The fast day of Tisha Be’Av (“ninth day of the Hebrew month of Av”) will be observed on Motse’ei Shabbat (Saturday night) July 25 and Sunday July 26. The Minha service is at its usual time, 5:45 to 6 p.m. The fast begins at 8:16 p.m.; havdala is 9 p.m. The Maariv evening service and the reading of Eikha (Lamentations) begin at 9:15 and conclude at 10:15.

The Shaharit service on Sunday July 26 is from 9 to 10:30 a.m. The evening and morning services include the reading of the Biblical Book of Eikha (Lamentations). On Sunday morning, according to the Ashkenazic custom generally followed in our community, tallit and tefillin are not worn (although tallit qatan is worn).

At the afternoon Minha service, from 5:45 to 6:30 p.m. on Sunday, tallit and tefillin are worn, with the recitation of their usual berakhot, and a brief Torah reading is chanted along with a haftara.

The fast is observed from 8:16 Saturday night until 8:50 Sunday night. As a sign of mourning, many refrain from wearing leather shoes and ostentatious clothing, and do not enjoy music, intimate physical relations or entertainment until Monday night (i.e., 24 hours after the end of the fast of Tisha Be’Av). The extension of the mourning practices is in part recognition that the Temple burned for two days and some of the early sages believed that the memorial should be observed on the tenth of Av, and not the ninth, because the ninth coincides with Shabbat.

Tisha Be’Av commemorates the destruction of the first two Temples and other tragedies that have taken place in our long history. The destruction of the Temples represents the downfall of the independent Jewish government, the devastation of Jewish society and tragic loss of life. The downfall of the Bar Kokhba government and the Roman massacre and destruction of Betar occurred in 135 C.E. On Tisha Be’Av in 1290, King Edward I signed an edict expelling the Jews from England. Likewise, the expulsion of Jews from Spain occurred on that date in 1492.

The Talmudic discussion associates the destruction of the Temple, and the collapse of the Commonwealth, with unfounded contempt or excessive contention among the Jewish People in Israel, which made Israel vulnerable to foreign hegemony. The problem of unfounded contention continues in our day among the Jewish People. Likewise, as Americans, we experience unfounded hatred among ethnic and political groups, which is associated with violence and oppression, expressed recently in massacres against Black Christians and other terrorist attacks against the general public and specific groups, particularly Black Americans.

Don’t be alone on Tisha Be’Av. Join your community for the reading of Lamentations. This year, a contingent from Temple Or Shalom (Orange), with Rabbi Alvin Wainhaus, will join us for the evening of Tisha Be’Av, as

Continued on Page 3
Benefit Congregation Beth El-Keser Israel

Ask us about establishing a fund, trust or annuity to ensure BEKI’s future.

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an expression of solidarity among the Jewish People and a reminder that we as a community should remember that we are not alone. BEKI members and local Jewish organizations have similarly participated in gatherings at AME churches and have held public services or discussions relating to the massacre in South Carolina and its associated social problems.

The fast is the only full-day fast on the Hebrew calendar besides Yom Kippur. Those with medical conditions that require oral medications or eating are urged to consult their medical and rabbinic authorities.

A seudat mafseqet (meal before a fast) is traditionally modest, not a feast. Before undertaking any fast, one should eat a nutritious meal of normal proportions. Fresh fruits and vegetables are believed to help maintain hydration. Consult your dietician or medical references for dietary and medical advice. The New York Times reported in June that over 1,000 people died while fasting in Karachi, Pakistan, this year during Ramadan, in part due to a heat wave in which temperatures regularly exceeded 110 degrees, and the social and police enforcement of fasting. On Tisha BeAv, we commemorate the death of our forebears, but we do not seek to reenact it; it is prohibited to endanger one’s life fasting and anyone with doubt about safety or with any risk factors should consult their physician. In keeping with tradition, those who cannot fast should drink or eat modestly, minimally and privately.

Tu Be’Av

Tu Be’Av (15 Av) occurs on Thursday night July 30 and Friday July 31.

