

HaShomer

SEPTEMBER 2011

Congregation Beth Shalom

ELUL/TISHREI 5771

Schedule of Services

September 2011
Elul/Tishrei 5771

Friday, September 2, 7:30 pm

Led by **Cantor Sheri Allen**

Saturday, September 3

Torah Study 9:00 am

Shabbat Service 10:00 am

Torah: Shoftim

Friday, September 9, 7:30 pm

Saturday, September 10

Torah Study 9:00 am

Shabbat Service 10:00 am

Led by **Stuart Snow**

Torah: Ki Teitzei

Friday, September 16

Dinner 6:30 pm

Sisterhood Shabbat 7:30 pm

Led by **Cantor Sheri Allen**

Saturday, September 17

Torah Study 9:00 am

Shabbat Service 10:00 am

Torah: Ki Tavo

Friday, September 23, 7:30 pm

Saturday, September 24

Torah Study 9:00 am

Selichot Service and Scholar-in-Residence Program 10:00 am

Led by **Cantor Sheri Allen**

Torah: Nitzavim-Vayelech

Wednesday, September 28

Erev Rosh HaShanah 8:00 pm

Thursday, September 29, 9:00 am

Rosh HaShanah Day 1

Tashlich Service to Follow

Friday, September 30 9:00 am

Rosh HaShanah Day 2

Saturday, October 1

Torah Study 9:00 am

Shabbat Service 10:00 am

Led by **Stuart Snow**

Friday, October 7, 7:00 pm

Kol Nidre

Saturday, October 8, 9:00 am

Yom Kippur Morning Service

Afternoon Service 5:00 pm

Neilah Service 6:30 pm



My Two Shekels

As the High Holy Days once again draw near, it is time again to take a good, hard look at the year behind us, own up to our mistakes, and figure out how we're going to approach each other, and G-d, in the year to come. We are forced to confront our shortcomings, our vulnerability, and we are also forced to confront the whole concept of sin and repentance.

The *Unetaneh Tokef* prayer, chanted on Rosh HaShanah and Yom Kippur, is one of the most powerful expressions of our hopes and fears at this time of year. It states, "We proclaim the great sanctity of this day, a day filled with awe and trembling. On this day, O Lord, we sense Your dominion, as we envision You on the throne of judgment, judging us in truth, but with compassion."

The prayer then starkly states that on these days, G-d will decide who will live and die, and specifically how we will all meet our fate. We are not totally powerless in this decision, however, for "Repentance, Prayer and Deeds of Kindness can remove the severity of the decree."

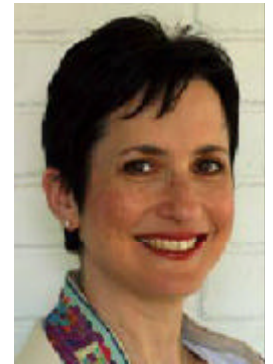
I must admit, I can't help but be troubled by the implications of this prayer. Does it mean that those who will meet an unfortunate end this year simply haven't tried hard enough to atone for their sins? And what about those truly good and decent souls who nevertheless are confronted with senseless suffering?

I am in great theological turmoil when it comes to accepting the traditional concept of a G-d who punishes us for our sins. Perhaps to some, this cause-and-effect notion of "we sin, we pay, we deserve the consequences," is a comfort of sorts. Even I feel, perhaps, not comfortable, but less confused, when I can find a reason for things that don't seemingly make sense. But not when it comes to the role that G-d plays in our lives. And, thankfully, I've discovered that I'm not alone.

In her book, *Jewish Pastoral Care*, Rabbi Dayle A. Friedman discusses several rabbis that share a similar discomfort to this traditional approach to sin and punishment. One of them, Rabbi Harold Kushner asserts that since G-d created a world that runs by the laws of nature, we cannot always avoid the consequences of those laws. Similarly, G-d also has also given us the gift of free will, and we must also live with the consequences that arise from the choices that we make when it comes to taking care of ourselves, or dealing with the planet and each other. G-d can, however, guide us toward the good, and give us the strength and comfort to deal with the bad that we must, in the course of our lifetime, inevitably face.

