

# Basic Jewish Information Resource Guide



*Everyone is Welcome!*

York Jewish Community Center  
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# Basic Jewish Information Resource Guide

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## INTRODUCTION

As an employee of the York Jewish Community Center, you are responsible for contributing to the fulfillment of our mission. *"Our mission, as a premiere Jewish Community Center, is to strengthen and preserve Jewish culture, promote the acceptance of diversity, and enhance the well-being of our members and the communities we serve through cultural, educational, recreational, social, wellness, and child development opportunities."*

To help you to do this, it is important for you to have a familiarity with basic Jewish information. With this guide, you will have answers to some basic questions that are sometimes asked by members. It will allow you to be proactive and, if you don't know the answer, reflect quality customer service by saying, "I know where to find the information!" Our members will certainly appreciate your going the extra mile!

We ask that you review this guide and keep it handy for easy referral. We hope you will use it as a resource not just for members, but for yourself as well. Whether you are learning new information about the Jewish religion and culture or enhancing your current level of knowledge, we hope this will be interesting and helpful to you.

If you have any questions, please contact the JCC's Cultural Department.

Shalom! This is a Hebrew word meaning hello, goodbye and peace.  
We welcome you to the York Jewish Community Center and say, Shalom!"

## BELIEFS

### Overview

- Judaism is the world's oldest monotheistic (belief in one God) religion.
- Judaism teaches that the Messiah will usher in an era of world peace. Since this era has not come yet, we believe that the Messiah has not arrived.
- Jesus is not part of Jewish teaching; therefore, Jews do not celebrate Christmas or Easter which commemorate the life of Jesus
- Some Jews, who were raised in traditional homes, may choose not to write out the word for the "holy one" and instead write G-d. Some rabbis now say that it is acceptable to spell out the word God.
- God may be referred to in male and female terms, he/she, since to many Jews, God embodies both male and female attributes.
- God wants people to do what is just and merciful.
- God has no form or representation; therefore, we cannot draw or say what God looks like.
- Jews serve God by studying the Hebrew Scriptures and practicing what they teach (ritually and ethically).
- All people are created in the image of God and deserve to be treated with dignity and respect.
- Jews are a people of action as well as believers in prayer. They are judged by God and other Jews by what they do and not just by how much/well they pray.
- Jews are judged for whether or not they do good deeds and practice righteousness.

## HOLIDAYS AND CELEBRATIONS

### On what are Jewish observances based?

Jewish observances are based on a variety of concepts, including;

- Agriculture . . . celebrating the harvest, etc.
- Life Cycle . . . birth, death, bar/bat mitzvah, weddings, etc.
- Relationship to God . . . high holidays, etc.
- Historical . . . Chanukah, Passover, Purim, etc.
- Shabbat . . . the Jewish Sabbath (Friday sundown to Saturday sundown).

### When do holidays begin?

Jewish holidays begin at sundown the evening before the holiday. This is known as “erev” the holiday (for example the night before Rosh Hashanah is erev Rosh Hashanah), with only the first full day usually noted on a non-Jewish calendar. Jewish holidays are based on the lunar or Jewish calendar, so the dates of observances on the secular calendar change from year to year.

### Bar/bat mitzvah

Bar/bat mitzvah (BAHR / BAHT MITS vuh) is the life cycle event where a boy of 13, or a girl of 12 or 13, will go in front of the congregation, traditionally during Shabbat services and read or chant, in Hebrew, from the Torah, the Five books of Moses in the Old Testament. After the service, they are technically considered an adult in the Jewish community, responsible for making decisions related to Jewish ritual observance, and are given/earn the rights of Jewish adulthood. For example, now they are allowed to come up to the bimah (BEE mal), also known as the pulpit, to read or chant the weekly Torah portion. They also count as part of a minyan (MIN yin), a community of at least 10 Jewish adults needed to say our most important prayers. It is appropriate to bring a gift when invited to attend a bar/bat mitzvah. Gifts often reflect the recipient's personal interests or hobbies, but may be an item of Judaica (books, Kiddush cup or jewelry) or money.

