



IFRABBIS IN THE NEWS

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Drug and Alcohol Abuse among Us?

Rabbi Ilana Rosansky has been working with the JACS organization for a number of years, attending the twice-yearly retreats as clergy and has been invited to speak at the NYC JACS spiritual day as well.

Recently, she wrote an article about JACS and how to get more information, in anticipation of a JACS group beginning on Boston's North Shore.

Rabbi Rosansky's article on page 3.



IFR Mission Statement

The IFR is a professional organization of rabbis united by a commitment to Jewish tradition and a desire to facilitate the Jewish spiritual growth and life cycle needs of all.

IFR provides a progressive, pluralistic forum, linking member rabbis in a spirit of friendship and a sense of community.

IFR provides support for members in their professional endeavors and offers continuing education. IFR encourages professional relationships with rabbis and other rabbinic organizations.



MUSIC FOR INTERFAITH WEDDINGS: A JEWISH VIEW-RABBI MONTE SUGARMAN

My wife Anna and I have been part of Jewish and interfaith wedding ceremonies for more than 20 years. For most of those years we have participated in weddings as the specialty musicians, performing popular love songs that meant a lot to the couple. Now we are both ordained rabbis, and we officiate at Jewish and interfaith weddings. We don't usually perform music at weddings these days, since we're officiating, but we still see music as an integral part of the ceremony, and we make suggestions about music to prospective brides and grooms.

Music enhances and enriches a wedding ceremony, bringing holiness, joy, and beauty. According to Anita Diamant in her excellent book, *The New Jewish Wedding* (NY: Summit, 1985), "The performance of music at a wedding is considered a religious obligation. In ancient times it was customary to play a flute before the bride and groom"

In Rabbi Devon Lerner's informative book, *Celebrating Interfaith Marriages* (NY: Holt, 1999), she explains that it's not a good idea to have too much music—two or three songs or pieces at the most. If you include more, it can take away from the flow of the ceremony. In her book she suggests places in the ceremony that call for music.

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Rabbi Monte Sugarman is the spiritual leader of Synagogue Without Walls—Or Chadash in Ballston Spa, New York. He is also a musician and a member of the American Association for

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**"MUSIC
ENHANCES
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MUSIC FOR INTERFAITH WEDDINGS: MONTE SUGARMAN

I highly recommend both of these books for couples who want to design their own ceremony, and also for couples who want to understand the meaning and history of Jewish and interfaith weddings. The basic principle to keep in mind is that you do not want the music to detract from the sacredness and meaning of the ceremony. The words that are being said by the rabbi, priest, or minister and the couple are the main event, and the music must prepare for, serve, and celebrate those words.

You can certainly be creative in choosing the instruments to make your music-I've seen couples select string quartets, harpists, flutists, vocalists (sometimes just one singer, sometimes as many as four), pianists, organists, guitarists, bagpipers, DJs playing recorded music, and even taped music. Choose what you love, or seek advice from professional musicians.

The first place to use music, obviously, is as a prelude before the ceremony or during the processional. For the processional, some of the favorite pieces for today's weddings are "Air" by Bach, "Canon in D" by Pachelbel, "Trumpet Voluntary" by Clarke, and "Jesu, Joy of Man's Desiring" by Bach (though this last might not be considered suitable for an interfaith ceremony). Recorded New Age music works, and European, Jewish or Israeli music adds a Jewish flavor to the wedding ceremony.

Please note that the wedding march popularly called "Here Comes the Bride," from Wagner's Lohengrin, and Mendelssohn's Midsummer Night's Dream wedding music, often played as a recessional, are usually avoided in Jewish or interfaith wedding ceremonies. Wagner was notoriously anti-Semitic, and his music was a great favorite of Hitler's. Felix Mendelssohn, the grandson of the great scholar and founder of Reform Judaism, Moses Mendelssohn, was converted to Christianity as a child by his parents. For these reasons, many Jewish people take offense at these two compositions; check with the Jewish side of the family before choosing them. If you are being married in a Catholic church or by a priest, be aware that these compositions are also not acceptable in that circumstance, because they are associated with pagan celebrations.

