

Rosh Hashanah – A Time To Reflect and Renew

Shananah Tova U'Metukah

By Rabbi Joshua Ben-Gideon

Beth Israel Center

Dear Madison Jewish Community,

It is my pleasure and honor to wish a Shannah Tovah U'Metukah, a good and sweet new year on behalf of the Beth Israel Center members and staff; Rabbi Rebecca Ben-Gideon, Deborah Hoffman, Cheri Keen, Lily Nagy-Deak, Elissa Pollack and Stephanie Rose.

My wife Rebecca very much enjoys putting together jigsaw puzzles. She especially enjoys puzzles that, when they are complete, depict a piece of art that she enjoys. She is a professional in this endeavor, and I am just an amateur. This is a wonderful activity on Shabbat afternoons, especially in the winter.

I have noticed as other people join in the puzzle solving, they often bring a certain style, skill or approach. Some people like to focus on one particular area for an hour or more, pouring over pieces that could possibly fit. Others like to take a piece that needs to be placed and is particularly distinguished in some way, and then scour the part of the puzzle already put together to find its home. Some people can sit for hours; others, like me, flit in and out for twenty minutes here and there and try to distract everyone with conversation.

In the end, whatever each person contributed to the puzzle, we end with more than the picture, now complete, which we will enjoy for anywhere from a few minutes to a few hours before breaking it up and putting it away in its box. We will have enjoyed friends' company. We will have enjoyed time with family. And we will have enjoyed an activity that allows different people to bring their various skills and interests together to create something beautiful.

When we are at our best, our Madison Jewish community is like a good puzzle. It allows people and families with such a wide variety of interests, commitments and backgrounds to come together as a community. When we realize that our differences are our strengths and they help us to create a more vibrant community, then we can truly appreciate the beauty of our own extended Jewish family here in Madison.

Shannah Tovah U'Metukah,
Rabbi Joshua Ben-Gideon

High Holy Days Greetings!

By Rabbi Jonathan Biatch

Temple Beth El

To the readers of the *Madison Jewish News*, I send sincere and warm greetings from the Officers, Board of Trustees, Staff, and Members of Temple Beth El, Madison's Reform synagogue. May your New Year of 5774 be one of success, health, prosperity and peace in all its manifestations!

The Haftarah for the morning of Yom Kippur is taken from Isaiah 58, a passage written in anticipation of the Israelites' return from Babylonian exile. The prophetic author reminds us of the true purposes of our holy day fasting, which are, first, to empathize with those hungry from poverty, and second, to commit to struggle against the injustices in the world that bring about this assault to humanity.

During my recent Sabbatical, I volunteered for the Second Harvest Food Bank of South Central Wisconsin. Part of my responsibilities included sifting through large palettes of produce that local retailers had donated and process the usable food for distribution to the food pantries in the Food Bank's service area. Another part of my tasks included interviewing food recipients at local food pantries for a national hunger study.

On the one hand, I was stunned by the amount of food that came into the Food Bank that was not fit to send on to others. The produce had turned bad, and we had to dispose of it.

On the other hand, when I visited local food pantries, I saw both a vast amount of food that was not being picked up by the agencies' clients, and I also understood that the overall demand on food pantries had decreased.

All of this seemed a bit odd to me. A lot of food not purchased at markets and big-box stores that went to waste by the time it arrived at the Food Bank, and a surplus of food at food pantries with declining client bases.

Now, it's possible that the number of people requiring food assistance has decreased. But national statistics would suggest otherwise. Second Harvest, the largest national agency concerned with feeding our nation's poor, reports that hunger in America exists for over 50 million people, including 1 in 6 of the U.S. population, including more than 1 in 5 children. This is an increase in the number of poor people in the US over the last few years, a sad statistic for us to ponder.

Nonetheless, the book of Isaiah asks that we continue the struggle for social justice and to feed those who are impoverished. Regardless of the statistics, our task must continue each year as we see to the welfare of others. I hope you have a successful year in doing so.

Rosh Hashanah Greetings from Congregation Shaarei Shamayim

By Rabbi Laurie Zimmerman

Congregation Shaarei Shamayim

On behalf of Congregation Shaarei Shamayim, I wish the Madison Jewish community a *shanah tovah*, a new year filled with health and happiness. All are welcome to share these holidays with our community free of charge and to join us for meals, services, and programs at this special time of year.

At this time of year our attention shifts towards *teshuvah*, of seeking forgiveness, making amends, and turning back to our best selves. We commit to working harder in the next year to live with more integrity, to be more thoughtful, and to create a more just world.

I find that some of us focus intently on doing personal *teshuvah*, of examining our individual actions and setting things right. We call up a friend to sort through past disagreements, we apologize to our spouse, or we make a personal commitment to helping others more regularly in the year to come. Others of us are more comfortable thinking of *teshuvah* in collective terms, of calling on our communities or our society to make change and to live up to our communal values – caring for the poor, working for racial justice, or creating Middle East peace.