### Shabbat

Shabbat (shah BOT) is the Jewish Sabbath day and is supposed to be a day of rest. It begins on Friday evening at sunset with the traditional lighting of Shabbat candles, drinking wine and breaking bread, in this case, a challah (HA lah), braided egg bread. Blessings are said or chanted for all three. This is traditionally followed with a special family meal. This is the day set aside each week for family, attending Shabbat (Sabbath) services, and studying. Jews may refrain from all manner of work on this day. This could include no shopping, or handling money of any kind, driving, cleaning, cooking, use of electricity, or the telephone. Shabbat ends at sundown on Saturday. As with many religious traditions, levels of observance differ among Jews of different traditions. For example, some Jews may have a special meal Friday night but not refrain from most of the activities listed above.

### Rituals and observances related to death

Jews believe that the body is holy and deserves dignity in death, as in life. In the Orthodox and Conservative movements, Jews are customarily buried within 24 hours, or as close to that time as possible, following death. They do not believe in performing autopsies. Reform Jews generally are buried within 3 days and do permit autopsies, as this is regarded as desecration of the body. Traditional Jews may allow an autopsy if it will help save other lives as a result. All branches of Judaism encourage organ donation because saving a life is the highest value in Judaism. The funeral is very personal and reflects on the life of the individual who has died. Jews often choose to be buried in Jewish cemeteries next to loved ones.

### Shiva (SHI vuh)

The seven day mourning period, as well as the kaddish (KAH dish) or mourner's prayer (which does not even mention death), are two of the most important ways in which Judaism strives to comfort the mourners and perpetuate the memory of the deceased. During shiva, it is more traditional to provide

food for the grieving family than to send flowers. Also, the family may request that donations be sent to a favorite charity in lieu of flowers.

## **JEWISH PRACTICE AND CULTURE**

### Israel

- Israel is the Jewish Homeland and became a Jewish state officially in 1948.
- Located in the Middle East, it is the land of Jewish ancestors, dating back over 5,000 years.
- The official language is the ancient biblical language of Hebrew, written from right to left.
- Many Jews today enjoy visiting Israel, following the political situation, and raising money for Israel.
- Some choose to have a bar/bat mitzvah in Israel.
- There are still Jews immigrating to Israel, especially from the former Soviet Union, and Ethiopia.
- Some American Jews choose to live in Israel, and this is called 'making aliyah (a LEE a).'

Jewish Dietary Laws - also referred to as 'keeping kosher' or kashrut (kah SHROOT). Jewish dietary laws are based on biblical tradition. Some Jews keep kashrut to the letter of the law; others do not.

Kashrut laws include:

- No pork products (ham, pepperoni, etc.).
- No shellfish (clams, shrimp, lobster, crab, etc.).
- No mixing of meat and dairy products at the same meal.
- Keeping separate dishes, silverware, and cooking utensils - one set for meat meals, one for dairy and another set of both for use during Passover.
- Animals must be slaughtered in a special way to give dignity to the death of the animal.
- Kosher kitchens in kosher restaurants, JCC's, etc. are overseen by a Mashgiach (mash GEE ak or mash GEE ahkh for Hebrew pronunciation), an individual trained in the observance of the laws of kashrut.
- Kosher products are identified on the labels with a heckscher (heck sure) symbol.

### At the York JCC

- Pork, ham and shellfish products are prohibited in the building.
- All JCC sponsored Jewish cultural events are kosher or dairy (e.g., Chanukah dinner, Purim Carnival, Jewish Food Festival, Maccabi dinner).
- Meals served at the JCC may not offer meat and dairy together.
- We would be honored if you choose to join us in not having meat and dairy together, but it is not a requirement. If you do bring in a meat and dairy meal, please be discreet when eating it.