During the ceremony there are many places where you can insert a popular song or a classical piece for enhancement or reflection. I suggest a musical interlude or a reading before or after the vow and ring ceremony. Today it is very popular to insert John Lennon's song, "Grow Old With Me." During the lighting of the Unity Candle is a good place for soft or solemn music. I always chant the Hebrew in the Opening Blessing and during the Seven Blessings. Another natural time for music is when the bridegroom (or, these days, sometimes the bride as well) breaks the glass-this is a great time for a joyful song to be sung or performed by musicians. If the couple is traditionally Jewish, I will usually sing the Hebrew "Siman Tov U'mazal Tov." Finally, the music of the recessional can provide a festive ending of the ceremony, one that enhances the joy the couple and everyone involved feels. Let the music chosen here be the most upbeat and joyful in the whole ceremony as the newly married couple and the bridal party leave-Beethoven's "Ode to Joy" might be a good choice. Whatever kind of music feels right to you, please do not hold back from using music in the wedding ceremony. It is a mitzvah, a commandment, and a blessing to the bride and groom and everyone present. Let the words from the traditional Hebrew "Seven Blessings" ring out.

"Soon may there be heard in the cities of Judah and in the streets of Jerusalem [and in the cities and towns of the USA], the voice of joy and gladness, the voice of the bridegroom and the voice of the bride." Amen.

The Jewish Journal North of Boston

Drug and Alcohol Abuse among Us?

RABBI ILANA ROSANSKY

Temple Shalom, Salem

Jews don't have such problems, Do we? Yes. The answer is decidedly 'yes'; Jews drink. Jews abuse drugs. And Jews feel guilt and shame and so often do not seek help.

Despite the thinking in the community that this is not a Jewish problem, the truth is that parents do have children who are abusing alcohol and drugs. People have spouses who are addicted. We have friends with substance abuse issues. It's a fact of life - even when we deny it.

A few years ago I didn't know much about any of this. Then, a friend of mine on the Board of Jewish Alcoholics, Chemically Dependent Persons and Signifi-

cant Others (JACS) in New York invited me to attend a JACS retreat, explaining that there are always a range of clergy who attend the twice-annual retreat.

According to their web-site (www.jacsweb.org), JACS, an organization led by volunteers, aims to encourage and assist Jewish alcoholics, chemically dependent persons and their families [significant others], friends and associates to explore recovery in a nurturing Jewish environment by conducting retreats and other events that provide support to Jews in recovery; promote knowledge and understanding of the disease of alcoholism and chemical dependency as it involves the Jewish community; and act as a resource center and information clearinghouse on the effects of alcoholism and drug dependency on Jewish family life.

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Glory Awards

*By Katie Mee, Palm Beach Post Staff Writer
Wednesday, May 22, 2002*

Community Neighborhood Helping, a nonprofit organization, honored 38 people in Palm Beach County with Glory Awards and Certificates of Appreciation on May 11.

Thompson came up with the idea of an awards ceremony after Sept. 11.

"I was sitting with (Palm Beach County planner) Shannon Wilson talking about how everyone was affected by the events, how so much negativity was out there," Thompson said. "We decided to do something positive, like a concert, and then took it even further."

Community Neighborhood Helping received more than 65 nominations from people throughout the county.

"We asked people to tell us about those who are making a difference in the community," Thompson said. "We got so

many wonderful nominations, I was glad not to be the one making the decisions."

A panel of Broward County residents chose the recipients.

"It was such a difficult decision for them to make. They even bumped up the number of Certificates of Appreciation given out," said Thompson.

Ten Glory Awards were given to people who demonstrated exceptional achievement, challenges and changes, philanthropic contributions, community involvement and promotion of diversity.

The Certificates of Appreciation were given to people who displayed at least one of those five qualifications.