The story of Jonah, which is traditionally read on Yom Kippur, teaches us that both are necessary, and they cannot be separated from one another.

Jonah is the prophet who resists God's call to go to the city of Nineveh to tell the wicked people that they must change their ways. He runs the other way and boards a ship to Tarshish. He then goes to sleep at the bottom of the ship and remains asleep as a huge storm erupts. While the other people on the ship are trying to save it from sinking in the storm, Jonah continues to sleep.

The captain of the ship arouses Jonah from his sleep, and Jonah suggests that he be thrown overboard to save the ship. Once overboard he is swallowed by a large fish, and after three days of reflection in its belly he is spit up onto the land and finally changes his ways. He promises to go to Nineveh, acting courageously to do his part to create change.

The people of Nineveh do change, and God relents. However, Jonah has no compassion for them and is angry with God for saving them. Change does not come easily to Jonah. He struggles with apathy and cynicism. He flees from personal responsibility even as he asks others to change their ways.

Jonah reflects our own struggles – we flee from responsibility, we turn the other way, and we become resentful of others. Change starts with ourselves; if we cannot be forgiving, compassionate, and kind, we can hardly call on others to be forgiving, compassionate, and kind, and we cannot expect to create a society that is forgiving, compassionate, and kind. Likewise, if we only focus on ourselves, and we ignore the actions of our communities or our society, our ability to create a better world for ourselves and generations to come is limited.

Rosh Hashanah and Yom Kippur call on us to do *teshuvah* individually and communally – to work harder in the next year to live with more integrity, to be more thoughtful, and to create a more just world.

The New Year is Our Opportunity to Rise Up Again

By Rabbi Andrea Steinberger

Hillel at the University of Wisconsin

It is my honor to wish the Madison Jewish community a healthy, happy new year in 5774. I am grateful for this opportunity.

Recently I was having a conversation with some friends when one told a story of how she had once wanted to be an actor. She had worked on it so diligently! She practiced the lines. She tried to develop the characters that she would play. She asked her siblings and friends to help her practice the parts by reading the lines with her. But during these practice readings she would repeatedly notice that they seemed to be better at it than she. They remembered the lines faster. They mimicked the voices so clearly! Here were her friends trying to help her accomplish her goal, and they seemed to be more suited for it than she! She remembers realizing that she would never be a good actor. She remembers thinking that she had failed at her dreams. Then she remembers feeling a sense of relief as she realized that, although it was perhaps a failure to leave acting behind, it would also be a liberation for her and that she would not struggle so much anymore at something at which she was not very successful. Failing at acting would give her an opportunity to do something else, better.

Our tradition teaches us: "A righteous person falls seven times and rises up again" (Proverbs 24:16). Seven is a significant number in the Jewish tradition. There are seven days of creation. There are seven days in a week. At a wedding, the bride circles the groom seven times. And there are seven times seven days of counting for the 49 days between Passover and Shavuot. Seven is life-giving. It is a number full of strength and health and hope for the future.

Why would our tradition teach us that falling seven times is a righteous act? What can a person learn by falling seven times? And why should we see the act of falling as a positive thing rather than as a total failure?

Perhaps by now each of us has learned that finding success is not a straight path. It is circuitous, and arduous. We all know people who fall down and get up. But we may tend to judge a person who falls down repeatedly. We might see this person as a failure. We might even judge ourselves when we repeatedly fall down. We might see ourselves as a failure.

Instead our tradition encourages us to see a person who has fallen down as a righteous person. A person who falls down once and again and again and continues to rise up and correct his mistakes, to try again, to learn to do things right, has courage. A person who fails and redirects his path and rises up again has the courage to make *teshuvah*. Making *teshuvah* means that we have a willingness to change and learn from our mistakes. We can recognize our failures and we can feel relief that we have another opportunity to rise up again. We get another try.

The Days of Awe are our opportunity to admit when we have fallen, dust ourselves off, and rise up again. At this time of the Jewish New Year, may each of us recognize when we have fallen, and rise up again with renewed strength.

May 5774 be a time of peace and health for each of us, for Israel, and for all people. L'shana Tova Tikateivu.

B"H ~ The Honor To Serve

By Rabbi Yona Matusof

Chabad Lubavitch of Madison

The Talmud states: "The first person was created on the eve of Shabbos." Why? It may be likened to a king who built a palace, perfected it, arranged a feast, and then invited guests... Such is the way of the Holy One blessed be He, Who created... the whole world with wisdom and all worldly needs (and then he brought in guests), namely, Adam and Chavah (Eve).

Yet, the Torah also declares, "Man unto toil is born," and that every person should live by the credo, "I was created to serve my Creator."

How are these two contradictory ideas about the purpose of man to be reconciled? If man is G-D's honored "guest" who finds everything ready and prepared for him, how can he at the same time be a "servant" who has to serve G-d constantly, and in a manner of real effort (toil)?

