Shanah Tovah!

The Exhibition Team from Israel Tennis Centers visited Youngstown

see page 27

New Year Messages from Federation Agencies

see page 4, 5, 23 and 24
Commentary

Musings with Mary Lou
My Mother’s Family
By Mary Lou Finesilver

My mother’s family of eight siblings produced 15 children. It was quite a family. Their father, Max Beer, came to this country sometime in the late 1800’s. Don’t pin me down with dates, I can’t remember. He landed in New York, bought a wagon and horse and somehow made it all the way to Johnstown, Pa. where he owned a dry goods company. Eventually, his wife and three of their children who were born in Lithuania, joined him. My grandfather Rose (Raysa) was born, we think, in Johanneburg, South Africa and I don’t think anyone now knows how or where they met. Anyway, they were what America great. Strong stock and they produced strong children.

Well, here goes. I am going to try and put them all in the right order. I’ll send this to my cousins, (and I’m sure I will get lots of responses and hopefully not too many negative comments, like getting the correct order of siblings, I hope). Anyway, Uncle Sam was the oldest. He and his wife Bessie had four children and lived in Altoona, Pa, where he owned a dry goods company.

Next came Aunt Mary; she was a very religious and enthusiastic homemaker and wife to Uncle Harry, who was a tailor and they had two daughters. By the way, the family was raised as Orthodox Jews for the most part. Then came Aunt Anna who had one girl. Unfortunately, she was widowed at a very young age, but managed to open a very successful hat store in Johnstown – favorite place to play when I was young. Then H. Paul Beer, or as we knew him, Uncle Hym, a dental army career officer, who married Edith and had two girls. Then, I think, was Aunt Libby, a very sweet lady who married Harry Oker and had two daughters. They all arrived in Johnstown shortly after the flood of 1889. Just as a point of interest, I never knew any of them to have any kind of discernible accent. The next group starts with Harry (Chic) Beer, married to Sylvia from Altoona. They had one son. Then came along my mom, Esther. She married Sam Bonow and had two daughters. Last, but not least came Aunt Bayla, married to Herman Schwartz. They had a son.

Okay, that’s the lineup, folks. Great family, interesting. Uncle Sam ruled the family with an iron fist. If you needed financial aid, advice, or even had religious questions, you went to see him.

Four of the siblings lived to be over 90. My Mother was 89. She didn’t quite make the 90 mark, which she was hoping to reach. They were a close knit group and tried to keep us in that group, and we managed to do that until about the mid- or late-70’s.

One thing I remembered well about my aunts, uncles and my mother, they were tough. My uncles, in their own right, were very successful, but they were also very frugal, to the point it is too funny not to tell. Uncle Sam, the patriarch of the family, liked to drive and conserve gasoline. When he came to a downward hill, he would shut off the motor and coast. Don’t try it! My Uncle Harry always carried his own tea bag into restaurants and would then order hot water and lemon. His wife would buy things she wanted, would hide them and bring them to the surface weeks later, so when he would ask is that new, she replied “No, we’ve had that forever.” They knew what they wanted and they knew how to get it. Sweet, kind family, but tough. But they couldn’t have lived as long as they did without that essential background from their immigrant parents who taught them survival. They were smart, sassy, driven and I loved each and every one of them.

New Year, New Beginnings

By Gon Erez

Israeli Education & Outreach Coordinator

There is something so great about new beginnings; the high hopes, the feeling that we are unstoppable, that everything is possible for us, and we can just start fresh.

There is also something very untrue about new beginnings. The belief that everything will change when we declare that it’s time to change is simply deluding. Can a specific date or occasion decide whether I will make a change or not?

Every time before the Rosh Hashanah, I find myself writing down all the things I want to achieve, all the things I want to change. And even though I think it is important to write new goals, I have to ask myself why should the beginning of a new year be the motivation for “A New Me?” Is it just me that keeps focusing more on what is wrong and not good enough, instead of remembering all of the wonderful things I have?

Dr. Seuss once wrote: “Life is too short to wake up in the morning with regrets. So love the people who treat you right, forgive the ones who don’t, and believe that everything happens for a reason. If you get a chance, take it. If it changes your life, let it. Nobody said it’d be easy, they just promised it would be worth it.”

I believe nothing good comes out of negativity. I believe that kindness attracts goodness. I believe that before making any change, we have to first embrace the life we have. To be thankful for everything we’ve experienced because it made us who we are today. To appreciate everything we overcame, every achievement, every moment we were brave. Accept your life, the good and the bad, and happiness will find its way to you.

With the spirit of a new year coming, I’d like to share with you my resolution for 5779. Instead of focusing on new goals, there’s one important thing I’ve achieved since we got here three years ago that is very meaningful to me.

I always knew that moving here would be a difficult time for us. As a 32-year-old that had never lived outside of Israel, I had to get adjusted to a new place, completely different from everything I have ever known, and with loved ones being thousands of miles away. Adding the American culture to that makes everything even more complicated. But when I look at the past three years, with all the difficulties and the struggles, I can feel only accomplishment and satisfaction.

I now truly believe that every challenge I experience in my life is a blessing. I look at it as a possibility to get stronger, wiser, and to grow as a person. I hope I will remember this lesson during the hardest times, and won’t let them break me.

I wish you all a great New Year- Shana Tova, and we’re waiting to see you at our upcoming events!
Candle Lighting Times

**Shabbat**
- August 31  7:39 p.m.
- September 7  7:27 p.m.
- September 14  7:15 p.m.
- September 21  7:03 p.m.

**Holiday Candle Lighting Times**

**Rosh Hashanah**
- September 9  7:24 p.m.
- September 10  8:22 p.m.

**Yom Kippur**
- September 18  7:09 p.m.

**Sukkot**
- September 23  7:00 p.m.
- September 24  7:57 p.m.

**Shemini Atzeret**
- September 30  6:52 p.m.
- October 1  7:45 p.m.

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**Editor’s Note**

By Elise Skolnick

Exciting things are happening at the Jewish Journal Monthly Magazine! Youngstown Area Jewish Federation agencies are doing wonderful work every day, and we want to let you know about it. With that in mind, we’re including more agency news in each issue (see page 22-24). Last month, we included a Partnership2Gether page. P2G is an organization under the umbrella of the Jewish Agency and the Jewish Federation of North America that has the goal of connecting people in order to foster Jewish identity and create strong bonds among the people in our communities. The Youngstown Area Jewish Federation is one of the communities involved with P2G. This is going to be a regular feature (see page 14). This month, we started including information from the Center for Judaic and Holocaust Studies at Youngstown State University (see page 10). We’ve also expanded our distribution to get the Journal into the hands of more people. It’s now available in every branch of the Public Library of Youngstown and Mahoning County and the Warren-Trumbull County Public Library. And, beginning this month, the Journal will be sent by email to over 5,100 individuals. We’re continuously working to bring you current local, national and world news of Jewish interest.

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**What’s In This Month’s Jewish Journal?**

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**September 15 is the deadline for articles and ads for the October issue.**

Submissions may be edited for length and/or clarity. The JJMM does not assume the responsibility for the Kashruth of any product or service advertised on its pages.

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**About the Jewish Journal**

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General Manager:  Bonnie Deutsch Burdman
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Challenges and Opportunities

By Richard Marlin
President

As we enter the Jewish New Year 5779, we also usher in the 84th anniversary of our organized Jewish community. Though Rosh Hashanah is a time for joyous celebration, we must also address the various challenges facing our people locally and throughout the world. To aid us in this task, we must keep in mind our values of charity (Tzedakah), community (Klal Yisrael), global repair (Tikkun Olam) and the continuation of Jewish traditions (Dor L’Dor).

I succeeded Atty. Alan R. Kretzer as your president on June 18, and along with Andy Lipkin, executive vice-president, and our volunteers and professionals Federation-wide, we have a “blue print” for our regional Jewish community moving forward. In recent years, Federation staff and lay leadership embarked on the arduous task of creating a strategic plan that will guide efforts for years to come. This plan places the Federation squarely as the primary convener for the regional Jewish community. It is imperative to engage with the local Jewish community and the general community. The Federation is doing so through cultural and Jewish educational programming, a commitment to Tikkun Olam, and health and wellness initiatives. To implement these strategies, excellence in governance and operation is necessary.

Please allow me to highlight a few of the wonderful programs and services that our Federation offered our small but thriving Jewish community over the past year.

First, the JCC hosted two big events this summer; the 20th annual Suzi Solomon Golf Classic and the First Dash and Splash, a 5k run/walk and party at the Logan Campus of the JCC. Around 130 golfers participated in the Classic, raising over $85,000, and over 120 runners took part in the inaugural Dash.

Youngstown Area Jewish Community is Thriving

By Andy Lipkin
Federation Executive Vice-President

A recent TabletMag.com article painted a bleak picture for the future of our Jewish community. While it’s true the Jewish population of the Mahoning and Shenango valleys is smaller than years past, and it’s also true that brings challenges, it doesn’t mean we won’t survive but, in fact, are thriving! With challenges come opportunities, and the Youngstown Area Jewish Federation and its agencies are rising to meet the challenges and embrace the opportunities.

No Jewish community in America, of our size, offers as much as we do. Federation has something for every stage of life, from early learning to retirement. Our services rival those of much larger communities, and we continue to grow our offerings.

Heritage Manor Rehabilitation & Retirement Community attained a five-star rating from the Centers for Medicare and Medicaid and has the only Veteran’s Administration agreement in our county, providing excellent care for those who need it most. It offers full service elder care, including long-term care, respite care, adult day services, outpatient therapy, and rehabilitation. Levy Gardens Assisted Living Facility earned a 91.3 rating on the Ohio Department of Aging’s Resident Satisfaction survey, making it one of the top four facilities in the county. Tenants receive on-site support for daily living activities such as bathing, dressing, and medication management, while maintaining their independence.

Jewish Family Services, as well as offering diverse programs and services including guardianships, counseling, and group housing for developmentally disabled individuals, is providing nearly 1,000 meals to members of the community each month through its Meals on Wheels program. For that program, they partner with the Trumbull County Board of Developmental Disabilities for help with the packing and delivery.

The Jewish Community Center is partnering with many organizations to make an impact in the Jewish and broader community. Working with the United Way of Youngstown and the Mahoning Valley, they brought after school programming, consisting of both fitness and Israeli culture, as well as opportunities to learn tennis and attend Camp JCC to six Youngstown City Schools last year. The program is growing to include 13 schools this year. The Center also operates and manages the former Logan Swim and Tennis Club, which expanded the offerings of the J to include an outdoor pool. The SwimSafe 500 program provided over 2,500 free swim safety lessons to children within the region and trained individuals to be lifeguards for Youngstown’s northside pool. JCC saw a 25 percent increase in membership when they lowered rates, added programming and offered members a 25 percent discount on those programs.

The Jewish Community Relations Council provides Holocaust education to members of the community through exhibits and programs in schools and community organizations, ensuring it won’t be forgotten. JCRC also works to ensure continued support for a strong U.S./Israel relationship. It recently led the first-ever multi-denominational Christian pastors mission to Israel and led a mission in 2017 with the Youngstown Business Incubator and Youngstown State University that continues to reap tremendous dividends.

Partnership played an important role in an event held at the JCC in August. Federation, the Israel Tennis Centers Foundation (ITC), Youngstown State University and the United Way of Youngstown and the Mahoning Valley hosted an ITC team from Israel. Through the discipline of tennis, the Israel Tennis Centers strives to improve the lives of children. This partnership with the United Way goes beyond the ITC program, thanks in part to a donation from the Thomases Family Endowment of the Youngstown Area Jewish Federation, which supported the Success After Six program in six schools in Youngstown in the 2017/2018 school year and will be expanded to 13 schools this year in the greater Youngstown area.

The JCC continues to offer a wide variety of adult programming that is Jewishly oriented, including J-Cafes with speakers from all over the community and trips to Broadway shows in Cleveland and Pittsburgh. Our recently completed Camp JCC had a very successful summer, attracting more campers than in recent memory. The Center continues to show an upward trend in new members in 2018 after record-breaking new memberships in 2017.

The Jewish Community Relations Council continues to closely monitor and respond to numerous inquiries regarding international issues, growing anti-Semitism globally, nationally and locally, and concerns for the Jewish community. The highly successful YSU/YBI Mission to Israel in January 2017 resulted in concrete results with Israeli companies locating in YBI and YSU working closely with Israeli institutions. JCRC also sponsored its first Pastors Mission to Israel in February with 18 participants representing evangelical and main-line Christian clergy. The JCRC continues to provide Holocaust education to members of the community through exhibits and programs in schools and community organizations.

The Human Services Department, which includes Heritage Manor, Levy Gardens and Jewish Family Services, has undertaken a transformation with the recent retirements of Gary Weiss and Alvin Weisberg. The changes in staffing which see Challenges, page 5

In recent years, Federation staff and board took on the arduous task of creating a strategic plan that will guide efforts for years to come. This plan places the Federation squarely as the primary convener for the regional Jewish community. It’s imperative to engage with the local Jewish community and the general community, and the Federation is doing so through cultural and Jewish educational programming, a commitment to tikkun olam, and health and wellness initiatives. To implement these strategies, excellence in governance and operations is necessary. Strength and continuity come not just from the number of Jews in the community, but also from the quality, accessibility, and diversity of Jewish life that can be enhanced through intentional and strong partnerships with the general community. And, through these partnerships, the Federation is working on initiatives with the Youngstown Business Incubator and other organizations that will attract more Jews and jobs to the region. There is a strong sense of Jewish coherence, loyalty, and unity in our community, a community that, though smaller than it once was, is thriving.
Israel Tennis Centers bring a new sport to inner-city Youngstown kids and children to excel as tennis players. Israeli Jews, Arabs, Bedouins and Druze with special needs such as Down Syndrome find a far different life at Levy Gardens. Many of these centers are in underprivileged neighborhoods, providing disadvantaged children, assisting youth at risk, those serving over 20,000 Israeli children every year, and PALS+ lessons; music, dance, and art programs. For that program, they applied for with the help of United Way. Tennis Association that Ms. Hendricks was introduced to their facility and was a frequent shopper, though she complains that she needs another closet. Other income from endowment funds are also used for programming such as “Our Gang,” JCC transportation, nursing scholarships, and Israeli teachers at the Commission for Jewish Education, to name just a few. The belief in and practice of Tzedakah is evident in the direct service every agency provides to give every generation in our community. Funds have also been distributed throughout the Youngstown area and around the globe in the spirit of our donors’ wishes for Tikun Olam.

Our Annual Campaign makes it possible for the Federation to provide for meeting the needs here, and throughout the world. Your generosity is at the center of our Jewish community, a community of engaged people, supportive organizations, and respected institutions, which provides a welcoming atmosphere to those of us who call the regional Jewish community our home.

On behalf of the Marlin family and your Youngstown Area Jewish Federation, I wish you all a L’Shana Tovah may the New Year be filled with peace, prosperity and good health.

Challenges, from page 4

arose from these retirements are visibly invigorating Human Services. At Heritage Manor and Levy Gardens, the census remains a top priority and a Needs Assessment Committee has been meeting to examine options for possible projects at the Home. We have much to be proud of regarding Heritage Manor, which attained a five-star rating from the Centers for Medicare and Medicaid, and has the only Veterans Administration agreement in Mahoning County. Levy Gardens earned a 91.3 percent rating on the Ohio Department of Aging Resident Satisfactory Survey, making it one of the top four facilities in the county.

In addition to offering diverse programs and services including guardianships, counseling and group housing for developmentally disabled individuals, Jewish Family Services is providing nearly 1,000 meals to members of the community each month through its Meals on Wheels program. For that program, they partner with the Trumbull County Board of Developmental Disabilities for help with the packing and delivery.

The Federation continues to seek endowment funds to supplement its programs and services. Many of the activities listed here would not have been possible without the generous support of our community. As we begin a New Year we are grateful for those who have made a plan with the Federation to support the Jewish community locally, nationally and abroad. Donors have chosen to create their own legacies, and entrusted the Federation to ensure the initiatives they are passionate about in their lives continue to flourish for generations to come. Whether gifts are realized during their lifetimes or upon their departure from this life, those who’ve decided to make a planned gift can be assured that their impact will never be forgotten. Grants allow the Federation to bring extraordinary programming, such as speakers for the Inaugural Event and our Shlichim program. The Thomases Family Endowment Fund supports our partnership in Akko, Israel, and with Jews around the world, above and beyond the Federation’s allocation.

Happy New Year to the Entire Jewish Community
Aaron was by all accounts a good man. His leadership out of Egypt, alongside his brother Moses, and his spiritual leadership in the desert were integral factors in the Jewish people’s liberation and development. And yet repeatedly we read of his flaws in the Torah – his complicity in the building of the Golden Calf, his criticism (along with Miriam) of Moses’ marriage, his willingness to allow profoundly wrong things to happen before his very eyes.

In Parshat Chukat, Moses’ defiant act of striking the rock to bring forth water rather than speaking to it as commanded happened right in front of Aaron without any comment. The result is that they are both barred from leading the people into the Promised Land.

This complex and sometimes tragic side of Aaron is rooted in his silence and/or complicity regarding acts that should have never been committed by others. Aaron’s example reminds us that even good men and women can fall short not simply by what they do but by what they fail to do.

In the High Holiday season, during the introspective space between Rosh Hashanah and Yom Kippur, we as Jews often turn our attention to the wrongful acts we have committed against others. Many will have frank, loving, reparative conversations with friends and family members expressing remorse and the healing spirit of teshuvah (repentance). That is the beauty of this season – the sense of our effort to turn over a new leaf adding to the overall effort to repair the world (tikkun olam).

Yet, nonetheless, the Al Chet, the long confession that forms a part of our process of atonement on Yom Kippur, contains the line “for the sin we committed by casting off responsibility.” Accordingly, we must add to our list of transgressions for which we seek atonement the times we stood by and watched another’s suffering without comment, the times we watched a person mistreat another without intervention, the times we looked at injustice around us and the world at large and obliviously marched forward in our daily lives as if it weren’t our responsibility.

Our secular law places no duty upon the average citizen to act to help others – even those in immediate peril right before our very eyes. Judaism holds us to a much higher standard of responsibility; we must not only decline to commit wayward acts, we must act against injustice and callousness.

This High Holiday season, we ask Hashem to help us turn our attention not only to an examination of the acts we could have refrained from, but also to the things we could have and should have done to make our community and the world around us a more caring and more just place. May 5779 grant you the blessings of closer, more loving bonds with your fellow human beings and may you be inscribed in the Book of Life for a good year.

Ohev Tzedek

Rabbi’s Message
Rabbi Dario Hunter
Ohev Tzedek-Shaarei Torah

Going from Good to Better

The people of the Ohev Tzedek congregation wish the entire Youngstown Jewish Community a happy and healthy New Year.

Ohev Tzedek High Holiday Schedule

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<td>Selichot</td>
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<td>Candle lighting: 7:24 p.m. Erev Rosh Hashanah</td>
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<td>September 10</td>
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<td>Candle lighting: 8:22 p.m. First Day of Rosh Hashanah</td>
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<td>September 11</td>
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<td>Candle lighting: 8:20 p.m. Second Day of Rosh Hashanah</td>
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<td>September 15</td>
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<td>Shabbat Shuvah</td>
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<td>September 16</td>
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<td>• 9:00 a.m.: Meet Rabbi Dario at the Ohev Tzedek cemetery on Tippecanoe Rd. (by appointment)</td>
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<td>September 18</td>
<td>7:00 p.m.</td>
<td>Candle lighting: 7:09 p.m. Kol Nidre</td>
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<td>September 19</td>
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<td>(ends at 8:06 p.m) Yom Kippur</td>
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<td>September 23</td>
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<td>Sukkah Decorating</td>
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BETH ISRAEL

High Holy Day Memorial Service
Beth Israel Temple Center of Warren will hold its annual High Holy Day Memorial Service Sunday, Sept. 16 atBeth Israel Cemetery, Hewitt Gifford Road, Warren. The prayer service will be at 11 am. All are welcome to attend.
Rabbi’s Message
Rabbi Frank Muller
Congregation Rodef Sholom
Going from Good to Better

Jewish tradition encourages introspection and self-examination (cheshbon hanefesh) during the month of Elul (Aug. 12 - Sept. 9 this year), as preparation for the Days of Awe. Our sages felt it was difficult, if not impossible, to walk into the sanctuary on Erev Rosh Hashanah and begin the process of teshuvah, of genuine repentance, unless there had been proper preparation on the part of the worshipper for the month prior to the start of the High Holidays. This included the daily recitation of Psalms, the blowing of the shofar each morning, and most importantly, looking deep within to begin to grapple with the character flaws that keep us from becoming the best persons that we can be. A special service, known as Selichot, was instituted on the Saturday evening before Rosh Hashanah (unless it was the night before, in which case it was held two Saturday nights prior to the start of the holiday), to call attention to this important process of preparation. Traditionally the service was held late at night, at midnight, when people’s hearts would be more open to true sincerity and contrition. A special prayer book compiled just for this evening held once a year was used.

On Saturday evening, Sept. 1, Rodef Sholom will hold a Selichot service. It will begin at 10 p.m., with refreshments served at 9 p.m. The later hour not only is more in accordance with tradition, but enables you to enjoy the evening out before coming to services. So, by all means, go out to dinner, take in a movie, and then join us at Temple. We certainly will appreciate you spending part of your evening with us.

We will be using a special new prayer book just published by the CCAR. entitled Mishkan Halev, Prayers for Selichot and the Month of Elul. The readings are poignant and uplifting, and will begin to put you in the appropriate mood and the right frame of mind to get the most out of your High Holiday experience this year. Let me provide you with one example. It is called, V’ahavta for Elul.

V’AHAVTA FOR ELUL

You shall love the ones who are close with all your heart, with all your spirit, with all your strength.

Remember these words; inscribe them on your heart:
love them when they struggle, when they sadden and disappoint you; love them when they fail.

See the good within them, even when it’s hard.
Look at them, and listen, even when they reprove you;
when they save you from yourself.

Love them when they give you joy, and love them when they don’t.
When you lie down, let go of anger.
When you rise up at dawn, begin again.
Praise them for their deeds at home;
Speak to them in public with respect.

Bind yourself to the ones you love with promises kept and vows fulfilled.

Open to them the gates of your heart, the doorway of your soul – and let them know you.

So shall the ones you cherish feel your love, your presence, and your care.

Darlene and I both wish you and your loved ones a joyous High Holiday season.

Rodef Sholom Events

Sept. 6
Rodef Sholom Opening Sisterhood Meeting Brunch
At the home of Kandy Rawl. Please call the Temple office to RSVP by Friday, Aug. 31 or if you need directions, 11 a.m.

Sept. 9
Rosh Hashanah Congregational Holiday Dinner
Catering by Art Einzig – Kosher chicken, salmon, gluten-free meals are available by special request at an additional $5 cost per meal. Vegetarian meals are available by special request at no additional cost.
Member Cost: $25 per person (13 yrs. & up)
Non-Member Cost: $35 per person (13 yrs. & up)
Member & Non-Member Children 7 to 12 yrs: $12.50 (6 yrs and under are free)
Please RSVP by Wednesday, Sept. 5 by mailing in your reservation form to the Temple office at 1119 Elm Street, Youngstown, Ohio 44505. In Strouss Hall, 6 p.m.

Sept. 16
Hadassah Luncheon
In Handler Hall, 11:30 a.m.

Sept. 18
Kol Nidre Congregational Dinner
Catering by Art Einzig – Kosher brisket, salmon, gluten-free meals are available by special request at an additional $5 cost per meal. Vegetarian meals are available by special request at no additional cost.
Member Cost: $25 per person (13 yrs. & up)
Non-Member Cost: $35 per person (13 yrs. & up)
Member & Non-Member Children 7 to 12 yrs: $12.50 (6 yrs and under are free)
Please RSVP by Wednesday, Sept. 12 by mailing in your reservation form to the Temple office at 1119 Elm Street, Youngstown, Ohio 44505. In Strouss Hall, 6 p.m.

