



Bulletin

Dayton's Voice of Conservative Judaism

Upcoming Events:
June 12th: Shabbat Under the Stars at Randi and David Fuchsman's house

VOLUME 5 NUMBER 8 JUNE, 2009 SIVAN-TAMMUZ 5769



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Donor Dinner

by Claudia Feuer

On May 17th the Rabinowitz Family Social Hall was transformed into a Black and White wonderland. Thanks to Susan Schear, the decorations were elegant and the food was

delicious. Everyone in attendance enjoyed showering Susie Katz with praise as she was honored for her six dedicated years as President of Beth Abraham. The event was co-chaired by Randi and David Fuchsman and Claudia and Mark Feuer.



The Cantor's Corner

Cantor Andrea Raizen

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Memorial Day has just passed, marking the unofficial start to summer. It is the season of graduations and planning for vacations. It is the time for the latest releases for the summertime movies and the start of re-runs on network television. For some of us that means "withdrawal" from our weekly doses of favorite shows. As much as I am ashamed to admit it, I became hooked on three different reality TV series this past season, "American Idol," "Dancing with the Stars," and "Survivor." I wanted to believe that there was some redeeming value to investing time watching these programs, and therefore have done a very unscientific study of what can be learned "Jewishly" from watching these programs.

Let's begin with "Dancing with the Stars." Each season begins with a number of celebrities, including singers, athletes, actors and other well-known personalities, paired up with a professional dance partner. Together with personal coaching from the professionals, the celebrities learn ballroom and Latin dance routines to perform before a panel of expert judges. The celebrities are asked to go outside of their own comfort zones and work diligently to become competent at a skill in which they previously had little or no experience. It was amazing to watch the dedication and growth of these non-dancers over the weeks. Win or lose, most of the celebrities expressed joy in what they had accomplished and said that they would like to continue to dance. This so reminded me of the many adult Jewish learners I have taught to read Hebrew and chant from the Torah. Most of them were accomplished professionals in their own fields, unafraid of the challenges they faced on a daily basis. However, their encounter with Hebrew or singing completely overwhelmed them. But over time, with encouragement and diligence, they were

able to succeed and often excel in their new found skill. In my eyes, they are all champions.

"Survivor," as its name implies, is about outwitting, outplaying and outlasting your fellow contestants. The rules of this game are simple: average Americans are abandoned in the middle of some of the most unforgiving places on earth. Divided into teams, they participate in challenges and every three days, the losing tribe must trek to Tribal Council to vote out one of their own. Halfway through the game, the challenges shift to individual competitions when the tribes merge and become one. Now the game is every contestant for him or herself. I didn't become a great fan of this show as seemingly honest, moral individuals became cunning and deceptive in order to win one million dollars. But in the beginning, when the tribes worked as a team to avoid individual elimination, they did demonstrate the Jewish value of "*Kol Yisrael arevim zeh bazeh*," "All Israel is responsible one for another." I was also impressed how many of the less outdoorsy contestants were able to quickly develop basic survival skills. I firmly believe there are basic Jewish survival skills that each of us should acquire to ensure the transmission of Judaism to the next generation.

And what is my Jewish spin on "American Idol"? This is basically a singing competition in search of the next young (aged 16-28) pop/rock star. Out of thousands of aspiring singers throughout the country, twelve are selected to sing their way to stardom. Besides having vocal talent, the judges obviously take into account physical looks, fashion sense, personality and marketability. In the end, the winner is determined solely by votes cast by the television viewing audience. Judaism in the twenty-first century has become a bit of a popularity contest. Those of us in

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The printing of this publication is funded by private donations.

the professional Jewish world know that we must keep up with the current trends and try to offer our congregants programming and services that are both engaging and spiritually uplifting. This is not necessarily a bad thing as I think Judaism has survived, in part, because of its adaptability. Winners of American Idol are often those described as knowing exactly who they are as artists, unwilling to compromise just to sell recordings. We too, as Jews, have standards and limits which contribute to our integrity and staying power. So yes, we should explore ways to reach out to our fellow Jews, but know our limits, as well.