One explanation of the apparent contradiction is, that G-d gave Adam and Chavah - and through them to all Jews, men and women, to the end of posterity - the capacity and ability to "serve," that is, to add something to the "palace" with all its requirements, notwithstanding the fact that these were created by G-d, with Divine wisdom.

Thus, however good the state of affairs is around a person and with the person, everyone can (hence, must) bring it to a higher degree of perfection, to the extent of - to quote the remarkable expression with which the Torah describes man's contribution to Creation - becoming a "partner with the Holy One blessed be He in the work of Creation." In other words, he is capable of contributing so much that the Torah declares him qualified as a "partner."

The said contribution cannot be achieved in full measure through a limited, sporadic service, rendered on special occasions, or at certain times; but - only through a way of life which expresses itself in every-day service, by consecrating every act, word, and thought to be for the sake of Heaven, and consonant with the principles of know Him in all your ways - so that G-Dliness clearly pervades all details of even mundane matters, and, on an ordinary working day of the week.

Rabbi Mendel and Henya, Rabbi Avremel and Mushka, Faygie and I, extend our blessings to each and every one of you to be inscribed and sealed for a good and sweet year, a year of true peace, prosperity and love.

Shana Tova U'metukah.

Shanah Tova שנה טובה

High Holy Days Schedule of Services
September 4-6, 2013/5774 -Rosh Hashanah
September 13-14, 2013/5774 -Yom Kippur

Please call in advance for admission and ticket policy

Beth Israel Center, 256-7763
1406 Mound Street

Erev Rosh Hashanah
6:00 PM .....Services

Rosh Hashanah (first day)
8:00 AM .....Services
10:30 AM .....Youth Program
11:00 AM.....Preschool Family Service
5:00 PM .....Tashlich
6:00 PM .....Mincha

Rosh Hashanah (second day)
8:00 AM .....Services
10:30 AM .....Youth Program
11:00 AM.....Preschool Family Service

Kol Nidre
6:30 PM .....Services

Yom Kippur
9:00 AM .....Services
10:30 AM .....Youth Program
11:00 AM.....Preschool Family Service
4:45 PM.....Mincha
6:30 PM .....Ne'ila
8:04 PM.....Final Shofar/Break Fast

Chabad of Madison , 231-3450
1722 Regent Street

Erev Rosh Hashanah
7:15 PM.....Evening Service

Rosh Hashanah (both days)
10:00 AM .....Service
12:00 PM.....Shofar sound
2:30 PM.....Tashlich (Thursday only)

Kol Nidre
6:55 PM.....Candle Lighting
7:00 PM .....Service

Yom Kippur
10:00 AM .....Service
12:00 PM .....Yizkor
5:30 PM.....Minchah
6:30 PM .....Neilah
7:53 PM.....Break Fast

Temple Beth El, 238-3123
2702 Arbor Drive

Erev Rosh Hashanah
6:00 PM .....Early Service
8:30 PM.....Late Service

Rosh Hashanah (first day only)
8:45 AM .....Family Service
10:30 AM.....Adult and Youth Services
1:15 PM .....Tashlich

Kol Nidre
6:00 PM .....Early Service
8:30 PM.....Late Service

Yom Kippur
8:45 AM .....Family Service
10:30 AM.....Adult and Youth Services
1:30 PM .....Discussion
3:00 PM .....Afternoon Service
including Yizkor (Memorial) Service
5:30 PM .....Neilah

UW Hillel, 256-8361
611 Langdon Street

Erev Rosh Hashanah
6:30 PM .....Service
(Conservative and Reform)

Rosh Hashanah (first day)
10:00 AM .....Service
(Conservative and Reform)
5:15 PM .....Tashlich
6:30 PM .....Service (Conservative only)

Rosh Hashanah (second day)
10:00 AM.....Service (Conservative only)

Kol Nidre
6:30 PM .....Service
(Conservative and Reform)

Yom Kippur (Conservative and Reform)
10:00 AM .....Service
12:00 PM .....Yizkor
5:15 PM .....Concluding Service
7:35 PM.....Havdalah
7:45 PM.....Break Fast

Shaarei Shamayim, 257-2944
Services are held at
First Unitarian Society
900 University Bay Drive

Erev Rosh Hashanah
5:00 PM.....Vegetarian Potluck
7:00 PM .....Service

Rosh Hashanah (first day)
9:00 AM .....Tot Service
9:30 AM .....Main Service
10:00 AM.....Children's Service
10:00 AM .....Discussions
(6-8, 9-12 Grade)
3:30 PM .....Tashlich

Rosh Hashanah (second day)
9:30 AM .....Service
12:30 PM.....Picnic Lunch

Kol Nidre
6:30 PM .....Service

Yom Kippur
9:00 AM .....Tot Service
9:30 AM .....Main Service
10:00 AM.....Children's Service
10:00 AM .....Discussions
(6-8, 9-12 grade)
2:00 PM .....Yizkor
3:00 PM .....Discussion
4:30 PM.....Avodah
6:15 PM .....Neilah
8:00 PM .....Break Fast Potluck