Sept. 27
Rodef Sholom Sisterhood and Temple El Emeth Sisterhood 14th Annual Card Party and Luncheon
Cost is $15 per person. Both Sisterhoods are looking forward to a wonderful day of cards, friendship and food. Please make your reservations as soon as possible. Reservations will be taken until Friday, Sept. 21 by mailing in the reservation form to the Rodef Sholom Temple office. If payment is not received by the deadline, there will be a late reservation charge of $18 per person at the door. Thank you! Delicious mushroom barley soup will be available to purchase on the day of the event for $10 a quart! Come play mah jong, bridge, canasta, rummy Q or any other game you wish! Bring your own mah jong cards, etc. All guests are welcome! In Strouss Hall, 11 a.m.

Rodef Sholom Services

Sept. 1 - Refreshments in Handler Hall, 9 p.m. Selichot Service in Tamarkin Chapel, 10 p.m.
Sept. 7 - Shabbat Service in Tamarkin Chapel, 6 p.m.
Sept. 9 - Erev Rosh Hashanah Service in the Sanctuary, 8 p.m.
Sept. 10 - Children’s Service in Tamarkin Chapel, 9 a.m. Rosh Hashanah Service in the Sanctuary, 10 a.m. Tashlich Service at Crandall Park (please bring your own bread), 12:30 p.m.

Sept. 14 - Shabbat Shuvah Service in Tamarkin Chapel, 6 p.m.
Sept. 18 - Kol Nidre Service, 8 p.m.
Sept. 19 - Children’s Service in Tamarkin Chapel, 9 a.m. Yom Kippur Service in the Sanctuary, 10 a.m.
Sept. 21 - Shabbat Service in Tamarkin Chapel, 6 p.m.
Sept. 28 - Consecration – Simchat Torah in Tamarkin Chapel, 6 p.m.

September 2018
The Jewish Journal Monthly Magazine
7
El Emeth

Rabbi's Message
Rabbi Joseph P. Schonberger
Temple El Emeth

Vision and Perspective

When Moses saw the burning bush he initially didn't understand the significance. Discerning the greater meaning of something we experience is difficult.

Read Exodus 3:1-4:
1. Moses was keeping the flock of Yitro his father-in-law, the priest of Midian. He led the flock to the farthest end of the wilderness, and came to the mountain of God, Mount Horeb.
2. An angel of the Lord appeared in a blazing fire out of a bush. Moses gazed, and there was a bush on fire, but the bush was not consumed.
3. Moses said, “I must turn aside to look at this marvelous sight, why doesn’t the bush burn up?”
4. When the Lord saw that he had turned aside to look, God called to him out of the bush: “Moses! Moses! He answered, “Here I am.” Clearly, Moses recognized God's revelation only after hearing from the angel. Like Moses, we too can overlook Sacred messages. Therefore, it is just as possible that we can overlook important lessons and not realize significant sources of wisdom in our experiences. And sometimes, God forbid, we may listen to the wrong voice as did Adam and Eve.

How did Moses strengthen his life and character?
Aside from his active relationship with God, Moses devoted himself the last month of the year, Elul, until Yom Kippur to engage in atonement, reflection and prayer. Following Moses’ example, our People have focused this time of year on self-improvement, forgiveness and reconciliation with God, our loved ones and community. This period culminating in the Holy Days of Rosh HaShanah through Simchat Torah can be transformational. They have kept us strong as Jews, individually and collectively.

Every year, the Almighty provides the opportunity to rejuvenate precious values and goals. This is a time for perspective when all of our accomplishments and regrets, joys and sorrows can be seen under the rubric of greater purpose and higher meaning.

I thank all of the people who invest a great deal of themselves in their service to Temple El Emeth and Jewish life. Your active, caring, forgiving, involvement makes a real difference. May God enrich and empower our lives with devotion, conscience and character. Ketivah Vachatimah Tovah.

Sisterhood

By Mary Lou Finesilver

Shanah Tovah Umetukah, Happy Healthy New Year to you from all of us at El Emeth Sisterhood. Sisterhood is gearing up for the new year with some wonderful programs and plans for the coming year. Alice Franklin and Andrea Duval are planning some interesting and entertaining programs and delicious meals for this coming year. The first meeting will be October 9 with the board meeting at 10:45 a.m. and lunch at noon. Jean Cole will lead a book review of The Plum Tree by Ellen Marie Wiseman. Don’t forget to RSVP by Friday, Oct. 5. The cost of the lunch is $12. Don’t forget, also, that Sisterhood is always looking for an honorable mensch to sponsor a lunch for $54 at a meeting of your choice. I just received my Sisterhood bill for dues and you won’t find a better bargain anywhere for $30 for the year, so don’t forget to send yours in as soon as possible. Also, it is never too early to send a donation for Torah fund to Holly Small or to the Temple office. It can be memory of someone, get well, good wishes or just because it’s nice to make a donation to a worthy cause. Have a great September and I will see you in Shul.

Temple El Emeth Calendar

Daily Minyan is held every day at 5:45 p.m. including Saturday afternoon. Friday morning Minyan is at 7 a.m. and Shabbat morning services begin at 9:30 a.m.

Sept. 1
Selichot Service at Temple El Emeth
The evening will begin with Mincha, Maariv and Hadlalah followed by the Selichot service. Refreshments will follow, 8 p.m.

Sept. 4
El Emeth Board of Directors Monthly Meeting
The executive committee meets at 6:30 p.m. with the board meeting at 7:30 p.m.

Sept. 6 and 7
Liberty Food Pantry Distribution
Set up is Thursday evening, Sept. 6 from 7 to 8 p.m. and food is distributed Friday morning, Sept. 7 from 9:30 a.m. until 12:30 p.m. Please call the El Emeth office if you can help and we will pass your name on to the Church.

Sept. 9
Erev Rosh Hashanah Musical Service and Dinner
An evening service will begin at 6:15 p.m. featuring guest Cantor Gabriel Fleischer. He will be joined by musicians Dr. Randy Goldberg, Daniel Shapira and Joseph Kromholtz. A catered congregational dinner will follow at 7 p.m. which will include a traditional holiday dinner, dessert buffet and appletini bar. Reservation forms have been sent to members’ homes or are available in the Synagogue office. Forms with payment are due in the office by Sept. 4.

Sept. 15
Shabbat Shuvah Service and Kiddush Luncheon
Services begin at 9:30 a.m. and a Kiddush lunch will follow. We will celebrate September birthdays. Please call the office to RSVP for lunch.

Sept. 18
Erev Yom Kippur Dinner at the Synagogue
Mincha begins at 5:15 p.m. followed by the catered dinner at 5:30 p.m. The Kol Nidre service will begin at 7 p.m. Reservation forms have been mailed to members’ homes or are in the office. Reservations are due into the office by Sept. 14.

Sept. 19
Break the Fast Dinner
It will be held at the close of Yom Kippur services. The Shofar will sound at approximately 8:06 p.m. and a dairy dinner will follow. Reservation forms can be mailed to the Synagogue by Sept. 14.

Sept. 23
Sukkah Decorating party
There will be decorations for all ages to make and hang in our Sukkah. A pizza lunch will also be served. Everyone is welcome to attend and children are invited to bring their parents and grandparents! 10:30 a.m. to 12:30 p.m.

Sept. 29
A Sukkot Luncheon
Hosted by Rabbi Schonberger at the Synagogue following services. Services begin at 9:30 a.m. with lunch following. Please call reservations into the office by Sept. 27.

Oct. 1
Simchat Torah
Will be celebrated beginning at 6:15 p.m. The Torah parade will start at 7 p.m. This year we are honoring Phillipe and Monique Westreich as Chatan Torah and Phillip and Laura Silverman as Chatan Bereshit. Klezmer musicians Steven Greenman and Walt Mahovlich will provide music for the evening and Sisterhood will sponsor a sweet table and refreshments following the service.
El Emeth

Temple El Emeth Welcomes Cantor Gabriel Fleischer for High Holidays

Temple El Emeth will welcome Cantor Gabriel Fleischer for the High Holidays this year. Hazzan Fleischer is a third-generation Hazzan from Buenos Aires, Argentina whose style is mainly Ashkenazic with a bit of Sephardic influence. For ten years, Cantor Fleischer was the head of the Bet Asaf Cantorial College, which is part of the Marshall T. Meyer Latin American Rabbinical Institute. The Seminary is an education affiliate of the Jewish Theological Seminary in New York City.

Annual Indoor/Outdoor Picnic Held at El Emeth

Temple El Emeth recently held their annual indoor/outdoor picnic at the Synagogue. Sixty guests enjoyed a picnic dinner of barbecued chicken, hot dogs and hamburgers, along with all the “trimmins” prepared by Kravitz’s Inspired Catering. Guests had the choice of dining outdoors on the patio or inside the cool air conditioning. Danny Shapiro provided entertainment and guests played a game of “Name that Tune” following dinner.

Jewish Christian Dialogue

Jewish Christian Dialogue, with Rabbi Joseph Schonberger and Father George Balasko, will be Sept. 5 at Temple El Emeth. Refreshments will be served at 12:30 p.m. and the session will begin at 1 p.m. The topic is “A History of G-d” and will include a look at Karen Armstrong’s book, An Ecumenical Inquiry. The public is invited.

The Friedman family enjoyed the annual indoor/outdoor picnic at Temple El Emeth. From left to right are Art Friedman, Temple co-president; Matt Friedman; Ziva Friedman; Liora Friedman; Kathy Friedman; and Phyllis Friedman, Temple co-president.
JCRC Announces Annual Student Holocaust Writing, Art and Multi-Media Contest

Jewish Community Relations Council of the Youngstown Area Jewish Federation is inviting students in grades 7-12 in the Mahoning and Shenango Valleys to enter its annual Holocaust writing, art, and multi-media contest, a project held in conjunction with Yom Hashoah, or Holocaust Remembrance Day. To be commemorated this academic year on Thursday, May 2, 2019, Yom Hashoah is an internationally recognized day set aside for remembering all victims of the Holocaust and for reminding society of what can happen to civilized people when bigotry, hatred, and indifference reign.

The theme for this year’s contest, which for the first time, will include financial prizes for the winners, is “Do Not Stand Silent: Remembering Kristallnacht,” in commemoration of the 80th anniversary of the events, and as a reminder of the moral imperative to always speak out and take action against injustice and atrocities.

On November 9-10, 1938, the Nazis staged vicious pogroms (state sanctioned, anti-Jewish riots) called Kristallnacht against the Jewish community of Germany. Initially a cynical reference to alleged Jewish wealth (hence the literal meaning, “Night of Crystal”), the name Kristallnacht (now commonly translated as “Night of Broken Glass”) refers to the untold numbers of broken windows of synagogues, Jewish-owned stores, community centers, and homes plundered and destroyed during the pogroms. For over 48 hours, violent mobs—made up of Nazi Party officials, Nazi stormtroopers, and Hitler Youth dressed in street clothes and joined by some civilians—rampaged through the streets of German cities assaulting Jews and vandalizing their property. They destroyed hundreds of synagogues, setting many of them on fire. Under orders to let the fires burn but to prevent the flames from spreading to other buildings, firefighters stood by. Antisemitic mobs smashed shop windows and looted thousands of Jewish-owned stores.

They desecrated sacred artifacts such as Torah scrolls and ravaged Jewish cemeteries. About 100 innocent Jews lost their lives in the violence, and some 30,000 innocent were arrested and sent to concentration camps.

Kristallnacht was a turning point in history. The pogroms marked a shift from antisemitic rhetoric to violent, aggressive anti-Jewish measures that would culminate in the Holocaust—the systematic, state-sponsored murder of Jews. The violence shocked the world that had been hopeful for peace in the aftermath of the Munich agreement less than six weeks before. As President Franklin D. Roosevelt of the United States commented in a press conference on November 15, 1938, “I myself could scarcely believe that such things could occur in a twentieth century civilization.”

This year’s contest has three components: writing, art and film. The writing component can be either a narrative composition and/or poetry, and should be no more than 1,500 words, submitted in Microsoft Word, double-spaced. The art component should demonstrate originality and a creative representation of the theme, using paint, crayon, pencil, or other similar medium on 8.5 x 11 white paper. Films should be no more than five minutes, demonstrate originality, and have a creative representation of the theme, and should be submitted on a flash drive, CD, or electronically. All entries, whether writing, art or film, must include a title page or label containing the following information: student’s name, grade, home address, and telephone number; school name, address, and telephone number; and teacher’s name.

The deadline is Friday, April 1, 2019. Although submissions may be mailed, students are strongly encouraged to submit all entries electronically. Writings, art, and film entries may be sent to the Jewish Community Relations Council, 505 Gypsy Lane, Youngstown, OH, 44504, or e-mailed to JCRC@jewishyoungstown.org.

Gift card awards will be presented to first ($75), second ($50), and third ($25) place winners in various age categories of the three contest components at the annual Community Yom Hashoah Commemoration Ceremony at noon on Thursday, May 2, 2019, at the Mahoning County Courthouse in Youngstown. All winners, plus additional honorable mention recipients, will also receive Holocaust-themed books.

For further information, contact the JCRC at (330) 746-3251.
The Jewish Community Relations Council recognized Shenango Valley resident Roger Smith for his generous donations of the multi-media Holocaust art exhibition, “Lest We Forget,” and other educational items.

The donated items will become part of the Jewish Federation’s collection of Holocaust memorabilia and material that are used for community programming and school presentations, according to Jesse McClain, Federation Holocaust educational specialist.

“We are so excited that, at the start of this new school year, we have new, compelling educational resources to share with the community. It is a tremendous addition to our growing collection,” McClain said.

Smith, who is not Jewish, has been a community activist, philanthropist, and educator for his entire life. He earned degrees from the school of education and public health at Harvard and in social work from the University of Pittsburgh. In 2004, he served on the executive board of the Hoyt Institute of Fine Arts in New Castle. He chaired a committee that brought to the region an exclusive Schindler’s List exhibit from the United States Holocaust Memorial Museum, as well as other Holocaust-inspired art, both national and local. Smith knew these works were important for continued education, so he personally purchased many of the materials at the conclusion of the exhibit.

Smith collected additional materials, and through his work with the Community Foundation of Western PA and Eastern OH, and with funding from other sources such as the Hoyt Foundation, Almira Foundation, Caroline Knowx Memorial Trust Fund, the Lawrence Community Foundation, and the First National Bank of Pennsylvania, he organized the “Lest We Forget” exhibit that was displayed in all eight school districts in Lawrence County during the 2012/13 academic year. This initiative reached more than 1,200 students.

Smith then worked with the Pittsburgh Holocaust Center for a Day of Remembrance in 2013. Through a personal relationship with the nephew of Andy Warhol, he was able to have these materials displayed at the Andy Warhol museum. In addition, Roger also funded the production of a video, “Children of the Holocaust,” which premiered at the museum, along with a short play produced at Westminster College.

Roger retained control of the “Lest We Forget” exhibit and the other materials.

The Federation has several traveling exhibits and documentary films about local Holocaust Survivors that are available for use, free of charge, at any area school or community organization.
As the Shofar sounds, The sun rises. The sun sets. The year passes. As the Shofar sounds, Its sound declares. As it is declared at Sinai, G-d is One. All that we are, All the world is. It all derives, From G-d Above.

The Shofar sounds, As it sounded on Sinai. Declaring now, as it declared then, G-d is One. A woman wishes. A person declares. Many are the thoughts in the heart of a human. Only the thought of G-d shall persist.

Sh’ma Yisroel, Hear O Israel. The Shofar sounds as it sounded at creation. And as it shall sound again at the final reckoning, at the end of days. We will recognize then as we can recognize now. That only the thought of G-d remains.

How fortunate we are to belong to a people who recognize that only G-d’s hand traces the arc and ultimately the trajectory of our narrative.

Come and join Children of Israel, as we continue to gather annually, and hear the Shofar sounds.

You will be richly rewarded by your experience for doing so. We will try our best to inspire you through the sounds of the Shofar and the words of our services and messages.

Wherever you spend Rosh Hashanah, may you and your loved ones be blessed with a joyous and healthy new Jewish year of 5779!

With much love to all,
Rabbi Mordechai and Mindy Rindenow

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Children of Israel Congregation
136th High Holiday Services
5779 Schedule

Rosh Hashannah
Sunday, September 9, 2018: Erev Rosh HaShanah 5779
6:00 PM: Mincha - Afternoon Service
Hattaras N’Darim Maariv - Evening Service
6:30 PM: Seudah - Holiday Meal
7:00 PM: Light Candles” - no later than 7:41 PM
Candle Blessing: "l'hadlik ner shel Yom Tov"

Monday, September 10, 2018: Rosh HaShanah 5779
9:00 AM: Shacharis - Morning Service
11:20 AM: Rabbi Rindenow’s pre-Shofar message, followed by first Shofar sounds
1:20 PM: Last Shofar sounds and conclusion of services
1:30 PM: Kiddush and Holiday Meal
7:00 PM: Mincha - Afternoon Service
7:20 PM: Tashlich - Weather permitting at Liberty Firehouse
8:22 PM: Maariv - Evening Service
8:35 PM: Light candles – only from source that remained lit from before Erev Rosh HaShanah
8:45 PM: Kiddush and Seudah Yom Tov - Holiday Meal

Tuesday, September 11, 2018: Rosh HaShanah 5779
9:00 AM: Shacharis - Morning Service
11:20 AM: Rabbi Rindenow’s pre-Shofar message, followed by first Shofar sounds
1:20 PM: Final Shofar sounds and conclusion of services
1:30 PM: Kiddush and Holiday Meal
7:15 PM: Mincha - Afternoon Service
7:40 PM: Rabbi Rindenow’s Class: “Personal, Spiritual Renewal in the New Jewish Year
8:28 PM: Conclusion of Rosh HaShanah Recite "Baruch HaMavdil Bain Kodesh L’Chol" for the full Havdallah (on wine or grape juice, no candle or spices) before driving or performing other non-Yom Tov activities
8:40 PM: Maariv - Evening Service, immediately followed by Havdallah, officially concluding Rosh HaShanah

Wednesday, September 12, 2018: The Fast of Gedaliah
5:48 AM: Start Fast
8:17 PM: Conclusion of Fast
8:26 PM: Conclusion - if able

Friday, September 14, 2018:
Erev Shabbos Shuvah, “The Sabbath of Return” (To G-d)
7:15 PM: Candle Lighting

Saturday, September 15, 2018:
Shabbat
9:30 AM: Morning Services
8:21 PM: Havdallah/Conclusion of Shabbat
Church Food Pantry Provides for Local Families

JCRC Social Action Committee and Thomases Family Endowment Support the Project

By Nancy Burnett

The Church Hill United Methodist (CHUM) food pantry will celebrate two years of serving the Liberty community this month.

According to statistics compiled by the Food Research & Action Center, a nonprofit working to eradicate poverty-related hunger and undernutrition in the United States, the Youngstown-Warren metropolitan area has the second highest rate of food insecurity in the nation and the highest in the state of Ohio. The report says 22 percent of area households suffer food hardship, a number that increases to 34 percent when measuring only households with children.

The Youngstown Jewish Community Relations Council social action committee and the Thomases Family Endowment actively support the CHUM project that is helping combat the problem.

The pantry is open the first Friday morning of every month. It serves an average of 60 families monthly at its Belmont Avenue location. A large meeting hall is transformed into a grocery store-like setting and volunteers help clients make choices from vegetables, fruits, canned goods, pastas and pastries.

Church volunteers are joined by students from Liberty and Girard schools, area business and community leaders, and members of the Jewish community from the Jewish Community Center and El Emeth, Ohev Tzedek, and Congregation Rodef Sholom synagogues.

Staffed by volunteers, the pantry is funded through monetary donations and grants. The Thomases Family Endowment is a sponsor.

Alon Ben-Gurion, Grandson of David Ben-Gurion, Visits Youngstown

By Elise Skolnick

Alon Ben-Gurion, the grandson of Israel’s first prime minister, David Ben-Gurion, shared photos and stories about his grandfather with staff and major donors during a recent visit.

Some of the photos were of David in action as prime minister, but many were family photos.

Alon discussed the day David Ben-Gurion declared the State of Israel (it would take five hours to tell the whole history, he said), but also shared what David was like beyond being a politician.

In one photo, where Alon was a child, he described himself as a “fly on the wall.”

Another photo showed David, his wife Paula, and two of their children, including Alon’s father, in pajamas in their garden. Noting that most world leaders wouldn’t be photographed that way, Alon said David was different.

“He was like us,” Alon said. “The fact that he was who he was means nothing. This is who he was. He was the man of the people.”

He described David as a father who was never home.

“He didn’t have time,” Alon noted. “He was building a country.”

He was an interesting grandfather, though he wasn’t one who got down on the carpet and played with toys with his grandchildren, Alon said.

“He loved books,” he said. “I’ve never seen anyone come close to reading as much as him.”

Alon Ben-Gurion, the grandson of David Ben-Gurion, discussed his grandfather’s life with staff and major donors. Here he shows a copy of the Israel Declaration of Independence.
Global Day of Jewish Learning: Uniting Jewish Communities Worldwide

By Nancy Burnett

"Torah is the shared inheritance of all the Jewish people." Rabbi Adin Steinsaltz

An annual project of the Aleph Society and Rabbi Adin Steinsaltz, the Global Day of Jewish Learning is a day set aside to unite Jewish communities worldwide through study of shared Jewish texts. This year, it is Nov. 11.

Its stated goals are:
- To empower people to claim our in-heritance
- To spark a love of Jewish learning
- To join communities with hundreds worldwide
- To build community locally with diverse groups

This year’s theme is “Extraordinary Passages: Texts and Travels” and explores the question of what are the journeys that matter most to us - spiritual, physical, collective, and individual. Topics explored will include Generations, Journey to the Unknown, Names, and Wandering People.

Jewish knowledge and study is an essential step toward fostering Jewish identity toward internalizing our heritage. By participation in one universal day of study with hundreds of communities around the world, a solitary endeavor becomes open to all; we become immersed in a common cause of shared experiences and values - repairing the lines of communication often fractured by language barriers and cultural ideology.

Partnership2Gether will participate in a web seminar to mark this event. For more information, visit the Global Day of Jewish Learning website - theglobalday.org. More information about local observance will be in next month’s Jewish Journal.

Israeli Women Visiting Youngstown to Share Their Experiences

By Nancy Burnett

The first week of November, Youngstown will host a delegation of young women from the Western Galilee area of Israel.

Women Leading a Dialogue is a consortium of Arab, Jewish, Christian, and Druze women meeting monthly to find mutual ground and strengthen the bond between Arab and Jewish communities living side by side in Israel.

They will share their experiences of breaking down barriers and stereotypes and their goal of celebrating diversity and developing strong bonds of friendship between communities. As they speak of the challenges faced by women of different cultures, they invite our community to share in their dialogue.

For more information, contact Sarah Wilschek at 330-746-3250 ext. 123 or SWilschek@jewishyoungstown.org.

New Year's Greetings

Boardman Acura • Mitzubishi

Jerry Sandford
Owner
www.acuraofboardman.com
(330) 726-2668
(866) 948-2668

Best Wishes For a Happy & Healthy New Year

Freshly Baked Challah Every Friday

7135 TIFFANY BLVD. • BOARDMAN
330.726.1729
FOR YOUR CONVENIENCE
TUES. - SUN. 6:30 A.M. - 7:00 P.M.
SUN. 6:30 A.M. - 5:00 P.M.
Long Time Volunteers Chair Inaugural Event

Though Gerry and Jeannie Peskin have been involved with the Youngstown Area Jewish Federation and its agencies for decades, they prefer to work behind the scenes rather than being front and center. But when asked to chair the 2018 Inaugural Event of the Combined Jewish Appeal they agreed because they feel it’s an important event.