So perhaps my challenge to you this summer is to explore some new area of Jewish learning, push beyond what you believe to be your limits, and overall, do your personal best. Maybe you will be the next "Jewish American Idol."

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The Kaddish Minyan

Rabbi Bernard Barsky

Every synagogue I have been a part of has struggled to maintain its daily minyan. The stalwarts of a daily minyan are usually older congregants, and I have often heard the complaint that the



younger generation fails to take this obligation of daily prayer seriously. But when I ask daveners when they themselves began coming

to the minyan, the answer is almost always, "When my father/mother died." So I plead with them for the generosity of patience. "Alas, the others will be here too, when their time comes."

Although we Jews are commanded to recite the Shema and Amidah prayers every day, several times a day, it is the Mourner's Kaddish which renews and sustains the minyan. Many who begin their experience of daily prayer from a sense of duty to a deceased parent, discover the pleasure of fellowship in the chapel with new and old friends, as well as the unexpected emotional satisfaction from daily prayer itself.

The Mourner's Kaddish has a strange pull on us. Whenever we make it known that someone requires a minyan for Kaddish, Jews come out in numbers to help out with the quorum. For unlike the Shema and Amidah, which can be recited alone, everyone knows there has to be a quorum of ten to recite the Kaddish – although it isn't generally understood why that should be. The answer is simple. The Kaddish, like only a few other prayers, is essentially a communal prayer in that it requires a response from the congregation, which Jewish law defines as ten adult Jews. It is the congregation's response to the call of the leader – *Yehei shemei rabba mevorach l'olam ul'olmei almay* – that is crucial. The individual reciting Kaddish not only praises God, but also elicits from his or her community an affirmation of that praise.

Although I think it is well known that the Kaddish has nothing to do with death, and everything to do with "magnifying and sanctifying God's great name," I have often noted that a prayer leader will intone the words in a slow-measured, mournful voice. But it seems strangely inappropriate to say mournfully that the Holy One should be

"glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed, praised beyond all song and psalm." Just how did this exultant doxology of praise become associated with death? And by the way, what is a doxology?

"Doxology" is a Greek word, from *doxa*, meaning "glory," and *logos*, meaning "word," or "speaking." It is a short hymn of praise to God that is recited as a closing formula after a psalm or hymn. Thus it is the familiar practice in our services of following the recitation of a psalm or the recitation of a unit of prayer with one of the various forms of Kaddish. It apparently was also used in the ancient synagogue as a formula to conclude rabbinic teachings or sermons, which were also considered acts of worship – hence the lengthier version known as the "Rabbi's Kaddish," or *Kaddish d'Rabbanan*.

Among communities of the learned it was the custom to conclude shiva for a scholar with a session of Torah study, and that would be followed by the Kaddish. So originally it was not specifically the death of the scholar but rather the Torah study on that occasion which introduced the Kaddish into our mourning practice.

The association of Kaddish with the mourner was reinforced by a story told in rabbinic sources variously about either Rabbi Akiva or Rabbi Yohanan ben Zakkai. In both versions, the rabbi encounters the specter of a dead man and responds by locating the dead man's son, teaching him Torah and preparing him to lead the congregational services. When the son does so, by calling out the *Barchu* (*Barchu et HaShem hamevorach*) and eliciting the congregation's response, *Baruch HaShem hamevorach l'olam va'ed* – that is, by blessing God in the synagogue and causing the congregation to bless God in response – the dead man's mind was set at rest or, in the other version, the dead man was released from his judgment in *Gehinom*, the place where the dead are punished and purged,

In that story, it isn't the Kaddish at the end of the service which the son of the dead man recites, but rather the *Barchu* at the beginning; and the expectation was that an adult mourner would lead the community service. But since a minor son couldn't do that, the custom developed that he would lead the Kaddish at the end of the service, where

the congregation would respond with the Aramaic *Yehei shmei rabba m'vorach* formula, And that appears to be how it all got started. But note, there was never anything mournful about the Kaddish itself, nor should there be. It is the mourner's moment to bless and exalt God, and to encourage the congregation to do so with him or her.