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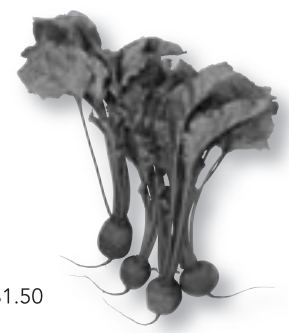
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Make Your Holiday Sweet With These Treats

Balsamic Apple Date Stuffed Challah

By Shannon Sarna

From MyJewishLearning.com

Ingredients ~

For the challah dough:

5 cups flour
½ cup sugar
2 Tbsp honey
½ Tbsp salt
2 tsp vanilla
1 tsp cinnamon
¼ tsp nutmeg
¼ cup vegetable oil
1 ½ Tbsp yeast
1 tsp sugar
1 ¼ cups lukewarm water
2 whole eggs
1 egg yolk

For the filling:

3 gala apples, peeled and diced
1 cup pitted dates, chopped
½ tsp salt
1 cinnamon stick
¼ cup water
¼ cup red wine
2 Tbsp balsamic vinegar
1 Tbsp sugar

For top of challah:

1 egg
1 tsp water
1 tsp honey
1 Tbsp sanding sugar
1 Tbsp thick sea salt
2 tsp ground cinnamon

Directions:

In a small bowl, place yeast, 1 tsp sugar and lukewarm water. Allow to sit around 10 minutes, until it becomes foamy on top.

In a large bowl or stand mixer fitted with whisk attachment, mix together 1 1/2 cups flour, sugar, honey, vanilla, cinnamon and nutmeg. After the water-yeast mixture has become foamy, add to flour mixture along with oil. Mix thoroughly.

Add another cup of flour and eggs until smooth. Switch to the dough hook attachment if you are using a stand mixer.

Add another 1-1/2 cups flour and then remove from bowl and place on a floured surface. Knead remaining flour into dough, continuing to knead for around 10 minutes (or however long your hands will last).

Place dough in a greased bowl and cover with damp towel. Allow to rise 3-4 hours.

To make the filling, place apples,

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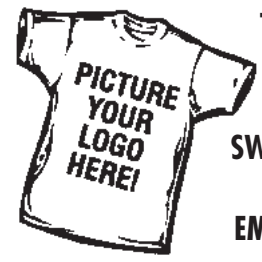
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dates, salt, cinnamon stick, water, red wine and sugar in a medium saucepan and bring to a boil. Continue to simmer on medium heat until the mixture is reduced. Add the balsamic vinegar and simmer another 2-3 minutes. The mixture will cook around 10-15 minutes in total.

Remove from the heat and allow to cool 5 minutes. Remove cinnamon stick.

Place mixture in a food processor fitted with a blade attachment and pulse until smooth.

After the challah is done rising, cut the dough in half. To be as precise as possible, use a scale to measure the weight.

Roll the first ball out using a rolling pin into a rectangle. Spread around half, perhaps slightly less, of the apple-date mixture in an even layer, leaving 1/2 inch all around without filling. Working quickly, start rolling up the dough towards you. Try and keep the roll relatively tight as you go. Pinch the end when you finish.

Create a pinwheel shaped-challah by snaking the dough around and around in a circle around itself. When finished, tuck the end under the challah neatly and pinch lightly. This doesn't have to be perfect - remember, as long as it tastes good, almost no one (maybe except that judgmental great aunt) will care what it looks like.

Repeat with other half of dough.

Preheat the oven to 350 degrees.

Allow challahs to rise another 30-60 minutes, or until you can see the the size has grown.

Beat 1 egg with 1 tsp water and 1 tsp of honey. Brush liberally over each challah. Combine sea salt, sanding sugar and cinnamon, and sprinkle over challah.

Bake for 25-30 minutes, or until middle looks like it has just set, and the color is golden.

Apple Cake for Rosh Hashanah

By Leah Koenig

From MyJewishLearning.com

3 cups flour
1 teaspoon salt
1 teaspoon cinnamon
1 teaspoon baking soda
2 cups sugar
1 cup canola oil
2 teaspoons vanilla
3 eggs
3 cups Golden Delicious or Granny Smith apples, peeled, cored and chopped
1 cup chopped walnuts
Turbinado sugar (for sprinkling on top)
YIELD: 2 loaves

Directions:

Combine flour, salt, cinnamon, and baking soda in a medium bowl and set aside.

In a second bowl, mix together sugar, oil, and vanilla. Add eggs one at a time and stir to combine. Pour wet mixture into the dry ingredients and stir until thoroughly combined. Fold in apples and walnuts (the batter will be thick).