**Holiday Dates and Descriptions**  
**Jewish Years 5774 – 5776**  
**September 2013 – August 2015**

5774/2013	5775/2014	Description	Observance
Sep 5 & 6	Sep 25 & 26	Rosh Hashanah (ROESH hah SHUH nuh or RUSH hah SHUH nuh) Celebrates the Jewish New Year and marks the Day of Judgement, the day Jews believe God judges the world.	Begins at sundown prior to the first day with family observance and synagogue worship. Most attend services until early afternoon on the first day. Conservative and Orthodox Jews observe the second day as a holiday. No work or school.
Sep 14	Oct 4	Yom Kippur (YOME ki PORE) "Day of Atonement" The holiest day of the year for Jews, a day of cleansing ourselves of the year's sins. <i>Traditions:</i> Fasting from sundown to sundown, spending the day in prayer, giving charity, a time for forgiveness and wiping the slate clean. Holiday ends with a festive meal to break the fast.	The holiest day of the year. Virtually all Jews attend services the first evening and the next day, all day. Services from early morning to sundown on Yom Kippur. As a fast day, observant Jews, age 13 and over, will not eat or drink for 24 hours. No work or school
Sep 19- through Sep 25	Oct 9 through Oct 15	Sukkot (sue COAT or SOOK iss) Celebration of fall harvest and a reminder of the fragile huts (sukkahs) the Jews made as Moses led them in their escape from Egypt through the desert. <i>Traditions:</i> Sukkahs are made to replicate those huts and are decorated with corn stalks and harvest vegetables and fruits. It is traditional to visit other families' sukkahs. JCC hosts a sukkah building and decorating party.	Orthodox and some Conservative Jews observe the first two days. They attend services and abstain from work and school
Sep 26	Oct 16	Shemini Atzeret (SHMIN ee aht SAIR et) This day marks the completion of Sukkot.	Observed with services and candle lighting. Restrictions from work and school are the same as for Shabbat (the Sabbath). Sabbath observant Jews refrain from work. Evening and morning services.
Sep 27	Oct 17	Simchat Torah (SIM Khat TOE rah) This holiday marks the completion and renewal of the annual cycle of weekly readings of the Torah. A festive service is held.	Services until late in the evening and in the morning. Restrictions from school and work, same as Shabbat (the Sabbath). Sabbath observant Jews refrain from work.
Nov 27 through Dec 5	Dec 17 through Dec 24	Chanukah (HAH-nuh-kuh or {Hebrew pronunciation} HKHAH-new-kah) The "Festival of Lights" celebrates the Jews military victory over the Greeks 2000 years ago and the rededication of the destroyed Temple. <i>Traditions:</i> Lighting the menorah to symbolize the miracle of one night's oil burning for eight nights; Chanukah gelt (money); latkes (potato pancakes); dreidels (spinning tops). Holiday is celebrated for 8 days. The JCC hosts a traditional Chanukah party.	No excused absences from school or work. No daytime services.