"A Glory Award was also given to Publix as a corpo-

ration," Thompson said.

"Without them our program wouldn't be where it is today.

They are the backbone."

The Delray Beach residents who were given Glory Awards included Diane Dominquez, the executive director of the Community Redevelopment Agency; Bishop Lennard Josey Sr., who built the National Church of God in Delray Beach; Larry Brihm, a volunteer at the Village Academy; and the Chenaniah Praise Dancers, a group of five sisters who choreograph their own routines for charity and community events.

The Certificate of Appreciation recipients in Delray Beach were: Police Chief Larry Schroeder, Joe and Bonnie Williams, Chuck Ridley, Mayor David Schmidt, Jose and Janie Ramirez, Simone Melbaum and

Rabbi Suzanne Carter.

IFR NEWSLETTER

Editors

Rabbi Lewis Solomon

Rabbi Suzanne Carter

Please submit articles as WORD documents & photos as JPEGs



Rabbi Suzanne Carter is a Board Member of the IFR, the executive director of Tzedakah House, and has served as chief chaplain of the Delray Beach Police and Fire Agencies since 1996. Rabbi Carter is married, she and her husband have six children and one daughter in law, between them. Her web site is:

www.tzedakahhouse.org

Drug and Alcohol Abuse among Us? Continued from page 3

JACS was founded in 1979 by a small group and has grown to serve thousands of Jews from across the spectrum of observance levels. Today, JACS offers retreats, spiritual days, recovery meetings, holiday workshops and other programs for those in recovery and their significant others. JACS also trains clergy, lay leaders and treatment professionals. Today, JACS has regional groups around the country as well as groups in Brazil and Canada and Israel.

JACS also serves teens, making them aware of the problems of addiction, providing support to those who have grown up in an alcoholic or addicted family or who are themselves in need of recovery.

One of the amazing aspects of JACS' retreats is that over 275 Jews (285 at this retreat) gather together from all over the world (US, Brazil, S.A., Canada, Israel), and from all of the Jewish spectrum. Young secular Jews in jeans stand next to Chassidic Jews with shtreimels and black robes or sheitels. They attend all different 12-Step programs - AA, NA, Al-Anon, Nar-Anon, ACOA (Adult Children of Alcoholics), Gamblers Anonymous, Overeaters Anonymous and others, in their home cities (and JACS meetings if there are any). They are in various stages of recovery. They are recovering from substance abuse or they are related to someone who is. They are "working

the 12-Steps," ultimately a spiritual transformation. They support each other in their quest. They comfort one another, and when a JACS member "goes out" (begins using again), one time too many, they recite kaddish for them.

The JACS retreat, in particular, is a spiritual week-end. A Shabbat together with lots of options. Carlebach style services on Friday night or "general" services with many prayers in English or "why I'm not in services" discussion. Singing, Friday night dinner, dancing. Meetings with sharing of peoples' struggles. Men, women, children, teens, families with babies... And after lunch on Saturday, the 'Ask the Rabbis' panel... Meetings, discussions, a chance to take a walk in the country. A chance to stand in a circle at the end of each session and meeting and recite the Sh'ma and the Serenity Prayer: "God grant me the serenity to accept the things I cannot change, The courage to change the things I can, and the wisdom to know the difference."

And then these words of encouragement to each other - almost a cheer: "Keep coming back. It works, if you work it. So work it, you're worth it!"

The Rabbis Sugarman & Rudy Giuliani

Former Mayor of NYC, Rudolph Giuliani recently attended a Bat Mitzvah of a friend's daughter.

Rabbis Monte & Anna Sugarman spiritual leaders of Synagogue Without Walls in Ballston Spa, New York, presided over the Bat Mitzvah. Rudolph Giuliani sat in the first row and followed the service, praying with his fellow worshipers. Giuliani greeted and posed with the rabbis and kissed the delighted Bat Mitzvah girl.

Rabbi Monte Sugarman is membership chair of the IFR.