Preheat oven to 350 degrees. Grease two loaf pans and spread half of the batter into each pan. Sprinkle the tops of each loaf with a little sugar and bake for approximately one hour, or until a toothpick stuck in the middle of the cake comes out clean.

Leah Koenig is a freelance writer whose work has been published in The New York Times Magazine, Gastronomica, Jewish Living, Lilith, Culinate, Beliefnet and other publications.

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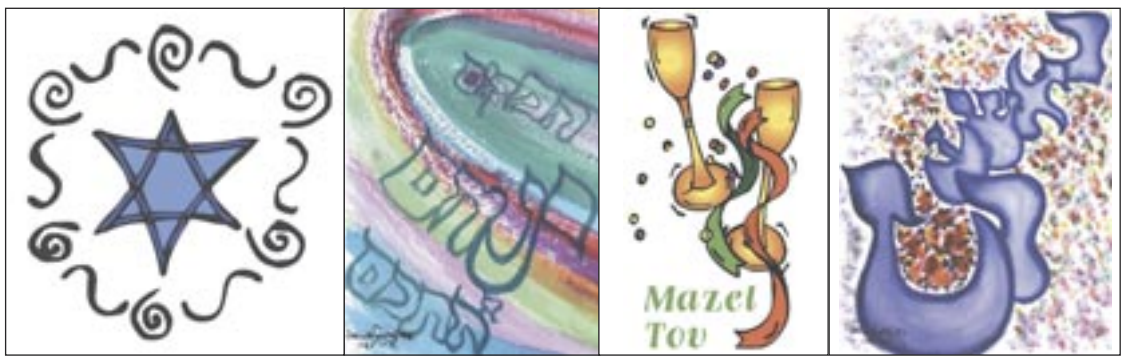


Wishing the Jewish community a Happy and Healthy New Year

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Yonim Israeli Dance Troupe

- Celebrate a simcha/happy occasion such as a birthday, engagement, marriage, anniversary, new baby, or Bar or Bat Mitzvah
- Express *get well* or *thinking of you* wishes
- Send condolences
- Express your thanks and appreciation
- Send greetings for Rosh Hashanah, Hanukkah, and other holidays
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October 13
Prospective Camper Visiting Day
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October 17-20 Shabbat Shira
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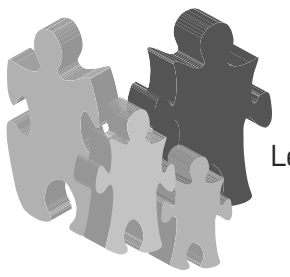
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This article is about the causes of changes of the social activity in the USA the last third of the 20th century (part 1).

Генрих Бабич

О причинах снижения социальной активности в США в последней трети XX века и путях ее восстановления

В предыдущих номерах газеты мы писали о тенденциях в изменении отдельных компонентов **социального** капитала в стране во второй половине **XX** века. Описанные тенденции свидетельствуют о том, что общество развивается по множеству направлений, порой противоположных. Тем не менее, укрупненная оценка говорит о том, что в течение пятнадцати лет после войны социальный капитал интенсивно возрастал, затем, в течение 1960-х годов, оставался примерно на одном уровне, а в последующие тридцать лет, с начала 1970-х годов и до конца века, неуклонно уменьшался. Это означает, что позитивные процессы в обществе не уравновешивают того факта, что большинство американцев к концу **XX** века меньше тяготели к социальной жизни, чем тридцать лет до этого. Возникает вопрос о **первопричинах спада социального капитала Америки в последней трети XX века.** Или с сакраментальным оттенком – **ПОЧЕМУ?.** За этим также уместно задаться вопросом **ЧТО ДЕЛАТЬ?** для **восстановления социальной активности людей**. Попытке ответить на эти вопросы и посвящена настоящая статья.

Социологи, исследуя ответ на вопрос **ПОЧЕМУ?**, рассматривают следующие причины спада социального капитала:

- уменьшение ресурса свободного времени и денег;
- миграция и переселение в пригороды;
- развитие средств массовой информации, главным образом, телевидения;
- временнОе смещение поколений.

Влияние **уменьшения ресурса свободного времени и денег** понятно само собой. И действительно, отрицать важность таких факторов нельзя. К этому добавился прошедший финансовый прессинг, поскольку экономическая ситуация в период 1970-90х годов вызывала у людей дополнительное беспокойство. Общественные опросы подтверждают это. Тем не менее, найти социальное доказательство того, что человек отдает меньше времени общению с друзьями или участию в коллективных мероприятиях из-за недостатка времени или денег представляется затруднительным. Отсутствие такой связи подтверждается опросами людей с высоким уровнем образования и дохода. Как раз наоборот: актив-но работающие люди с длительным рабочим днем больше склонны к участию в социальной жизни. В целом признано, что уменьшение социальной активности наблюдается в равной степени у богатых людей, у бедных и среди среднего класса.