“We see a need for everything the Federation does,” Jeannie said.

The Inaugural Event, the formal kick-off to the campaign, is a good opportunity to educate people about what the Federation does overseas and locally, showing why the funds raised are important, Gerry added.

The event will be Sept. 13 at the DeYor Performing Arts Center. It begins at 5 p.m. with a VIP meet and greet with Joshua Malina ($1,000 family minimum pledge to attend). A community dinner and dessert is at 5:30 p.m. ($45 per person). Joshua Malina will speak at 7:15 p.m.

Over the years, the couple has seen community change, but the Federation grow.

“They’ve been conveners and facilitators to get things done,” Gerry says.

He cites an example of the Federation bringing the area synagogues together to create the Jewish Commission on Education.

“It provided better opportunities for Jewish education in the community,” he said.

Gerry also noted the creation of Heritage Manor Rehabilitation & Retirement Community, and later Levy Gardens Assisted Living Facility, both of which created quality care for people close to home.

Reservations for the Inaugural Event are due to bblue@jewishyoungstown.org by Sept. 6.

Please include the names of those attending each portion of the evening, meal preference (salmon, chicken or vegan) and if babysitting at the JCC is needed (include the number and ages of children.)

Darlene Muller Thanked for Many Years of Service to the Federation

A retirement party was held in August for Darlene Muller, who retired after many years with the Youngstown Area Jewish Federation and its agencies. From teaching preschool to senior outreach, Darlene Muller touched many lives through her work at the Federation. Many people attended the party to wish her well. Pictured, from left to right, are Andy Lipkin, Federation executive vice-president; Ken Bielecki, director of Jewish Family Services; Jennifer McNeil, Jewish Community Center membership marketing director; Muller; and Marc Rubin, president of the human services board.

A retirement party was held in August for Darlene Muller, who retired after many years with the Youngstown Area Jewish Federation and its agencies. From teaching preschool to senior outreach, Darlene Muller touched many lives through her work at the Federation. Many people attended the party to wish her well. Pictured, from left to right, are Andy Lipkin, Federation executive vice-president; Ken Bielecki, director of Jewish Family Services; Jennifer McNeil, Jewish Community Center membership marketing director; Muller; and Marc Rubin, president of the human services board.
Liz Rubino Studios
For more information on the studio offerings, contact Liz Rubino at 330.509.0891 or coaching@lizrubino.com.

Liz Rubino offers private sessions in voice, acting, drama therapy, junior voice, and junior acting. Voice lessons are conducted primarily online.

Voice Lessons:
- Regular Lessons | 55 mins
- Cost: $49/Member | $65/Non Member
- Junior Lessons | 30 mins
- Cost: $30/Member | $45/Non Member

Triple Threat Troupe
TTT is a two semester training and performance troupe for ages 7-21 in voice, drama and dance. Semester sessions are held on Sundays, and the troupe works designing a year-end performance together.

TTT training includes:
- Four private voice lessons
- Two dance workshops
- One acting and vocal workshop
- One audition workshop (headshots included)
- One theatre specialty workshop
- National performance at Walt Disney World

Cost: $750/Member | $1,000/Non Member
$100 Registration fee for current students
$150 Registration fee for new students
Payment plans available

To register call the Bursar’s office: 330.746.3250 ext. 195

JCC School of Dance
For more information on the studio offerings, contact Eri Rabf-Petchkin at 330.333.2219 or jccschoolofdance@jewishyoungstown.org

Parent & Me Program
AGES 4 MONTHS - 4 YEARS
Bitty Babies (4 months to pre-walking)
This class introduces gross motor skills to babies with the interaction of a caregiver.
Session I: Sept. 24 - Oct. 22 | Mondays 5:30-6:00 p.m.
Session II: Nov. 5 - Dec. 3 | Mondays 5:30-6:00 p.m.

Music & Movement (18-36 months)
A class that focuses on parent led activities that build coordination, listening skills, and social awareness.
Session I: Sept. 25 - Oct. 23 | Tuesdays 5:30-6:15 p.m.
Session II: Nov. 6 - Dec. 4 | Tuesdays 5:30-6:15 p.m.

Dance Discovery (Ages 3-4)
Parents participate while children use their minds and bodies to move to a variety of song styles.
Session I: Sept. 26 - Oct. 24 | Weds 5:30-6:15 p.m.
Session II: Nov. 7 - Dec. 5 | Weds 5:30-6:15 p.m.

Creative Movement Program
AGES 4-6
Creative Movement I (Ages 4-5)
This class explores beginning ballet and tap dance principles.
Sept. 24 - Dec. 10 | Mondays 4:00-4:45 p.m.

Creative Movement II (Ages 5-6)
This class continues to explore beginning ballet and tap principles to build balance, coordination, and confidence.
Sept. 24 - Dec. 10 | Mondays 4:45-5:30 p.m.

Mini Program
AGES 6-7
Mini Tap (Ages 6-7)
This class expands upon tap skills learned in the Creative Movement Program.
Sept. 25 - Dec. 11 | Tuesdays 4:00-4:30 p.m.

Mini Ballet (Ages 6-7)
This class expands upon ballet skills learned in the Creative Movement Program.
Sept. 25 - Dec. 11 | Tuesdays 4:30-5:00 p.m.

Mini Tumbling (Ages 6-7)
Learn the beginning principles of jazz dance and tumbling in a safe and controlled environment.
Sept. 25 - Dec. 11 | Tuesdays 5:00-5:30 p.m.

Dance Curriculum Program
AGES 7-18

DC I: Tap (Ages 7-10)
Students learn the percussive dance style known as tap.
Session I: Sept. 13 - Dec. 6 | Thursdays 4:00-4:45 p.m.

DC I: Ballet (Ages 7-10)
A class that emphasizes the basic principles of ballet and challenges students to remember patterns and choreography.
Sept. 13 - Dec. 6 | Thursdays 4:45-5:30 p.m.

DC I: Jazz (Ages 7-10)
This class teaches the art of classic jazz dancing.
Sept. 13 - Dec. 6 | Thursdays 5:30-6:15 p.m.

DC I/II: Acro (Ages 7-13)
This class introduces students to basic tumbling and acrobatic stretches and exercises.
Sept. 12 - Dec. 12 | Wednesdays 4:45-5:30 p.m.

DC I/II: Beginner Baton (Ages 7-13)
This class introduces the art of baton twirling to beginner level students.
Sept. 12 - Dec. 12 | Wednesdays 4:00-4:45 p.m.

DC I/II: Intermediate Baton (Ages 7-13)
This class expands upon basic baton skills. Students will also learn more complex patterns and choreography.
Sept. 14 - Dec. 7 | Fridays 6:15-7:00 p.m.

DC I: Tap (Ages 10-13)
A class for the experienced dance student to build upon basic principles and steps.
Sept. 14 - Dec. 7 | Fridays 4:00-4:45 p.m.

DC I: Ballet (Ages 10-13)
A class that builds upon principles of ballet movements and body positions.
Sept. 14 - Dec. 7 | Fridays 4:45-5:30 p.m.

DC I: Jazz (Ages 10-13)
A class for dance student to continue learning the principles of classic jazz dancing.
Sept. 14 - Dec. 10 | Fridays 5:30-6:15 p.m.

DC III: Technique (Ages 13-18)
A class designed for high school students with dance experience looking to maintain and improve their movement quality for high school level dance or majorette teams.
Sept. 12 - Dec. 12 | Wednesdays 6:30-7:15 p.m.

DC III: Baton (Ages 13-18)
A class designed for high school students with twirling experience looking to maintain and improve their skills for majorette teams and/or tryouts.
Sept. 12 - Dec. 12 | Wednesdays 7:15-8:00 p.m.

DC III: Tap (Ages 13-18)
A class designed for high school students with extensive tap experience looking to improve their technique in speed and sound quality.
Sept. 12 - Dec. 12 | Wednesdays 8:00-8:45 p.m.

DC III: Musical Theater Tap (Ages 13-18)
A class created for high school theater students to hone their craft by improving their tap dance technique, rhythm, and style.
Sept. 13 - Dec. 6 | Thursdays 6:30-7:15 p.m.

DC III: Musical Theater Jazz (Ages 13-18)
A class created for high school students looking to gain an edge at theater auditions by improving their overall dance technique.
Sept. 13 - Dec. 6 | Thursdays 7:15-8:00 p.m.

Adult Dance Program
AGES 18+

Adult Tap I
A class designed for adults to stay fit and active while learning how to create rhythms with their feet.
Adult Ballet I
This class is designed for adults to improve strength, posture, and balance. Class is taught at a beginner level.
Sept. 25 - Dec. 11 | Tuesdays 2:45-3:30 p.m.

Adult Ballet II
This class introduces the basic principles of ballet and is taught at an advanced beginner to intermediate level.
Sept. 25 - Dec. 11 | Tuesdays 6:30-7:15 p.m.

Adult Tap II
We'll explore the percussive dance style known as tap. Class is taught at an intermediate level.
Sept. 25 - Dec. 11 | Tuesdays 2:00-2:45 p.m.

JCC School of Music
This exciting program features piano, violin, guitar, percussion, and voice lessons housed at the JCC!
To register call the Bursar’s office: 330.746.3250 ext. 195

For more information and pricing visit jccyoungstown.org

Enrichment Programming
Students will have the opportunity to engage in a wide variety of enrichment offerings including dance, music, visual art, and Jewish culture.

Weekly Swim Lessons
Preschool students will engage in ongoing small group lessons at the JCC’s indoor pool to learn water safety and build swimming skills.

Instructor Led Fitness
Students will build motor skills and learn teamwork through a variety of physical activities guided by a certified group fitness instructor.

New Infant & Toddler Playground
We are excited to announce the completion of our new Infant & Toddler Playground. This unique playspace is the only one of its kind in our region and is designed to meet the developmental needs of children ages six months to five years.

Open Gym Youth Basketball
Children ages five and up can join us for kid-friendly basketball time in our gym. Bring your own ball, or borrow one of ours.
Date: Fridays
Time: 4:00–5:30 p.m.

Wallyball
A fantastic way to get in shape and have fun! Play in our racquetball court. Equipment is provided.
Tuesdays: 10:00 a.m.–12:00 p.m.
Fridays: 5:00–7:00 p.m.

Racquetball
A great way to make friends and stay in shape. Call or visit the JCC Welcome Desk to reserve your court. Equipment not provided.

Ping-Pong
Want to play ping-pong with your friends? The JCC ping-pong table is now in the lower level Multi-Purpose Room. Paddles and balls are provided.

JCC Fall Pickleball Tournament
September 29 & 30
Men’s & Women’s Doubles
Date: Saturday, Sept 29
Time: 9:00 a.m.
Location: Gymnasium
Mixed Doubles
Date: Sunday, Sept 30
Time: 9:00 a.m.
Location: Gymnasium

Men’s, Women’s and Mixed Doubles events include 2.5, 3.0, 3.5, 4.0 skill levels. The tournament coordinator may limit or combine levels based upon registration numbers. Early registration is suggested due to limited entries. Register by Friday, September 21 at 5 p.m. by calling 330.746.3250 ext. 182.

Cost: First Event $25/person
Second Event $15/person

Taekwondo
Master Tom Ritchie is a Kukkiwon Certified 5th Degree Black Belt. He has been teaching Olympic style Taekwondo for over a decade. Taekwondo can help you increase focus, burn off excess energy, improve coordination, and build confidence. We are offering two classes.

Li’l Dragons (Ages: 5-8)
Date: Tuesdays & Thursdays beginning September 25
Time: 5:00-5:45 p.m.
Location: Lower Level Multi-Purpose Room
Cost: $75/Member per month | $99/Non Member per month

All TKD (Ages: 9 and up)
Date: Tuesdays & Thursdays beginning September 25
Time: 4:30-7:30 p.m.
Location: Lower Level Multi-Purpose Room
Cost: $75/Member per month | $99/Non Member per month

For more information on fitness programs, contact Shelia Cornell at 330.746.3250 ext. 182 or scornell@jewishyoungstown.org.

Fitness

For more information on the Early Learning Center, contact Ben Katz, Director of Early Learning at 330.746.3250 ext. 119 or bkatz@jewishyoungstown.org.

Six Weeks through Prekindergarten

Experiential Learning
Our teachers encourage children to be exploratory, expressive and communicative—we help them to learn by doing.

Kindergarten Readiness
Our preschool and prekindergarten programs ensure that students will be prepared academically and socially to move into elementary school.

Cooperation & Critical Thinking
Collaborative discussion enables students to construct and negotiate their own meaning and understanding of content and concepts.

Table: Enrichment Programming

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Pickleball Play Schedule
A paddle sport created for all ages and skill levels. The rules are simple and the game is easy for beginners to learn, but can develop into a quick, fast-paced, competitive game for experienced players.
Tuesday & Thursday: 4:30–7:30 p.m.
Sunday: 9:00 a.m.–12:00 p.m.

continued on next page
Wellness Lunch and Learns:

Learn Your Risks
The Jewish Community Center is teaming up with Mercy Health to bring free health screenings through the Neighborhood Health Watch program. Blood pressure, total cholesterol and glucose will be checked. The results will be discussed immediately after. Participants should fast eight hours prior to testing.

Date: Wednesday, September 12
Time: 9:00 - 11:00 a.m.
Location: Adult Lounge
Cost: Free
Register at jccyoungstown.org by September 7

Vision Screening
Wellness Specialist and Certified Dementia Practitioner and Gerontologist, Amy Plant, will join us for a free adult vision screening provided by the Area Agency on Aging.

Date: Friday, September 14
Time: 12:00 - 1:30 p.m.
Location: Multi-Purpose Room
Cost: Free
Register at jccyoungstown.org by Wednesday, September 24

Knee Pain Options - Pinnacle Integrated Health
Dr. Thomas Gudaitis, D.C. and Heidi F. Wiegand from OrthogenRX, will discuss degeneration and arthritis of the knee. They will address causes, symptoms and treatment options.

Date: Wednesday, September 26
Time: 1:00 - 2:30 p.m.
Location: Multi-Purpose Room
Cost: Free
Register at jccyoungstown.org by Monday, September 24

New Class-P90X® Live
This total-body strength and cardio conditioning class helps you blast fat and build lean muscle fast. You can modify any move and the group motivation will help you push past your plateaus.

Date: Saturdays
Time: 9:00-9:55 a.m.

Cardio Low
This low-impact fitness class will challenge your cardiovascular system and strengthen your muscles without stressing your joints.

Date: Monday, Wednesday & Friday
Time: 9:00-9:55 a.m.
Register at jccyoungstown.org/waterwomen

Session 3: December 1 - January 5
Session 2: October 20 - November 24
Session 1: September 8 - October 13

Time: 10:45-11:45 a.m.
Date: Saturdays

This free class is designed for women with little or no swimming ability. Participants will learn the skills needed to feel safe in the water. Lessons will be limited to 12 women per session. This program is funded by Chemical Bank.

Cost: Free/Member | $5/Non Member

Olympian Anthony Ervin Swim Clinic

Join the Jewish Community Center of Youngstown for a swim clinic with 3-time Olympian, Anthony Ervin! Ervin is a multiple gold medalist and is of Jewish descent and is the first U.S. Olympic swimmer of African-American Heritage.

13 and Over: 8:00-11:00 a.m.
12 and Under: 10:00 a.m.-12:30 p.m.
Cost: $85.00 per swimmer (Each clinic will include a pool session, an inspirational talk as well as photograph/autograph session all conducted by Anthony)
In order to participate in the clinic, all children must be able to swim a 50 yard freestyle and at least a 25 of one other stroke. This clinic is for proficient swimmers.

Afterschool Family Fun in the Pool

Relax in our indoor pool while watching the movie Brave. Pizza and refreshments will be served.
Date: Friday, September 21
Time: 4:30-6:30 p.m.
Cost: Free/Member | $5/Non Member

A.M. Energizer

Grab a weighted jogger belt and get ready for a great workout. This class incorporates a series of exercises and routines in the deep end of the pool that have zero impact on the hips, knees, ankles, or back.
Date: Tuesday & Thursday
Time: 7:45-8:30 a.m.

Lifeguard Classes and Recertifications

After successfully completing this two-day class you will be certified by the American Red Cross in lifeguarding, first aid and AED. There are two sessions available.
Cost: $187/Member | $250/Non Member

Afterschool Family Fun in the Pool

Relax in our indoor pool while watching the movie Brave. Pizza and refreshments will be served.
Date: Friday, September 21
Time: 4:30-6:30 p.m.
Cost: Free/Member | $5/Non Member

A.M. Energizer

Grab a weighted jogger belt and get ready for a great workout. This class incorporates a series of exercises and routines in the deep end of the pool that have zero impact on the hips, knees, ankles, or back.
Date: Tuesday & Thursday
Time: 7:45-8:30 a.m.

Private Swim Lessons

Swimmers of any age or level can benefit from private swim lessons. Learn to swim or improve your skills with one of our certified swim instructors. Private lessons are also great for triathletes.

Four 30-minute lessons
Cost: $82/Member | $110/Non Member

Family Campout Weekend

Join us for a fun two-day trip to the Cuyahoga Valley National Park. We will spend the weekend camping and hiking in the park. We will provide transportation, food and the campsite fee.
Date: Friday, October 5 - Saturday, October 6
Location: Cuyahoga Valley National Park
Leave JCC: October 5, 3:30 p.m.
Return to JCC: October 6, 7:00 p.m. approximately
Cost: $45/Member | $60/Non Member

Youth Creative Writing: Introduction to Storytelling and Fiction

In this three-day course, taught by local author William R. Soldan, students will learn the basic elements of effective storytelling and story structure, after which they will apply these lessons to their own writing. Fun prompts will be provided each day to help students generate ideas.
Date: October 9, 10, 11
Time: 4:00 - 5:15 p.m.
Location: Adult Lounge
Cost: $15/Member | $20/Non Member

For more information on youth and family programs, contact Emily Blau at 330.746.3250 ext. 152 or eblau@jewishyoungstown.org.

For more information on cultural arts programs, contact Emily Blau at 330.746.3250 ext. 152 or eblau@jewishyoungstown.org.

PJ Library

PJ Library is a local Jewish family engagement program. All families raising Jewish children from age six months through eight years are welcome to enroll. PJ Library programming and events are free and open to everyone.

Tzedakah Program

Let’s learn about Tzedakah through an interactive project for kids.
Date: Wednesday, September 26
Time: 6:00 - 7:30 p.m.
Location: Adult Lounge
Cost: Free

Return to JCC: October 6, 7:00 p.m. approximately
Leave JCC: October 5, 3:30 p.m.
Location: Cuyahoga Valley National Park
Date: Friday, October 5 - Saturday, October 6

For more information on cultural arts programs, contact Emily Blau at 330.746.3250 ext. 152 or eblau@jewishyoungstown.org.

Sites of Cincinnati Bus Trip

Gon Erez will lead this three night trip to the city of Cincinnati and surrounding area. We will visit the Hebrew Union College, the Ark Encounter Museum in Williamstown, KY, spend an evening at a Broad-
way show to see Charlie and the Chocolate Factory, and more! Price includes transportation, accommodations, tickets and admission to sites and activities, one meal per day, and tip for the driver. Most activities will require walking. The itinerary is subject to change.

Register by Friday, September 21.
Date: October 23-26
Cost: $750/Single Non Member
$450/Double per person
$750/Single Non Member
$560/Double Non Member
To register contact the Bursar’s office: 330.746.3250 ext. 195

Newman Levy Speaker Series
J. Newman Levy was a beloved member of our community and a fan of sports and Jewish culture. The Newman Levy series will introduce us to Jewish related sports and culture programs.

Ofra Abramovich: Founder of Mamanet (Mothers Cachibol League)
Hear the story of Ofra Abramovich, who created a sports league designated especially for women. Ofra will tell us about her uncompromising spirit which created Mamanet, a Cachibol league, which is the largest social sports league specifically for mothers in Israel today.

Date: Tuesday, October 9
Time: 6:00 - 8:00 p.m.
Location: Multi-Purpose Room
Cost: Free
Register at jccyoungstown.org or contact the Bursar’s office: 330.746.3250 ext. 195

JCC Journeys
Les Miserables
This epic and uplifting story has become one of the most celebrated musicals in the history of theater. With its glorious new staging and dazzlingly reimagined scenery inspired by the paintings of Victor Hugo, this breathtaking new production has left both audiences and critics awestruck. Price includes orchestra seat, transportation and tip for the bus driver. After the play, the bus will drop the group off at a restaurant or area with choice of restaurants and dinner will be on your own. Space is limited and registration ends on October 1. Any ticket requests after October 1 are subject to availability.

Date: Sunday, November 4
Location: Cleveland, OH
Leave JCC: 11:00 a.m.
Showtime: 1:00 p.m.
Runtime: 2 hours 50 minutes
Return to the JCC: 7:30 p.m. approximately
Cost: $71/Member | $95/Non Member
Register at jccyoungstown.org or contact the Bursar’s office: 330.746.3250 ext. 195

2018 Youngstown Area Jewish Film Festival
Our mission is to take you on a cinematic cultural journey that depicts a broad spectrum of Jewish life. The films shown at the Youngstown Area Jewish Film Festival come from all over the world, providing diverse audiences with a glimpse into the Jewish experience.

September 16, September 20, September 27, October 3, October 4, October 11, October 14
Tickets now on sale at jccyoungstown.org/yajff
For more information, contact Sarah Wilschek: 330.746.3250 ext. 123 or swilschek@jewishyoungstown.org

FEDERATION
Volunteer Opportunities
Social Action Committee of the Jewish Community Relations Council
330.746.3250 ext. 123
Swilschek@jewishyoungstown.org

Churchill United Methodist Food Pantry
The CHUM Food Pantry aims to feed families in Liberty Township that are in need of extra assistance. Since first starting in 2016, the pantry now feeds over 70+ families. Volunteers will help distribute food and make guests feel welcome during their visit.

Time: 9:45 a.m.-12:00 p.m.
Location: 189 Churchill Rd, Youngstown, OH 44505

Diaper Packing with Making Kids Count
The Making Kids Count Diaper Bank Volunteers repack diapers in quantities of 25 diapers per size with saran wrap and labels. This ensures that more people are able to receive a pack of diapers and that the diapers are being distributed as more of an “emergency” supply. Volunteers wrap 10,000 diapers into 400 packs a month!

Dates: Sept. 14, Oct. 12, Nov. 9
Times: 10:00 a.m.-12:00 p.m.
Location: 7178 West Blvd, Ste E, Youngstown, Ohio 44512

Adult Creative Writing—Real Life in Fiction
The focus of this five-week course, taught by local author William R. Soldan, will be writing fiction inspired by real life experience. Students will learn how tapping into their memories and personal histories can not only spark ideas for stories but also make those stories more vivid and authentic.

Date: Thursdays, Oct 18, 25, Nov 1, 8, 15
Time: 5:30-7:00 p.m.
Location: Adult Lounge
Cost:$26/Member | $35/Non Member
Register at jccyoungstown.org or contact the Bursar’s office: 330.746.3250 ext. 195

SENIOR OUTREACH
If you or someone you know is over 60 years old and could use a friendly visit, a helping hand, or just information about our Jewish community, please contact Senior Outreach Coordinator Shai Erez at 330.550.5995 or serez@jewishyoungstown.org.

RENTALS
For more information or to book a rental contact Kelli McCormick at 330.746.3250 ext. 284 or kmccormick@jewishyoungstown.org

Churchill United Methodist Food Pantry
Multi-Purpose Room
Equipped with an overhead motorized projection theater screen, state-of-the-art audio/visual system, movable module stage, and commercial kitchen. Catering packages are available for up to 250 guests.

Adult Lounge
Accommodates 50 guests. An in-house kosher caterer is available.

Meeting Rooms
Our small conference room seats up to 10 guests, while our boardroom seats 35 and is equipped with a built-in projector and screen.