It was the story about the rabbi and the ghost which gave rise to the superstition that the recitation of Kaddish helps to reduce the deceased person's time of punishment. And that led to the widespread custom of reciting Kaddish for a parent for only eleven months rather than twelve, to avoid the appearance that one's parents were so wicked as to require the full twelve months of punishment.

All this is problematic on so many levels! First, the time frame for reciting Kaddish – that is, the time frame for observance of mourning - depends on the relationship to the deceased. For every relative except one's parents, mourning and the duty to recite Kaddish is just thirty days. Only for parents is the mourning period twelve months. Should we then suppose that a person who dies childless, whose siblings or spouse are the only mourners, spends only thirty days in *Gehinom* and needs fewer Kaddishes? Does your saying Kaddish mean you believe your loved one is being punished in *Gehinom*, and that you have the power to relieve them?

It was a superstition of the medieval Church, and a major cause of Luther's call for reformation, that the faithful could obtain release from a loved one's allotted time in Purgatory by purchasing an "indulgence." I would be loathe to think that twenty-first century Jews continue to view the saying of Kaddish as such an "indulgence."

The Kaddish prayer, in all its formulations and uses, is and always has been a joyous exaltation of God. To the mourner it gives an opportunity to rise above one's grief and call out to the rest of the assembled community to join him or her in "magnifying and sanctifying God's great name." It is another of the beauties in our insightful and compassionate Jewish mourning rituals that we lift up the moment of greatest loss and hand it over, in the presence of the entire congregation, to God. If our daily minyan is sustained and renewed by those who are grieving, it is because grief and joy, comfort and exaltation are the warp and woof of everything human.

Treasurer's Report

Lee Shear



The Annual D'Var Treasurer's Report

Henry Ford famously said, "Never complain – never explain"

Despite Henry also being famously anti-Semitic, I took those words to heart as I tried to both explain *and* complain about our finances two weeks ago at the annual Beth Abraham meeting.



An otherwise upbeat meeting was enervated by yours truly as I added my own peculiar doses of reality to the festivities. Yes, we had a bad year of bingo – that really hurt our numbers. And yes, we are anticipating another year in which bingo won't *call* our numbers. Yet – we still have a "cover all" commitment for synagogue expenses.

I shaped the necessary discussion of debits and credits as "good news and bad news." The bad news? We lost a good deal of money last year and project to lose as much next year. The good news? We are doing a lot better than the auto companies and the banks. We are actually doing better than many synagogues, as well, if that makes you *feel* better. But – at a certain point – it doesn't matter if one is two feet under water or two inches – breathing is still tough.

Now, it's back to breathe in, breathe out.

On the inhale, we have had tough times because 1) Bingo revenues fell right through the floor and 2) We spent more than expected on capital items (cemetery, initial occupancy costs, etc.). Unfortunately, *at the same time*, our general membership chose to give less -

less donations, less Yom Kippur Appeal, less dues (!), etcetera.

That's a lousy combination for our bottom line.

But some good news: As to the summary of the capital campaign, we budgeted to raise \$7,000,000 and raised \$7,046,000. We budgeted to spend \$6,753,000 and actually spent \$6,859,000. Add all those together and we were only "off" by \$60,000. Remarkably close for a Jewish congregation with no experience in such things and with lots of experience in "discussing" everything!

The Foundation summary for the year? It had a flabby year, too – down 20%, which was considerably better than the overall market but considerably short of our needs and expectations. I noted that the Foundation committee decided to invest funds more conservatively (i.e. not as market-driven) in 2009. Although that appears to be somewhat of a horse-is-out-of-the-barn reaction, I think it is more prudent to rebalance our risk and returns.

