agricultural settlements thrived for a while but attracted less than 100,000 individuals. The remote location, not on the coast but in the barren interior, led to the failure of the experiment.

Stalin would ruthlessly consolidate his position as leader of the Soviet Union beginning in the late 1920s, eliminating any individual who he imagined represented a threat to his absolute power. In the "Great Terror" of 1937 through 1940, for instance, he eliminated nine members of the original Council of Commissars, including Trotsky. As Stalin "purged" hundreds then thousands of perceived enemies, the victims included many Jews at various levels of government, executed or sent to Siberia.

Jewish culture represented in film, literature, music and theater flourished until the mid-1930s, when the Jews of the Soviet Union became special targets of Stalin, perhaps because he wished to improve relations with Hitler's Germany. The Jews would be subject to Stalin's brutal power as the Soviet Union first signed a treaty with Germany in August, 1939 then tried to cooperate with German policies until Germany attacked the Soviet Union in June, 1941.

As part of the deal between Germany and the Soviet Union, the two powers divided Poland. Thousands of desperate Jews, some of German origin and many Poles, fled to the territory under Soviet control. Stalin betrayed them. Some would be forced back into areas under German control. The "lucky" ones would

be sent to Siberia. This may have been part of Stalin's plan to eliminate any Poles who might oppose future Soviet control of Poland.

Stalin is given credit for rallying the Russian people as the Soviet Union desperately resisted the German attack. As part of Stalin's strategy, the Jews of the Soviet Union would now be "rehabilitated" to help fight Germany through the Jewish Antifascist Committee, formed in 1942. In late 1948, after the State of Israel had been created, the JAC would be disbanded and many of those associated with it arrested for "Zionist" and/or anti-Soviet activities.

Vaksberg maintains that Stalin suffered a small stroke in 1947 and several more strokes over the next two years. In any case, Stalin became increasingly paranoid, and his attitude toward the Soviet Jews and Israel may be the best indication of his mental condition. Stalin always insisted that the Soviet Union had been the first to recognize Israel. He hoped that all the former Russians in Israel might create a communist government, and he hoped that ties to Israel would establish Russia in the Middle East.

Arrests of Jewish writers began early in 1949. Only in a society dominated by communist ideology could the writers be denounced as "rootless cosmopolites." As the Cold War intensified, Stalin now accused the writers of being Zionists and/or spying for the United States. In his final paranoid act, Stalin had dozens of Jewish physicians arrested in 1952, accused of plotting to murder various party leaders. Stalin died on March 5, 1953, and the physicians experienced immediate "rehabilitation."

Men's Club News

By: Ira Levine

Entertainment books for 2009/10 are available from the BA office, Harold Rosenberg, Irwin Dumtschin and Ira Levine. This year several golf courses are listed for buy-one-one-free including Yankee Trace, Heatherwoode, and other offers. In addition, there are dry cleaning coupons which will easily pay for the \$30.00 book. Capital has a \$10.00 max coupon per month.

Ushers are still needed for the Holidays (call Ira at 836-8939). Also, we are looking for brunch speakers. Keep October 14th evening open for a special night. Additional details will follow.



**Board of Directors Meeting
August 26, 2009**

The Board of Directors met on August 26, 2009. President, David Fuchsman called the meeting to order and presented the agenda.

Rabbi Barsky gave a D'Var Torah after which he discussed some upcoming programs including the Scholar-in-Residence Film Series with Rabbi Fellner.

Cantor Raizen told the Board that Religious School will begin on Sunday, September 13th. The Pre-School program will also begin on that day. This year, there will no formal classes on Wednesday, but the Cantor is conducting, individual, private sessions with the student. The school will be doing some joint programs with a synagogue in Hamilton this year.

Lee Schear presented the financial report for the month of July. Dues collection has increased this month and Yom Kippur pledges have started to come in. Bingo is still behind; however, Charitable Resources has reduced their monthly fee. The Endowment initiative is under way and will raise funds for the short term, as well as endowment.

Ralph Williams gave a report on the now formed Merger Exploration Committee. The chairs are Michael Leffak, Beth Abraham and Debbie Feldman, Beth Jacob. Members for Beth Abraham are Susie Katz, Mark Feuer, Lee Schear, Bernie Rabinowitz, Norman Weissman, Angela Frydman and Ralph Williams. Members for Beth Jacob are Bill Franklin, Herman Abramowitz, Brad Jacobs, Helen Klein, Joe Goldwasser, Linda Blum and Marilyn Klaben.