From The Jewish Encyclopedia (1906):

Popular festival in Judea during the time of the Second Temple…. According to a tradition preserved in the Mishnah (Ta’anit, iv. 9, 10; Gem. pp. 26, 31), on that day, as well as on the Day of Atonement, the maidens of Jerusalem, rich and poor, without exception, dressed in white, went out to dance in the vineyards with the young men, asking them to make their choice of a partner for life. The fair ones sang: “Young men, turn your eyes to beauty; for woman stands for beauty.” The patricians’ daughters sang: “Young men, turn your eyes to noble parentage; for woman is the preserver of family pride.” Those possessing neither beauty nor noble birth sang: “Grace is beautiful and beauty is vain; but a woman that feareth the Lord, she shall be praised.” Of the many reasons given in the Talmud for the celebration of this day, that attested by the oldest authority, R. Eliezer ben Hyrcanus of the first century (Megillat Ta’anit, v.) is that it was the great day of wood-offering, when both priests and people brought kindling-wood in large quantities to the altar, for use in the burning of sacrifices during the whole year. … The actual explanation is given in Meg. Ta’anit, v. and Mishnah, iv. 5, according to which nine families of Judah brought at certain times during the year the wood for the burning of the sacrifices on the altar, in accordance with Neh. x. 34; on the Fifteenth Day of Ab, however, all the people, the priests as well as the Levites, took part in the wood-offering.

— Kaufmann Kohler

LifeCycle

Mazal Tov to

Rabbi Joshua Ratner & Dr. Elana Ratner on the birth of their daughter Sasha Ryan Ratner, and to Sasha’s siblings Dimitri, Elijah, and Gabriella.

Steven Stoll & Leslie Powell on their qiddushim (wedding under a huppa).

Rhoda Zahler Samuel on being honored by the Jewish Historical Society of Greater New Haven.

Ezra Academy graduates Sophia Bruce, Hana Feldman, Elijah Freiman, Rafael Gottlieb & Elijah Labowe-Stoll, who constitute 1/3 of the graduating class.

Ivan Alvarez, Brian Karsif, Darryl Kuperstock and Raphael Prober on being designated “Midda Heroes” by the Ezra Academy sixth grade class.


Tova Benson-Tilsen on receiving the Robert M. Pite award from the Jewish Federation of Greater New Haven.
Darshanim

Darshanim—noun, plural
dar-sha-nim. Judaism. a preacher or
teacher of Aggada or Halakha in a
synagogue.

Rabbi Tilsen has invited the following speakers to serve as guest Dar-
shanim in the coming weeks:

Rabbi Eric Silver, July 18, parashat
Matot-Masei.

Owen Kempton, bar mitzva, Aug.
15, parashat Re’e.

Mark Oppenheimer, Aug. 22,
parashat Shoftim.

Shabbat Shalom Torah Study

The Shabbat Shalom Torah Study
meets every other Saturday at 10:45
a.m. in the office and is an ideal
setting for veteran and novice shul-
goers alike to explore the scriptural
readings and liturgy of the day in a
supportive setting. Expertly led by
Steven Fraade, with Rabbi Alan
Lovins, Rabbi Murray Levine,
Nadav Sela, Isaiah Cooper
and others, the Shabbat Shalom Torah
Study is a nurturing exploration of
practice and theory presented in a
participatory, non-threatening and
multi-generational setting. Many
members who take advantage of this
unique offering feel a deeper sense of
awe born of increased understanding
and appreciation of the Torah reading,
Haftara (Prophetic reading) and
liturgy.

The program often focuses on the
scriptural readings, but also addresses
the prayer liturgy and other topics
related to the liturgical calendar,
scriptural readings or current issues of
concern.

Everyone is welcome to participate
regardless of religious status or
background. It is suitable for mature, or at least well-
behaved, youth along with adults.

Mondays

Rashi Study Group: Shemuel

Each Monday morning from 7:45 to 8:30 adults meet
in the Library Chapel to read Rashi’s commentary on the
TaNaKh (Hebrew Bible). The Rashi
Study Group (RSG) has begun the
Book of 2 Shemuel (Samuel). Char-
acters in the narrative include the
Prophet Samuel, King Saul and King
David, Mikhal, Batsheva, and more.
It is possible to join the study group
for a single meeting or to begin at any
time. Knowledge of Hebrew is not
necessary. Rashi purported to explain
the peshat of the text, i.e., the mean-
ing in its historical, literary and linguistic context. Visitors
and new participants are welcome. Hebrew and English
texts are available. The RSG meets immediately following
the 7 a.m. shaharit service. With Jon-Jay Tilsen.

Wednesdays

Hebrew Word of the Week

The Wednesday morning service (shaharit) features a
180-second “Hebrew word of the Week” to promote the
learning of Hebrew. The Hebrew language is highly struc-
tured. Most words are based on three-letter roots, and are
made with a limited set of verb or noun forms. By learning
a few dozen roots and a small set of word-forms, it is pos-
sible to roughly translate Hebrew words isolated from any
context, something less often possible in English. The Word
of the Week often relates to the weekly scriptural readings,
enhancing personal study and public Torah discussion.