It always feels like a financial relay race to make it to the annual finish line. This year saw bad times and a number of our runners either slowed down or dropped the baton. There's no clever way to say this: We need more of your financial support. We live off your donations and dues. Yet...many of you have chosen other issues or causes as priorities; and many of you are not paying pledges or even membership dues on time.

It's a balancing act for everyone – I realize – as there are a lot of worthy (and necessary) expenses pulling at our wallets. But it is becoming a tougher balancing act for Beth Abraham, as well. As it is said in the Ethics of our Fathers: "Where there is no bread, there is no

learning. Where there is no bearing, there is no bread". We need to turn the current downward spiral inside out and start the path up again. We need to quit assuming that "someone else" will take care of our synagogue or that, "Well, we raised plenty of money for the building. That should have done it."

It didn't. That was then – this is now. We re-create ourselves every day if we want to move forward; and we can't forget that we are all about what we do all the time. Historical amnesia is a dangerous malady, especially for a people whose identity as dependent upon historical memory as ours.

In all, that's who we are right now. Who will we be a year from now? I hope we plan and scheme and that the congregation rises to the task of meeting those plans and schemes. And dreams.

As George Bernard Shaw once said, "The only one who truly understands me is my tailor because he measures me every time we meet." Let's hope, when we meet again at our annual financial review that the tailor gives us a more pleasant reading of our dimensions.

I have tried to keep this month's Treasurer's column brief and to the point (two precedents, I might add...). My thesis and proposition is a simple one: We need to regain our focus and re-double our commitment for the synagogue if we want to survive and thrive. As Henry Ford also said, "If you think you can or you think you can't – you are probably right."

I think we can. Now, together, let's all figure out how...



SOCIAL ACTION NEWS

Bonnie Beaman Rice

In response to your extraordinary generosity to our "What a Spectacle" and "Hannu-COAT" campaigns, we received the following correspondence:

Dear congregants,

New Eyes for the Needy would like to extend a deep thank you to Beth Abraham Synagogue for the donation of **over 350 eyeglasses**. It seems that your collection drive was very successful! Please know that your effort and

generosity will give the gift of clear vision to many poor people all over the world, enabling children to be successful at school, adults to find and maintain employment and the elderly to live more independently. It is organizations such as Beth Abraham Synagogue that make a difference in the lives of needy individuals. Each pair of glasses you donated will be used and appreciated by a person in need and, in many cases, it is

the first and only pair of glasses that individual may own!

Again, we at New Eyes are deeply grateful for Beth Abraham Synagogue's kindness and consideration. Thank you for helping us help others.

Kind regards, Jean Gajano
Community Relations Coordinator, New Eyes for the Needy

David Fuchsman, Beth Abraham President

Excerpts From David Fuchsman's Installation Speech



As I stand before you this evening, I am reminded of the last line in the movie, *The Candidate*, where Robert Redford, an unlikely candidate for the governorship of California, wins an election he was never suppose to win...And as the movie is just about to roll the closing credits, Redford turns to Peter Boyle, and mouths the words. "Now what do I do?"

The first thing I would like to do is thank Susie for the past six years, in which she has selflessly and tirelessly given so much of her time, energy, talent and emotion to Beth Abraham Synagogue. You can imagine how helpful it has been to my confidence to have so many people tell me how big the shoes are that I am about to fill.

When I was first approached about whether I would have interest in serving as President, my mother-in-law told me this should be a "Honeymoon period." Although we have achieved so many accomplishments over the past few years, this is certainly not the time for us to sit on our laurels. We must work even harder so as to build on those past efforts and continue Beth Abraham's meteoric rise.

First, we must continue to work hard at our membership efforts. I strongly believe that much of that will be accomplished by continuing what we are already doing; offering novel, creative and vibrant social, educational and ritual programming, and marketing to the public how exceptional we are in these areas.

A related membership item is the possible merger exploration that you have either read or heard about during the past month or so. All Dayton Jewish organizations are currently faced with incredible challenges as decreasing demographics force exploration of various partnering opportunities that are available. The idea of a merger of our congregation with the congregation of Beth Jacob is one such potential opportunity. I know that there are many sub-issues that would need to be addressed before it could be determined by BOTH synagogues whether such a merger would be in both congregations' best interests. I hope we seize this opportunity to set an example for other Dayton Jewish organizations as to the importance of exploring partnership opportunities.