Миграция и переселение в пригороды является важным социальным процессом. Сегодня у американцев укоренилась формула "жить там, где работаешь", а не "работать там, где живешь". Ежегодно каждый из пяти людей в стране меняет место жительства, а двое из пяти американцев предполагают переехать на новое место в течение пяти лет. Люди в этом смысле подобны растениям – чем чаще пересаживать, тем больше нарушается их корневая система. Постоянство места проживания тесно связано с социальной активностью. Люди, которые в предстоящие пять лет предполагают переехать на новое место, реже занимаются волонтерством и на 20-25% меньше посещают церковь чем те, которые предполагают жить в данном месте долго. Поэтому общины с высоким процентом миграции менее сплочены.

Очевидно, что человек, живущий в пригороде, вдали от места работы, проводит много времени в разъездах. Соответственно, у него остается меньше времени на общение с друзьями и на участие в социальной деятельности. Кроме того, в пригородах усиливается социальное разделение обитателей на разнородные группы, что мешает развитию того компонента социального капитала, который основан на связях между группами.

Развитие телевидения оказало существенное влияние на деградацию социального капитала, о чем следует сказать более подробно. В целом, технический прогресс является важнейшим фактором развития современного общества. В этой связи примечательны следующие данные. Динамика внедрения основных технических нововведений характеризуется тем, сколько времени от начала использования нововведения понадобилось стране для того, чтобы оно стало доступным для 75% населения. Так, телефон, производство которого началось в 1890 году, стал доступен почти каждому американцу через 67 лет. Производство автомобилей началось в 1908 году, а всеобщая автомобилизация была достигнута через 52 года. Первый холодильник был выпущен в 1925 году и через 23 года он поселился почти в каждом доме. А вот данные о распространении телевидения просто поразительны: производство телевизоров началось в 1948 году и через 7(!) лет, в 1955 году, телевизором пользовались практически все американцы.

Вскоре оказалось, что телевизор – это не просто техническая новинка. Этот "ящик" приобрел огромный социальный смысл. С ним связаны две стороны жизни общества – распространение информации и предоставление развлечений. Мы сегодня новости смотрим, а не читаем о них. Но при этом произошел не просто сдвиг от одной формы распространения информации к другой. Американцы, которые смотрят новости по телевидению, чаще читают ежедневные газеты, чем те, кто игнорирует телевизионные новости. Такую тенденцию распространения телевидения можно считать положительной.

Но бОльшая часть телевизионного времени, и соответственно творческая энергия тех, кто в этой области работает, посвящена не новостной информации, а развлечениям. Причем, большинство развлекательных передач не насыщены, прямо скажем, высоким интеллектом. Этому есть свое объяснение. Развлекательные программы рассчитаны на массы людей, а их авторы заинтересованы в широком привлечении телезрителей, так как за этим стоит распространение рекламы и, следовательно, получение денег. А что греха таить, высокий интеллект – это не удел миллионов. В результате всего этого, в **XX** веке ничто как телевидение не занимало бОльшую часть свободного времени масс. Если за точку отсчета взять 1959 год, то количество часов, которое средний телезритель проводил у экрана, за первые десять лет возросло на 17-20%, в течение 1970-х годов – на 7-8% и еще на 7-8% – в период с начала 1980-х годов до конца **XX** века. Хуже того, если на заре распространения телевидения развлекательные программы привлекали только менее образованную часть людей, то к концу 1970-х годов время, проводимое перед телеэкраном, существенно увеличилось и среди образованных людей. "Телевизионная революция" стала наиболее существенным фактором, который привязал людей к дому. Количество американцев, которые характеризуются такой тенденцией, неуклонно росло. Год за годом увеличивалась вероятность того, что человек, входя в дом, включал телевизор, не зная что он хотел смотреть, и, выходя из комнаты, оставлял его включенным. 81% американцев сообщают, что весь вечер они смотрят телевизор, и только 56% говорят, что находят время и для общения с членами семьи.

Привыкание к вездесущему телевидению наиболее характерно для молодых. Из числа людей, родившихся до 1933 года, т.е. выросших без телевидения, в 1993 году 43% смотрели телевизор избирательно, в соответствии со своими интересами. В том же 1993 году из людей, родившихся после 1963 года, т.е. воспитанных в условиях всеобщего распространения телевидения, только 23% отличались такой избирательностью.

Начало спада социальной активности совпадает по времени с широким распространением телевидения и, что важно дополнительно, вхождением в жизнь молодого поколения, родившегося в результате подъема рождаемости непосредственно в послевоенные годы. Подчеркнем, что воздействие телевидения совпало по времени с приходом нового поколения, потенциально активного, отличного от предыдущих, о чем сказано ниже. За этими изменениями в обществе усматривается непосредственная причинно-следственная связь. В 1995 году американцы проводили время перед экраном телевизора на один час больше, чем в 1965 году. Только один этот факт объясняет спад социальной активности на 25%. Человек, который утверждает, что он не рассматривает телевизор как главное средство развлечения, волонтерствует девять раз в году, посещает клуб девять раз, приходит в церковь 27 раз. В то же время, тот, кто утверждает обратное, волонтерствует только четыре раза, посещает клуб пять раз, приходит в церковь 19 раз.