IFR Board of Directors

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Congregation Shirat Shalom Dedicates Second Torah

In 1998 the Deganis started a Cheder, preparing children for their Bar and Bat Mitzvah. The Cheder is now a school with over 100 children in different grades levels attending. Shirat Sha-

lom began as a Chavurah, primarily for the families of children attending their school, that too has grown,

Shirat Shalom is now a Congregation, which draws over 600 people to High Holy Days.

Shirat Shalom Web Site: shiratshalom.org



Rabbi David and Cantor Lee Degani join other IFR rabbis at the 2001 IFR Conference in Delray Beach, Florida



Posted on Sat, Jun. 22, 2002

The Philadelphia Inquirer

Richard Allen

Sing a song of marriage - in seven languages. By Dianna Marder

The happy circumstance of finding fortune in the unexpected is known as serendipity. Call it fate, luck, timing, or God's will - it happened to Rabbi Richard Allen, who now finds himself with a late-life career as an international marrying man, officiating in seven languages.

A former Fulbright fellow with a doctorate from the Sorbonne, Rabbi Allen was for 22 years a baritone, singing principal roles in Madame Butterfly, Aida and La Boheme, which explains his proficiency in French, German, Italian and Spanish. His fluency in Hebrew

and Yiddish grew from his Orthodox childhood, his 35 years as a cantor at Keneseth Israel in Jenkintown, and his ordination as a rabbi in 1997.

Now his languages and skills serve the vast, somewhat amorphous community of unaffiliated Jews. Roughly 80 percent of Jews are not members of congregations, and an estimated 60 percent marry outside the faith.

At 69, Rabbi Allen likes nothing better than to conduct life-cycle ceremonies, especially marriages, for people who haven't seen the inside of a shul, or synagogue, in years. Because he is also widely traveled in Europe, and because most rabbis there are Orthodox, Rabbi Allen's Reform Judaism is in particular demand among European couples. In recent months, a couple from Munich who found him on the

Web his site is: www.rabbiallen.com flew to Jenkintown for a wedding in German and Hebrew. This fall, the rabbi will officiate in Italian for a couple getting married in Amalfi.

Rabbi Allen was honored with a Golden Heart "Unsung Hero" Award by the State of Pennsylvania on July 19, 2000, for his dedication to the well-being of others; and work with interfaith couples.



Bar & Bat Mitzvah Planner

Washington Jewish Week-April 25, 2002

Rabbi Rita Leonard is the courageous clergyperson who lives on the lava (literally) and dares to deliver a sermon within striking distance of Kilauea, the active volcano of Mauna Loa. And her boldness is out shadowed only by her commitment to Jewish continuity-she reaches out to interfaith couples and unaffiliated families and brings: spirituality and the joy of Judaism to all.

Leonard, an accomplished composer of Jewish music, "is spiritual leader of the East Hawaii Hav_urah in Hilo. Since informality rules in laid-back Hawaii, she teaches her bar/bat mitzvah students at her kitchen table, near a window with a breathtaking view of another volcano, Mauna Kea.

With music and mysticism, she creates a custom bar/bat **mitzvah study** program and ceremony for each individual. Leonard embraces alternative teaching methods. Like helping her students make Jewish-themed dollhouse miniatures "- everything from tiny latkes to kosher kitchen accessories - and she cooks with the kids, too. Her multi sensory approach makes each coating of age experience fun, meaningful and memorable.

"I provide 'sense immersion' of the childhood experience, I was fortunate to have loving, Yiddish-speaking grandparents. These kids don't have buboes and zaydes around to transmit the tam (taste) of the immigrant generation. 1 he goal is truly that they feel good about their Jewish ness and feel liberated by their inheritance, not oppressed by it," explained Leonard.

So, what else is different about a bar/bat mitzvah ceremony and celebration in Hawaii? Dress, for one thing. In the tropical world, nothing does beat the look and feel of cotton.