Gymnasium
Our full size gymnasium is equipped with six regulation height basketball hoops, bleacher seating and a dividing curtain.

Cost: $50/hr

Pool Party
Enjoy time in our full size indoor heated pool and one hour in the party room.
Cost: $165/Members | $220/Non Member
$50/hr. for additional time
15 people per lifeguard and $25/ additional lifeguard
L’shana Tova!
We wish everyone a sweet, happy, and healthy new year. To kick off 5779, we are pleased to share that together we’ve reached our goal and a new All Terrain Rescue Vehicle will be posted to serve our friends in the Western Galilee. Able to reach those in need off-road or in challenging terrains, we’ve provided United Hatzalah with an invaluable resource to save more lives.

Todah rabah and thank you!

Jim Pazol, Bruce Sherman, and Cari Immerman

The Thomases Family Endowment of the Youngstown Area Jewish Federation Art Gallery

Paintings by Bud Gibbons
An exhibition of works by the artist Charles “Bud” Gibbons, ranging from large scale landscapes, figurative works, and still life. 
*For more about the artist visit bud-gibbons.squarespace.com/

Current Exhibition: August 23-October 11
An exhibition of works by the artist Charles “Bud” Gibbons, ranging from large scale landscapes, en-plein air palette knife works, figurative works, and still lifes.

Game Time-Birthday Bash
Play basketball, volleyball, kickball, soccer, or wiffleball in our gymnasium then enjoy time in our party room.
Cost: $150/Member | $188/Non Member
Pricing includes: One hour in our gymnasium and one hour in our private party room.
$50/hr for additional time in the gymnasium

New*
Lower Level Multi-Purpose Room
Create new memories and easily entertain your guests when you host your next birthday party, meeting, retreat, or educational seminar. This multi-purpose room is located on the ground floor and can accommodate up to 36 people. The open room feel offers multiple room configurations. In-house catering is available.
Cost: $50/hour Member | $63/hour Non Member

Cost: $225/Members | $281/Non Member
Pricing includes: One hour in the pool and one hour in the party room.

Under the Sea Splish Splash Mermaid Bash
Experience swimming and storytelling with the JCC Mermaid in our pool and enjoy time in our party room.

Cost: $150/Member | $188/Non Member
Pricing includes: One hour in our gymnasium and one hour in our party room.

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Cari Margulis Immerman, Regional Director
Friends of United Hatzalah of Israel
2682 Green Road, Suite 101, Shaker Heights, OH 44122
Mobile: 216 544 3010 · Cari@israelrescue.org
**Human Services**

**Carnival Marks End of Summer for Heritage Manor and Levy Gardens**

Heritage Manor and Levy Gardens celebrated the end of summer with a carnival in August for Levy tenants, Heritage Manor residents, staff, and friends. They enjoyed lunch from Molnar’s food truck and were entertained by clowns and magicians.

**JFS Social Group Still Going Strong After 30 Years**

Thirty years ago a program for developmentally challenged adults was started at Jewish Family Services. The impetus for the group was aging parents who were finding it difficult to meet the needs of their young adults.

Today, this program, “Our Gang” is still going strong.

“We saw that there was a need for them to have experiences in the greater community,” said Linda Kessler, coordinator.

Originally, the program provided social, educational, recreational, and religious programming. It was meant to help participants live fuller lives and to be more independent.

“Today it is more of a social group,” Kessler said.

A variety of activities and outings are planned once or twice a month. This year the group has gone on the Mill Creek Park Trolley, picnicked, gone to a Scrappers’ game, visited Wagon Trails Animal Park, attended movies, restaurants, Putt- Putt and participated in a fitness and smoothie’s night. They enjoy arts and crafts, baking and eating. Many of these activities are held at the Jewish Community Center. They also celebrate holidays such as Rosh Hashanah, Hanukkah, Purim, Passover, Halloween, Valentine’s Day and Thanksgiving.

“We do whatever activities they don’t normally get to do,” Kessler said.

While other social groups exist for developmentally challenged adults, “Our Gang” offers a place for Jewish and non-Jewish clients to feel comfortable, as well as a place to celebrate religious holidays together, Kessler said.

About 12 people participate regularly, and members of the original group are still involved.

“It took a lot of me to get things going,” Kessler added. “Now, after all these years, they have developed friendships and relationships and the conversations flow. It is a pleasure to see. They have really bloomed into a cohesive, interactive group.”

The outings and events give participants a chance to see and be seen in our community.

“We go as a group to everything and they feel accepted and included which enables them to have positive self-esteem,” Kessler said.

“Participants pay a small fee for each activity, but it doesn’t cover all the costs. The program relies on contributions. Donations can be sent to Jewish Family Services, 517 Gypsy Lane, Youngstown, Ohio 44504. Volunteers are also needed. Call 330.746.7929 for more information.”

“Our Gang” participants enjoyed a Mahoning Valley Scrappers game this summer. Pictured are Eric Apple (left) and Marc Gorsky.
Human Services High Holiday Message

By Marc Rubin
President, Human Services Advisory Board

As we say farewell to the year 5778 and all that has taken place, we are certainly looking forward to the new year, 5779, along with all the blessings that this new year will bring to our residents, tenants, families, volunteers, clients, employees and community. The Human Service Department has undergone many changes this year with several key leadership personnel retiring. However, even with these changes, services offered to our community are not only continuing but thriving. New leadership has brought new opportunity and a fresh perspective regarding the services we provide in many arms of our organization.

Levy Gardens underwent a dining room renovation that has improved the aesthetics of the building which has added to a pleasant dining experience for the tenants. Wallpaper has been removed and fresh paint applied to the hallways, as well. New shutters were also put up.

This year, plans are being made for new furniture for the tenants to enjoy. In addition, many meaningful activities are planned throughout the year which allow our tenants to enjoy their lives while having the security of knowing a staff member is available when requested.

Our Adult Day Care is still providing needed services to those who are seeking social activities while their families work. This arm of the organization allows clients to build valuable relationships with each other. The Adult Day Care will also be undergoing some improvements. These changes will enhance the experience our participants have by providing renovations to areas that are used daily.

Heritage Manor, too, will also be undergoing major renovations to ensure the safety and security of the residents while also providing a new lobby experience to our residents, families and guests. Heritage Manor is also incorporating new programs, such as taking residents to Scrappers games and organizing a car show for all to enjoy. These activities provide a fun, exciting atmosphere for our residents which adds to their quality of life.

Jewish Family Services has also undergone changes which will continue into this New Year. While Jewish Family Services continues to provide important services such as guardianships, counseling, Meals on Wheels and social activities such as "Our Gang", new partnerships are being formed with other organizations in the community. The newest member of our team is Shai Erez who is the Outreach Coordinator. She is looking forward to meeting many of the seniors in our community in the upcoming months and helping with any needs they may have.

Heritage Manor, Levy Gardens, Adult Day Care and Jewish Family Services continue to fill the needs in our community by providing quality services that enhance the lives of the people they touch. These experiences wouldn't be possible without the countless hours our volunteers spend in each area of the Human Services Department, the generous donations of our community and the dedication of our employees. All of these valuable people allow us to provide quality programs that make a difference in the lives of others.

May you have a good and sweet year filled with great health and happiness in 5779!

Heritage Manor Resident Visits War Memorials

Irv Schwartz, a resident of Heritage Manor, had the chance to take a veteran’s honor flight in August.

Honor Flight Network is a non-profit organization created to honor America’s veterans for their sacrifices. They fly them to Washington, D.C. to visit and reflect at the memorials.

Schwartz served on a navy destroyer during World War II. During his day-long trip to Washington, D.C., he saw various memorials including World War II, Korean and Vietnam. He particularly enjoyed the Changing of the Guard at Arlington National Cemetery.

“It was very interesting,” he said.

Wearing honor flight shirts and hats, the group of about 50 was very visible. People frequently stood and applauded them, Schwartz said. Some came up and thanked them.

“It brought tears to my eyes,” he said. “It really did.”
Know Your Medicare Options

By Shay Erez
JFS Outreach Coordinator

What is Medicare? Medicare is a federally administered health insurance program providing health coverage to nearly 55 million Americans above the age of 65 and other individuals who are eligible due to certain illnesses or disabilities.

When it comes to Medicare, you have choices. Medicare isn’t “one size fits all.” Understanding the basics may help you choose wisely. Your choices include:
• Original Medicare, which includes hospital stays (Part A) and doctor visits (Part B)
• Original Medicare with a stand-alone prescription drug plan (Part D) and/or a Medicare supplement insurance plan
• Medicare advantage (Part C), which often includes a prescription drug (Part D) plan plus extra benefits in addition to hospital stays (Part A) and doctor visits (Part B)

If you have health insurance through your employer, a Medicare plan could work with your employer-sponsored coverage.

Medicare basics:
1. There are two main ways to get Medicare coverage: You can choose Original Medicare (Part A+B), which is provided by the federal government or you can choose a Medicare Advantage (Part C) plan from a private insurance company.
2. You will pay a share of your costs.
3. Medicare supplement insurance plans help pay some of your out-of-pocket costs.
4. There are two ways you can get coverage for prescription drugs: You can enroll in stand-alone Part D prescription drug plan or you can enroll in a Medicare Advantage (Part C) plan.
5. Know the choices in your state. Part C and Part D may be available in certain states or regions.
6. Enroll at the right time. Your initial Enrollment Period (IEP) is your first chance to enroll in Medicare.
7. You can review your choices once a year (from October 15 to December 7).
8. You may be eligible for a Special Enrollment Period. You can change your plan once a year during the enrollment period between October 15 through December 7.

For more information, call Shay Erez, senior outreach coordinator at 330.550.5995.

The information in the article was provided by UnitedHealthcare, Medicare-MadeClear.com.

Jewish Community Relations Council High Holiday Greeting

By Susyn Schwebel Epstein
President, Jewish Community Relations Council Advisory Board

The national and international Jewish communities have faced many challenges throughout 5778. Global and domestic anti-Semitism continues to rise at an alarming rate, putting Jews at new risks in their home cities and countries where they once were safe. The BDS (boycotts, divestment, and sanctions) movement to delegitimize Israel and to promote anti-Semitism is rampant, particularly on college campuses, in the arts community, in progressive movements, and among political leaders and public officials, challenging the once secure Jewish communal relationships with its long-time partners. And, the increasingly divisive nature of partisan politics and Israel-Diaspora relationships has affected and fractured the Jewish community in ways that we have never experienced. Yet through such challenging times, the JCRC has continued to be a leader in programming and in forging interfaith and intergroup alliances to promote Israel advocacy, and to combat anti-Semitic BDS on the progressive left as well as racism and anti-Semitism from the far right.

This past year, the JCRC joined Jewish organizations throughout the country to take public position and engage in advocacy regarding important domestic issues such as gun violence and immigration. Additionally, as we have read of more missiles in the hands of Hezbollah, more tunnels dug by terrorists in Gaza, more destabilizing activities by Iran, and more attacks by and inspired by ISIS and Al-Qaida, the JCRC has successfully pushed for a strong U.S.-Israel relationship at the national and international levels.

One of the most impactful JCRC initiatives this year was its first-ever multi-denominational, interfaith Pastors’ mission to Israel. All members of the travel team are now more educated about Israel and its nuances and are regularly sharing their newfound knowledge with their own congregations. The JCRC also spearheaded a year-long Israel 70 speaker series, culminating in a gala celebration event.

The JCRC once again this year provided meaningful Yom Hashoah commemoration and education activities with a special tribute to Dr. Saul Friedman. Jesse McClain continued his work in the general community, reaching thousands of students with educational programming on the Holocaust, and is now developing new curricula materials to further enhance our capacity to teach about the Shoah. Also, the expansion of the JCC library into a Holocaust resource center is nearly complete.

During the highly polarized national election season, the JCRC engaged in various efforts in support of the Jewish perspective on many federal issues, and kept a close watch on events unfolding in Columbus and in Harrisburg to ensure that our regional Jewish community’s interests are properly served. The JCRC leadership meets regularly with public officials locally, in Washington and Columbus, and has hosted several community events with Members of Congress and other office holders; to develop and maintain close ties to the individuals and organizations in control of scarce, but needed public dollars which flow to our Jewish agencies. Once again, the JCRC made significant progress in promoting interfaith and multicultural awareness. The JCRC is a founding partner of a new women’s interfaith initiative, continues to promote a new African-American/Jewish collaborative, was instrumental in the planning of the annual women’s interfaith tea and the annual Nonviolence Week commemoration, and worked on numerous programs with other faith communities. The JCRC continued its tradition of sponsoring our local annual High Holiday Food Drive for the Second Harvest Food Bank, and emerged as a leader of Tikkun Olam initiatives with a new, active social action committee. The JCRC also proudly represented Israel and the Jewish community at the Canfield Fair at its expanded booth and exhibition that was a popular stop for fairgoers of all stripes.

As we consider all these pressing issues, we pray for the continued safety and security of our community and for Israel to achieve peace. We will never let the world forget Am Yisrael Chai and that we will fight for our survival. On behalf of the JCRC, best wishes to each and every member of the Jewish community for a happy and healthy new year.
JCRC Accepting Donations for Food Drive to Benefit Second Harvest Food Bank

The Jewish Community Relations Council is sponsoring its 28th Annual High Holiday food drive for Second Harvest Food Bank of the Mahoning Valley.

New this year is a competition among area businesses. Those competing include the Youngstown Area Jewish Federation; the Jewish Community Center of Youngstown; Titan Construction; Suhar & Macejko; the Youngstown/Warren Regional Chamber; OH WOW! The Roger & Gloria Jones Children’s Center for Science & Technology; the Youngstown Phantoms; VEC, Inc.; and others.

“This friendly competition not only helps our community, but builds stronger friendships and collaborations between all of the staff and organizations involved,” said Sarah Wilschek, JCC community development manager.

A recent report from the Food Research & Action Center, a nonprofit working to eradicate poverty-related hunger and undernutrition in the United States, says the Youngstown-Warren metropolitan area has the second highest rate of food insecurity in the nation and the highest in the state of Ohio. According to the food bank, 1 in 6 people in the Mahoning Valley faces hunger. Last year, the food bank distributed a record 10.6 million pounds of food to hunger-relief agencies in Columbiana, Mahoning and Trumbull counties. These pantries, soup kitchens, shelters and after-school programs currently fulfill nearly 15,000 requests for food assistance each week.

Donations will be accepted through Oct. 1 at the Jewish Community Center, Altshuler Akiva Academy, Temple El Emeth, Congregation Ohev Tzedek, Congregation Rodef Shalom and Children of Israel Congregation.

For more information, contact Wilschek at 330-746-3250 ext. 123 or SWilschek@jewishyoungstown.org.

Suggested items for donation include canned meat, fish and poultry; soap; toothbrushes; toothpaste; instant pancake mix; syrup; cleaning items; peanut butter; canned fruits and vegetables; paper products; cereal; rice; noodles; snack foods; baby food and formula; and instant coffee.

Monetary donations should be made payable to the Second Harvest Food Bank and sent to JCRC, 505 Gypsy Lane, Youngstown, Ohio 44504.

Community Volunteer Night at Second Harvest

Volunteers representing Temple El Emeth, Congregation Ohev Chabad and Congregation Rodef Shalom synagogues spent the evening of Aug. 22 helping Second Harvest Food Bank of the Mahoning Valley provide food for the Valley’s hungry. They sorted and repacked donated items to be distributed to Valley residents. According to Second Harvest Food Bank, the Jewish community has provided 4,453 meals for Mahoning Valley residents in the last two years.

Visit JCRC at the Canfield Fair

The Jewish Community Relations Council will have a booth at the Canfield Fair to promote Israel and the Jewish community. It will include kid’s activities and information about Federation agencies. Volunteers will staff the booth, with our non-Jewish friends working the booth on Shabbat.

DID YOU KNOW?

You can increase your Campaign gift this year at no cost to you, thanks to The Youngstown Foundation’s Support Fund.

If your donation is $100 or more, The Youngstown Foundation will add 10%. It’s that simple.

- Checks of $100+ should be made out to “The Youngstown Foundation” with “YAJF” in the memo line & sent to: 505 Gypsy Lane, Youngstown, OH 44504
- To donate online, visit youngstownfoundation.org, click “Donate Today,” check the box next to “Youngstown Area Jewish Federation” & enter the amount you would like to give

For more information, please contact: Lisa Long at 330.746.3250 ext. 175 or llong@jewishyoungstown.org
In the first of a series, the Jewish Community Center presented The Life and Times of Hank Greenberg: Film Screening and Talkback with Producer at the end of August.

A screening of the movie The Life and Times of Hank Greenberg was followed by a discussion with the producer, Aviva Kempner.

Hank Greenberg, also known as the “Hebrew Hammer,” was an American professional baseball player. He left baseball to enlist in the U.S. Army. Greenberg was the first major league player to return to the MLB after World War II.

The Newman Levy Speakers series is underwritten by Marcia Levy in memory of her husband Newman Levy, a lifetime resident of the Mahoning Valley, a certified public accountant for over 50 years, past president of Heritage Manor and Israeli Bonds, and an avid sports fan. In March 2017, Newman passed away from Alzheimer’s, a progressive disease that destroys memory and other important functions and has no cure.

“Newman Levy was a beloved member of our community and a fan of sports and Jewish culture,” said Gon Erez, JCC Israeli Education and Outreach Coordinator. “The Newman Levy Series will introduce participants to Jewish-related sports and culture programs.”

This movie screening was the first of four lectures in the series on famous Jewish athletes.
Israel Tennis Centers Exhibition Team Visits Youngstown

By Elise Skolnick

Members of Israel Tennis Centers (ITC) exhibition team showed off their skills and shared their stories with members of the community in August.

Through the discipline of tennis, ITC works to improve the lives of children. It fosters sustainable values of self-esteem, character and tolerance.

A program modeled on ITC, Beyond Tennis, offers Youngstown students in the United Way of Mahoning Valley’s Success After 6 program the opportunity to benefit from tennis, as well. This year, that program will be expanded from six area schools to 13.

“When you hear beyond tennis don’t be fooled because it’s not really about tennis,” said ITC board member Amy Hendricks at an event Aug. 21. “Tennis is fun and the kids have a great time, but it’s the life lessons that we’re teaching these kids during tennis that are so important to all the children.”

Participants learn perseverance, hard work and strategic decision-making, Hendricks said.

The Aug. 21 event, held at the Jewish Community Center, celebrated the partnership between the Youngstown Area Jewish Federation, the United Way, Youngstown State University and the ITC. Members of the exhibition team also met with students of Akiva Academy, the Jewish Community Center preschool, and Youngstown Community School, and attended a fundraiser at a private home.

Jessica, a member of the exhibition team, has been playing tennis for a few years.

“For me, tennis isn’t just about the sport,” the 18-year-old said. “I love playing it. It’s a lot of fun, but it’s more of the social aspect that I get from the ITC.”

Jessica is also part of the culturally-diverse Girls Empowerment program, where girls learn about nutrition and fitness, as well as coping skills to deal with a variety of gender issues and concerns including sexism in Israeli society.

“We’re from all over and we are so close,” Jessica said. “It think it helps us develop as women in this society, and we’re really given the tools to be more successful in the future.”

Her teammate Shadi, also 18, started playing tennis 8 years ago.

“The tennis center for me is my second home and for me it’s much more,” he said. “Through the tennis center I got many values and life skills I needed. And now I’m standing here before you all talking in English, and not just talking in English, here standing in U.S. A. So for me it’s incredible.”

Founded in 1976, ITC is one of the largest social service organizations for children in Israel, serving over 20,000 Israeli children every year. The ITC’s 14 centers stretch from Kiryat Shmona in the North to Beer Sheva in the South. Many of these centers are in underprivileged neighborhoods, providing disadvantaged children with a safe, structured and nurturing environment.
John McCain, Senator Who Made Human Rights and Israel Central to His Foreign Policy, Dies at 81
By Ron Kampeas

WASHINGTON (JTA) — Sen. John McCain, who made human rights and Israel centerpieces of his advocacy for a robust U.S. influence across the planet, has died.

The Arizona Republican died August 25 at the family ranch in Sedona, Arizona, one day after declining further treatment for brain cancer. He was 81.

"With the Senator when he passed were his wife Cindy and their family," a statement from his office said. "At his death, he had served the United States of America faithfully for sixty years."

Never-Trump Republicans and not a few Democrats during the campaign and presidency of Donald Trump have held up McCain as an avatar of what the Republican Party once was and still could be: the national security flagship ready to overcome partisan differences to advance U.S. interests. Indeed, the relationship that was perhaps most emblematic of his dedication to national security and bipartisanship was his close friendship with Joseph Lieberman, the Orthodox Jewish senator from Connecticut.

McCain became in his final years the reluctant un-Trump. He was the hero who spent 1967-1973 in a Vietnamese jail for American POWs, when Trump was a swinging young businessman who won five deferments from service. McCain was the victim of torture who led advocacy against the practice, while Trump embraced it. McCain was the flag bearer for robust American interventionism abroad, while Trump counsels conciliation and isolationism. McCain was candid about his flaws while Trump seldom apologizes; McCain took long meetings and delved into detail, while Trump eschews particulars for the big picture; McCain forgave his enemies while Trump nurtures his enmities.

McCain's willingness to reach across the aisle even to liberal Democrats, which likely kept some conservatives away from the polls, extended to the Jewish community, where he worked with human rights activists.

"He was a tireless champion of the issues and principles that he held dear: from reforming the broken campaign finance system, to the effort to bar the use of torture by U.S. authorities, to his pivotal vote just last year to save the Affordable Care Act," said Rabbi Jonah Dov Pesner, who directs the Reform movement’s Religious Action Center. "On those issues and others including combating climate change and strengthening US-Israel relations, we were honored to work with him. And when we engaged him around areas of disagreement, Sen. McCain was always honest and straightforward."

In its statement mourning McCain, the Jewish Democratic Council of America noted that he "rose above politics and represented his values."

McCain was a scion of a fighting family. His grandfather and father had graduated the U.S. Naval Academy in Annapolis, Maryland, and he did as well and was soon a combat pilot flying missions over Vietnam. His plane was shot down and he was captured in 1967. Upon his release in 1973, he remained in the Navy and eventually became its liaison to the Senate, which is where he became interested in politics.

It was in that capacity that he first visited Israel in the late 1970s, and a scene at Ben Gurion Airport fused what were to become two overarching passions in his political career: Israel and human rights. McCain was accompanying Sen. Henry “Scoop” Jackson, D-Wash., who had spearheaded pressure on the Nixon and Ford administrations to squeeze the Soviet Union into allowing Jewish emigration.

"And I will never forget at the airport there was a crowd of people that were there to show their appreciation for Scoop, and he stopped some in the crowd and told us to stop so that he could greet Nathan Sharansky’s wife, and I will never forget that one as long as I live," McCain said in a 2008 campaign interview with the Los Angeles Jewish Journal. Sharansky at the time was a Prisoner of Zion.

McCain left the Navy in 1981 and went to work for his second wife’s father, who ran an Arizona beer distributorship. He won a race for the U.S. House of Representatives in 1982 and for the Senate in 1986, and since has been re-elected to the Senate.

Two years later, Lieberman joined him in that body and they soon formed a fast friendship. They traveled together countless times to Israel, and in the mid-2000s, Sen. Lindsey Graham, R-S.C., joined them on their overseas trips, to Israel and everywhere else where McCain determined the United States should make its strength known to allies and enemies. They were often photographed together – they called themselves “the Three Amigos” – each grinning, wearing the senator-abroad uniform of a blazer and an open collar button-down shirt.