Влияние временнОго смещения поколений. Социальная позиция людей существенно зависит от возраста. Человек, которому сегодня двадцать, в общественном смысле отличается от того, кому сорок и еще в большей степени – от того человека, которому шестьдесят. В этом проявляется естественный возрастной цикл. На этот процесс накладывается фактор смещения поколений. Однако, если социальные условия жизни предыдущего поколения существенно отличались от жизни сегодня (как это случилось в **XX** веке), то человек, которому 20 лет тому назад было 20 лет, **социально** уже не тот, которому сегодня 20 лет. Вдобавок к этому, сегодняшний сорокалетний человек несет в себе отличие от двадцатилетнего не только в силу их разницы в возрасте, но и потому, что он жил в социальных условиях предыдущего поколения.

Ни одна категория американского общества не осталась имунной к спаду социального капитала. Этот процесс повлиял на мужчин и женщин; на большие и малые города и пригороды; на богатых, бедных и людей среднего класса; на белых, черных и членов других этнических групп; на работающих и остающихся дома; на все районы страны от океана до океана. Но тенденции изменения социальной активности не одинаковы для различных возрастных групп. Во многих общественных проявлениях люди среднего и старшего возраста более активны, чем молодежь. Возникает вопрос: люди разных возрастных групп проявляют различие в социальной активности только в силу возраста или влияет то, что они были воспитаны в разных поколениях?

(окончание следует)



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Israel and the World

With Popular Website, Kiev Project Becomes Hub for Young Jews

By Cnaan Liphshiz

KIEV, Ukraine (JTA) — Hours after assailants shot Rabbi Artur Ovadia Isakov on a street in the Russian republic of Dagestan last week, mainstream Russian media were still scrambling to ascertain his identity.

But Isakov's name and condition already were known to the readers of Jewishnet.ru, a growing social network with 80,000 daily users that has relied on user participation to cover Jewish news and help connect fast-assimilating Jews across the Russian-speaking world.

The first report about Isakov was posted by a user from Israel, where the rabbi is recovering from what authorities say may have been a hate attack. Other users added new information on Jewishnet's Facebook page, including details about Isakov's evacuation to Israel and pictures of the rabbi's family.

"Traffic on the website usually picks up when something dramatic happens in the Middle East or involving the Jewish community," said Igor Kozlovskiy, a technology professional and the site's co-founder.

While English-speaking Jews have a number of social networks to share news and connect around shared interests, Russian-speaking Jewry had none when Kozlovskiy founded Jewishnet with a partner, Roman Gold, in 2011.

The site, which maintains sections devoted to dating, couch surfing and finding travel buddies, is used as well to promote Jewish events in Kiev, home to one of the largest Jewish communities in the former Soviet Union and one of the most highly assimilated.

According to 2008 figures from the Jewish Agency, 80 percent of Jewish newlyweds in the former Soviet Union married a non-Jew, a figure dramatically higher than the rate in the United States. The vast majority of Ukraine's 360,000 Jews are non-observant, and only a small fraction is affiliated with the organized Jewish community, which many young Jews find obsolete and rife with internal discord.

Social networks, Kozlovskiy says, have the potential to keep Jews, intermarried and not, connected to Jewish life.



Left to right, Jewishnt co-organizers Inna Yampolskaya and Igor Kozlovskiy, Ukrainian Chief Rabbi Yaakov Rabbi Bleich and Juice coordinator Lilya Vendrova at a Juice event in Kiev, November 2012. (Courtesy Juice)

"If we don't reach out to the unaffiliated, they will assimilate and will be lost to the Jewish people," Kozlovskiy said. "The fact that our website isn't affiliated with any denomination or Jewish institution has allowed us to be a portal for any Jew."

Jewishnet functions much like any other social networking platform, allowing users to post news stories, share tips, ask questions, connect with old friends and promote events. But mindful of the limitations of many web-based networking sites, organizers of Jewishnet have taken steps to provide users with opportunities for real-life engagement with the Jewish community.

A platform called Juice, which is run partly through Jewishnet, invites young Jews — many of them young and unaffiliated — to meetings with community leaders, Jewish businessmen and journalists. Reports of the events often are published on Jewishnet, and users can submit questions online in advance that are asked by moderators during the actual event.

One of the first Juice talks brought dozens of young Jews last November to a talk with three rabbis, including the chief rabbi of Ukraine, Yaakov Bleich. The goal, according to Juice co-organizer Inna Yampolskaya, was to build bridges between young Jewish professionals and the establishment from which many feel estranged.

Those in attendance proceeded to grill the rabbis with questions, asking why synagogue seats are sold and why philanthropists fund projects in Israel when there are so many unaddressed challenges at home. Some questions were submitted anonymously online because participants felt uncomfortable posing them publicly.