Rabbis’ Study Group

Wednesdays with Murray is a week-
ly study group exclusively for rabbis,
facilitated by Rabbi Murray Levine.
The Wednesday study group affords
local rabbis an opportunity to pursue
their own talmud torah (Torah study)
in a “safe” setting and with opportuni-
ties to learn from each other’s experi-
ence and insight. The study group
meets Wednesday mornings in the Rosenkrantz Family
Library. For more information, call Rabbi Murray Levine

Continued on Page 5
Torah for the Hungry Mind – Adult Studies

Adult Studies
Continued from Page 4

at (203) 397-2513. The Group is on summer recess and will resume on Sept. 2, with a special meeting time and place.

**Thursdays**

**Mini Morning Learning Service**

The Thursday morning services are supplemented with commentary and teaching relating to the history, themes, choreography and language of the daily morning service. Shaharit service is from 8:15 to 9:15 on Thursdays; on other weekdays, the service begins at 7 o’clock.

**Sanhedrin Talmud Study Group**

The Sanhedrin Talmud Study Group is on summer recess and will next meet on Thursday Sept. 3. The group meets on Thursdays from noon to 1 and has met weekly since 1999. For some participants, this is their first direct experience with Talmud text; for others, it is a continuation of a long journey. The Group focuses on the issues raised in the Talmud, with less attention to the technical aspects of the text. Knowledge of Hebrew or Aramaic is helpful but not required.

The Talmud, based on an oral text, has no beginning or end. One can begin study at any point; now is the best time. The Sanhedrin Talmud Study Group meets in BEKI’s Rosenkrantz Family Library.

For information, contact Isaiah Cooper at his law office icooper@cooperlaw.net. With Rabbi Tilsen.

**Every Day**

**Divrei Torah on the Web**

A collection of Divrei Torah (Torah commentaries) and essays by members and Rabbi Tilsen is posted on BEKI’s website under “Learning.”

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**Sisterhood**

One of the most beautiful of the Jewish rituals is the Havdala ceremony which takes place at the end of Shabbat to usher in the new week.

After darkness has descended and the Shabbat queen has departed, after the appearance of three stars in the sky, we take leave of her with the Havdala ceremony.

Havdala means “separation,” and it is a time when we define the boundaries that G-d set in creation “between the sacred and the everyday,” between the sanctity of Shabbat and the weekday ahead.

We recite the berakha over a cup of Kosher wine or Kosher grape juice. Spices, called besamim in Hebrew, stored in a special spice container in order to beautify and honor the mitzva, are handed around so that everyone can smell the fragrance of whole cloves. This is meant to revive and soothe the soul as the Shabbat departs.

A special braided Havdala candle with more than one wick (usually three) is lit, and a blessing is recited. When reciting the words “Barukh ata … borei me’orei ha’esh,” it is customary for the participants to hold their hands up to the candle and gaze at the reflection of the light on their fingernails.

At the conclusion of Havdala, the leftover wine is poured into a small dish and the candle is extinguished in it, as a sign that the candle was lit solely for the mitzvah of Havdala. Based on Psalm 19:9, “the commandment of the Lord is clear, enlightening the eyes, “ some Jews dip a finger into the leftover wine and touch their eyes or pocket with it. The wine is considered a “segulah”, or good omen.

At the conclusion of the ceremony it is customary to sing “Eliyahu Hanavi” and bless one another with the words “Shavua’ tov – have a good week.”

Havdala is intended to require a person to use all five senses-to taste the wine, smell the spices, see the flame of the candle, feel the heat, and hear the blessings.

The Gift Shop has Havdala sets for sale. Please call the office. Mimi Glenn or Peggy will be happy to assist you.

We also sell many Shabbat and high holiday items. Erev Rosh HaShana is on Sept. 13. Adele and I wish you all a happy and healthy summer.

– Mimi Glenn

Visit us at www.beki.org
A mob of angry Jews in the capital city demonstrated against the offensive flag. “Take it down! Take it down!” they chanted, while their representatives pursued a diplomatic solution with the government. That failing, they surrounded the governor’s house “and remained motionless for five days and nights.” “Take it down! Take it down!”

The flag came down.

The incident took place about 1,990 years ago in Jerusalem and Tiberius (see Josephus, War, 2:175-203, and, Antiquities, 18:55-59).