Rabbi Naomi Levy, in recounting life after the senseless murder of her father, comments, "I suddenly realized it was my own concept of G-d that had caused me to feel so abandoned by G-d when my father died. I had believed in a G-d that intervenes in our lives to protect the innocent and punish the evil (but eventually) I was no longer looking to G-d to prevent ugliness, I was looking to G-d to show me the way to prevent the cruelty I had the power to prevent."

These Rabbis give us another way to envision G-d's role in our lives; to reframe the way that we confront G-d, not, perhaps as protector or punisher, but as co-sufferer. I imagine that this concept of G-d can be a bit unsettling for those whose embedded theology has offered a more traditional view. But this contem-



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A Chip, a Chair, a Prayer

Save the Date:

Casino Night at Beth Shalom

Saturday, November 12, 7 pm

Texas Hold 'Em Tournament

plus

**Table games, including blackjack,
roulette, and craps.**

My Two Shekels

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porary interpretation really resonates with me.

The idea that G-d is a partner with us in all things, in Tikkun Olam as well as in suffering, is profoundly comforting and makes sense to me, personally. I do think that so much of the suffering in this world is due to “sinat chinam,” causeless hatred of one another, but I don’t believe that G-d is the one handing down punishment for it; I think that we are doing a pretty good job of that ourselves. I also believe that we make things worse when we choose to isolate ourselves from the suffering of others, or to refuse to accept some sense of responsibility in that suffering, or to simply choose not to see it at all.

May the upcoming High Holy Day season help us to remember that although suffering is part of the human condition, we are not totally helpless in the face of it. The way we respond to that suffering can lead us on a journey with G-d as we strive for true Teshuvah – repentance - in the New Year.

Shanah tovah tikateivu,

– Cantor Sheri Allen

2011 Selichot Scholar-in-Residence

September 23 - 24

**Noah, Moses, and Joshua: Insights
from the Dead Sea Scrolls**

**Presented by Dr. Ariel Feldman, Rosenthal Assistant
Professor of Jewish Studies; Director of Jewish
Studies Program, Brite Divinity School, T.C.U.**

Moses: Insights from the Dead Sea Scrolls

Friday, September 23, 8:00 p.m., Beth-El

Joshua: Insights from the Dead Sea Scrolls

Saturday, September 24, 10:00 a.m., Beth Shalom

Noah: Insights from the Dead Sea Scrolls

Saturday, September 24, 8:00 p.m., Beth Israel

Reception, 9:00 p.m.; Selichot Service, 9:30 p.m.

HaShomer

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Eye on Middle-Eastern Affairs

A Pessimistic Take on the Likely Outcomes of the Protests in Israel

First Published in The Huffington Post, August 8, 2011

The protests in Israel have gathered so much momentum that over the weekend they culminated in one of the largest demonstrations in Israeli history. And they should be celebrated.

They represent a form of people power, as people from a variety of backgrounds, religions, classes, and ethnicities come together to demand that Israel pay more attention to how its impressive economic growth is causing critical socioeconomic problems at the local and individual level. As one measure, the gap between rich and poor in Israel is among the largest in the OECD.

As well, for those who might be nostalgic for the days of yore, the protests are a call for Israel to eschew the market-, consumer-, and individual-oriented economy and philosophy that overtook it in the 1980s and 1990s. Instead, the focus on “social justice” seems to harken back to the socialist-collectivist framework that shaped Zionist politics before 1948 and Israeli politics after it.

The protests have even managed to bring together (some) Jewish and Palestinian citizens of Israel. There is widespread social and economic discrimination practiced by the state against its Arab citizens, both intentional and unintentional. In recent years, leaders of the Arab community have demanded change in a manner that has put off many Jews and undermined the possibility of a common struggle. That the protests have managed to overcome this is heartening.

Having said all that, we need to be tempered in our reactions. Israeli politics is not easily swayed in new directions even by major “shocks,” and particularly by public opinion — which policymakers have traditionally ignored. In all cases of large demonstrations against the government, the seemingly impressive public protests in the end achieved very little in the way of fundamentally new ideas or policies.