Aloha shirts, those pretty, printed tops that are commonly called Hawaiian shirts on the mainland, anti; pair of pants is the uniform of the boy's big day. That sporty, "no suits" policy is

great news for the parents' purse, too. And since muumuus and similar comfortable clothes are worn by the women, there's no need for mom or the bat mitzvah girl to buy an extravagant ensemble either.

In Hawaii, casual Friday is followed by casual Shabbat.. There's another custom that you won't find on the mainland. At the end of most bar/bat mitzvah services, the celebrant is wished "mazel tov"while a lei is placed around his or her neck.

Once the religious ritual is over, it's time to celebrate. That can mean anything from a basic oneg Shabbat to a complete Kiddush feast. And the festivities can continue with a catered reception at another venue, oftentimes on the beach.

Though some families book a DJ and have the usual, all-American, post-pulpit party, others add a little island culture to the Jewish event: They hire a hula group to perform to the accompaniment of a slack key guitar.

You sit on the sand, sip something sweet from a pineapple shell, feel a soft breeze on your face, and listen to lovely melodies and watch the sun slip slowly into the sea. Welcome to the no-stress zone.



In an Eden-like paradise, it's easy to kick back and cruise through a carefree life. But Hawaii's Jewish communities are alive and

flourishing, and they wish you Shalom and Aloha - Shaloha -- their special greeting that says it all.

Rabbi Rita Leonard
www.rabbihawaii.org

Jewish Education in the USA

Rabbi David Degani

Congregation Shirat Shalom, Boca Raton, Florida

It is common knowledge among the Israeli "Shlichim" the representatives of the Jewish agency in the diaspora, that the survival of American Jewry may be in danger. The term they use is "Jewish continuity" a Buzz word designed to try to combat the decline of Jewish identity among the many thousands of Jewish youngsters in the US and other countries. In their reports they would point in the direction of the Jewish Day School as the only chance of salvation.

According to their assessment, Jewish students who graduate from Jewish day schools stand a much better chance of maintaining a Jewish identity into adulthood. However, most Jewish youngsters who receive a Jewish education attend synagogue affiliated schools which meet a few hours a week in the afternoon and, sometimes, on Sunday mornings.

This is the reason that Jewish educators and leaders are trying to find ways to duplicate the Jewish Day school experience in the synagogue schools. A great amount of resources are used to prepare curricula which enhances Jewish related experiences in the synagogue schools. This includes projects like family education, Shabbat and holiday programming for kids of all ages, family monthly retreats, Mitzvah Day projects (a day of activities for the entire family) and others. The idea is to get parents and children together in meaningful Jewish activities.

Some synagogues will go as far as requiring parents to be a part of Sunday classes once a month or more for some very interesting projects. The text books used are getting prettier. Many are printed on special paper rich with colorful illustrations. They contain very abbreviated but well written text, presented in simple language, straight and to the point. In order to preserve Judaism in our kids, we are trying to compete with the secular world for the interest of our 21 century Jewish American kids and their families. But the reality is that we are losing the struggle for our children's Jewish identity.

In the last 30 or 40 years we created a stigma. Hebrew School is an annoyance which children have to suffer through for 4-7 years in order to become a Bar /Bat Mitzvah. It is a right of passage which, for the most part, is being mandated by parents. The ritual part of the Bar /

Bat mitzvah celebration is very stressful and of no meaning to the children.

"The years spent in Hebrew School are a collection of unpleasant experiences."

We are raising a generation which cannot understand what it means to be Jewish. For the most part, we are failing to instill in our youngsters the crucial importance of Israel's survival to the survival of the Jewish people. They simply do not care that much and, as adults, may not support the issues that are so important to us, issues that are a matter of Jewish life and death.

The Shlichim are wrong. If the Jewish Day Schools produce graduates with a little better Jewish knowledge and stronger Jewish identity than their peers who are Synagogue School graduates (an assumption which is debatable), then Jewish salvation becomes a privilege of the very wealthy.