Displaying a military standard topped with the bust of Caesar was surely not the greatest indignity or assault suffered by our ancestors, the Judeans, under Roman occupation. It was an era of suppression of speech and religious expression, enslavement, impoverishing taxation and exile. A Judean innocently riding a donkey was subject to warrantless search by a Roman soldier, as well as detention or crucifixion. There was no recourse or appeal. No Roman was subject to censure or sanction for mistreating – even killing – a Judean. Yet the display of the offensive flag was the symbol that mobilized the people.

The Roman flag was undoubtedly a symbol of pride for millions – especially the Romans. The Empire brought law and order to places that might have needed it, massive public works projects, international cultural exchange, and improved sewer and water supply systems. They kept their territories safe from the barbarians. Rome was the center of a glorious civilization; only the perfidious or degenerate would object to proudly displaying its symbols, they might have thought. But for the Judeans, the display of the Roman standard in Jerusalem removed the last shred of their dignity and hope.

According to the account of Josephus, the Judeans were willing to die (but not kill) rather than see the offensive flag displayed. Shockingly, the account has the Romans agreeing to placate the Jews without slaughtering anyone. (Forty years later the Temple was destroyed, Jerusalem fell, and within a century hundreds of thousands of Jews were killed or expelled by the Romans; see under “Tisha BeAv.”) In the moment, the Jews’ campaign of nonviolent demonstration and diplomacy worked against the Romans. It seems unlikely that it would have worked against the Nazis, or against ISIS or HAMAS. Would it work today in America?

Rabbi’s Annual Report

Rabbi Tilsen’s Annual Report for 2015 (July 2014 – June 2015) is available at www.beki.org under “Calendar & Events / News” and in the literature rack in the lobby. The report supplements the reports of synagogue committees and describes highlights, progress and challenges of the past year. It also offers occasional prospective comments.
Contributions

Rabbi’s Tzedqa Fund (minimum $25)
- Shula Chernoff in memory of Bill Hallo
- Albert Friedman marking the yahrzeit of Tsvi Friedman
- Robert & Jane Stern marking the yahrzeit of Tusi Stern
- Rachel & Lawrence Schonberger in appreciation
- Polina Naiman in memory of Israel Glazman
- Gloria Cohen marking the yahrzeit of Fannie Friedlander
- Dina & Michael Secchiari celebrating Guido’s becoming a bar mitzva

Qiddush Sponsors (minimum $280)
- Jimmy Shure
- Debbie & Abe Silverman
- Families of High School Grads: Jacques Ben-Avie, Tova Benson-Tilsen, Michael Berson, Myles, Naomi & Samuel Caldwell, Marlee Chorney, Matthew Gad, Eva & Miriam Gerber, Anna Golub, Batsheva Labowe-Stoll, Nathan Silverman
- Lana & Martin Gad

Solar 2015 Project
- Bruce Tomkins

Chai Fund (minimum $18) to support synagogue operations
- To Nanette Stahl with sympathy on the passing of Bill Hallo by Jesse & Joe Palumbo
- To Ben Goldstein in honor of his Bar Mitzva by Jesse & Joe Palumbo
- To the BEKI community by Danielle & Robert Kinstlinger
- To Nanette Stahl with sympathy on the passing of Bill Hallo by Peter & Suzanna Lengyel
- To Paul & Carole Bass with sympathy on the passing of Jenna Bass by Harriet and Richard Kantrowitz & Sherry Kent
- To Corinne Blackmer with wishes for a speedy recovery by Gloria Cohen
- To Ben Goldstein in honor of his Bar Mitzva by Gloria Cohen
- To Ben Goldstein in honor of his Bar Mitzva by the Birn family
- To Ari Gad in honor of his Bar Mitzva by Anne, Robert, Alex & Jacob Klee

Synagogue Fund (minimum $10) to support synagogue operations
- To Eric Dunsker in honor of his awesome work on the website by Yair Minsky
- To Eric Dunsker with appreciation of the new BEKI website by Rachel Bashevkin
- To John Weiser & Shoshana Zax in honor of Ariel’s graduation by David & Darryl Kuperstock

BEKI Religious School
- To Ina Silverman for being so nice by Charlotte Teitelman
- Ari Nathan Levine Children’s Library Fund
- To Eric Dunsker in honor of his work on the new BEKI website by Donna & Sid Levine
- In memory of Marjorie Shapiro by Lynne D. Shapiro

Louis Friedman Scholarship Fund
- To Matt Silverman in honor of his Bar Mitzva by Harriet Friedman, Charlie Bruce & family
- To Ben Goldstein in honor of his Bar Mitzva by Harriet Friedman, Charlie Bruce & family
- To Nanette Stahl with Harriet Friedman, Charlie Bruce & family
- In memory of Lillian K. Levine by Richard L. Levine