The demonstrations against the Labor government following the 1973 Arab-Israeli War — because Labor had failed to anticipate the surprise Egyptian-Syrian attack — ended with a commission of inquiry that in turn led to the sacking of some military commanders. It also eventually led to the resignation of Labor Prime Minister Golda Meir. But another Labor government, led by longtime party officials, easily replaced her. And the military went on to fail to forecast the eruption of the First Intifada in 1987.

Comparable (but larger) protests against the 1982 Lebanon invasion and its aftermath, particularly against Israel’s passive role in the Sabra and Shatila massacres, also resulted in few concrete changes. Another commission of inquiry found the government “indirectly responsible” for the murders, and recommended the permanent firing of Defense Minister Ariel Sharon. Sharon not only refused to resign at first, but when he eventually did he simply became a Minister without Portfolio in the same government.

The current wave of protests is likely to end similarly, for three reasons. First, as has been pointed out already, social justice in Israel is difficult to envision while the Israeli occupation of the West Bank continues. It is absolutely true

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Sisterhood

We had a wonderful time wine tasting and schmoozing with our friends at our annual Sisterhood kick off event at Wine Styles on Sunday, August 28. A big thank you to vice president of membership Sue Brezinsky and events VP Yael Sasley for all of their hard work and giving us a fabulous way to start the Sisterhood year!

On Tuesday, September 13, we have our monthly Sisterhood meeting at 7:00 p.m. in the religious school building. Dinner will be at TGI Fridays, 1524 N. Collins St. at 5:30 p.m. Then on Monday, September 19, at 11:30 a.m., we will be having a Nosh n Schmooze luncheon at Sweet Tomatoes at the Highlands. This is a great way to catch up with your Sisters during the week and all are welcome.

On Wednesday, September 21, at 5:30 p.m. in the religious school building, we will be having Ladies PMS Night (Pizza, Movie & Sundaes). Yum yum and a little relaxation during the week!

Our High Holy Day card that is sent to all of our Beth Shalom congregants is being finalized by Tuesday, September 6. Please email Cindy Mendez at cmendez@gptx.com to have your name included for \$18 on this lovely card with artwork by our own Debra Kaplan. Also, our homemade honeycake and challah orders will be taken until September 21. Please email Yael Sasley at yaelrivka@hotmail.com with your order or for any questions. Both of these fundraisers are a wonderful way to wish your Beth Shalom family a sweet new year.

May you and yours be inscribed in the book of life and have a sweet new year! L'Shana tova!

B'Shalom,

– Jennifer Daley
Sisterhood President

Sisterhood Shabbat Dinner

Friday, September 16, 6:30 p.m.

Kickin' it Back to the Old School

In honor of Back to School

Creamy Tomato Soup

Toasted Cheese Sandwich

Fruit Cocktail, Dill Pickle Spears

Potato Chips, Iced Tea

Please RSVP to debbiloowho@yahoo.com

no later than September 14.

ADVANTAGE EYECARE

MARK SCHWARTZ, O.D.

ARLENE SCHWARTZ, O.D.

MAYFAIR VILLAGE
724 GRAPEVINE HWY.
HURST, TEXAS 76054
817-788-2020

If you can't read this, you need to see us.

Yiddishkeit

Retaining a sense of Jewishness

I am reading a new book, actually it was written in 2007, and the lyrics to a beetle's song keep playing in my head: "Roll up to the mystery tour, step right this way, roll up that's an invitation, roll up to make a reservation, the magical mystery tour is waiting to take you away."

I was looking for something to read that was less light weight and more spiritual, something to get me in the mood for the High Holy days. There is a book coming out next month, essays on the meaning of Kol Nidre, but I wanted something now. And then I remembered a book that came out a few years ago, it was a love story actually, written by a rabbinic scholar.

On one level it is a love story between a rabbi and an astrologer, on another level it is a love story between a 13th century scholar and a lady of means. But mostly it is a love story between man and G-d.

It begins with Rabbi Kalman Stern being given a book which was written in 1647 in which the first words are "Botzina d'qardinuta, Alma d'ah-tay" A spark of darkness, a world to come. As the rabbi says, what is hidden shall come to light. In the beginning g-d said "let there be light."