The second pressing challenge is our current financial status. Last year, primarily due to a huge bingo income shortfall in our synagogue and Dayton Jewish School games, our income fell way short of our expenses. And the budget committee is going to present a budget to the Board for 2009-2010 in which projected income, again, will not meet projected reasonable and necessary expenses. Thus, we must find new ways to generate income to meet our expense needs. I will appoint a fund raising committee to suggest and implement numerous ways we can increase the income we generate.

The third immediate agenda item is to look at alternative governance structures, which will include re-drafting of our Constitution. A committee will be appointed to make recommendations to the Board, by which a new governance structure be found that allows leadership to lead more efficiently, insures that the Board carries out its responsibilities on behalf of the congregation, and makes provisions that promote leadership development going forward. At a recent Board retreat, the issue of governance transparency was discussed. I believe that there are tweaks that can take place immediately that should further this goal. For example, The Board will receive an agenda, and available supporting documentation such as the budget matrix, at least a week ahead of the Board meeting. In this way, Board members will be in a position to more fully debate issues that come before...SOME HONEYMOON PERIOD??!!

Through hard work, we have been able to re-energize Beth Abraham. However, there is still much work to be done. I look forward to working with each of you as we build on our past success. My life has been enriched as we have traveled together, the path that Beth Abraham's recent history has taken each of us. I look forward to continuing our journey together.

SOCIAL ACTION NEWS (CONTINUED)

Dear members,

The Castle members and staff wanted to say thank you so very much for the generous donation of coats, hats and gloves. [All] of the members that needed a coat came to try them on.... They were so grateful and happy to receive them. Please tell all involved with Beth Abraham Synagogue, thanks for all their effort in gathering the winter gear you gave us.

Tell them they put smiles on many faces and warmth not only in their bodies but also in their hearts. Most of our members live in group homes and live on a very limited income so your donation was very much needed. They are always amazed that people such as your congregation would help them even when they don't know them. Your donation also helped some of the

children of our members. It was a wonderful thing all of you did. God bless you for your caring attitudes and willingness to help others.

Sincerely,
Debbie Lewis
Support Specialist II, The Castle



Library News-Off the Shelf

Allan Spetter

The synagogue library collection includes a fascinating study, The Rescue of Danish Jewry: Test of a Democracy, by Leni Yahil, who left Germany for Palestine in 1934. She received a Ph.D. from Hebrew University with a dissertation titled, "The Jews of Denmark During the Holocaust."

Denmark managed to move almost its entire Jewish population of about 7,000 to safety in neutral Sweden during World War II. According to Yahil, the rescue would not have been possible without the cooperation of Sweden and without the German authorities in Denmark choosing to turn a blind eye to the operation. The foundation of the rescue, however, is built on the Danish nation and the Danish people.

Germany attacked both Denmark and Norway on April 9, 1940. Both countries proved almost defenseless, and Denmark surrendered within hours. Germany hoped to convince both countries that they had a future in a German-dominated Europe. Norway had far more strategic importance for Germany, and the Germans decided to exercise only nominal control over Denmark.

Denmark's governmental institutions continued to operate, and the constitutional monarch, King Christian X, remained on the throne. Historians do not agree on why Germany proved so lenient in the case of Denmark, but Denmark exported its surplus food to Germany, an important consideration for a nation at war. Just in case there might be trouble in Denmark, the Germans kept most of the small Danish army as prisoners-of-war, insuring Danish good behavior.

The Danish government made it clear to the Germans that all Danish citizens, including the small Jewish population, stood equal under the protection of the nation's constitution and laws. The Danes did not describe the Jews as Danish Jews or Jewish Danes. The Jews, including those Jews who had come to Denmark from other countries, are Danes, the Danish government insisted.