Frankel-Mattler Memorial Fund
- In memory of Joseph Frankel by Diane & Jesse Frankel
- The Harold & Arthur Ratner Memorial Fund
- In memory of Marilyn Gimbel by Betsy Ratner

Yahrzeit Fund ($5 minimum) to support synagogue operations
- In memory of Herman & Lelia Braunstein by Irwin Braunstein
- In memory of Jean Haves by Irwin Braunstein
- In loving memory of her father Louis Rogoff by Eileen S. Rogoff
- In memory of Samuel Siegel by Eileen S. Rogoff
- In memory of Marilyn Levine by Murray Levine
- In memory of Breindel Levine by Murray Levine
- In memory of Milton Smirnoff by Bea Smirnoff
- In memory of Katie Press by Joyce & David Popowski
- In memory of Elie & Goldie Kasimer by Joseph Kasimer
- In memory of Marilyn Levine by Judah Levine
- In memory of Nathan Spear by Robert & Susan Spear
- In memory of Regina Lowi by Leatrice & Richard Brodner
- In memory of Samuel Olmer by Diana Olmer Bander
- In memory of Mendel Rosner by Sara-Ann & Hillel Auerbach
- In memory of Sara Oppenheim by Anita & Michael Malina
- In memory of Gisella Goldberg by Anna Goldberg
- In memory of Eli Slopak by David Schwartz
- In memory of Robert Colten by Roger Colten & Sarah Berry
- In memory of Robert Nelson by Sarah Berry & Roger Colten
- In memory of her aunt Mildred Kantrowitz Rieser by Sherry Kent
- In memory of Milton Weiner by Joanne & Steve Rudof
- In memory of Barbara Gilbert by Leatrice & Richard Brodner
- In memory of Bernard Gimple by Sidney Gimple
- In memory of Shlomo Steuer by Anna Goldberg
- In memory of his brother Philip Friedman by Albert Friedman
- In memory of Isaac Walinsky by Albert Friedman
- In memory of loved ones by Hy & Karol Katz
- In memory of Tillie Leah Friedman by Albert Friedman
- In memory of Louis Hodes by Joyce & David Popowski
- In memory of Estella Gottfried by Helene & Edward Vanderhoef
- In memory of Harry Kabakoff by Marvin Kabakoff
- In memory of Anna Savin by Ronald & Mellen Savin
- In memory of Rose Cohen by Doris & Stephen Brody
- In memory of Arthur Supowitz by Barbara Greenberg
- In memory of William Palmer by Marsha & John Reynolds

Visit us at www.beki.org
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**Service Times**

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## August 2015

### Sunday - Saturday

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### Service Times

- **Sundays**
  - 9 a.m. Shaharit
  - 5:45 p.m. Maariv
- **Mondays**
  - 7 a.m. Shaharit
  - 5:45 p.m. Maariv
- **Tuesdays**
  - 7 a.m. Shaharit
  - 5:45 p.m. Maariv
- **Wednesdays**
  - 7 a.m. Shaharit
  - 5:45 p.m. Maariv
- **Thursdays**
  - 8:15 a.m. Shaharit
  - 5:45 p.m. Maariv
- **Fridays**
  - 7 a.m. Shaharit
  - 6 p.m. Qabbalat Shabbat
- **Saturdays**
  - 15 a.m. Shaharit
  - Before sunset: Minha
Off Our Walls
Anyone interested in participating in the third annual High Holiday “Off Our Walls” exhibit through a loan of Jewish-themed (broadly defined) hangable art should contact Helen Rosenberg (203) 389-9594, HelR12@aol.com.

Baby Support
To provide a meal to the Ratner Family, welcoming baby Sasha, sign up at BEKI -- Congregation Beth El-Keser Israel, New Haven, CT, New Babies Support or call Miriam (203) 314-4577.

Youth Group Coordinator Job
Seeking 15 hr/week Youth Group Coordinator for Grades 5-12. BEKI & B’nai Jacob are seeking a dynamic Youth Group Coordinator. This 15-hour/week (on average) position provides top pay and begins Summer 2015. Our ideal candidate must have a background working with youth and Jewish activities.

Our Youth Coordinator must be self-motivated, organized, computer savvy, able to work independently, and must have strong verbal and written communication skills appropriate for middle-schoolers, teens, and adults. Car ownership is required.

If interested, please email letter of interest and resume to bekibjyouthcommission@gmail.com. Full description at the BEKI office and at bekibjkadimausy.blogspot.com under the ‘Job Posting’ tab.