One character in the story looks through a telescope trying to find that point of light containing everything to come. I didn't want a light book but this book is full of lights. And that is because at its core this book is about *zohar* (Hebrew for light).

Many years ago Rabbi Lawrence Kushner spoke from the CBS bemah about his book *Honey from the Rock*, a complex discussion on Jewish mysticism. Seventeen years later he wrote the novel *Kabbalah, a Love Story*.

This extraordinary novel is a multilayered tale of discovery. It is a story which is experienced not just read. Complex ideas are told simply and succinctly within a literary framework. Every page is like listening to a Friday night midrash.

So as the fab 4 would say, "roll up to the mystery tour, the magical mystery tour is waiting to take you away, take you away...."

– Dr. K
oygevalt@sbcglobal.net

Congregation Beth Shalom Sisterhood Gift Shop

*Wonderful Gifts for All Your
Friends and Family Members*

Judaica, Books, Objets d'Art, More!

Open: Sundays, 9:30 a.m. - 12:30 p.m.

Thursdays, 12:30 - 2:30 p.m.

or by Appointment - Contact the

CBS office: 817-860-5448

Jewish Renewal

We met with the Colleyville congregation last month to observe Tisha B'Av. In the dimly lit sanctuary, we sat on the floor and read "Lamentations" to remember the destructions of the first and second temples in Jerusalem. This reminds us of the need to keep Judaism relevant to our lives because our ancestors found new ways to be Jewish without the temple or animal sacrifices.

Reform Judaism is by definition, "Liberal." That word has been given a bad rap by politicians but it really means a loose interpretation of Torah as opposed to conservative (Orthodox) which means a strict interpretation of law. I grew up in a Conservative congregation that had an Orthodox rabbi.

The service was not much different from the one we practice at Congregation Beth Shalom. It couldn't have been a bad thing, because my daughters still are active in their congregations and practice an observant Jewish life. It is possible that some changes might provide a more relevant Jewish experience for more members of Beth Shalom,

I read a book published in 1984 called, *Jewish Renewal* by Michael Lerner. Lerner picked up his title from Rabbi Zalman Schachter-Shalomi who formed a group with the same name. The Jewish renewal group is formally called "Aleph - Alliance for Jewish Renewal." They have a lot of activities including an annual summer convention. They grant Smicha for rabbis and have several congregations across the U.S.

When I attended my first Renewal service with my daughter, my first question was, "When do they bring in the golden calf?" It was a spirited service with a lot of dancing and people banging drums. As time passed, I recognized that their brand of Judaism got people excited and interested in their religion.

I am not recommending Renewal for CBS. I do suggest that you Google the subjects in the previous paragraph to see what things are working for other congregations. In My opinion, Rabbi Zalman may be the greatest Jewish leader since the Chabad Rebbe who led his people to world-wide status. I think that we can follow his example to renew our observance of the Jewish religion in Arlington.

– *Sherwin Rubin*
sherwin@rubin.net

CBS Web Page Changes

We recently added new information to our web site. This includes the following information:

- D'var Torah (under the Education tab)
- Torah cantillation for the High Holy Days (under the Services tab)
- 2011-2012 religious school calendar (under the Religious School tab)

We update the HaShomer newsletter and the calendar of events (under the Events tab) on a monthly basis.

For those who are chanting from the Torah during the High Holy Days, we encourage you to use our web site as a resource to learn and review the cantillation for the High Holy Day Torah portions. We also plan to add more Divrei Torah in the near future.

– *Ben Weiger*

Yahrzeits: A Time to Remember

While visiting my sister and other family and friends in New York, I sadly learned that my aunt passed away in Florida. I was however relieved to learn that her funeral would take place in New Jersey, allowing me to be present to support my cousin and mother who just lost her second sister.

Unfortunately for my cousin, the day she buried her mother, her husband passed away as well after a long and valiant battle with cancer. There was so much sadness for one family on that day, but listening to the rabbi connect us to our traditions and guiding family members and friends through the Kaddish, I realized once again that our tradition is very unique in the way we handle death, glorifying Gd's name and remembering.