As part of a benign approach toward Denmark, the Germans exempted "half-Jews" and Jews married to non-Jews from any eventual move against the Jews of Denmark. Only at the end of August, 1943, after Germany had been defeated by American and British forces in North

Africa and by the Russians at Stalingrad, when it began to seem apparent that Germany would lose the war, did the Germans take control over Denmark and prepare to move against the Jews of Denmark.

Word leaked out that the Germans would begin to round up the Jews on October 1, during the High Holidays, when the Jews might be most visible. An unfortunate few Jews would fall into the hands of the Germans because, as Yahil puts it, at first "everything was left to the individual, his initiative and his luck." Yahil provides an incredible description of what very quickly followed: "The Jews disappeared behind a living wall raised by the Danish people in the space of one night."

The Danish Freedom Council, representing the four million people of Denmark, launched Operation Rescue. Jews who had gone into hiding across the country received word to gather in Copenhagen and to prepare to be smuggled to Sweden. More than 7,200 individuals would be saved. Yahil says that less than two per cent of Danish Jews, many who could not be moved because of age or infirmity, would be lost.

Sweden remained neutral throughout World War II. The debate continues between those who criticize Sweden for providing economic and logistical aid to Germany during the war and those who emphasize that the Allies received important intelligence information through Sweden. By late 1943 Sweden realized that Germany would be defeated and began to move closer to the Allies. Part of the new Swedish position involved an active role in the rescue of the Danish Jews.

Yahil credits one of the great scientists of the 20th century with using his influence and prestige to convince Sweden to act. Neils Bohr, born in Denmark in 1885, received the Nobel Prize for Physics in 1922. Because his knowledge could be used for the building of an atomic bomb, the British had tried to convince Bohr to come to England, but he had refused to "desert" Denmark. Bohr, the son of a Jewish mother, left for Sweden. Once there, he helped persuade Sweden to accept any Jew who fled from Denmark.



Social Action Committee Kicks Off Next Phase of its GO GREEN CAMPAIGN

Bonnie Beaman Rice, Co-chair

Thanks to the magnanimous help of Joel Frydman, your Social Action Committee is pleased to announce that Beth Abraham Synagogue is now recycling all aluminum beverage cans. Together, "**We CAN Make a Difference.**" Simply drop off your **aluminum-only** soda and beer cans at the synagogue on **Mondays or Fridays**. Please wash them out before you drop them off. Each aluminum can you donate brings in funds to our synagogue and helps the environment through recycling. Please do not bring in any other types of cans. Only drop them off at the synagogue on the designated days: Monday and Friday. Also, be sure to remove and save the tabs and we will donate those to the Ronald McDonald House. And give a "**thanks**" to Joel for making all this possible!

GO GREEN TIP OF THE MONTH:

It takes **95 percent less energy** to recycle an existing aluminum can into another one than it takes to mine the aluminum ore and make a can from scratch. Recycling just 40 aluminum cans has the effect of reducing gasoline consumption by one gallon.

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Annual Meeting

Thanks to the Directors and Officers Who Are Leaving the Board

Susie Katz

The folks who wrote our synagogue constitution so many years ago absolutely knew that if term limits to board membership weren't clearly defined, we would get good folks on the board and never let them go. Consequently, on this matter our constitution states that board terms are three years in length and a director can serve no more than two consecutive terms. This year at our Annual Meeting, we had to dismiss four of our current directors who had served the maximum term. This is always difficult because these individuals each made unique contributions to the work of our board and their input will be missed. It is appropriate that we remember just a bit of what these folks accomplished over the length of their tenure on the board.

Marilyn Lustig eagerly got involved in many different areas as a member of the board, but she was the loudest voice for developing a welcome brochure for the synagogue – work that is yet to be completed. Hopefully, Marilyn will continue to have input as a member of the committee that will address that as we go forward. Also, over the past year, Marilyn has done the lion's share of work in putting together the gift packages that we send out to our college students for the holidays. She has done an incredible job of seeking out just the right items that our kids away from home would appreciate receiving. The reply comments that we've gotten from the students are enthusiastically thankful. Marilyn is also the energy behind a new and ongoing project of creating a collection of the beloved recipes from our congregation which will be a wonderful treasure for all of us. We can look forward to the end result of that worthwhile effort.