5775/2014	5776/2015	Description	Observance
Jan 16	Feb 4	Tu B'Shevat (TOO bish VAHT) Celebrates the beginning of spring in Israel Referred to as the Jewish Arbor Day <i>Traditions:</i> Planting trees	No observance which would affect school attendance or activities.
Mar 16	Mar 5	Purim (Poor um) Celebrates the Jewish Queen Esther and her Cousin Mordecai's triumph over wicked Haman (advisor to the King) who wanted to exterminate the Jews of Shushan, Persia, around 450 BCE. <i>Traditions:</i> Reading from the Book of Esther, costumes, noisemakers, merrymaking, Purim carnival where children and some adults, dress up in costume.	Many children and adults attend a service the first evening.
Apr 15 through Apr 22	April 4 through April 11	Passover (PASS over) Recalls exodus of the Jews from Egypt about 3300 years ago and deliverance from over two centuries of Egyptian bondage. Commonly referred to as Pesach (PAY sahk). <i>Traditions:</i> Eating of matzah (unleavened bread) and conducting family seders (the ceremonial meal recounting the exodus.)	This is an 8-day holiday. The first 2 days and last 2 days are days when writing and other forms of work are forbidden by traditional Jewish law. The first two evenings are extremely busy as the main service (the "seder") occurs at this time. Most children will not attend school activities (dances or games) these evenings and will have little time to prepare homework.
Apr 27	Apr 16	Yom HaShoah (YOME hah SHOW uh) The day of Holocaust remembrance.	Marked in York by a community prayer service.
June 4 & 5	May 24 & 25	Shavuot (shuh VOO ote or shah VOO us) The day Moses and the Jews received the Ten Commandments from God at Mt. Sinai. Also, agricultural festival celebrating first fruits of the season. <i>Traditions:</i> Eating a dairy meal.	Services are held on the first evening. Morning services are held on the first day and second day in Conservative and Orthodox congregations. Writing and other forms of work are forbidden by traditional Jewish law during the two days of this holiday.
Aug 5	July 26	Tisha B'Av (TISH a bah AHV) Fast day mourning several historical events including destruction of Jerusalem temples, Holocaust and the Crusades. <i>Traditions:</i> Fasting and prayer.	No observance which would affect school attendance or activities.

### Shabbat (shah BAHT)

Every Friday evening at sundown through Saturday at sundown.	The Jewish Sabbath; one of the most sacred days of the Jewish calendar.	<i>Traditions:</i> Observance includes prayer and refraining from work and day-to-day routines. Services are held Friday night and Saturday morning.
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The Jewish New Year:

5774 will begin on September 5, 2013

5775 will begin on September 25, 2014

5776 will begin on September 14, 2015

## JUDIAISM

### Structure of Judaism

- A Jewish house of worship is referred to as a synagogue or shul (shool, rhymes with school). Most Reform Jews and some Conservative Jews use the term temple.
- Jews refer to their prayer time as services. It is customary to hold services on Friday evening and/or Saturday morning.
- A Jewish spiritual leader is called a rabbi. The word rabbi in Hebrew means teacher.
- There is no hierarchy in Judaism. No rabbi has a higher authority than any other rabbi. Each rabbi and the congregants are responsible for their spiritual practice within the context of the movement they represent. Also, a rabbi is not considered "closer to God" than lay persons.
- Some congregations have a cantor, a professionally trained individual who will chant/sing parts of the service.
- Some Reform or Conservative synagogues have a choir and/or musical instruments.

### Denominations/Movements of Judaism (ways of practicing Judaism)

The three traditional movements in the U.S. are Reform, Conservative and Orthodox.

The **Reform** movement is represented in York at Temple Beth Israel at 2090 Hollywood Drive.

- There is a belief that the Bible has human authorship and is inspired by God.
- They believe that God's purpose is being understood anew and reinterpreted with each generation.
- Prayers are recited in both Hebrew and English.
- Head covering during worship is optional.
- People may choose to keep kosher but it is not a requirement.
- It is a progressive movement promoting equality of men and women.
- The house of worship is often called a temple.

The **Conservative** movement is represented in York at Ohev Sholom Congregation at 2090 Hollywood Drive.

- More traditional Jews believe in divine authorship of the Bible by God, while others believe that it has human authorship and is inspired by God.
- Prayers are recited in Hebrew and English, but there is usually more Hebrew.
- Dietary laws of keeping kosher are upheld.
- Men are required to wear a head covering during worship services. Many women do so also.
- While more lenient in their interpretation than the Orthodox, they stay close to traditional interpretations of Jewish law.
- The house of worship is often called a synagogue or shul, and not a temple because it is believed that the only 'temple' is the one in Jerusalem that was destroyed.
- Ohev Sholom, like most Conservative synagogues extends equal religious right to men and women.

The **Orthodox** movement is not represented in York. However, there are synagogues in Lancaster and Harrisburg.