During the following week, my dear friend in Texas would experience the custom of "unveiling" the marker for her husband in the very same cemetery in New Jersey. Small world you say, but I always say, "Small Jewish world", for indeed we are a small "family".

So, why do we carry on these old traditions? Why do we sit Shiva or light a memorial candle or send a donation to the synagogue when we are reminded of a yahrzeit date? It is simply to *remember*.

For centuries we have placed great value on customs and traditional practices relating to remembering. The actual definition of the Yiddish word yahrzeit is "a year's time", for on the yearly anniversary we light a candle and remember the lives that touched our own illuminating both the spark within us and the spark of life that remains of theirs.

The Jewish people place great value on our customs and traditions and it delights me when we count a minyan on Shabbat, especially when one is at services to recall a yahrzeit while reciting Kaddish. Each of us helps to bring more light to the flickering candle which burns for 24 whether on our Memorial Board or in our homes. We are connected to that precious soul and remember the flame of life that once burned brightly and illuminated the lives of loved ones whom we mourn.

Many times while I was in the office, I was asked for the prayer while lighting a yahrzeit candle. There is actually none since this custom dates back to the 14th century therefore not appearing in the Bible or the Talmud. During this time, Rabbi Isaac Tyrnau wrote *Sefer haMinhagim* (Book of Customs). The connection between the flame and a candle derives from the Book of Proverbs (chapter 20, verse 27): "The soul of man is the light of God."

Why a candle is used in the first place, has many different interpretations. One is that the flickering and then dying light is a symbol of human life, which darts here and there and then eventually fades away completely. Another is based on the Book of Proverbs, which declares "The soul of every person is the lamp of the Lord" (20. 27). Whatever the reason, it is an occasion to remember, to give thanks and pay respect to those we loved and lost.

The act of tzedakah is another way to pay tribute to their lives. When you receive a yahrzeit letter from the synagogue consider sending in a donation to honor your loved one thereby connecting their lives to doing good a good deed or mitzvah for someone else. This continuum of life, giving and receiving, is a valuable way of remembering a yahrzeit "a year's time" over and over again.

– *Janet Aaronson*

Adult Education

Following is a brief description of some planned Adult Education classes:

Persian Cuisine (fall session) - I will demonstrate nutritious, delicious, and easy-to-prepare techniques/dishes.

Jews on Broadway (fall session) - **Phil Landsberg** will present a few sessions where he will discuss famous Jewish people who have made musical impacts on/behind the scenes of Broadway.

Health Classes with Dr. Caplan (winter session) - Attendees at last year's sessions with Dr. Caplan had more questions than we had time for. Interested members, please email me (sassoonsh@yahoo.com) with any suggestions/preferences for topics you might like him to cover.

Hebrew Conversation Classes with Klila Caplan (winter session) - this class should be more about communication with Hebrew speaking individuals rather than simply focusing on the alphabet. By the end of the class, students should be able to converse in Hebrew to some degree.

Please email the CBS office to let us know which classes you plan to attend. Also, if you have any topics of interest you would like to have classes on, let me know and we'll see what can be arranged for future sessions.

– *Shirley Sassoon, Adult Education Chair*

NFTY in Israel Trip:

An Experience of a Lifetime

This five-week trip not only gave me a chance to meet Reform Jews from all over the nation; it strengthened my passion for Judaism and allowed me to endure some life-changing experiences.

This was my third time visiting Israel. It was by far the most meaningful and enjoyable trip of my life. The major difference about this trip was making so many Jewish friends and experiencing so many different situations, including an emotional one-week trip to the Czech Republic and Poland. While in Poland, we visited the concentration camp in Auschwitz.

For the majority of the kids in my group (thirty members), this was their very first visit to Israel. It was really special for me to see them fall in love with the country and get to be a part of their brand new experience!

I benefitted greatly from the educational group discussions three nights per week. I heard numerous opinions about questions pertaining to the disputes with Gaza and Lebanon. This trip certainly increased my acceptance of Zionism.