They seemed to have had a blast together, and McCain went deep blue at an Israeli Embassy reception in 2012 that honored Lieberman as he retired from the Senate. He described the alternating sensations of alarm and boredom that
Arepas (cont’d from p. 40)

1/2 teaspoon onion powder
Pinch of ground allspice
10 turns of freshly ground black pepper
1 1/2 pounds ground lamb

For the lamb:

Olive oil for sauteeing
2 cups masarepa (I used the goya brand)

Ingredients:
and the sweet tomatoes, mint and pine

ground lamb then coats your tongue,
the creaminess of the hummus. Spiced
ground mas are definitely not your traditional
Colombians keep them pretty simple.

I sauteed them to together with the mild corn flavor in
mus are definitely not your traditional
- was born in Colombia. She
called grandmother because it made her
sound old — was born in Colombia. She
told me that Venezuelans are known for
told me that Venezuelans are known for

These spiced lamb arepas with hum-

Arepas are a popular staple in Co-

Arepas essentially are griddle cakes

that came through from the corn. They

Could be stuffed, topped with ingredients

can be stuffed, topped with ingredients

— extra ingredients can even be mixed

can be stuffed, topped with ingredients

arepas, not arepas.

Directions:

1. Mix the masarepa, water and

2. Separately, in another bowl, sea-

3. Combine the lamb mixture and top with diced to-

4. Form arepa patties about 3 to 4

5. Coat a saute pan with olive oil and
Early term babies at greater risk for diabetes and obesity-linked diseases

A population-based cohort analysis of 54,073 early-term deliveries was conducted of 171,000 full-term deliveries. In the study, published in the American Journal of Obstetrics and Gynecology, researchers investigated hospitalizations of children up to age 18 to determine the impact that early-term deliveries have on long-term health with increased risk of diabetes (both gestational and pre-gestational) and metabolic morbidity were found to be more common in the early-term group as compared with the full-term group, especially at ages five and older, "Obesity was significantly more frequent among the early term."

Babies born between 39 and 41 weeks has lasted between 37 and 42 weeks. Pregnancy is considered to be "Early term" is defined as delivery between 37 and 39 weeks. Pregnancy is considered to be short if it lasts less than 37 weeks. "Early term" is more likely to be low birth weight -- less than 5.5 pounds (2.5 kilograms). "Babies delivered at early term were also significantly smaller, " Dr. Sheiner says.

Pregnancies ending at early term had likelihood of other associated maladies such as creating a world-class institution of education, visiting www.aabgu.org.

Youngstown native Devra Silverman has accepted a position with the Mayerson JCC of Cincinnati as Youth and Family Programming Specialist. A 2015 graduate of the University of Cincinnati, she has spent the last three years in Savannah, Ga. at the Jewish Educational Alliance/Jewish Federation. While there she was the Community Engagement Coordinator working with PJ Library families, BBYO teens and Hillel students. Through her efforts, 200 new college students were engaged at the SCAD Hillel (Savannah College of Art and Design). She also planned and implemented the Judaic curriculum for camp and aftercare at the JEA. While in Savannah, she was one of 14 young JCC professionals in the U.S. chosen to participate in the prestigious Merrin Fellowship, an 18-month professional development program for those who work with teens at JCCs around the country.

Her new position at the Mayerson JCC will include managing and supporting the staff of PJ Library, the extended care program, J Play and Club J, as well as creating and developing children's classes and teen programs.

Devra is the daughter of Harry and Elyse Silverman and the granddaughter of Estelle Silverman.

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Devra Silverman
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New Kent State Jewish Studies Program Scholarship

The Kent State University Jewish Studies program is proud to announce the new Marion C. and William B. Risman Scholarship. Available for the first time this semester, the scholarship is designed to encourage students who have demonstrated the capacity to achieve educational and professional goals and the initiative to seek opportunities to further their progress. The scholarship is available to all students with a Jewish Studies minor and at least a 3.5 GPA, though preference will be given to sophomore students. The funds from this scholarship can be applied to tuition, room and board, and college fees, and the scholarship is renewable for up to three additional years.

The Risman family has a long history and strong relationship with Kent State University, with members of the family serving on the Foundation Board of Directors and the University Board of Trustees. In addition to this scholarship, the Risms have also helped fund more than 30 Medallion Scholarships.

Students interested in applying for the scholarship can find the application on the Jewish Studies website, www.kent.edu/jewishstudies. The submission deadline is November 1.

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The Kotel controversy came to a head in June, when the Israeli government closed the Kotel in Jerusalem. The controversy surrounding prayer at the Kotel is a longstanding issue in the Jewish world. This year's series of talks will focus on engaging conversation on trending news and ideas in a measured and respectful way.

The program will be held at Siegal Lifelong Learning Program, in partnership with Case Western Reserve University’s Jewish Education and Engagement. Advance registration is recommended.

The monthly talk-show-style program, Tribe Talk, is a program of Case Western Reserve University’s Jewish Education and Engagement. Tribe Talk is a program of Case Western Reserve University’s Jewish Education and Engagement. It features scholars who share their cutting-edge ideas in a measured and respectful way.

Pomegranates, or “tamar” in ancient Hebrew, are a cherished fruit in Jewish tradition, most often associated with the holiday of Rosh Hashanah. The New Persian Kitchen offers numerous pomegranate dishes, including pomegranate juice, molasses, and arils (seeds). The juice is particularly potent for holiday cooking by Rosh Hashanah.

For all your Rosh Hashanah needs, Churchill Commons offers Empire Frozen Poultry, Hebrew National Products, Briskets, Leg of Lamb, and more. They also offer Kosher Wines, Mogen David, and Kosher Wines. The Giant Eagle is locally owned and operated.

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Only Jewish Education Can Help Bridge the Israel-Diaspora Divide

By Pinchas Goldschmidt

MOSCOW (JTA) -- Israel’s passage of the nation-state law brought another round of barrages across the Atlantic underlining the growing alienation of the world’s two largest Jewish communities. The issues are increasingly familiar: American pluralism versus Jewish exceptionalism, Orthodox versus Liberal, nationalism versus enlightenment.

Yes, we have a problem. Israel and American Jewry are growing apart from one other. It would be wrong to put the responsibility for this growing schism only on the Israeli government, or Israeli civil society, since Diaspora denominations have changed, too. The American Reform movement, for example, unilaterally introduced patrilineal descent, redefining Jewishness.

These tensions were aired in Ronald Lauder’s recent op-ed in The New York Times, in which the president of the World Jewish Congress argued that the nation-state law betrayed Israel’s universalist values and that the country’s religious establishment was alienating non-Orthodox Jews in the Diaspora. Reading between the lines, I sensed the anguish of a father and grandfather who sees his children distancing themselves from their people and ancestral homeland.

Naftali Bennett, Israel’s education and Diaspora minister, responded to Lauder’s op-ed with one of his own in the same newspaper, pushing back in defense of Israel’s right to pass such laws. Bennett seems uninterested in bettering relations with the Diaspora — in direct contradiction to his title and portfolio.

He did not understand that the main question posed by Lauder was not “who is right and who is wrong,” but what can we do to minimize the divide between Israel and American Jewry.

As American Jews are grappling with the direction their country is taking, and struggling to identify with a non-utopian Israel, the search for fresh waters from the well of our Jewish sources is called for.

Liberal Diaspora denominations count fewer followers in the U.S., and the Jews there are being assimilated into an increasingly secular country. The empty synagogues will have to be replaced with the classrooms of Jewish schools. The challenge of giving over 1 million Jewish children a minimal Jewish education can and should be tackled if the government of Israel will take a lead and major Jewish philanthropists will join.

In the beginning of the 1990s, when the Jewish Zionist establishment vehemently opposed the idea of establishing schools in the former Soviet Union, Lauder was among the first to understand that Jewish continuity, especially in the secularized post-Soviet countries, can only be guaranteed by formal Jewish education. The establishment of two dozen schools in Eastern and Central Europe in the beginning of the ’90s by the Ronald S. Lauder Foundation guaranteed a positive Jewish identity for tens of thousands of children of Jewish families.

(Full disclosure: My wife, Dara, is the head of the Lauder Etz Chaim School in Moscow, the largest Jewish day school in the former Soviet Union with currently almost 600 children.)

Having the honor to meet and speak to many of the thousands of graduates of our schools in Moscow, I can attest to the impact on the identity and personal commitment to the Jewish cause of the students of the Lauder school. These children’s lives are forever changed.

What Lauder has achieved in Central and Eastern Europe should be applied now in the United States, where the continuity of the largest community outside of Israel is in danger.

Communities such as the United Kingdom, Australia and France have achieved great strides in recent years toward this goal. The great majority of their children receive a formal Jewish education; there is no reason why this should not be attainable in the U.S.

Every Diaspora Jew is the carrier of dual identities -- the national one and the Jewish one -- trying to juggle and reconcile and build a symbiosis. Trying to strike the balance between enlightenment and tradition has not been easy.

Harvard psychologist Steven Pinker, in his latest book “Enlightenment Now,” argued that the Enlightenment improved humanity by replacing “dogma, tradition and authority with reason, debate and institutions of truth-seeking.” Yoram Hazony of The Herzl Institute, in a response to Pinker, said that if the response of the Jews to the Enlightenment had been absolute, then the Zionist movement -- which drew its passion and strength from the vast sources of Jewish tradition and history -- would never have been born and we wouldn’t have had a Jewish state today.

We as a people are out of balance. The world is out of balance. The climate is out of balance, and geopolitics are increasingly shrill and simplistic, polarizing friends and family members. Let us try to regain some balance and perspective for the sake of our future, of our children — before it is too late.
Why Jews Dip Apples In Honey on Rosh Hashanah — and Why Vegans Say the Custom is a Problem

By Josefin Dolsten

NEW YORK (JTA) — The truth is, there is no commandment in Judaism to dip an apple in honey on Rosh Hashanah. But what would the Jewish New Year be without the custom?

It’s a question that bedevils vegans, many of whom won’t eat honey because it’s an animal product.

So what’s a mock chopped liver/seat brisket/vegetarian stuffed cabbage kind of Jew to do?

Jeffrey Cohan, the executive director of Jewish Veg, explains all the ways that honey production is problematic. In order to produce as much honey as possible, many honey producers manipulate the bees’ natural living patterns, including clipping the queen’s wings to prevent her from flying away, and replacing the honey produced with sugar water, which animal rights activists say is less nutritious. Some vegans regard the whole process as cruel and exploitative.

“‘Tza’ar ba’alei chayim’ is a core Torah mandate, so to start the new year right away by violating tza’ar ba’alei chayim does not get the year off to the best start,” he said, using the Hebrew term for the prohibition against causing unnecessary harm to animals.

One of the more common substitutes is honey made from dates, according to Cohan. Date honey is not only vegetarian but has its roots in the Bible. Dates are one of the seven species of the land of Israel mentioned in the Bible. Scholars say that the description of “a land flowing with milk and honey” actually refers to date honey, not bee honey.

“Because date syrup is actually in the Torah, it makes the most sense from a Jewish perspective,” Cohan said.

Proponents of eating date honey also cite its health benefits.

Brian Finkel, the co-founder of a company selling organic date honey, says the product has 25 percent less sugar and a lower glycemic index than bee honey and is a great source of antioxidants.

Finkel, who grew up outside Chicago but moved to Israel in 2013, first tasted date honey while studying at a yeshiva in the Jewish state after finishing high school. Silan, as the product is known there, is a popular ingredient in cooking and baking, and as a dip.

The entrepreneur had a self-described “eureka moment” when he thought he could introduce it to American consumers.

Last year, Finkel and his business partner, David Czinn, launched D’Vash Organics. Since then, Finkel said, they have sold hundreds of thousands of bottles of date honey, in stores across the United States and through the company’s website.

The product is produced in a U.S. factory that is not certified kosher, but Finkel said he is looking to produce a kosher version so that observant Jews can have it around the holidays — and year round.

“I think it goes great with apples, it goes great with challah,” he said. “I definitely encourage people to use it on those things, around the holiday time, to make the new year that much sweeter.”

Making the new year sweeter is the whole point of the custom. Some trace it to Nehemiah 8:10, where the Jews of the Second Temple period celebrating what would eventually become Rosh Hashanah are told to “Go your way, eat the fat, and drink the sweet.”

As for the apple, the custom was started among Ashkenazi Jews in medieval Europe, when the apple as we know it had become more accessible due to cultivation, said Jordan Rosenblum, an associate professor at the University of Wisconsin-Madison who studies food and Judaism.

Apples are in season and therefore plentiful in the fall, when the holiday of Rosh Hashanah occurs. In 14th-century Germany, the Jewish sage known as the Maharil described the custom of dipping apples in honey as long established and rich with mystical meaning.

Dates did not grow in Europe, but honey made by bees was available, so that became the topping of choice, said Leah Hochman, an associate professor at the Hebrew Union College-Jewish Institute of Religion who researches religion and food.

“You have all these Diaspora communities that are adapting to their new environments, and over time people used substitutes that had some sort of relationship to the seven species to honor the ever-longed-for return to Zion,” Hochman said.

The custom traveled with European Jews when many of them left for the United States in the 19th century. Many settled in the Northeast, a region where apples grow well.

“They have that tradition, and they come to a place that’s great for apple growing, so that further cements it,” Rosenblum said.

Hochman said that as apples and honey became associated with Rosh Hashanah, the combination gained a symbolic meaning.

“Over the course of time, the tradition became crucially important for understanding our wishes for a new year, that they’re sweet,” she said.

It also helped that bee honey is kosher, even though the bee itself is not. Rabbis explain that unlike milk from a nonkosher animal, which may not be consumed, bee honey is derived from the nectar of a flower and not from something that’s part of the bee’s body.
The Testament
Sunday, September 16 | 6:30 p.m.
Movies 8, Boardman
Drama
Runtime: 88 min | Country: Israel | Release: 2018

Sammy Davis Jr. Gotta Be Me
Thursday, September 20 | 7:00 p.m.
Encore Cinema, Niles
Documentary
Runtime: 100 min | Country: USA | Release: 2017

Wrestling Jerusalem
Thursday, September 27 | 7:00 p.m.
Encore Cinema, Niles
Documentary
Runtime: 90 min | Country: USA | Release: 2018

The Invisibles (First Showing)
Wednesday, October 3 | 3:00 p.m.
Youngstown Cinema
Biography | Drama | History
Runtime: 110 min | Country: Germany | Release: 2017

Who’s Gonna Love Me Now?
Thursday, October 4 | 7:00 p.m.
Movies 8, Boardman
Documentary

The Invisibles (Second Showing)
Thursday, October 11 | 7:00 p.m.
Movies 8, Boardman
Biography | Drama | History
Runtime: 110 min | Country: Germany | Release: 2017

Footnote
Sunday, October 14 | 4:30 p.m.
Encore Cinema, Niles
Comedy | Drama

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and oral surgeons.

week relief mission to Haiti for dentists

and her sister should research and select

men's mother announced that instead

cerned with helping others.

By Abigail Pickus, JTA

they are taught how to use soap and get to take some home.

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were damaged from eating flour mixed

Herald-Voice

community leaders, the Texas

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Dear Rabbis: Take a Stand in your High Holiday Sermons

By Jan Zauzmer

(JTA) -- Last year, I wrote an essay pleading with rabbis to deliver a High Holidays sermon that was relevant to the political moment.

"I understand the typical view that it is better for rabbis to speak to higher values than to take sides in the rough-and-tumble over political issues," I wrote. "But as we all know, this is no ordinary time."

My essay, appearing shortly after Charlottesville, was surprisingly controversial. Dozens of readers somehow compartmentalized politics and ethics, and commented that they preferred their religious services to be a haven from politics.

But we aren't ostriches. We do not have that luxury in today's grim world. Even if we could shield ourselves by burying our heads in the synagogue sand, we as Jews and as decent people are called upon to face the horrors around us and try to fix them.

The majestic Mah Tovu prayer, "How goodly are your tents, O Jacob," is reduced to a question rather than an exclamation if we hide from ills in our midst. As the Mother Abbess said about another house of worship in my favorite movie, "These walls were not built to shut out problems."

With the approach of 5779, I have a fresh concern: walking into a synagogue only to hear a sermon about civil discourse. The least offensive, most palatable political message is "Why can't we all get along?"

In an age in which the president of the United States has ripped civil discourse to shreds and replaced it with rancorous divisions, Lord knows it would be nice to mend the societal fabric and patch up our differences.

Well-meaning people across the political spectrum share that wish. On my recent trip to the Texas Hill Country, a minister gave a lovely prayer at a celebration in honor of his machuten -- his child's Jewish father-in-law. Proud that their friendship has withstood their political differences, he bid the guests to model that example of civil discourse in a divided country.

That's a moving sentiment. It feels bad to unfriend friends, classmates and coworkers. We enjoy mixing with a diverse array of people.

But we can't even chitchat about the weather or sports nowadays without bucking up against politics. A heat wave reminds us of climate change and the shanda of withdrawing from the Paris agreement. The Philadelphia Eagles won the Super Bowl but lost the invitation to the White House. And don't get me started on kneeling for the national anthem.

Even neutral topics aren't neutral anymore. We feel blue and they see red.

In these extraordinary circumstances, preaching only about "building bridges instead of walls" is the safe sermon. And it's not wrong. Communication is worthwhile.

But please don't stop there! All across America, people are witnessing destructive deeds and corrosive concepts pushed and protected by the current administration. We don't have time to see whether civility alone will solve the slew of problems wrought by racism, greed and xenophobia.

For most congregants, speaking out is confined to rants to like-minded family members, chance conversations at the oven, therapeutic Facebook posts that reach a few dozen friends, clever tweets and retweets that rack up single-digit likes.

Regardless of how polished our prose or heartfelt our appeal, our following is small. But you, rabbis -- you have a big audience, you have a microphone, you have a bully pulpit, you have a bimah. What an opportunity to address your flock.

Right in the nick of time, too. The shofar in 5779 sounds exactly when we need it. Your largest annual attendance...
falls smack-dab in the lead-up to the midterm elections.

On the holiest of days, offer us the Jewish lens through which to view the midterms. Don’t tell us whom to vote for — tell us what to vote for.

While in normal times finding common ground is a noble Jewish value, these are not normal times. In an act of bimah bravery, say that Jewish values share no common ground with policies and predilections that separate children from their parents at the border; denigrate the free press, befriend enemies and antagonize allies, cut back on health care, neglect the environment, dismantle protections for minorities, move backwards on LGBTQ rights, mistreat women, ride shotgun for the gun lobby, roll back safety nets for the poor; and so cruelly on and so painfully forth. In Teyye’s famous words, “There is no other hand.”

At this uniquely ugly juncture, when the scales have tipped from reasonable minds can differ to no moral equivalence, command us to get to work, not just to get along. Inspire us to pursue acts of tikun olam ranging from A to Z.

When a politician blithely reads “The Art of the Deal” to his child in a campaign ad, tell us to read stories with Jewish values to our children. When frenzied crowds rally around anti-media chants, prod us to rally around Jewish advocacy organizations like the ADL, RAC and HIAS. When the current president finds “some very fine people on both sides” at a neo-Nazi rally, call our attention to the magnificent dictum of the first president in a letter to the Jews in 1790: “to bigotry no sanction, to persecution no assistance.”

Armed with Judaism’s ethical heritage, you can rouse us to take a stand at the polls against those who support, or who don’t prevent, today’s scandalously unethical practices. Charge us to vote not as self-interested but as interested selves.

Give us a refresher course on why Jews in particular cherish the right to vote. Wax poetic about how our forebears fled lands where they didn’t have that right. Put in plain English, sprinkled with a bit of Hebrew, why it is intrinsically Jewish to oppose voter suppression in all its forms.

Better still, urge us not to go to the polls alone. Paint a picture of a voting booth filled to the brim with those who came before us, those who are in our midst and those who will succeed us. We have a crowd to schlep with us, figuratively for sure and literally when possible: our ancestral immigrants, who came here in pursuit of the blessings of democracy; our neighbors, who may need our support to vote in this democracy; and our children, who are the inheritors of whatever remains of our democracy.

Don’t aim not to offend anyone — offend us all. Boldly tell us to do better. Above all, counsel us that Trumpism finds no sanctuary in a Jewish sanctuary.

The message from the bimah on this Jewish New Year must be to repair not only our broken relationships but also our broken world. Now is the time to hit the ground running, all the way from common ground to higher ground.

Todah rabah and shanah tovah!
Neil Simon, Broadway’s Giant of Bickering, Wise-Crack Couples, Dies

By JTA Staff

(JTA) -- Playwright Neil Simon, known for such Broadway hits as “The Odd Couple,” “Barefoot in the Park” and “Lost in Yonkers,” has died.

Simon, who earned a Pulitzer Prize and a Tony Award, died Aug. 26 at New York-Presbyterian Hospital in New York City from complications with pneumonia at the age of 91.

No writer of non-musical comedies was more successful in the second half of the 20th century, and no one else so frequently, successfully nor wittily plumbed the anxieties of middle-class American Jews and the family issues that plagued them. The themes of his plays include romance, adultery, divorce, sibling rivalry, cancer and fear of aging -- but with a knack for one-liners that kept audiences laughing through the pain.

Simon began his career in television, on the writing staff for Sid Caesar for “Your Show of Shows,” working with future Jewish comedy legends Mel Brooks, Carl Reiner and Larry Gelbart. He later wrote for “The Phil Silvers Show.”

In 1961, his first play, “Come Blow Your Horn,” hit Broadway. It was a modest success, but was the start of something big. “The Odd Couple” would have a wildly successful run, would be adapted into a smash movie with Walter Matthau and Jack Lemon in the roles of a slovenly sportswriter and his fastidious roommate, and inspire a sitcom that ran for years on ABC. In 1966 he had four plays running on Broadway at the same time.

During his career he wrote more than 30 plays and about the same amount of movie screenplays, some original and most adaptations of his plays. “The Goodbye Girl” won an Academy Award for Richard Dreyfuss, playing the role of an incorrigible actor; “The Heartbreak Kid,” starring Charles Grodin and Cybill Shepherd and directed by Elaine May, has been described as a worthy successor to Hollywood’s classic screwball comedies and a disparaging, overly stereotypical portrayal of marital discord among suburban Jews.

“The Sunshine Boys” (1976), about another pair of bickering frenemies, earned an Oscar for the then-elderly George Burns, playing one half of a legendary, estranged and fatally dysfunctional vaudeville duo.

Simon gained additional fame in the 1980s with his semi-autobiographical trilogy -- “Brighton Beach Memoirs” (1983), “Biloxi Blues” (1985), and “Broadway Bound” (1986) -- which critics agreed brought gravitas and fresh life to a career that had begun to flag after the huge hits of the ‘60s and ‘70s.

In 1991 he won both the Tony Award and the Pulitzer Prize for “Lost in Yonkers,” another autobiographical comedy.

Simon was born in New York to Irving Simon, a garment salesman, and Mamie (Levy) Simon, a homemaker. His parents had what he described as a “tempestuous marriage,” in which his father left the family at least eight times. Simon said he took refuge in movie theaters to escape his troubles at home. Those troubles also inspired him to become a writer, which he said helped him to become independent of emotional family issues.

An interviewer once asked Simon what effect his being Jewish had on his humor. “That’s a tough question,” Simon replied. “Humor is a way of expressing your protest and being able to laugh, too. What Jews do is laugh at their predicament, and it’s what blacks do, too. I do my funniest writing when I’m in a predicament. If a play is out of town and needs work, I’ll do my best work. When I’m in an elevator that’s stuck, I can keep everyone laughing. The other thing about Jewish humor -- I don’t know if it was always this way; I don’t know if the Jews in Egypt were making jokes about Pharaoh -- is that it takes a great deal of intelligence. It takes an adventurous mind.”

He and his older brother Danny Simon, in addition to cranking out sketches for comedians like Caesar, Jerry Lewis and Jackie Gleason, wrote summer revues for the Tament resort located in the Pocono Mountains.


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Deportation of Nazi Ignites a Fight Between Right and Left

By Andrew Silow-Carroll

(JTA) -- In the Trump era, even the deporting of Nazis can’t bring Americans together.