At a price tag of \$10,000 a year per child and even with all the scholarships and financial help that many of these schools offer, the percentage of students attending these schools is miniscule. The majority of Jewish children who are lucky to receive any kind of Jewish education are attending Synagogue schools. For most, though not all, the years spent in Hebrew School are a collection of unpleasant experiences.

The reality is that most Jewish children in the US (and that includes sons and daughters of either Jewish mothers or fathers or both) do not get any Jewish education at all.

For the majority of the American families the need to belong to a synagogue is at best a social one, which for me is still a legitimate need though not the right one. Here again, young families who join synagogues for that "legitimate" reason, are relatively few. Indeed, the vast majority of families join synagogues so their children can have a Bar/ Bat Mitzvah ceremony. They may become active members, form relationships with other families but the goal remains that special ceremony. Once this is accomplished, most drop their membership.

The sad fact is that even this "Bar Mitzvah Judaism" is getting pricey. With yearly membership dues (\$700-\$800), Hebrew School tuition (\$300-\$400 per child) and a few thousand dollars "building funds" to be paid over a few years time, a family with two children can easily spend more than \$10,000 to educate the children all the

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Jewish Education in the USA

(Continued from page 7)

way to the Bar/Bat mitzvah ceremony (not counting ceremony expenses) - especially when many synagogues demand a minimum attendance of 4 years in Hebrew School before allowing a Bar/Bat Mitzvah ceremony. With the economy the way it is and with the demographic change of one parent households, this is an expense that an increasing number of families can not or do not want to assume.

But don't modern American Jewish families have real spiritual needs? Are we so entrenched in pursuing happiness through materialism? Many Jewish families who are either unaffiliated or are synagogue members on paper only, are indeed maintaining the spirit of Judaism by being involved to a little or large extent in social issues.

Social Action is the reform movement's favorite term. We are kidding ourselves. Doing mitzvah projects on a "Mitzvah day" once or twice a year or screaming about some social/ political injustices every once in a while may produce social awareness in our kids but will not yield the kind of future Jews we so desperately need.

Centuries ago Jewish children did not learn to be Jewish in the Cheder (the old fashioned Hebrew School). They lived and experienced the holidays and everything Jewish at home. While it is true that we are living in an entirely different world , the principal stays the same; if children do not experience Judaism at home they will most likely become non practicing adults. Their Jewish identity as well as identifying with Jewish issues may be lost forever.

All the Hebrew School years, all the fancy curricula for "family education" (another Buzz word), Parents days in the synagogue School, or family mitzvah projects are not going to cut it. Kids see right through it. We will never be able to teach children to be Jewish by attending Hebrew School. The faster the Jewish educational system in this country realizes and admits it, the better chance we have to find another way.

Should the main goal of the American Jewish Education be strictly religious knowledge?

If a child does not buy into practicing Judaism, he/she will have no motivation or reason to learn about his Jewish heritage regardless of how fancy and sophisticated the curriculum. Since most American Jews do not practice Juda-

"We must have the courage to admit that the Jewish educational system in the US has been a total failure."

ism, learning about something he/she does not do makes no sense to a child.

Of course, there are exceptions to the rule: Children who are willing to learn not necessarily because they

practice Judaism at home but because they are naturally curious.

Any change has to come from the Jewish educators. We must have the courage to admit that the Jewish educational system in the US has been a total failure. It has never responded to the changes in American Jews' life and attitude and, in fact, has alienated two generations of Jews from their religion.

The problem is that realizing the mistakes and correcting them is not in the interest of the Jewish establishment in the US. We could change our methodology from mainly academic (classes, grades, report cards) to experiential (weekly activities out side a school environment in a youth group style with a very basic and limited academic subjects taught in a non classroom environment)

Doing Jewish things will turn the Jewish education into a positive experience even, shall we dare say it, fun. In this case the "product" of this proposed system may not be a Jewish scholar and may know only the very basic of Judaism but he/ she will have a stronger Jewish identity and enjoy being proud Jews! Give me a Jewish youngster with no Jewish knowledge but with strong Jewish identity any day of the week!!