During this trip, I found my place in Israel for several reasons. Obviously, the more you mature, the more you will understand the beauty and wonders of Israel. Also, my visit to a Kibbutz within miles of the Gaza Strip educated me about what exactly the Israelis have to deal with on a daily basis.

My friends' remarkable interest in Israel made me realize how much it meant for kids my age to be in this land. It really is a life-changing experience no matter how many times you have been there. I am so grateful that I could spend more than half of my summer relaxing and enjoying the state of Israel and making plenty of new and best friends.

– *Sam Weiger*

Daytimers Presents:

A Trip to the Irving Arts Center to Visit **Genghis Khan**

The Exhibition

Wednesday, September 14, 12 noon
Meet at the Intermodal Transportation
Center, 1001, Jones St., Fort Worth

Travel on the TRE and Dart bus to explore the life and influence of the world's greatest conqueror - Genghis Khan - in this stunning and interactive exhibition. *Genghis Khan: The Exhibition* looks beyond the barbarian commonly pictured in the West and explores the brilliant adaptor and innovator who encouraged religious and artistic freedom within his empire.

\$20 includes TRE and Dart fare, museum admission, and lunch on the train (catered by Subway)

\$15, bring your own lunch

Deadline for reservation is September 7

For information/reservations contact: **Barbara Rubin, 817-927-2736, or Irv Robinson, 817-731-7447.**
The Sylvia Wolens Jewish Daytimers is a program of Beth-El Congregation with support from the Jewish Federation.

Tisha B'Av Joint Program

Monday evening, August 8, Andrea and I were privileged to attend the first ever joint program with Beth Israel in observance of Tisha B'Av. Rabbi Charlie Citron-Walker of Beth Israel began the evening with a reading of texts and discussion of divine punishment. Many thoughts and opinions were raised and examined with the most conversation directed towards the Holocaust and how one comes to terms with this most dark chapter in our history.

Cantor Allen led the attendees in the folk melody of *By the Waters of Babylon* and the reading of Psalm 137:1-6 concerning the same theme.

A brief overview of reflections on historical Jewish tragedies including the expulsion from France in 1182, cremation of Strasbourg Jewry on February 14, 1349 and the Passau Host Desecration in 1478 followed. The highlight of the evening however was Cantor Allen's chanting of the haunting trope of Aicha (Lamentations) which is traditionally read on Tisha B'Av with Rabbi Walker reading the English translation.

Our sages teach that the Messiah will be born on Tisha B'Av, meaning that a proper understanding of and reflection upon the causes of destruction reveal that contained within it are the seeds of redemption. Many thanks to Rabbi Charlie and Cantor Allen for helping us to obtain this understanding.

While we do not do not forget our tragedies, neither do we lose our optimism, because "Had I not fallen, I could not have arisen; had I not sat in darkness, G-d would not have been a light for me" (Midrash Tehillim Ch. 22).

– *Stuart Snow*

Eye on Middle-Eastern Affairs

... continued from page 2

that Israel cannot just leave the West Bank and hope for the best: too many details need to be worked out, for the sake of both Israelis and Palestinians. But still, Israeli policy in the territory, and particularly the actions of individual Israelis — both security personnel and settlers — are a direct cause of social, economic, and even moral inequality between Jewish Israelis and Palestinians. Israel cannot achieve social justice for itself while denying it to others under its control.

Second, although Jewish Israelis want, by a large majority, a two-state solution, the details are more fuzzy, conditioned upon Palestinian actions, and subject to change. This is particularly so while relations with the Palestinians are poor. There is nothing on the horizon to suggest that these relations will improve any time soon; indeed, the exact opposite is likely. With the Palestinian game at the United Nations seemingly on track, divisions between Hamas and Fatah as deep as ever, and Hamas continuing to call for the erasure of Israel, Israel is more likely than not to hunker down and reinvigorate a siege mentality that subsumes all other concerns under the security rubric.