A number of Jewish organizations and lawmakers were quick to thank the Trump administration for deporting Jakiw Palij, a former SS guard at the Nazis’ Trawniki concentration camp in Poland.

But they weren’t as quick as the administration itself, whose news release announcing the deportation was explicit in commending President Donald Trump for making Palij’s expulsion a priority while noting that “past administrations were unsuccessful in removing Palij.”

“Today, @realDonaldTrump got the job done!” White House press secretary Sarah Huckabee Sanders tweeted.

Presidents are seldom shy in taking credit where credit is due, and in this case it is certainly due: Palij lied about his Nazi past when he entered the country in 1949 and became a citizen in 1957. He later admitted that he was trained by the SS and served as an armed guard at the adjacent Trawniki forced-labor camp, where Jews were shot en masse (Trawniki’s functions shifted over the course of the war). Even if his role was only to prevent their escape, that constitutes a war crime.

ABC News reported that Trump told U.S. Ambassador to Germany Richard Grenell to make Palij’s deportation “his No. 1 priority when he got to Berlin,” which had to agree to take the deportee.

But nothing escapes politicization in these polarized times, and Monday’s announcement was no exception. Critics of Immigration and Customs Enforcement tactics in removing undocumented immigrants, regardless of their criminal records. Some Democrats have called for abolishing ICE and refocusing immigration enforcement efforts only on undocumented immigrants who come to the attention of law enforcement.

“My father denationalized and deported Nazis for a living and he didn’t need a xenophobic goon squad to do it,” tweeted BuzzFeed reporter Joe Bernstein, whose father, Mike, served as assistant deputy director of the Office of Special Investigations, the Justice Department’s Nazi-hunting unit. “The men and women of OSI would be disgusted by using deportations as a political stunt.”

Republican’s seized on the Palij announcement, meanwhile, to defend the agency and the president.

“Thank you @ICEgov for apprehending an ACTUAL Nazi & deporting him. This would be a good occasion for radical Democrats to reconsider their ill-advised attacks [on] brave @ICEgov officers,” tweeted Sen. Tom Cotton, R-Ark., one of ICE’s most outspoken proponents in the Senate. His use of “ACTUAL” presumably referred to some left-wing attacks comparing ICE officers to Nazis.

Conservative provocateur Glenn Beck took a similar tack.

“ICE deports White Nazi? I thought they were white supremacists? Facts can be stubborn things,” he tweeted.

James Hasson, a law student and frequent contributor to the conservative media, tweeted: “ICE arresting and deporting an actual Nazi labor camp guard seems a tad inconvenient for the whole ‘ICE is a bunch of literal Nazis’ narrative.”

Beyond the political scorekeeping, some observers sought to make some substantive points.

Marshall also wanted to talk policy, not politics, specifically about whether aggressive attempts to strip the citizenship of naturalized citizens violates a tradition that treats all citizens the same.

“Few of us would disagree that former Nazis who participated in war crimes should not be given refuge or citizenship in the US,” Marshall wrote. “But denaturalization is extreme and fraught device which should be employed only in the most extreme circumstances.”
‘BlacKkKlansman’ Recalls the Possibilities, Then and Now, of a Black-Jewish Alliance

By Marc Dollinger

SAN FRANCISCO (JTA) -- In a dramatic scene, word reaches local officials that the leader of a militant black organization coming to town is intent on stirring up trouble. An uncover operation ensues when an African-American attends the event, taking copious notes and reporting his findings back to his Jewish colleague.

In this moment, it seems, the black-Jewish relationship stood strong. Racists and bigots, no matter what side of the racial or religion divide, will face blacks and Jews working together in pursuit of justice.

It sounds like an early scene from Spike Lee’s “BlacKkKlansman,” when African-American detective Ron Stallworth (played by John David Washington) surveils a speech by Black Power founder Stokely Carmichael. Instead, it’s the true story of a 1959 speech by Nation of Islam leader Elijah Muhammad at a mosque in Newark, New Jersey.

Years before the events in the movie, in which a black detective and his Jewish partner go undercover to infiltrate the Ku Klux Klan, the American Jewish Committee joined with African-American civil rights leaders to investigate the threat posed by Muhammad and his call for black militancy. Even as Jewish leaders concluded that Muhammad’s speech proved more anti-white than anti-Semitic, the episode painted a picture of black-Jewish cooperation that anticipated the partnership between Stallworth, Colorado Springs’ first black police officer, and the detective who in the film is called Flip Zimmerman (Adam Driver).

On the surface, Lee presents a classic tale of black-Jewish cooperation. In this understanding of interracial relations, two historically oppressed groups joined forces to confront the racism and anti-Semitism of the Ku Klux Klan. Jews, committed to the mandates of prophetic Judaism, reached across the divide and leveraged their religious ideals to demonstrate the equality of all Americans, regardless of racial status.

In the civil rights movement that predated the events of the film, Jews comprised a majority of white volunteers and offered generous funding to the Rev. Martin Luther King Jr. and his allies. Most contemporary news reports and even historical accounts offered this idealistic and filiopietistic analysis. The black-Jewish story line of “BlacKkKlansman” offers a needed challenge to that simplistic historical understanding.

Even as Lee and script writers David Rabinowitz, Charlie Wachtel and Kevin Willmott treat the Jewish detective sympathetically, they are careful not to fall into the trap, so prevalent in much of the historical literature, of moving white Jews into the center of what was a movement created and led by African-Americans. Instead, Stallworth enjoys agency. He is the one who finds an ad in the local paper advertising a meeting of the KKK. Despite the racism within his police department and in the community at large, he launches an investigation, determining its course throughout the film.

In a break from the classic interracial motif of more-powerful Jews helping less-powerful blacks, “BlacKkKlansman” places Jewish detective Zimmerman, as well as the other white police officers in his unit, in supporting roles. Stallworth, acknowledging white privilege as he impersonates Zimmerman’s voice in telephone calls with the KKK, lobbies his Jewish colleague to impersonate him in face-to-face meetings with Klansmen.

By redefining the black-Jewish relationship in this more Afrocentric way, Lee corrects a historical literature that all too often marginalized African-Americans in their own social justice movement. He takes an approach similar to “Selma” director Ava DuVernay, who was unfairly criticized by many Jewish viewers when she did not include an iconic image of Rabbi Abraham Joshua Heschel in her movie.

Lee and his team go a step further in rebalancing the black-Jewish relationship by showing the ways that Stallworth inspired his Jewish colleague to strengthen his own religious identity. When Zimmerman downplays his Star of David necklace, remarking that he did not identify strongly as a Jew, Stallworth pushes back. And when he asks, “Why you acting like you ain’t got skin in the game?”, Zimmerman realizes that his Jewishness matters. Later in the film, he faces virulent anti-Semitism from members of the KKK when he is told to take a “Jew lie detector test” and to lower his pants to see if he had been circumcised.

Zimmerman’s heritage mattered; it took his African-American colleague to wake him up from his Jewish slumber. My own research has shown how, taking their cues from the Black Power movement, young Jews were indeed inspired to seek a more serious engagement with their ethno-religious identity.

The deepest evidence of this film’s investment in exploring black-Jewish relations comes from the surprising fact that the real detective Zimmerman was not Jewish. Lee and the creative forces who wrote and produced the film, including “Get Out” director Jordan Peele, took license to frame this story in black-Jewish terms. With this decision, they offer a 21st-century re-creation of the postwar civil rights alliance.

In a riveting conclusion, Lee connects the history of white supremacy and the KKK to the contemporary political climate. With heart-wrenching cinematic detail, viewers are left to wonder how much progress has been achieved since the emancipation of African-Americans in the mid-19th century.
The Jewish Journal Monthly Magazine September 2017

Let us help you make this New Year extra sweet!

Dodi Li BBG’s Annual Rosh Hashanah Basket Sale!

Basket includes: Apples, Honey, Challah, Wine, Candles, Cinnamon Sticks and a special Recipe Card
Cost: $25 per basket for pickup at the JCC.

ALL pickups will be at the Jewish Community Center on Tuesday, September 19th from 9am - 2pm.
*Limited delivery option available upon request for an extra $5 charge*

All money raised will support our local B’nai B’rith Girls chapter, Dodi Li BBG #69, and involvement in regional BBYO events!
*Please fill out the order form below and return by Wednesday, September 13th*

Name: ________________________________
Phone: ______________________________
Email (for pickup reminder): ______________________________
Number of baskets: _____ Donation? $_______
Amount enclosed: ______
Gift?__Yes, gift card to read: ______________________________

Make checks payable to Dodi Li BBG and mail to: Jewish Community Center
Attn: Emily Blau
505 Gypsy Lane, Youngstown, OH 44504
For more information, contact Emily Blau, City Director, at (330) 746-3250 Ext.152 or eblau@jewishyoungstown.org

September 2018 The Jewish Journal Monthly Magazine 43
A High Holiday Plea: Listen to Each Other on Israel’s Nation-State Debate

By Avi Weiss

(JTA) -- The High Holidays are approaching. It is a time when Jews worldwide join together in the spirit of camaraderie, pouring out their hearts for a good new year.

But the lead-up this year has been different, often pitting Jews against Jews in bitter controversy. Rosh Hashanah 5779 arrives with the passage of legislation declaring that Israel is a Jewish state with the right of Jewish self-determination. Supporters and detractors have been characterizing each other using inappropriate, explosive language. On one side, too many have called the law’s supporters “racist”; on the other, too many have called its detractors “anti-Zionist.”

Such language must stop. It fans the flames of conflict, potentially leading to hatred – even violence. While a word is a word and a deed is a deed, words lead to deeds. As the rabbis declare, wise people know that a word and a deed is a deed, words lead to hatred – even violence. While a word is a word and a deed is a deed, words lead to deeds. As the rabbis declare, wise people must be careful with language.

Rather than call the other names, each side should listen to the other’s concerns, allowing them to influence their own thoughts. Listening is at the core of Rosh Hashanah’s shofar ritual. The ritual is not only about sounding the shofar, but, as its preamble blessing proclaims, listening (“lishmoah”) to its sound.

Supporters ought listen to issues raised by detractors. Specifically, with the one-state solution gaining traction among Israel’s Jews, will Arab citizens be denied an equal vote? And, it must be added, does a Jewish state mean a theocratic state where Jewish religious law will be imposed against the will of many?

Recent events have increased these fears. A Conservative rabbi was picked up by police for performing a marriage outside of the jurisdiction of the Chief Rabbinate, which follows rigid Orthodox practices. I, too, an Orthodox rabbi, have felt the sting of the Chief Rabbinate. Letters I’ve written attesting to the Jewishness of longtime congregants of my synagogue in New York, where I have served for 45 years, have been denied.

Detractors, too, must take into account the importance of free speech, some rhetoric by Arab members of the Israel parliament that has bordered on treasonous has been permitted on the Knesset floor. This has outraged some Israeli Jews.

I have long felt that the founders of the state should have been more decisive and named the country the Jewish State of Israel in 1948, proclaiming its Jewish identity from the outset. Among other matters, this would have clearly declared “Hatikvah” as Israel’s national anthem, Hebrew as its official language, the Israeli flag as its national banner and the Law of Return as applying exclusively to Jews.

I support the nation-state law, even as I insist that all citizens of Israel be treated equally. I believe strongly in reaching out to our Arab brothers and sisters, and so I visited the mosque in Yasuf that was desecrated in 2009 and reached out to the father of Mohammed Abu Khdeir, the Palestinian teenager who was murdered in 2014 after three Jewish boys were kidnapped and murdered. I have reached out because of my passionate belief that all of humanity regardless of religion or race is sacred and every human is created in the image of God.

For me, a strong sense of Jewish identity does not contradict universal consciousness but is a prerequisite to it. I have little doubt that the architects of this new law believe that it does not discriminate against Arabs. They would insist that equality for all is legislated in other Basic Laws that would fully protect Arabs and other non-Jews living in Israel.

But with nationalism on the rise both in the U.S. and around the globe, the timing of this new law is suspect. And it very well may be that politicians are using the law to gain political points.

Because of these concerns, I, a strong supporter of Jewish settlements, believe that the new law should be amended to include a simple but important phrase from Israel’s Declaration of Independence: “[Israel] will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex.” I suggest this addition because these rights are absolutely central Jewish values. Such an amendment would win over support of many of the law’s original naysayers.

Truth be told, supporters and detractors of the new law have more in common than not. Too many are politicizing the issue and painting their opponents as extremists. The center, including supporters and detractors of the law, recognize that Israel is a hybrid: a Jewish democratic state.

There are many democracies in the world. No two are the same. Israel is not simply a Western democracy that happens to be in the Middle East. It is a unique Jewish democracy -- with all its beauty and complexity.

And no democracy faces the existential challenges that Israel does. Despite threats on each of its borders, and even from within, Israel tries to do all it can to adhere to democratic principles. It’s difficult to imagine that other nations facing similar threats would do the same.

This Rosh Hashanah, supporters and detractors should remember that there is a short but clear pause between the sounds of the shofar. The pause may be understood as giving participants time to listen and incorporate each individual note’s meaning into our hearts and souls.

This, I believe, is our mandate, our “tzav hashas’ah.” Rather than the two sides in this debate demonizing the other, each must listen to the other.
In Memoriam

Winter address
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Lane, Youngstown, OH
Federation, 505 Gypsy
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Heights; four grandchildren, Julia, Eli
Freya (Suzanne Cushwa) of Cleveland
Florine (Fish);, two sons, Stephen (Su-
With him for the next 84 years.

nak passed away after a brief illness on
Aug. 27, 2017.

Bob grew up on the south side of
his father's grocery stores where he
his Bachelor of Fine Arts degree.

In addition, she co-founded Ishma-
At the awards dinner and presenta-

He took great pride in the fact that
He loved his customers and clients
operating it for the next 30 years. It

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News You Can Use

Jewish Delegation Witnesses ‘Heartbreaking’ Situation at Border Detention Centers and Courthouse

By Josefin Dolsten

(JTA) — A delegation of Jewish leaders from 17 organizations is visiting detention and migrant facilities on the U.S.-Mexico border.

The 27-person delegation visited detention centers in San Diego in August and is traveling to asylum-seeker shelters in Tijuana, Mexico.

The trip, which is being organized by the Anti-Defamation League and the Jewish refugee aid group HIAS, includes meetings with American and Mexican government officials, immigration attorneys and humanitarian workers. Among the participants are representatives from three Jewish movements — Reform, Reconstructionist and Conservative — as well as groups such as the American Jewish World Service, the Jewish Council on Public Affairs and J Street.

Mark Hetfield, CEO of HIAS, described the visits to detention centers and courthouses where migrants are being tried on charges that they entered the country illegally.

“It’s heartbreaking to see the way the United States is treating immigrants. It’s not treating them like human beings,” he told JTA in a phone interview from Tijuana.

Hetfield, a former immigration lawyer, said members of the delegation witnessed migrants being tried in a court as a group and that some who pleaded guilty to criminal charges lacked proper understanding of the consequences.

“It’s really troubling in terms of the lack of due process and the lack of understanding that people have as they’re going through and pleading guilty to these criminal proceedings,” he said.

Nancy Kaufman, CEO of the National Council of Jewish Women, said visiting a detention center for unaccompanied minors, which held children as young as 6 years old, was “eye opening.”

Though she described the shelter as “clean and decent” and the staff as “very caring,” she had concerns about the conditions.

“I asked if they go to school. They have school there, but I don’t know how you have meaningful educational programs for that kind of range of kids,” she said.

Kaufman referenced the Holocaust in speaking about the importance of the trip.

“As Jewish leaders, we need to bear witness. We all committed after the Holocaust to ‘Never again’ — we meant it,” she said. “I think we all live our lives with the belief that every person is made in the image of God, ‘b’tzelem Elohim,’ and should be treated with dignity and respect.”

Jonathan Greenblatt, CEO of ADL, called the trip “a moral imperative” in a statement to JTA.

“In the face of continued harsh policies by the Administration targeting immigrants and asylum seekers, we’re here to learn more about the crisis at the border, listen to the experiences of migrants and asylum seekers escaping violent conditions, and recommit to our advocacy for humane and compassionate immigration policies,” he said.

Many Jewish groups have joined progressives and some conservatives in criticizing President Donald Trump’s immigration policies, including his executive orders banning citizens from some Muslim-majority countries from entering the United States and the since-rescinded policy of separating migrant families at the border.

Last week, HIAS organized a letter to Trump urging him to raise the cap on refugees admitted into the country to at least 75,000. The letter was signed by leaders of 36 Jewish groups. Trump set the cap for 2018 at 45,000, a historic low, and is considering a further decrease, The New York Times reported earlier this month.
An Avowed One-Stter is About to be Elected to Congress. Is This the Future of the Democratic Party?

By Ron Kampeas

WASHINGTON (JTA) -- Rashida Tlaib, the Democratic nominee in a surefire congressional district comprising parts of Detroit, believes in a one-state solution to the Israeli-Palestinian conflict and says she would vote against military assistance for Israel.

Does she represent a trend? Republicans would like you to think so.

This is the Democrat (sic) party,” the Republican Jewish Coalition tweeted, attached to a story about Tlaib’s view on military aid.

Democrats are more sharply critical of Israel. It’s true that Democrats have become more critical of Israel. A breaking point in the relationship was the March 2015 address by Israeli Prime Minister Benjamin Netanyahu to Congress opposing President Barack Obama’s Iran policy.

Most Democrats did not see eye to eye with Israel over how to stop Iran from becoming nuclear. But frustration with Netanyahu over his pugnaciousness and disagreements with a Democratic president led -- some would say freed -- many Democrats to criticize Israel’s policies regarding the Palestinians. That was exacerbated by Netanyahu’s unabashed embrace of President Donald Trump, who pulled out of the Iran nuclear deal and moved the U.S. Embassy to Jerusalem.

In July, 70 Democrats in the U.S. House of Representatives — more than a third of the caucus — signed a letter urging humanitarian relief for the Gaza Strip, blaming both Israel and Hamas for the crisis.

That letter, in turn, referred to a May letter signed by 13 Democrats in the Senate — out of 49 — that used the same language to say Hamas and Israel were responsible for the suffering of Palestinians in Gaza.

Bernie Sanders has become an address for Israel criticism. The Senate letter was initiated by Sen. Bernie Sanders, I-Vt., the Jewish candidate who ran a surprisingly strong campaign in 2016 for the Democratic presidential nomination. (Notably, the Israeli-American media mogul Haim Saban, a major pro-Israel Democratic benefactor, blasted the senators for signing on.)

In that campaign, Sanders set the stage for Israel-related factionalism within the party when he directly challenged Hillary Clinton on Israel issues in a debate on the eve of the New York primary.

In the debate, Sanders used Clinton’s favorable reception at the recent American Israel Public Affairs Committee conferences as a dig against her.

“You gave a major speech to AIPAC, which obviously deals with the Middle East crisis, and you barely mentioned the Palestinians,” he said.

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“You gave a major speech to AIPAC, which obviously deals with the Middle East crisis, and you barely mentioned the Palestinians,” he said.

A decade ago, a major candidate using AIPAC to ding a rival would have been unimaginable.

Sanders has since become the main address for Israel criticism within the party. His office has released three videos sharply critical of Israel since the March launch of Palestinian protests on Israel’s border with Gaza.

But Tlaib remains alone in her positions. Sanders has also defended Israel on the left, rejecting the Boycott, Divestment and Sanctions movement targeting Israel last year in an interview on Al Jazeera.

J Street, the liberal Jewish Middle East policy group whose overarching issue is two states, endorses more than half of the Democratic caucus in both chambers. It pulled its endorsement of Tlaib after her post-primary revelation that she opposes aid to Israel and backs a one-state solution.

Like many proponents of an independent state for Palestinians side by side with Israel, J Street rejects any solution that would “threaten Israel’s identity as a democracy and a Jewish homeland.”

When it comes to the one-state solution -- that is, a binational “Israelite” in which West Bank and presumably Gazan Palestinians are given the vote -- Tlaib is even an outlier among the two women with whom she is most frequently grouped, Alexandria Ocasio-Cortez of New York and Ilhan Omar of Minnesota.

Like Tlaib, they are both progressive House nominees who have sharply criticized Israel in the past. Unlike her, both have embraced the two-state outcome and resisted signing onto the BDS movement.

“We have a very, very small number of problematic candidates with views on Israel,” said Halie Soifer, the CEO of the centrist Jewish Democratic Council of America.

Remember who Tlaib is. Much of the focus of the “is Tlaib a trend” talk is on the degree to which the Democrats are ready to impose party discipline. But there has been a tradition within both parties of allowing lawmakers to stray from orthodoxies depending on their constituents and their own ethnic communities.

Consider, for instance, Sen. Robert Menendez of New Jersey, who is as strident as ever in his insistence on isolating Cuba, although his Democratic Party has moved since Obama toward more openness. Democrats are not likely to second-guess a Cuban American for being a hardliner. Same goes for the Jewish minority leader, Sen. Chuck Schumer of New York, who, playing on his name, calls himself a “shomer Israel” — a guardian of Israel.

That thinking would apply to Tlaib, whose parents are from the West Bank, said James Zogby, the president of the Arab American Institute and a Democrat close to Sanders.

“Rashida is a Palestinian-American woman who grew up heavily steeped in her culture and the circumstances of her issue,” he said. “She’s more aware of the Palestinian issue than anyone in Congress before her. It’s in her bones, it’s in her blood.”

You want a one-state trend? Look to the Republicans. The Trump administration, meanwhile, has retreated from endorsing a two-state outcome, and the Republican Party platform in 2016 also removed two-state language.

Of course, the one-state outcomes favored by Republicans is one preferred by the pro-Israel right, not the pro-Palestinian left. That version envisions permanent Israeli control of much of the West Bank. But that posture creates openings for the far left, according to Logan Bayroff, the director of communications for J Street.

“Any conversation about rise in support of a one-state solution should note the fact that our current administration has distanced itself from the two-state solution,” he said.

Zogby, a proponent of the two-state outcome, says support for one state is also fueled by the actions of an Israeli government that seems set on closing off the former.

“Saying ‘I support two states’ has become a way of absolving yourself and doing nothing while Israel every day makes achieving two states harder to achieve” through settlement expansion and other measures, he said.
American mayors’ group, ADL announce agreement to combat hate

18, 2017 – The U.S. Conference of Mayors (USCM) and The Anti-Defamation League (ADL) announced an initiative that will work with the public and the 10-point Mayors’ Compact to Combat Hate, Extremism and Bigotry. The Compact released today builds on the USCM’s commitment to promote tolerance and love of all people and freedom and justice for all. An America that is the greatest democratic nation, under God, would be indivisible with liberty and justice for all. An America which its former President John F. Kennedy once said, “where there is no room for hate. There is no room for prejudice.”

１0. Support communities and we can’t wait a minute longer to step up our efforts, “said New Orleans Mayor Mitch Landrieu. “The Compact released today builds on the USCM’s commitment to promote tolerance and love of all people and freedom and justice for all. An America that is the greatest democratic nation, under God, would be indivisible with liberty and justice for all. An America which its former President John F. Kennedy once said, “where there is no room for hate. There is no room for prejudice.”

Campaigners from the Campaign Against Antisemitism demonstrate outside the Labour Party headquarters in London

So I was shocked when I saw the front pages of Britain’s three leading Jewish newspapers all declaring “United We Stand” and featuring identical editorials warning that if the Labour Party, led by Jeremy Corbyn, took power, it would pose “an existential threat to Jewish life in this country.”

What could have prompted such a unanimous and unprecedented expression of concern? Has the Labour Party joined the ranks of some other European political parties on the far left and far right in trafficking in anti-Semitic stereotypes? Has it proposed a ban on male circumcision or the ritual slaughter of animals? Has it denied or downplayed the Holocaust? Or has it called for a boycott of Israel or sanctions against it?