Very early in her time on the board, Charlotte Jacobson's incredible talent for attending to detail got her labeled as the one to turn to when we needed a quality program. Her ability to run

with an idea and get things done at a very high level and with very little assistance was very valuable. Her love of the synagogue was evident in the painstaking care she took in creating and executing an event.

Over the tenure of his board participation, Allan Katz was wholeheartedly committed to the programming that was being provided for our youth outside of the religious school. He worked diligently to maintain solid connections between our children and our synagogue and USY and Kadimah in the face of the incredible odds of no

been fortunate to be on her "most wanted" list. Beth's largess to the board stretches from assisting Penney in the kitchen to serving as co-chair of the Social Action Committee. It was as a result of Beth's prodding and pushing that Beth Abraham got involved in a community build for Habitat for Humanity and she gave incredible hours to that work. She was instrumental in planning our Mitzvah Day project and then tried to make the ultimate sacrifice as she passed out in the hallway after giving blood! Whether a committee is forming to plan an event or a project – Beth is always one of the first to be

included because of her great depth of experience and her amazing commitment to outcome. Beth has been diligent in her effort to help the board maintain the broadest view on many issues.

Connie Roberts has served as board secretary for ten years which is not an easy task. There have been moments at our meetings where she was the only one paying attention because it was her mission to maintain a careful record of our proceedings. And as if that weren't enough, Connie also simultaneously held the position of president of DJS, the joint religious school we had with Beth Jacob. This was an incredibly important and sensitive position. She diligently represented our children's interest in all deliberations in the joint effort and was careful to shepherd the highest quality of service to our kids. Connie was both diplomatic and tenacious in this role. There is no other person who could have or, for that matter, would have filled these two roles for our congregation as well or as long as Connie did.

A good deal of what is so special about Beth Abraham is the quality of the active volunteers. Upon review, it's fairly amazing to realize the scope of what they accomplish. And these five individuals are among the best of them. Our congregation owes them a deep debt of gratitude as we wish them well in their "retirement"...which we also know (hope) won't last very long!



designated professional and dramatically decreasing numbers of children to service. And in spite of that, he has many individual successes to his credit. Allan also became the "official" congregational photographer who cataloged the progress of the creation of our building; a visual record that we will always be grateful to have. Allan's considered and rational contributions to the deliberations of the board have long been a very valuable to their process.

Beth Adelman has been amazingly productive during her board tenure. She is a unique treasure who is driven to find need and then work to complete the solution. Beth's volunteer handiwork can be found all over Dayton and we have



Bulletin published
monthly by
Beth Abraham
Synagogue
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Times for Shabbat and Yom Tov Candle Lighting & Services

Friday, June 5		Friday, June 19		Friday, July 3	
Kabbalat Shabbat	5:30 p.m.	Shacharit	9:00 a.m.	Shacharit	9:00 a.m.
Candle Lighting	8:43 p.m.	Candle Lighting	8:49 p.m.	Candle Lighting	8:50 p.m.
Saturday, June 6		Saturday, June 20		Saturday, July 4	
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.	Shacharit	9:00 a.m.
Havdalah	9:46 p.m.	Havdalah	9:53 p.m.	Havdalah	9:53 p.m.
Friday, June 12		Friday, June 26			
Kabbalat Shabbat	5:30 p.m.	Kabbalat Shabbat	5:30 p.m.		
Candle Lighting	8:47 p.m.	Candle Lighting	8:51 p.m.		
Saturday, June 13		Saturday, June 28			
Shacharit	9:00 a.m.	Shacharit	9:00 a.m.		
Havdalah	9:50 p.m.	Havdalah	9:54 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) or Diane Williams at home (885-7135) 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.