Third, there is no party in Israel capable or willing to take up the cause of social justice and promote it at the political level and thereby ensure its continued relevance. Of the three possible big parties, Likud certainly won't. In the past Likud portrayed itself as the champion of the economically-marginalized Mizrachi, who helped vote it into power for the first time in 1977. Today Likud is entrenched in the political system and so doesn't need to do the same anymore. It now aggressively advocates a free market that cannot tolerate the kinds of demands being made. And its positions on the West Bank, settlements, and policy toward the Palestinians are well-known and not going to change for these reasons.

The Labor party, whose platform has traditionally combined a more socialist-oriented economic policy with dovish policies toward the territories, has all but taken itself out of the political game. Partly because of circumstances beyond its control and partly because of its own mismanaged organization (including the defection of former leader Ehud Barak), Labor is a shell of its former self and there is nothing to suggest it can return to that former glory any time soon.

That leaves Kadima. Although it is probably the best chance these protests have for seeping into the political arena, Kadima was founded virtually for the sole purpose of advocating withdrawal/separation from Palestinian areas; this is what united its members from across the political spectrum. Expanding on its political platform could well weaken it through internal disputes and differences over social and economic policy.

None of this is to say that the demonstrations are unnecessary or should be dismissed; or that they should not be continued and their cause(s) promoted; or that they don't mark a significant even in Israeli history. Nor that there won't be any change in Israel; the government has already created an economic team to look into what can be done to address the protests' demands.

But unfortunately there is good cause to be pessimistic about the possibility of them leading to real social change, either in Israel or in the West Bank.

– Brent E. Sasley, Ph.D

Brent E. Sasley teaches Middle East politics in the Department of Political Science, at the University of Texas at Arlington. He can be reached at: bsasley@uta.edu

Birthdays

September 1
Stephane Posner
Ryan Silverberg
September 2
Mary Ann Levine
September 4
Ryan Blair
September 8
Marah Cohen
September 9
Joshua Friedensohn
Shaunda Poster
September 10
Michael Kornitzky
Martin Wichter
September 12
George Fleischman
September 13
Jenna Kreindler
September 14
Davina Sassoon
Madison Weiss
September 15
Raquel Rosenthal
September 18
Jordan Wagner
September 19
Talia Feinberg
September 21
Phil Pelletier
Les Pock
September 22
Eugene Posnock
Sharon Self
Nathaniel Zrodowski

September 23
Daniel Kapin
September 25
Debby Hein
September 27
Linda Barasch
Ashley Stein
September 28
Dylan Jeffreys
Larry Thomas
September 30
Jerry Aaronson

Anniversaries

September 3
Yael & Brent Sasley
September 5
Felice & David Silverberg
September 8
Pat & Roy Rubins
September 14
Sarita & Stephen Cabrero (25)
September 16
Eric Fernandes & Margaret Berthoff-Fernandes
Debby & Marty Goldsmith
Judi & Philippe Lecoq
September 20
Mary & Larry Goodman (25)
September 22
Loesje & Elliott Blumberg
Sandy & Marc Poster

High Holy Day Tickets

This year, in an effort to save time and money, we will not send out High Holy Day tickets. Instead, we will send e-tickets, which congregants will need to print and present at services, as in the past. Please note this change in policy and print your tickets when you receive the email. If you cannot print the tickets, contact the office to have them sent to you.

Ritual Committee

Thank you to the members of the Ritual Committee for their hard work on behalf of Beth Shalom. They are, **Janet Aaronson, Cantor Allen, Joe Bekerman, Cookie Kabakoff, Phil Landsberg, Lee Schulman, and Stuart Snow**. In addition, while his recent passing is still difficult for many of us, **Frank Weiner's** contribution to the Ritual Committee and to the synagogue, in general, will live on, and his memory will be a comfort to us.

On behalf of the Ritual Committee, I wish each and every one of you a warm and wonderful New Year.