In fact, Britain’s Labour Party has done none of those things. What it has done, specifically its governing body, is promulgate a new code of conduct for its members concerning anti-Semitism. If Labour politicians or activists violate this code of conduct — if they, for instance, say something that the code defines as anti-Semitic — then they could be expelled from the party. Surely this is commendable, not deplorable.

Over the past two years, while the ruling Conservative Party has been feuding over Brexit, Labour has faced accusations of anti-Semitism. Corbyn himself has been fiercely criticized for minimizing the extent of anti-Semitism within the party and failing to root it out. Some of his left-wing supporters have responded by angrily accusing the Jewish community of using charges of anti-Semitism to silence criticism of Israel and undermine Corbyn’s leadership.

This has poisoned the once close relationship between Labour and British Jewry, and led many Jewish voters to abandon the party. To stop this damaging erosion of Jewish support and repair the party’s sullied image, Labour’s leadership is now belatedly — and some would say halfheartedly — tackling the issue of anti-Semitism among its members, particularly those on its left wing who are most opposed to Israel.

To do so, it needs a clear code of conduct regarding anti-Semitism.

The current controversy, however, centers on how Labour’s code of conduct defines anti-Semitism. The definition is based on the “working definition of anti-Semitism” that the International Holocaust Remembrance Alliance, or IHRA, proposed in 2016, and which has since been widely adopted by many governments, including Britain’s. But Labour’s definition omitted some of the examples that the IHRA added to illustrate what could, under certain circumstances, be anti-Semitic — all of which were ways in which discussing or criticizing Israel could be construed as anti-Semitism.

The scathing editorial in Britain’s Jewish newspapers described this “stubborn refusal” to adopt the full IHRA definition as “sinister.” It warned Labour that unless it completely adopted the IHRA definition, it would “be seen by all decent people as an institutionally racist and anti-Semitic party.”

This harsh accusation exacerbates a growing sense of insecurity among British Jews, which leads many to fear that the British Jewish community is much less secure than it actually is.

Campaigners from the Campaign Against Antisemitism demonstrate outside the Labour Party headquarters in London

Boston (JTA) -- I am a British Jew, though I have spent my adult life in the United States. I’ve found it more comfortable to be a Jew here, but I have always bridled at the notion that Britain is, or is becoming, an inhospitable environment for Jews, whether due to anti-Semitism on the left there or among its large Muslim population.
The outrage over Labour’s definition of anti-Semitism is not about what it says but what it leaves out. Labour’s definition allows for the possibility that it is not anti-Semitic to direct more attention and criticism to Israel’s alleged crimes and misdeeds than toward other democracies (i.e., to have a “double-standard”). Nor would it necessarily be anti-Semitic to claim that Israel is a “racist endeavor” or to compare its policies and actions to those of Nazi Germany.

In other words, anti-Zionism, or excessive, extreme or exaggerated criticism of Israel’s behavior, is permissible under Labour’s code of conduct. According to the party, it does not want its code to be “used to deny Palestinians, including Palestinian citizens of Israel and their supporters, their rights and freedoms to describe the discrimination and injustices they face in the language they deem appropriate.”

The Labour Party’s caution in devising its code of conduct is understandable. Although it has been rightly criticized for failing to consult with the British Jewish community and listen to its concerns, Labour has an obligation to safeguard its members’ freedom of speech, even if that means permitting statements and views vis-a-vis Israel that many, if not most, British Jews abhor.

The fact that many Jews are justifiably offended by false analogies between Israel and Nazi Germany does not automatically make such analogies anti-Semitic. Calling Gaza a giant concentration camp, for example, is stupid and offensive, but that does not mean that the Labour Party should ban comments such as these and punish people who make them. To do so would surely violate freedom of speech.

Some might argue that if a statement or belief is highly offensive to Jews and they think it’s anti-Semitic, then, ipso facto, it is. That’s what the British Jewish communal establishment declared in its condemnation of Labour’s definition of anti-Semitism: “It is for Jews to determine for themselves what anti-Semitism is.”

While the feelings and sensitivities of Jews should be considered, they are not sufficient. Jews themselves disagree about whether something is anti-Semitic, especially when it concerns Israel and Zionism. Who, then, speaks for Jews? Their communal leadership might be unrepresentative and out of touch with the feelings of many Jews, particularly younger ones. In the case of British Jewry, there are certainly many on the left who are highly critical of Israel and would not be offended if it was characterized as a “racist endeavor” (especially since the passage of Israel’s new nation-state law).

But even if all Jews, or at least the majority, experienced any expression of, say, anti-Zionism as hostile, this should not automatically render anti-Zionism as anti-Semitic. Zionism is an ideology and hence is subject to critique like any political ideology. Opposing a Jewish state is not the same as hating the Jewish people.

To be sure, anti-Semitism can sometimes masquerade itself as anti-Zionism, and condemnation of Israel can occasionally cross the line into anti-Semitism. But not always. It can be difficult to decide when discourse about Israel and Zionism becomes anti-Semitic, and reasonable people with the best of intentions might disagree.

This is largely the reason why defining anti-Semitism has become so complicated and so contentious. For example, the IHRA definition, and its accompanying examples, has been widely criticized, including by Jewish studies scholars who have warned that it could stifle legitimate criticism of Israel. The definition is not perfect or incontrovertible. In some important respects, Labour’s adoption and elaboration of the IHRA definition is actually an improvement (most notably, it adds a reference to discrimination against Jews).

For the past two years, the U.S. Congress has been debating the Anti-Semitism Awareness Act, which seeks to codify the State Department’s definition of anti-Semitism, based on the IHRA’s, into law. The bill, backed by major Jewish and pro-Israel organizations like the Anti-Defamation League and the American Israel Public Affairs Committee, was passed by the Senate, but stalled in the House of Representatives after an outpouring of criticism, including from the ACLU, which argued that it violated the First Amendment.

To combat anti-Semitism, we have to agree on what constitutes it. But perhaps this has simply become impossible in our increasingly politically polarized times.
Here Are Some Special Gifts for Your Rosh Hashanah Hosts

By MJL Staff

(Jewish Learning via JTA) -- Invited to someone’s house for a Rosh Hashanah meal and looking for an appropriate gift? In addition to the always appreciated flowers or bottle of wine, here are some other must-have (or must-give) items for the Jewish New Year.

If you're drawn to the edible items on this list, we recommend you check ahead of time whether your host keeps kosher or has other dietary restrictions.

**Jewish calendars**

Rosh Hashanah is the Jewish New Year after all, and every year needs a calendar. While many, if not most, people rely on digital calendars for day-to-day scheduling, a pretty wall calendar makes a nice decoration and can help keep the household organized. Most Jewish calendars sold in the United States list secular dates as well as Hebrew ones (including all the holidays, of course), and run through the end of the next Gregorian year. (So one that starts with Rosh Hashanah in 2017 will last you until December 2018.) You can find a wide selection online and in Judaica stores and bookstores.

Someone with an artistic bent or who enjoys the stress relief that comes with coloring might enjoy this coloring-book calendar featuring intricate Judaic motifs such as Jewish stars and Hanukkah menorahs. And this one from New York's Jewish Museum showcases a variety of paintings, sculptures and ceremonial objects from its collection.

**Jewish cookbooks**

If your host invited you over for a home-cooked meal, he or she probably likes to cook. The four books listed here were published within the last couple of years, so there’s a good chance your host doesn’t yet own them — and what better than a cookbook to subtly convey to your host that you’d love more holiday meal invitations? (Find more Jewish cookbook suggestions here.)

"Modern Jewish Baker: Challah, Babka, Bagels & More" is written by Shannon Sarna, the editor of The Nosher food blog, part of the 70 Faces Media family that includes My Jewish Learning. In this gorgeous book, she pays homage to Jewish baking traditions while reinvigorating them with modern flavors and new ideas.

The mother-daughter team of Gabrielle Rossmers Gropman and Sonya Gropman in “The German-Jewish Cookbook: Recipes and History of a Cuisine” features recipes for German-

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Shanah Tovah

Rick & Susan Sokolov
Jewish cuisine as it existed in Germany prior to World War II, and as refugees later adapted it in the United States and elsewhere. The dishes are a departure from better-known Eastern European Jewish fare and focus on fresh, seasonal ingredients.

Israeli baker Uri Schef’s “Breaking Breads: A New World of Israeli Baking” offers sweet and savory recipes for European, Israeli and Middle Eastern favorites. For vegan cooks — or those who often have a vegan family member or guest at their table — “The Superfun Times Vegan Holiday Cookbook: Entertaining for Absolutely Every Occasion” by Isa Chandra Moskowitz offers meat- and dairy- and egg-free recipes for Rosh Hashanah and Yom Kippur (break-the-fast), as well as dishes for a variety of other Jewish and non-Jewish holidays.

**Honey dishes**

It is traditional to dip apples in honey on Rosh Hashanah, and a special honey dish can add extra beauty to the practice. We like this stainless steel and glass one that says “shana tova umetuka” (a good and sweet new year) in Hebrew and this Rosh Hashanah apple plate and honey dish set with a pomegranate design available in red, blue and gray.

**Food**

Why dip good apples and challah in mediocre honey? The Savannah Bee Company, a gourmet honey purveyor, sells a variety of beautifully packaged artisanal honeys, including several variety packs. Or encourage your host to sample some raw honeycomb. The company also sells numerous other honey-based products, like body lotions and soaps. All honey is KSA kosher-certified.

For Rosh Hashanah, Zingerman’s, a Michigan deli and mail-order gourmet superstore, bakes its own honey cakes, round challahs, mandelbrot and rugelach, and sells an array of gourmet honeys from around the world.

Love marzipan? Try Rosh Hashanah “Marzipops.” A gift set of these marzipan lollipops contains 10 lollipops: two each of a honeypot, a red apple, a challah, a pomegranate and a shofar. They are gluten-free and vegan, but are not certified kosher.

**Assorted items**

Barbara’s Gifts is based in Israel but ships to the United States. Its Rosh Hashanah giftbox contains a pomegranate hand towel, pomegranate challah cover, Jewish calendar tea towel, pomegranate-shaped trivet, pomegranate fabric placemats, a pomegranate notepad and set of Rosh Hashanah greeting cards.

If your host likes scented candles, try this apples-and-honey one. Just make sure you don’t try to eat it after reading the description: “Brown sugar glazed apples blended with warm cinnamon, golden clove and grated nutmeg wrapped in sweet caramel honey drizzles and hints of pure maple syrup.” You can also find a variety of pomegranate-scented candles here.

**Off the beaten path**

Who doesn’t need a Rosh Hashanah-themed smartphone cover/case? These Luxlady ones come in various sizes for popular iPhone and Android models.

Children and adults alike will enjoy accessorizing with High Holiday-themed nail decals from Midrash Manicures.

Nothing quite right? Try searching for Rosh Hashanah on Etsy or visit The Sabra Patch, an Etsy-like online store for Israeli artists. Whatever you buy, best wishes for a sweet and happy New Year!
A Guide to the High Holiday Prayers

By Rabbi Iscah Waldman

(My Jewish Learning via JTA) -- The High Holidays prayer book, or machzor, emphasizes the themes of the Days of Awe — introspection and repentance.

Rosh Hashanah as the opening day of a court trial

"The great shofar is sounded. A still small voice is heard. This day, even the angels are alarmed, seized with fear and trembling as they declare: 'The day of judgment is here!'"

In a loud and trumpeting voice, the cantor describes the shofar’s blast, then softly and gently describes a “still, small voice.” This poignant line from the musaf ("additional") service sets a tone for the High Holidays. It is a dichotomy that is played out over and over throughout the liturgy of the Days of Awe. On these days, we sing of the king, judge and awesome sovereign who sits in judgment over us, while at the same time we appeal to God’s mercy and longstanding tradition of forgiveness, likening God to a shepherd sheltering a flock.

Rosh Hashanah is the first day of court. In the liturgy, we see this played out in the number of references to God as sovereign, ruler and a most judicious king. Additions and different emphases start as early as the beginning of the Shacharit (morning) service, with the word “Hamelekh,” the King. While these words also appear in the liturgy of Shabbat morning, on Rosh Hashanah and Yom Kippur they are highlighted in such a way that a new leader begins the service with a powerful note on the word "king" itself.

Ashamnu and Avinu Malkeinu

The structure of the morning service on Rosh Hashanah is similar to weekday and Shabbat services. It is, however, additional piyyutim (liturgical poems) such as L’eyl Orekh Din ("to the God who sits in judgment") or Adonai Melekh ("Adonai is King") that evoke the seriousness with which we would approach a trial with the true judge.

Torah readings on Rosh Hashanah

The Torah reading on Rosh Hashanah is from the story of Isaac's birth, describing God's kindness in giving a child to Abraham and Sarah in their old age (Genesis 21). On the second day we read the story of the binding of Isaac, which ends with a ram as a substitute for Isaac (Genesis 22). The shofar that is so prominent on Rosh Hashanah is considered to be symbolic of this ram.

U’netaneh Tokef: Who shall live and who shall die

As the continuation of the piyyut U’netaneh Tokef quoted above tells us, on Rosh Hashanah we are inscribed into the book of life, while on Yom Kippur the book is sealed. These simple lines open us up to the possibility of teshuvah (repentance) and of reflection of our past deeds. U’netaneh Tokef is recited on both Rosh Hashanah and Yom Kippur as an introductory piyyut to the kedushah (literally, holiness) in the musaf Amidah. The key line of this prayer follows on the heels of a long rhetorical piece that demands to know who among this congregation will be here next year: How many will perish and how many will be brought high? But, the liturgist notes, even those who are fated for the worst can depend on the following precept: “penitence, prayer, and good deeds can annul the severity of the decree.”

The shofar blasts

The shofar is perhaps the best-known feature of Rosh Hashanah services. There are two sets of shofar blasts on each day of the holiday. The first follows the Torah service. The second is intertwined with three unique sections in the musaf known as Malkhuyot (verses relating to God’s Kingship), Zikhronot (verses relating to memory) and Shofarot (verses relating to shofar). Each of these sections contains 10 verses on each of the topics – Malkhuyot recalls that God is king, Zikhronot recalls God remembering us for the good and Shofarot gives quotes in which the shofar is sounded, in the past but mostly in the future, heralding future redemption. The sounding of the shofar is interspersed through each of these three prayer sections, showing itself to be a part of the prayer itself. In Reform
and other liberal congregations that do not recite musaf, these sections — and the shofar sounding — are added to the morning Shacharit.

Rabbi Michael Strassfeld has written in his book “The Jewish Holidays” that these three sections, unique to Rosh Hashanah, reflect three central principles of Judaism:

* The acceptance of God as King of Universe.
* The acknowledgement that God intervenes in the world to punish the wicked and reward the good.
* The recognition that God was revealed in the giving of the Torah at Sinai and again will be revealed at the end of days.

If we were to pick out one piyyut as an archetype of the theology of the Rosh Hashanah, we might choose L’eyl orekh din (“to God who sits in judgment”). The poem begins by declaring that God “probes all of our hearts” and therefore will always divine our most secret thoughts and fears. It moves on to say that God suppresses wrath in judgment, so that regardless of the dark nature of our secret sins, God will suppress anger in discovering them. It ends by announcing that God acts with compassion, accepts God's subjects and guards those who love God. We may take from this that even while we call Rosh Hashanah “Yom ha Din” (Day of Judgment), we can look forward to the end of this process in which we will be loved, accepted and forgiven our sins. This is the overall theological message that the Rosh Hashanah liturgy wishes to portray: We still have hope.

**Yom Kippur: The Day of Judgment**

If we view Rosh Hashanah as the first day of a court case, then we would see Yom Kippur as the day on which the verdict is handed down. The tension mounts as we near the Day of Judgment, and this can be seen in the liturgy as well. The evening of Yom Kippur begins with a once-controversial prayer, Kol Nidre, that has since become the symbol for the solemnity of the day. In this prayer, repeated three times, we pray that all promises we might inadvertently have broken. Many rabbis viewed this as an unnecessary absolution that might lead people to sin by taking their vows too lightly in the future. However, this prayer had already proven to be so popular and powerful among the people, it has become a centerpiece of the holiday.

**Forgiveness and confessions**

All five services on Yom Kippur include a section known as Selichot (forgiveness prayers) and another one called the Vidui (confessions). The Selichot include a basic confession of sins, an expression of our contrition and reflections on God's forgiving nature. We recite the 13 attributes, which are taken from a prayer that Moses recited in Exodus 34. In it, we assert that God is compassionate, patient and righteous. Included in the Vidui is the Ashamnu, which is an alphabetical acrostic of different sins we have committed. It is said in first-person plural because while each individual may not have committed these specific sins, as a community we surely have, and on this day our fates are intertwined.

We also read the Al Chet, a prayer that similarly lists transgressions we have made over the year. These two sections best reflect the theology of the day: We are in a state of self-reflection. We admit our sins fully, and even beat our breasts while doing so. We place our fates in God's hands, for God is Tov V'Salah (good and forgiving).

Yom Kippur musaf (Shaharit for Reform synagogues) is different from Rosh Hashanah in that we do not add Malkhuyot, Zikhronot and Shofarot, but instead include a section on the Avodah, a description of the sacrifices and rituals performed by the High Priest in the Temple on Yom Kippur. We also add a piece known as the martyrology, a solemn section where we recall 10 martyrs who were killed in most brutal ways, giving their lives while declaring their faith for the world to hear.

**Neilah: The gates are locked**

It is the final service on Yom Kippur, Nei’lah — literally “locking” (of gates) — which paints an image of the gates of heaven closing, lending urgency to our prayers and our need for repentance and forgiveness. We begin the service with a piyyut that asks God to “open the gate” and let us enter so that we might have a final appeal before God’s decree is sealed. There is a silent Amidah prayer, like at all services, which is repeated by the cantor. Throughout Neilah, the language of being “written” in the book of life used thus far in High Holiday liturgy shifts, as we instead speak of being “sealed” in that book.

The final section of Neilah includes a recitation of the Shema (“Hear O Israel …”) and these lines: Baruch Shem K’vod (“Blessed be God’s name …”) three times, and Adonai Hu HaElohim (“Adonai is our God”) seven times. We conclude with a long blast of the shofar.

Thus ends the period of the High Holidays. We end with the assertion that Adonai is our God.
Randi Weingarten Want the Teachers’ Union to Love Israel. That’s Why She is Criticizing It Publicly.

By Ben Sales

(JTA) -- The statement, issued the day Israel passed a controversial bill defining itself as a Jewish nation-state, could have come from any number of liberal American Jewish groups.

“We condemn this despicable law, as well as the anti-gay surrogacy law the Knesset recently enacted, and the detainment of Rabbi Dov Haiyun for conducting a non-Orthodox marriage,” the July 19 statement said. “These anti-democratic and nativist actions make it more imperative to support the progressive voices in Israel who are fighting to reclaim Israel’s place as a functional, thriving democracy in the Middle East.”

The author is Randi Weingarten, the president of the American Federation of Teachers.

Weingarten is Jewish. Her union, which counts 1.7 million members in 3,000 chapters, is not. It’s typically more concerned with issues like raising teachers’ pay and strengthening public schools than with, say, the actions of a local police department in a country on the other side of the globe.

But in an era when a growing number of unions back the movement to boycott Israel, Weingarten says supporting a progressive vision of the Jewish state is part of her union’s mission. And in recent years, AFT’s position on Israel sounds like that of a liberal Zionist group: Rather than boycott Israel or disengage from it, the teachers’ union is embracing left-wing Israeli activists -- and criticizing the country from a place of love.

“I think that Bibi and his followers are moving in the wrong direction just like I believe that Trump is moving in the wrong direction,” Weingarten told JTA on Monday, referring, respectively, to Israeli Prime Minister Benjamin Netanyahu and President Donald Trump. “What we need to do is work with progressive voices and activists in Israel, of which there are many, to help bring Israel to its better angels.”

AFT is not the only union to have a history of supporting Israel. American labor unions had heavy Jewish representation at the time of Israel’s birth, and the country’s socialist roots and still-powerful national union appeal to American labor leaders. Labor officials have told JTA that notwithstanding its right-wing government, there’s a lot they admire in Israel -- from universal health care to robust workers’ rights.

In 2007, a long list of major labor leaders signed a statement opposing BDS, the Boycott, Divestment and Sanctions movement against Israel. Labor unions “but there are serious concerns about the current government.”

Weingarten in particular has leaned into AFT supporting Israel’s progressive camp. In 2016, Stav Shaffir, a young liberal Israeli lawmaker from the Labor Party, spoke at the AFT convention. That year, the union also passed a resolution to partner with Hand-in-Hand, an Israeli network of bilingual Hebrew-Arabic schools with a mixed Jewish and Arab student body. Weingarten said she visits with both Israeli and Palestinian unions on her trips to the region. She has spoken at multiple conferences of the liberal Israel policy organization J Street.

Weingarten, with megaphone, marches in a New York City rally, June 27, 2018. (Courtesy Professional Staff Congress)

“We were part of the democracy movement, of helping, first, that fledgling democracy, and then ultimately being a supporter of the democracy in Israel,” she said. “There’s been a longstanding relationship between our unions and Israel because of the fight for democracy, and that relationship has continued during my tenure as president of the AFT. It is part of our long-term worldview of the importance of democracy.”

Supporting Israel is also a personal cause for Weingarten. She grew up in an involved Jewish home and attended Camp Ramah in New England. She is a member of Congregation Beth Simchat Torah in New York City and is newly married to its senior rabbi, Sharon Kleinbaum. And she is the latest Jewish AFT president, following predecessors like Sandra Feldman and Albert Shanker.

“I am a Ramahnik,” she said. “I grew up as a progressive Zionist. I grew up believing that Israel was an inclusive, democratic Jewish state that you needed to fight for, but inclusive and democratic was as important as Jewish. And just like the work that we do in America can make things more inclusive, more focused on justice, more focused on opportunity, that’s the work that I try to do in terms of Israel.”

Some local unions, like other progressive organizations, support BDS in expressing their values on the Israeli-Palestinian conflict. A handful of unions in the United States have joined major unions abroad in endorsing BDS. In the past school year, a local branch of AFT, the Graduate Employees’ Organization of the University of Illinois at Urbana-Champaign, backed a divestment campaign on campus.

“We are saddened and disappointed in the hostility that AFT leaders such as Randi Weingarten have expressed to the internationally-respected and non-violent tactic of BDS,” a June statement by the local union read. “Such leaders are out of touch and out of step with the rank and file of our union.”

Weingarten does not believe broad progressive support for Israel has become untenable. She feels that just as American progressives oppose the agenda of the Trump administration, they need to oppose the policies of Israel’s government while still engaging with the country.
Jeremy Corbyn’s Supporters See a Conspiracy Against Him

By Cnaan Liphshiz

(JTA) -- When Jeremy Corbyn visited Tunisia in 2014 to attend an anti-Israel conference alongside a senior Hamas official, the British lawmaker’s presence went virtually unnoticed.

It was, after all, just another day at the office for Corbyn, a far-left politician who at the time was an outlier within the Labour Party for his radical politics. There were other politicians present, including a Conservative Party member. Plus the whole event paled in comparison to some of Corbyn’s earlier stunts, like inviting Hamas and Hezbollah officials in 2009 to Parliament, where he called them his “friends” whom he was “honored” to host at the heart of British democracy.

But the visit last week came back in a big way to haunt Corbyn, who in 2015 became Labour leader and could well become Britain’s prime minister.

Several British media outlets published a picture of him at the event honoring perpetrators of the massacre of 11 Israelis at the 1972 Munich Olympics—one of the most memorable and infamous terrorist incidents in recent history.

A photo showing him holding a wreath over a plaque for Hayel Abdel-Hamid, the mastermind behind the attack by the Black September terrorist group, became international news. It triggered calls for his resignation and highlighted a succession of smaller scandals involving Corbyn’s hostility to Israel and problematic record when it comes to dealing with rising expressions of anti-Semitism among his supporters.

Corbyn has downplayed his role in the ceremony and its significance, saying he was there to promote peace.