Mary Rita Weissman, Chair of the personnel committee, discussed the process that has been initiated for the Cantor's evaluation. The following people have been asked to serve on the committee doing this evaluation: Beth Adelman, Mark Feingold, Steve Horenstein, Cheryl Levine, Susie Katz, Rabbi Barsky and Mary Rita Weissman.

Social Action News

By: *Bonnie Beaman Rice*

Your Social Action committee wishes to congratulate and support the energetic women who are revitalizing our Sisterhood. Please join us in attending their opening event during Sukkot.

Please help your Social Action committee, as well, as we kick-off our **annual coat collection** aka **SU-COAT**. We are accepting donations of new hats and like-new winter coats, scarves and gloves. Let's not leave others in the cold, while we enjoy the warmth of one another's friendship under the sukkah.

In tandem with our coat collection, we will be placing a basket of yarn in the synagogue office. For those of you who enjoy knitting, please feel free to take some yarn home and return it to us as a scarf or hat! We will be truly grateful! Thanks to Lois Hoffman for this delightful idea.

Save the Date: November 1st (Sunday) for a Social Action program as we kick-off a salute to our veterans...details to follow!

Surprise!

Susie Katz

You have been caught by the Mitzvah Squad doing mitzvot!

During your six-year tenure as President of our congregation, we all witnessed your devotion to our synagogue family. You always gave 200%, leading us with boundless energy and great foresight. Your support of our program and ritual committees, as well as our social action programs, has always been unconditional. You truly get what *tikkun olam* is all about. When you see an opportunity to help others, you do so. Our successful collection of eyeglasses was initiated at your suggestion. When we began our Go Green campaign, you helped in our recycling efforts. And now, when you are due for a well-deserved rest, you have tirelessly planned a tea party that could give Boston a run for its money! Thank you for your continuing efforts to enrich our community and our lives. For the myriad of tasks you perform and the many kindnesses you do, we wish to thank you. 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 (409-2880) or Helen Abramovitz (223-2891).



BETH ABRAHAM SYNAGOGUE

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www.bethabrahamdayton.org

Address Service Requested

Rabbi	Bernard Barsky
Cantor	Andrea S. Raizen
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Vice-President	Ralph Williams
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Cantor Emeritus	Jerome B. Kopmar

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Times for Shabbat and Yom Tov Candle Lighting & Services

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.

Friday, September 11

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 7:35 p.m.

Saturday, September 12

Shacharit 9:00 a.m.
Havdalah 8:37 p.m.
Selichot Service 12:00 p.m.

Friday, September 18

Erev Rosh Hashanah

Mincha Service 7:00 p.m.
Candle Lighting 7:24 p.m.
Ma'ariv Service 7:15 p.m.

Saturday, September 19

Rosh Hashanah I

Morning Service 8:45 A.M.
Youth Service 10:30 A.M. – 12:00 p.m.
Mincha/Ma'ariv Service 7:00 p.m.
Havdalah 8:25 p.m.

Sunday, September 20

Rosh Hashanah II

Morning Service 8:45 A.M.
Youth Service 10:30 A.M. – 12:00 p.m.
Tashlich Service (Island Park) 5:30 p.m.
Mincha/Ma'ariv Service (Island Park) 5:45 p.m.
Havdalah 8:23 p.m.

Friday, September 25

Kabbalat Shabbat 5:30 p.m.
Candle Lighting 7:12 p.m.

Saturday, September 26

Shacharit 9:00 a.m.
Havdalah 8:14 p.m.

Sunday, September 27

Erev Yom Kippur

Mincha Service 6:00 p.m.
Kol Nidre 6:30 p.m.
Candle Lighting 7:09 p.m.

Monday, September 28

Yom Kippur

Morning Service 8:45 a.m.
Youth Service 10:30 a.m.-12:00 p.m.
Yizkor 11:00 a.m.
Mincha Service 5:30 p.m.
Neilah 7:00 p.m.
Havdalah and Concluding Shofar 8:10 p.m.
Break-the-Fast following services

Friday, October 2

Sukkot Service 5:30 p.m.
Candle Lighting 7:01 p.m.

Saturday, October 3

Morning Service 9:00 a.m.
Evening Service 7:00 p.m.
Havdalah 8:02 p.m.

Sunday, October 4

Morning Service 9:00 a.m.
Evening Service 5:30 p.m.
Havdalah 8:01 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.