"It was a unique experience because it was the first time participants could ask a rabbi anything they wanted," said Inna Yampolskaya, one of Juice's volunteer organizers. "Transparency is new in Ukraine, where everything including Jewish life used to work top to bottom, not the other way around."

The New York-born Bleich addressed the questions that were put to him. But in an interview with JTA, he stressed that the message is less significant than the medium. In a society only recently liberated from the strictures of Communist rule, the discussion helped to erode longstanding cultural taboos on challenging authority and connect otherwise unaffiliated Jews to Jewish life.

Others turn to Jewishnet for functions more typical of social network users the world over.

Liliya Vendrova, an employee of the Joint Distribution Committee's Kiev office and coordinator of Juice, uses the site to find news and make contacts for events she organizes. Ira Philatova, a high-tech professional in her 20s, connects with childhood pals.

"It was a pleasant surprise to see old friends on the platform, people I found after years of not speaking to them," Philatova said.

The site also has enabled Russian-speaking Jews who live abroad to keep abreast of developments at home. But it also functions in reverse, permitting users to connect with wider developments in the Jewish world.

"Many people their age are not interested in participating in organized Jewish life, and they are reaching out to those people," Bleich said. "One of the reasons that this is succeeding is the authenticity."

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Jewish Federation OF MADISON

Krakow Jewish, Muslim Leaders Band Together to Fight Ritual Slaughter Ban

(JTA) – The directors of the Jewish Community Center of Krakow and the Krakow Islamic Center are joining forces to fight Poland's ban on Jewish and Muslim ritual slaughter.

Jonathan Ornstein, the JCC's executive director, and Dr. Hayssam Obeidat, director of the Islamic Center, issued a joint open letter Tuesday saying their "communities stand united and call on the Polish government and the Supreme Court if necessary to ensure that we have the right to ritual slaughter and can practice our traditions as Poland and the European Union allow."

Poland's Parliament this summer rejected a law that would have legalized both kosher slaughter, or shechitah, and Islamic halal ritual slaughter. The failure to legalize ritual slaughter was "a great source of distress" to both communities, Ornstein and Obeidat wrote.

"The mistaken idea that such slaughter is particularly cruel to animals goes against the very reason it is called for in the tradition of our people," their letter said. "Muslim and Jewish practices demanding humane treatment of animals date back to the very founding of our faiths."

They continued, "A free, democratic Poland must safeguard the rights of all its citizens whichever race, faith or group they belong to. Our two communities, Muslim and Jewish, although small in number, deserve the same rights as the majority of Poles, who are Catholic.

"While we do not feel this ruling was meant to curtail our freedom and turn us into second-class citizens, we are afraid that that is the result. We cannot help but to point out the hypocrisy of a situation which allows hunting for sport to be legal but ritual slaughter to be forbidden."

Some 15,000 to 25,000 Jews are believed to be living in Poland, several hundred of them in Krakow. Between 25,000 and 40,000 Muslims are estimated to be living in Poland, with about 1,000 in Krakow.

Ornstein told JTA that while Jewish and Muslim leaders have been in contact about the ritual slaughter ban, he believed it was the first time the directors of Jewish and Muslim community organizations in Poland had issued a formal joint appeal or statement.

Largest JCC in Siberia to Open With Concert

(JTA) — An open-air concert by Israeli musicians will be featured at the opening ceremony of what is being called the largest Jewish community center in Siberia, Russia.

Hundreds are expected to attend Wednesday's opening in Novosibirsk of the Beit Machem Center.

According to Rabbi Zalman Zaklas, the city's chief rabbi and emissary for the Chabad-Lubavitch movement, the center cost approximately $5 million to build. The money was raised in donations on three continents, he told JTA on Tuesday; the city of Novosibirsk donated the land.

The center, which has 37,000 square feet of floor space, has a synagogue, classrooms, a kosher restaurant and Jewish shops, as well as a computer corner, entertainment area and gym.

Along with the Israeli musicians, the Novosibirsk Academic Symphony Orchestra will perform at the opening ceremony. Among those expected to attend are Rabbi Berel Lazar, a chief rabbi of Russia and the most senior Chabad emissary in the country.

Approximately 20,000 of the 3.5 million residents of greater Novosibirsk are Jewish, according to Zaklas, an Israeli rabbi who has been living in Novosibirsk for 13 years.

"Many of them are descended from Jews who were exiled here in communist times, when Judaism was strongly repressed, and in recent years they have been retracing and reconnecting to their Jewish roots," he told JTA.

"The timing of the opening means that the community will be able to celebrate the High Holidays already in the new center, which will help bring children closer to the Jewish faith and people."

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This is a free event open to the entire community, but dinner is limited and reservations are required. Attending the kickoff event implies commitment to donate to the 2013 Annual Tzedakah Campaign.