- There is the belief that the Bible was revealed to Moses at Mt. Sinai by God.
- They believe that there are 613 commandments or laws representing a perfect and permanent set of commandments to follow.
- They believe that God revealed at Sinai the proper procedures for interpreting these laws in future situations.
- Dietary laws are observed in the strictest sense.
- Men are required to wear a head covering at all times.
- Men and women sit separately in synagogue.

- They celebrate the Sabbath with no use of electricity from Friday sundown to Saturday sundown, no working, shopping, driving, etc. Sabbath is for worship, study and family.
- The house of worship is often referred to as either synagogue or shul (shool, an eastern European word).

### **Other movements**

There are other movements such as Chabad and Reconstructionist. Please contact the JCC's Cultural Department for more details.

### The JCC's pluralistic approach to Judaism

The York JCC maintains a pluralistic approach, not placing a higher value on the ideology/theology of one movement over another. When the Cultural Department speaks in the schools, we maintain impartiality in giving information on each of the movements, regardless of the staff's personal affiliation.

## **SYMBOLS OF JUDAISM**

The following is a list of some of the most important Jewish symbols and their meanings. Some of these symbols can be seen in the cultural display case or in the gift shop case, both in the JCC lobby.

### Candles/Candlesticks

It is traditional to light candles just prior to sundown for holidays, including every Friday evening before sundown for the Sabbath, also referred to as Shabbat (shah BAHT).

### Kiddush (KIH dish) cup

The wine cup that is used in saying a blessing over wine for holidays and the Sabbath (Shabbat) is called a Kiddush.



### Jewish Star (also known as the Star of David)



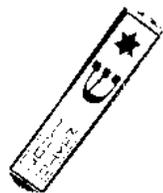
The Jewish Star is a six-pointed star. It is a symbol of the Jewish religion comprised of two triangles, one pointing toward earth and one toward heaven, and can be found on the flag of Israel, jewelry, art work, etc. Some of the many interpretations are that: it stands for the 6 days of creation; it represents the 6 pairs of tribes, referring to the 12 tribes that wandered in the desert after leaving Egypt; and it represents the 6 orders of the Mishnah (MISH na), a portion of the massive volume of Jewish laws).

### Shofar (show FAR)

The shofar is a ram's horn. It was originally used as a trumpet to communicate messages to far locations. Traditionally the shofar is sounded on the holidays of Rosh Hashanah and Yom Kippur.



### Mezuzah (m'ZUH zuh)



The mezuzah is a small, decorative case containing a miniature parchment scroll on which are written three of the most important passages from the Bible. The case is put on the main door posts of Jewish homes and on the door posts of important rooms. Special prayers are said when the mezuzah is hung in a home or on a door post. There are many specific rules on mounting a mezuzah for certain rooms, rental property, etc. They are not lucky charms but are often worn as a symbol on jewelry similar to wearing the Star of David. There are mezuzahs in the doorways of all rooms or areas of the JCC except for bathrooms, closets and the gym. It is traditional for some Jews to touch the mezuzah, and then kiss that hand.

### Menorah (meh NORE uh)

The menorah is a candelabra with seven branches for regular use in services and nine for Hanukah - one for each of the 8 nights plus a candle to light the others. Menorah is the Hebrew name. The original seven-branched menorah of the ancient temple was made by a biblical artisan for the sanctuary in the wilderness and was later transferred to the Temple in Jerusalem. It symbolizes the Tree of Life, and the 7 branches represented the planets, and the days of creation. The state of Israel has made the menorah its official symbol.



### Challah (HA lah or HKHAH lah for Hebrew pronunciation)

The braided egg bread that is eaten on many Jewish holidays and on the Sabbath. On Rosh Hashanah, the Jewish New Year, it is traditional to have a round challah with raisins to symbolize wholeness in the new year, the circle of life, and a sweet New Year.