Condemnation of Corbyn came from both Tories and factions of his own party.

There can “never be a ‘fitting memorial’ for terrorists. Where is the apology?”

Several hours later, Labour lawmaker Luciana Berger asked on Twitter: “Irena Sendler, who had helped save thousands of Jewish children in Poland by smuggling them out of the Warsaw Ghetto in 1942, and buried them in a bomb shelter in a forest. She was arrested and sent to Auschwitz. Not a word in the Daily Mail or Evening Standard. Not a tweet from Corbyn.

Jewish Labour lawmaker Luciana Berger asked on Twitter: “Israel Prime Minister Benjamin Netanyahu declared that Corbyn’s actions deserve “unequivocal condemnation from everyone – left, right and everything in between.”

But as with other anti-establishment politicians, such scrutiny and rebukes are paradoxically helping to galvanize support for the embattled Labour leader.

Some of his advocates are rallying to his defense against what they describe as a “Zionist conspiracy” to falsely portray him as anti-Semitic over his hostility to Israel.

Ian Hilpus, a former BBC producer and Corbyn supporter from London, blamed Corbyn’s troubles on “the Zionists.” They are “part of a conspiracy to undermine the most honest man in politics today,” he wrote Thursday on the Facebook page of a group called We Support Jeremy Corbyn. It has 70,000 members.

Such sentiments show that the “rise in anti-Semitism is difficult to stop,” said David Collier, a Jewish blogger who has uncovered several scandals involving Corbyn. “All our attempts are being used to show how much of a ‘fifth column’ we are, and some decent people are taking sides against us.”

Faulting the media for its critical interest in Corbyn’s actions is a page out of the playbook of President Donald Trump, Collier also said.

Some Corbyn supporters traffic in conspiracy theories focused on why the Daily Mail and the Evening Standard ran the Tunisia photo on their front pages, and why virtually all mainstream television and radio news editions either led with the item or featured it prominently. Such theories consider it a rare -- and suspicious -- degree of media consensus.

“Well ... they are ‘God’s Chosen people,’ so they can do what the f**k they like,”

Kif Wood, a guitar maker from Cornwall, offered in another discussion on the Facebook group about “Zionist crimes.”

On Wednesday, the Morning Star, a far-left newspaper, reported that unnamed Labour members had co-signed a letter urging the party to launch an “urgent investigation into Israeli interference in the party.”

The trigger for the letter, the Morning Star wrote, was Netanyahu’s Aug. 13 tweet calling for “unequivocal condemnation” of Corbyn. The signers also referred to a four-part Al Jazeera documentary, aired in January 2017, alleging that Israeli diplomats had plotted to “take down” a Foreign Office official.

The “wreath-gate” scandal, as the Spectator and other media call it, is the latest in a long string of cases in which see Conspiracy, page 56
Corbyn is accused of tacitly tolerating or encouraging vitriol against Israel, Jews or both. He has denied the allegations.

In March, the media reported on Corbyn's two-year membership in a Facebook group rife with Holocaust distortion and conspiracy theories about Jews, and a 2012 post in which he appeared to defend an anti-Semitic mural in London. Corbyn deleted his Facebook account this year amid revelations of his online activity and record.

Holocaust denier Paul Eisen wrote that Corbyn donated money to his pro-Palestinian advocacy group, Deir Yassin Remembered, though Corbyn denies the claim. The former leader of the Board of Deputies of British Jews, Jonathan Arkush, said Corbyn has "anti-Semitic views" and that his rising popularity is making Jews ask if they have a future in the country.

Corbyn, for his part, has denied having any anti-Jewish bias and has vowed to tackle anti-Semitism head on. He admitted last month for the first time that his party does have a problem but rejected allegations that he is responsible. A strident critic of Israel -- he has called for a boycott of settlement goods -- Corbyn said that he understands British Jews' attachment to Israel and opposes any attack on them over Israel's policies.

In a further bid to appease critics, Labour last month adopted a definition of anti-Semitism that recognizes Israel's right to exist and cites several examples of how anti-Israel rhetoric crosses over to anti-Semitism. The definition was based on the "working definition" of the International Holocaust Remembrance Alliance, which has been adopted by government of many countries, including Britain.

But the gesture backfired spectacularly when the Jewish community learned that the definition omitted examples of what the IHRA considers anti-Semitic Israel bashing. Corbyn, the critics said, was creating a loophole that would allow anti-Semites to hide behind the cover of anti-Israel rhetoric.

Many Corbyn supporters see each controversy as a new attempt by his enemies -- they now include the mainstream representative organs of British Jewry -- to besmirch him with fallacies. Often their objections feature thinly veiled dog whistles about Jews.

Take, for example, the Aug. 13 editorial in the Morning Star. It assured readers that despite the intense scrutiny of Corbyn in the media over wreath-gate, his support for the "Palestinian cause will not be traduced into oblivion by wealthy and powerful circles."

The Jewish Labour Movement, which has been critical of how Corbyn has handled anti-Semitism in the party, has been "part of the project" to discredit him, the Morning Star reported in another article about the fallout of the Tunisia trip.

The wreath-gate scandal prompted unprecedented criticism by mainstream politicians over Corbyn's anti-Israel agenda. Home Secretary Sajid Javid of the Conservative Party said Corbyn was "not fit to lead" and urged him to resign. Labour's former prime minister, Gordon Brown, said that "Jeremy Corbyn has got to change."

But if Corbyn's popularity is suffering in the general population over such rebukes, it does not seem to be an insurmountable obstacle to his becoming prime minister.

A BMG Research poll for The Independent conducted among 1,481 adult voters just before the Tunisia story broke had Corbyn and Prime Minister Theresa May running neck and neck, with 26 percent of respondents supporting each candidate if elections were held now.

"The wagons are circling around him in ever tighter circles," Jonathan Hoffman, a pro-Israel activist from London and critic of Corbyn, told JTA.

Much like Trump's base, Collier said Corbyn's staunch backers see each new negative revelation as a sign that "the media is against him."

"And the question is," the pro-Israel blogger said, "can we do anything but play into their hands?"
By Cnaan Liphshiz

BAKU, Azerbaijan (JTA) – About one year after Bela Regimov’s two children left their native country for Israel along with many of her friends and relatives, she began feeling socially isolated.

On her own in Azerbaijan’s family-oriented society, the 76-year-old was losing “the will to get up in the morning” following their immigration in the early 2000s, she said.

But in 2006, things turned around. That year, she started volunteering at the Jewish community center that the American Jewish Joint Distribution Committee, or JDC, had opened two years earlier in this capital city of the Caucasus republic.

“This became my home, my real home,” Regimov said of The Jewish House, a crumbling building on a busy street bordering the Baku Railway Station. “I come here first thing in the morning and I stay to close the place.”

Since she started volunteering, Regimov has come to depend on the center for social interaction, a sense of purpose and even exercise: She walks at least two miles a day to the center and back to her home in Baku’s old Jewish quarter. In the summer, she walks briskly to minimize her exposure to the scorching sun, slowing down only under the shade of the buildings featuring the city’s ubiquitous beige sandstone tiles.

But this month, Regimov and dozens of others of elderly Jews in Baku will have to leave the building that houses the city’s only Jewish community center. JDC has sold it to streamline its expenses in a city with a dwindling Jewish community.

The sale is part of a broader effort by JDC to respond to shifting Jewish community demographics, the New York-based group said. In the case of Baku, whose Jewish population has shrunk from 16,000 to 8,000 since 2000, JDC will move its offices to a much smaller space, a JDC spokesperson said.

Many Azeri Jews have left for Russia and Israel in search of opportunities unavailable under the neopatist economy of Azerbaijan, an oil-rich country where many residents nonetheless live in abject poverty.

As the community shrinks, Regimov and other elderly Jews value even more the institutions that have been their solution to loneliness.

“Please tell them not to take this away from us,” she said. “It’s my reason for getting up in the morning, and I’m not the only one.”

The Jewish House, at 13,000 square feet, includes an auditorium, workshop rooms, classrooms and space for exhibitions. JDC said the new space is about five times smaller, but will have space for activities and a day center for seniors.

Still, Shaul Davidov, who has headed The Jewish House since its opening, said the change means the “end of an era” for his community.

The organizations that run Jewish communal activities in Baku will find a new address there, he said, but “it means a painful loss” for Regimov and dozens of elderly Jews who come to The Jewish House daily to play cards, participate in arts and crafts lessons and study Hebrew.

“I don’t think they’ll come. It will not be the same,” he said.

Arnold Zeligman, an 86-year-old volunteer teacher of Hebrew at The Jewish House, is determined to resume his activity in the new space.

“But where will we have concerts? Where will we have a festive kabbalat Shabbat?” he asks. “I don’t see it happening, and it’s a very big shame.”

The Jewish House’s annual upkeep has cost about $60,000, Davidov said.

Baku has two active synagogues in the old Jewish quarter. Both are small in comparison to The Jewish House and “our people don’t really feel like it’s their space there,” said Zeligman, whose only son lives in Israel.

His students are a dozen or so pensioners, who enjoyed the unplanned study break they were given last month while Zeligman spoke to JTA. Watching him wrap his tongue around some of the best Hebrew-language words in his vocabulary, they crack jokes at his expense in Juhuri, the dying dialect spoken here by many Jews.

A mix of Farsi and Hebrew, it is the centuries-old language of the Mountain Jews -- a stream of Judaism that is considered neither Sephardic nor Ashkenazi.

see Sold Off, page 60
News You Can Use

Britain’s Labour Party Tried to Define Anti-Semitism to Satisfy Critics. It Didn’t Go Well.

By Cnaan Liphshiz

(JTA) -- It’s been nearly three years since Jeremy Corbyn became the leader of Britain’s Labour Party, and he has riled British Jews more than any other politician in recent history.

Last week, Great Britain’s three leading Jewish newspapers united in publishing a front-page editorial warning that a Corbyn premiership would constitute an “existential threat to Jewish life in this country.” In May, the previous president of the Board of Deputies of British Jews said Corbyn has “anti-Semitic views” and that his rising popularity is making Jews ask if they have a future in the country.

This unprecedented rhetoric, accompanied by street protests against Corbyn by hundreds of Jews, follows his alleged inaction against, or tacit encouragement of, perceived increases in anti-Semitic speech within the party.

A hard-left politician who has called Hezbollah and Hamas officials “friends” whom he was “honored” in 2009 to host in the Parliament, Corbyn is widely accused of tolerating or ignoring anti-Semitism disguised as anti-Israel speech among other forms of Jew hatred.

Recent revelations such as his defense in 2013 of an anti-Semitic mural, as well as membership around that time in Facebook groups rife with anti-Semitic discourse, have done little to improve his image.

Ironically, though, the worst crisis yet in his troubled relationship with the Jewish community is currently unfolding not over his party’s inaction on this issue, but over what Labour says is one of its major attempts at addressing the problem: the adoption this month of the IHRA definition as “insulting and demeaning” to the Jewish community.

Labour’s definition does feature some examples of anti-Israel vitriol that should be considered anti-Semitic, including accusing Israel of exaggerating the Holocaust. But it also states that Israel’s own description of itself as “a ‘Jewish state’” can “cause particular difficulty in the context of deciding whether language or behavior is anti-Semitic.”

To David Hirsh, a Jewish University of London lecturer who last year published a book on left-wing anti-Semitism in Britain, the Labour definition is essentially a loophole, or a way for Labour to articulate “their opposition to anti-Semitism which would not define their friends” as anti-Semitic.

The Labour definition, he said, stipulates that offenders must have shown anti-Semitic “intent” in order to be disciplined.

“If you can’t prove intent, then you can’t prove anti-Semitism. And nobody on the left has anti-Semitic intent,” he said sarcastically.

The new definition follows decades of accusations involving a former mayor of London, Ken Livingstone, who quit Labour in May following repeated claims that Zionists collaborated with Adolf Hitler. Livingstone went beyond the historical record that the Jews cut limited rescue deals with the Nazis, suggesting instead that Hitler was a Zionist before orchestrating the murder of 6 million Jews.

Livingstone has a rich record of making statements perceived as anti-Semitic. In 1984, he said Jews were “basically a tribe of Arabs,” and that “the Jews became reactionaries, turned right, nearly to be fascists.”

Corbyn, whose party had resisted repeated calls to kick out Livingstone, said Livingstone’s resignation was a “sad moment.”

Sixty-eight British rabbis earlier this month published an open letter condemning Labour’s divergence from the IHRA definition as “insulting and demeaning” to the Jewish community.

The Labour General Secretary Jennie Formby speaks at a miners’ gala in Durham, England

Labour’s definition likely will never be accepted by the Jewish community. Some see it as the latest in a string of Labour efforts to distance itself from anti-Semitism. Others see it as a step toward acceptance of anti-Semitism by the party.

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Corbyn, whose party had resisted repeated calls to kick out Livingstone, said Livingstone’s resignation was a “sad moment.”

Sixty-eight British rabbis earlier this month published an open letter condemning Labour’s divergence from the IHRA definition as “insulting and demeaning.”

The Labour definition likely will never be accepted by the Jewish community. Some see it as the latest in a string of Labour efforts to distance itself from anti-Semitism. Others see it as a step toward acceptance of anti-Semitism by the party.
Labour’s ethics board has launched an internal investigation for disciplinary infractions. The board is also looking at another Labour lawmaker, Ian Austin, whose adoptive father survived the Holocaust. Austin said he had a “heated discussion” with Labour officials about the new definition but denies their claim that he “screamed abuse” at them.

There are even claims that the conflict has descended to violence: Paul Mason, a journalist and influential Corbyn supporter, is accused of assaulting an activist from a Dutch Jewish group in the Hague during a visit there by Corbyn. The activist held up a banner during Corbyn’s speech reading “Labour; for the many not the Jew” to protest the new definition, among other issues. Mason denies assaulting him.

Separately, Damien Enticott, a Labour representative in the south of London, admitted this week that he shared on Facebook an anti-Semitic video accusing Jews of drinking blood for ritual purposes.

Enticott has been suspended pending an investigation – one of at least 250 cases featuring alleged anti-Semitic rhetoric referred recently to Labour’s ethics panel.

And Peter Willsman, a key supporter of Corbyn, was recorded dismissing the Labour leader’s Jewish critics, saying “I am not going to be lectured to by Trump fanatics.” He also said about the 68 rabbis: “Where is your evidence of severe and widespread anti-Semitism in this party?”

Corbyn, who attended the meeting where Willsman made these remarks, did not react to Willsman’s assertions, witnesses told The Jewish Chronicle.

Labour’s adoption of a homemade anti-Semitism definition follows several actions that the party under Corbyn thought would appease critics but only ended up inflaming them.

In 2016, an internal review found that Labour has an “occasionally toxic atmosphere” against Jews but no institutional problem. The Board of Deputies of British Jews called the report a whitewash – an accusation that gained considerable traction after its author, Shami Chakrabarti, was promoted to the Parliament months after submitting the document.

Corbyn’s attendance at an alternative Passover seder dinner in April was another controversial gesture. The left-wing group organizing the event, Jewdas, included a “Prayer Against the State of Israel" in its Haggadah that asks God to “smash the Jewish state. It also included the “Ten Plagues of the Occupation of Palestine.”

“Either Jeremy Corbyn was deliberately provoking the Jewish community or making a catastrophic error of judgment,” Jonathan Arkush, then leader of the Board or Deputies of British Jews, said about the seder event. “I don’t know which of these is true.”

Keith Kahn-Harris, a Jewish left-leaning sociologist from London and advocate of reconciliation between the Jewish community and Corbyn, wrote in The Guardian that Labour’s anti-Semitism definition “has only compounded the problem” that its authors said they seek to solve.

But Kahn-Harris said he cannot ascertain whether it was a cynical attempt to give accused anti-Semites a loophole or a genuine but botched attempt to address the problem they present.

“Maybe both things are true,” he said. Around Corbyn, “there is both a widespread chaos and a small coterie of very ruthless people.”
Ashkenazim, and whose members have their own manner of singing scripture and songs. About half of Azerbaijan’s Jews are Mountain Jews. The rest are Ashkenazim who came here before 1991, when Russia still ruled what is now Azerbaijan.

Fading and lacking an agreed-upon alphabet -- the few Juhuri books in existence are divided into volumes using Cyrillic, Arabic, Hebrew and Latin -- the pensioners’ native tongue is no use for communicating with grandchildren in Israel and beyond over Skype, requiring them to study Hebrew. But none of them is seriously thinking about moving to Israel as long as they are in good health, Zeligman said.

Michal Frank, the executive director of JDC in the former Soviet Union, said she “understands that it can be upsetting” to some in the community.

“We’re very attentive to their needs, but we need to adjust to demographic shifts and decreasing budgets for the good of all JDC clients,” she said.

In 2017, JDC spent more than $120 million -- slightly over one-third of its budget -- on supporting Jewish communities in the former Soviet Union. This included funding for the Hesed program, which provided that year support to some 110,000 individuals from the neediest segments of the community.

JDC had to direct extra resources to Russia and Ukraine, where most of the former Soviet Jews live, in order to meet growing needs. Since 2013, JDC has seen at least 6,500 Jews apply for its welfare programs in Ukraine, one of the most dramatic increases in reliance on JDC aid since Ukraine gained independence in 1991. It was part of JDC’s response to a financial crisis that in 2014 hit the economies of both Russia and Ukraine in connection with their territorial conflict.

These socioeconomic developments coincided with a decrease in JDC’s available cash. The group’s assets dropped gradually from $711 million in 2014 to $644 million last year – a 10 percent decrease. And expenditures dropped accordingly, from $336 million to $311 million over that same period, according to its annual reports.

As needs increase elsewhere, they shrink in places like Baku.

At The Jewish House, the number of people receiving services, or clients, declined by half since 2005, according to JDC. There are currently some 900 elderly clients there. Few younger Jews apply for aid.

This depletion is not unique to Azerbaijan. It is being seen across the former Soviet region, where ailing economies and the erosion of democratic standards are prompting many Jews who resisted earlier waves of emigration to finally leave.

In the Russian Siberian city of Chelyabinsk, the JDC Hesed office has seen a decrease of 51 percent in the number of its clients from 2004. In Krasnoyarsk, another Russian city in Siberia, a 63 percent decrease in clients since 2004 resulted in JDC merging that city’s Hesed operations, servicing its 219 remaining clients, with the one in Novosibirsk.

In Belarus, after the number of clients fell by half, Hesed offices in Polotsk and Vitebsk merged.

Israel is certainly seeing the impact of this trend. Russia and Ukraine alone provided Israel with most of its immigrants in 2017 -- the first calendar year in over a decade that this has happened. In Azerbaijan, many Jews leave for Moscow, where they can easily obtain work visas and where many wealthy Azeri Jews can help them put down roots.

Davidov, the head of The Jewish House, says he is aware of the bigger picture.

“We’ll soon be gone anyway,” he said. “Is saving a few thousand dollars a year really worth tearing all this down?”
Nine Things You Didn’t Know About Yom Kippur

By MJL Staff

(My Jewish Learning via JTA) – Yom Kippur, the Jewish Day of Atonement, starts at sundown on Tuesday, Sept. 18. Traditionally one of the most somber days on the Jewish calendar, it’s known for fasting and repentance – not to mention killer caffeine withdrawal headaches.

However, the holiday has some lesser-known associations as well.

1. The word “scapegoat” originates in an ancient Yom Kippur ritual.

Jews historically have been popular scapegoats — blamed for an array of ills not of their creation. But, and we’re not kidding, they really do deserve blame (or credit) for the term scapegoat. In Leviticus 16:8 (in the Torah portion Achrei Mot), the High Priest is instructed on Yom Kippur to lay his hands upon a goat while confessing the sins of the entire community — and then to throw the animal off a cliff.

2. Another animal ritual, swinging a chicken around one’s head, has sparked considerable controversy, and not just from animal-rights activists.

In 2015, the kapparot ritual, in which a chicken is symbolically invested with a person’s sins and then slaughtered, spurred two lawsuits in the United States: one by traditional Jews claiming their right to perform it was being abridged by the government and another by animal-rights activists. Centuries earlier, the ritual drew criticism from notable sages like the Ramban (13th century) and Rabbi Joseph Caro (16th century), whose objections had less to do with animal welfare than with religious integrity.

3. Yom Kippur once was a big matchmaking day.

The Talmud states that both Yom Kippur and Tu b’Av (often described as the Jewish Valentine’s Day) were the most joyous days of the year, when women would wear white gowns and dance in

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Yom Kippur, from page 61

there is no law on the books forbidding romantic restrictions imposed by the attractive aroma resulting from the first wearing leather shoes. The less-than-or lotions, having sexual relations and Kippur include bathing, wearing perfume Kippur.

the aforementioned caffeine headaches but set your eyes on a good family.” Given the vineyards chanting “Young man, lift up your eyes and see what you choose for yourself. Do not set your eyes on beauty, but set your eyes on a good family.” Given the aforementioned caffeine headaches and the difficulty of making a decision on an empty stomach, we’re glad this particular tradition is no more.

4. Food and drink are not the only things Jews abstain from on Yom Kippur.

Other traditional no-nos on Yom Kippur include bathing, wearing perfume or lotions, having sexual relations and wearing leather shoes. The less-than-attractive aroma resulting from the first two restrictions (not to mention the romantic restrictions imposed by the third) may explain why the day ceased to be an occasion for finding true love.

5. In Israel, Yom Kippur is the most bike-friendly day of the year.

Although many Israelis are secular, and there is no law on the books forbidding driving on Yom Kippur, virtually all the country’s Jews avoid their cars on this day. With only the occasional emergency vehicle on the road, bikers of all ages can be seen pedaling, even on major highways.

6. Eating a big meal before the holiday begins will make your fast harder rather than easier.

Traditionally, the meal eaten before beginning the fast is supposed to be large and festive, following the Talmudic dictum that it is a mitzvah (commandment) to eat on the eve of Yom Kippur, just as it is a mitzvah to fast on Yom Kippur itself. However, eating extra food — particularly in one last-minute feast — does not help to keep you going for 24 hours, says Dr. Tzvi Dwolatzky of Israel’s Rambam Health Care Campus. He suggests eating small amounts of carbohydrates (bread, potato, rice, pasta), some protein (fish, chicken) and fruit.

7. On Yom Kippur in 1940, London’s Jews kept calm and carried on.

In the midst of the Battle of Britain, the relentless Nazi bombardment of London that began in September 1940, the city’s synagogues went on with their Yom Kippur services. According to JTA, while air raid warnings “twice disturbed” the morning services on Oct. 12, 1940, “most synagogues carried on regardless” and a “large proportion of the men attending services wore uniforms of the various forces.”

8. Yom Kippur’s Kol Nidre services are the only night of the entire Jewish calendar when a prayer shawl is worn for evening prayers.

According to the late Rabbi Louis Jacobs, the tallit (prayer shawl) is worn during Kol Nidre as “a token of special reverence for the holy day.” It is traditional to wear a tallit or a white garment for the entire holiday, with the color white symbolizing both our spiritual purity and our removing ourselves from the vanities of the material world. Many people actually wear a white robe called a kittel.

9. A Virginia rabbi’s pro-civil rights movement sermon on Yom Kippur in 1958 riled up local segregationists and sparked fears of an anti-Semitic backlash.

JTA reported that Virginia’s Defenders of State Sovereignty group demanded that local Jews “move quickly to refute and condemn” Rabbi Emmet Frank of Alexandria’s Temple Beth El for his sermon criticizing the state’s “massive resistance” to school desegregation and said that if he had intended to destroy Christian-Jewish relations, “he could not have been more effective.” While a “leading member” of the Reform temple reportedly said a “considerable” number of congregants worried Frank’s stand “might result in increased anti-Semitism,” others “sided with the rabbi, holding that he held a spiritual and moral duty to speak out for social justice.” The congregation stood by Frank, and The Washington Post published an editorial calling him a “courageous clergyman.”
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