And how should we deal with this proposed Jewish academic discrepancy? Anything learned in 5 years of Hebrew School (which, based on my 30 years experience, is not much) could be picked up by a motivated Jewish college student in a few months of a college level Judaica related course. But that would mean the collapse of an entire industry. If Hebrew Schools are cut short or eliminated and replaced by well organized Jewish youth groups which incorporate Jewish academics into their activities (including lessons plans, discussion groups etc.), most synagogues will not be able to survive.

Jewish Education in the USA

Rabbi David Degani

Continued from Page 8.

Most young families will find no reason to join synagogues and pay thousands of dollars if their children get their Jewish education through a more effective alternative to Synagogue Schools, dues will not be paid and synagogue buildings will be foreclosed. It seems to me that the Jewish establishment needs to take as real serious look at itself.

Would they ever have the courage to do that? I suspect not! There are alternatives to this madness called Hebrew School Education and unless we, Jewish Rabbis and educators, do something to try some of these alternatives many of the next generations will not even know they are Jewish.

Rabbi David Degani and his wife, Cantor Lee Degani live in Boca Raton, Florida. They are educators and the spiritual leaders of Congregation Shirat Shalom. Rabbi Degani instructed IFR rabbis at the last two IFR Conferences.

See Shirat Shalom article on page 5

Rates for IFR 2003 Conference

Commuter Rate: \$125.00 per person

Double Occupancy: (2 nights) \$200.00

Single Occupancy: (2 nights) \$250.00

50% deposit by September 20, 2002

Includes all meals and snacks and facility fee from Sunday dinner March 2 to Tuesday lunch March 4.



IFR 2003 Conference March 2-4 2003 Delray Beach, Florida

Sunday evening March 2: Keynote Speaker

Monday March 3 : Panel Discussion, Text Teaching, and Presentations by IFR members

Tuesday morning March 4 : Business Meeting, Election of new board and officers

If you have any questions please contact:

Rabbi Suzanne Carter

561-498-4020

rabbis@bellsouth.net

Rabbi Bogage, Board Member of the IFR and Dean of the RSI, sent this list of new RSI rabbis-Mazal Tov!

Lisa Bensinger-Bushnell
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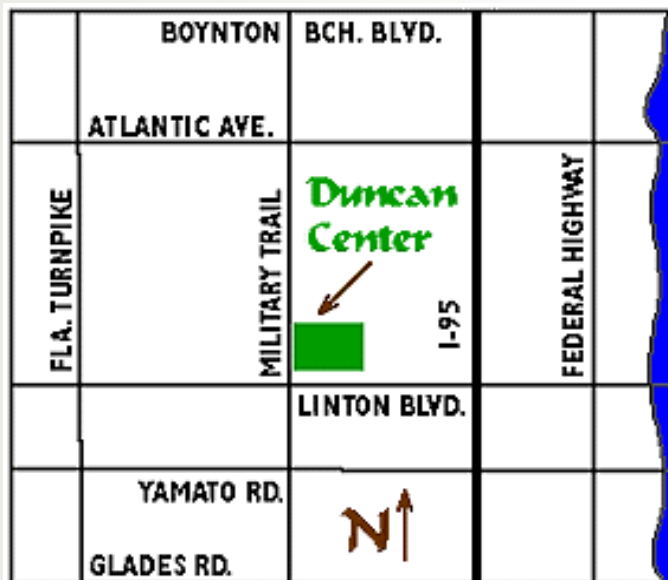
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Duncan Conference Center
 15820 S. Military Trail
 Delray Beach, FL 33484
 Phone (561) 496-4130
 Fax (561) 496-1726



IFR Conference March 2-4 2003-Delray Beach, Fl

Please mail this form along with your 50% deposit

BEFORE September 20, 2002.

Balance due by February 1, 2003.

Name: _____

Address: _____

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Private Room: ____ Double Occupancy: ____ Commuter: ____ Early Arrival: ____

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Make checks payable to:

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