## **YORK'S JEWISH COMMUNITY**

### Welcoming new Jews to our community

When a Jewish person/family, new to the community, calls the JCC, we offer to meet this person or family. In addition to our customary guided tour of the JCC, we also send out a Shalom York packet. This includes a welcome letter, information about York County, and information about the JCC and our Jewish community.

The Shalom York pamphlet gives a listing of all of the Jewish agencies and houses of worship here in York. Also included in the Shalom York pamphlet is a brief history of York's Jewish community. In 2010, the York JCC celebrated its 100<sup>th</sup> anniversary!

A more extensive history of the JCC is available through the Cultural Department.

## **A BRIEF HISTORY OF YORK'S JEWISH COMMUNITY**

In 1758, Jewish merchant Elijah Etting moved to York after coming from Germany and marrying Shinah Solomon of Lancaster. Theirs was the first Jewish family in York. After Elijah's death, Shinah moved the family to Baltimore.

The true beginning of a Jewish community in York was in 1847 when the Lehmayer family moved to Pennsylvania from Germany, becoming leading merchants in the community.

In 1877, the Hebrew Reformed Congregation, now Temple Beth Israel, was formed. In York by 1907, the 40 member families constructed a 300-seat sanctuary on South Beaver Street. In 1962, the congregation moved to its current location on Hollywood Drive.

York's mercantile community continued to grow from 1879 to 1883 as a wave of Jewish immigrants brought their talents to York from Austria-Hungary. The traditions of the Austrian-Hungarian Jews were different from those of the Jewish families already living in York. To retain their Ashkenazic Orthodox traditions, they created Anshe Hadas in 1883, which evolved into Ohev Sholom Congregation in 1902. Congregants erected a synagogue on the corner of Pershing and Princess Streets in 1904. Ohev Sholom became a Conservative congregation in 1953 and relocated to Eastern Boulevard in 1968.

By 1900, Adas Israel, a second Orthodox congregation following the Chasidic tradition, was formed. A small European-style sanctuary was erected on Pershing Avenue, also in 1904. Years later, the "Little Shul" and the larger Ohev Sholom would merge into one congregation.

In 1910, the York Jewish Community Center was founded as a social center. The York Council of Jewish Charities formed in the 1930s and became the United Jewish Community of York in 2001. Jewish Family Services was established in 1989.

Today, there are more than 600 Jewish families in York County. Together, the Jews of York have worked to enrich Jewish communal life for the present and the future.

## **A BRIEF HISTORICAL TIME LINE OF YORK'S JEWISH COMMUNITY**

1654	First Jews arrive in North America.
1741	York, Pennsylvania, is established.
1755	Henry B. Franks, a Jewish resident of York, becomes a naturalized British citizen.
1756-58	Merchant Elijah Etting marries Shinah Solomon of Lancaster and settles in York.
1778-80	Elijah Etting dies; Shinah Etting and children move to Baltimore.
1820	First Jews arrive in Hanover.
1847	Jews return to York with the Lehmayer family emigrating from Germany.
1869	First burial in Jewish cemetery on South George Street.
1870	Jewish community fades from Hanover.
1873	First burial in oldest part of South Hill Hebrew Cemetery on what is now Starcross Road.
1877	Hebrew Reformed Congregation, now Temple Beth Israel, forms.
1883	Anshe Hadas (Ashkenasic Orthodox) congregation started.
1893	South Hill Hebrew Cemetery incorporated.
1900	Adas Israel (Chasidic Orthodox) congregation forms.
1902	Anshe Hadas becomes Ohev Sholom Congregation.
1904	Adas Israel and Ohev Sholom Congregation build synagogues on Pershing Avenue.
1907	Temple Beth Israel moves into its first building on South Beaver Street.
1910	Young Men's and Young Women's Hebrew Association forms (later becomes York Jewish Community Center). Originally located in a room above the Edison Light Company at 27 W. Market Street the organization moved four more times to different locations in York City before settling in 1989 at its current location on Hollywood Drive.
1920	Rothbert Building, on the west side of the first block of South George Street.
1922	Dale Pharmacy building, 45-49 South George Street.
1925	36 South Queen Street
1952	120 East Market Street
1910	Last recorded burial in Jewish cemetery on South George Street.
1930s	Forerunner of York Council of Jewish Charities begins.
1943	Rabbi Alexander D. Goode, formerly of Temple Beth Israel, one of the famous Four Chaplains, dies when the USS Dorchester sinks.
1953	Ohev Sholom becomes a Conservative congregation.
1962	Temple Beth Israel moves from Beaver Street to Hollywood Drive.
1968	Ohev Sholom Congregation moves from Princess Street and Pershing Avenue to Eastern Boulevard.
1989	Jewish Community Center moves to Hollywood Drive. Jewish Family Services is established.
1990	First annual Jewish Food Festival.
1994	Development begins on the community-based Prejudice Reduction Task Force.
1995	Diversity education in York area elementary schools begins with the Green Circle program.
1997	Holocaust memorial sculpture installed in lobby of JCC.
1998	JCC expansion.
2001	Diversity education continues with development of The PROMISE Program™ in York area middle schools.
2010	The JCC celebrates its 100 <sup>th</sup> Anniversary