– Lisa Rein
Ritual Committee Chair

Donations (Received prior to August 15)

GENERAL FUND

In memory of Bernard Levy
from Alice and Steve Ginsburgh
In memory of Dr. Merle Mitchell
from the Mitchell family
In honor of the Mah Jongg group
from Marian Feld

SYLVIA GRAY CHAVERIM

In loving memory of Sylvia Gray
from Randall N. Gray

FLORENCE AND MONTY BANKS MEMORIAL SDCHOLARSHIP FUND

In memory of Arie Vicente
from Avigail Vicente

BUILDING FUND

In loving memory of Sylvia Gray
from Randall N. Gray



Yahrzeit Information

– *Thanks to Janet Aaronson*

A Yahrzeit (Yiddish for “a year’s time”) is the anniversary of the death of a loved one. Every year it is Jewish custom (minhag) to light a special candle that burns for 24 hours, called a Yahrzeit candle. The candle is lit on the Yahrzeit date of that person’s death, as well as on certain holidays and during the initial mourning period immediately following a death.

Traditionally Yahrzeit candles are lit for the same deceased relatives that one would recite the Mourner’s Kaddish for (parents, spouses, siblings, and children), but there is no reason one could not light a Yahrzeit candle to honor the anniversary of the death of someone who doesn’t fall into one of these categories (i.e. a friend, grandparent, boyfriend/girlfriend, etc.). Jewish religious law (halachah) does not require lighting Yahrzeit candles, but the tradition has become an important part of Jewish life and mourning.

When to light a Yahrzeit (Memorial) Candle?

A Yahrzeit Candle is lit traditionally on the following days:

- Each day during the week of Shiva (mourning) immediately following a death.
- Every year at sundown on the eve of the Yahrzeit (anniversary of the death).
- Every year at sundown preceding the start of [Yom Kippur](#) and at sundown preceding the last day of the holidays of [Sukkot](#), [Passover](#) and [Shavuot](#). These times are when the Yizkor Memorial Prayer Service usually occurs in synagogues.
- Lighting the Yahrzeit candle is probably the most well-known of Yahrzeit customs. The candle is lit at sundown on the eve of the anniversary of the passing and the candle should remain alight for twenty-four hours. The flame of a candle is compared to a soul. Just as a flame is never still, so too does the soul continuously strive to ‘reach up’ to God. Also, just like the human soul, the flame of the candle is something that you cannot touch and has no corporeal quality, but nevertheless you know that it is there. Watching the flickering flame one is easily led into introspection and thoughts of the departed soul.
- The connection between the flame and a candle derives from the Book of Proverbs (chapter 20, verse 27): “The soul of man is the light of God.”

Isaac Tyrnau, aka **Isaak Tyrnau** was an [Austrian](#) (or [Hungarian](#)) [rabbi](#), active in the late 14th century; he is most famous for his *Sefer haMinhagim* (Book of Customs). Judaism recognizes that death is a part of life, and it is the duty of the living to remember the dead. We honor the memory of those no longer with us in life.

For Whom Do I Light a Memorial Candle?

You light a Yahrzeit candle for a parent, a sibling or a child.

Yahrzeits

September 2-3

Ralph Jackson
Arie Vicente
Abraham Kamien*
Bertram Levy*
David Mandel*
Bernard Levy*
Miriam Rothschild
Samuel Kaplan
Hyman Rosen
Maxine Coblentz
Fannie Lazovick*
Hannah Tanz

September 9-10

Ethel Lenhoff
Betty Greene
Max Ponter*
Bernard Zamichow
Ethel Horowitz Epstein*
Blanche Paul*
Irene Schmidt*
Isabetta Mandel*

September 16-17

Isaac Pack*
Chris Scotese, Sr.
Rochelle Wolfe
Jack Rosenthal*
Helen Feld*
Norman Greenberg*
Ruth Ida Cohen*
Tirzah Berthoff
Howard Goldsmith*
Kim Karl Ahrens*
Ben Ungar*

September 23-24

Dorothy Lisa
Leah Furman*
Maurice Weinberger*
Sidney Dorfman
Joseph Blatt
Gloria Ershler*
Rita Rosenstein*
Harvey Pock*

* Memorial Plaque in Sanctuary



The Congregation records with sorrow the passing of:

Renee Beim
beloved aunt and godmother
of Richard Allen
Zella Sobel
beloved aunt of
Felice Silverberg
Frank Weiner
beloved husband of Lili,
father of Jason and Jeremy

May their memory be a blessing

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HaShomer