## **JEWISH ORGANIZATIONS IN YORK**

### **York Jewish Community Center**

2000 Hollywood Drive, York PA 17403 | 717-843-0918 | [www.yorkjcc.org](http://www.yorkjcc.org)

Founded in 1910, the JCC provides cultural, educational, wellness, recreational and social opportunities to all. Facilities include a fitness center, gymnasium, aquatics center, dance studio and rooms available to rent for simchas, meetings, receptions, etc. The JCC offers a full range of Jewish cultural events and celebrations, and a chapter of the B'nai Brith Youth Organization. York's JCC is a leader in early childhood education and school age child care for the entire community. It also has pioneered highly esteemed diversity education programs in most area school districts.

### **Jewish Family Services of York**

2000 Hollywood Drive, York PA 17403 | 717-843-5011 | [JFS@comcast.net](mailto:JFS@comcast.net)

Jewish Family Services of York was launched in 1988 in response to community needs. It offers a Kosher food pantry and financial assistance programs; provides regular outreach, social programming and Geriatric Care Management for older adults; and parenting programs focusing on family communication. Mitzvah (good deed) projects to help us raise our children as mensches, are offered regularly.

In addition, in 2002-03, it introduced the interfaith Staying Connected program, bringing together volunteers from four churches and two synagogues to help seniors age in place with dignity and independence. The program has helped JFS become a leading voice for aging-in-place services in the York area.

## **York's Synagogues**

### **Chabad of York**

717-368-6565 | [www.ChabadYork.org](http://www.ChabadYork.org) | [rabbi@chabadyork.org](mailto:rabbi@chabadyork.org)

A satellite of Chabad of Lancaster. Rabbi Elazar and Mrs. Shira Green offer local programming and York office hours by appointment.

### **Ohev Sholom Congregation**

2090 Hollywood Drive, York PA 17403 | 717-852-0000 | [ohévsholom@yahoo.com](mailto:ohévsholom@yahoo.com)

An egalitarian conservative congregation led by Rabbi Joan Lenowitz. Ohev Sholom offers Shabbat evening and morning services, with many opportunities for lay involvement in leadership and liturgy.

### **Temple Beth Israel**

2090 Hollywood Drive, York PA 17403 | 717-843-2676 | [www.tbiyork.org](http://www.tbiyork.org) | [secretary@tbiyork.org](mailto:secretary@tbiyork.org)

A Reform Congregation led by Rabbi Jeffrey Astrachan. Temple Beth Israel welcomes interfaith families, Jews by choice and those exploring the faith. It offers Shabbat evening services; Saturday morning Torah study; and York County's only Jewish religious schooling.