

# SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

NOVEMBER 2007

HESHVAN-KISLEV 5768

## December 24: Make this Day of Giving the best yet

Reach out and make a difference

By Jana LaZur

Want to volunteer, but never make the time? This is a perfect opportunity to try it out. Just pick an area of interest, sign up, and show up. We will train you and give you all supplies you need; it only takes about a two-hour commitment, once a year. Tikkun Lexington has organized the Day of Giving every year and volunteers tell us that this is a very enjoyable and rewarding

experience. Please look for the ad on page 4 of *Shalom* to sign up.

You will get a souvenir T-shirt and refreshments donated by generous community sponsors in our Giving "Tent" (comfortably indoors these days), which is the CKJF home base and media hub. There we gather to schmooze before going out to do good deeds. This simple concept has worked well for many years



Phil Berger washing windows at Lexington Humane Society during 2006 Day of Giving.

now. Tikkun Lexington hopes you can meet at least one new person as a result of doing a mitzvah.

In the past, more than 75 Jewish volunteers have helped over 300

members of the broader Lexington community by staffing organizations so that Christian employees and volunteers can spend more time with family during their holiday season.

Most Day of Giving events will take place on Monday, December 24. Additional events will be held on weeknights before then, and the entire month of December will serve as collection time for items that will assist the recipients of our volunteer efforts. Please clean out your closets or make special purchases to benefit people or animals in need. Donations can be dropped off at the Temple, Synagogue, or CKJF offices beginning December 1. Please be generous.

see Day of Giving, page 6

## — CAMPAIGN NEWS —

### The Campaign belongs to you

We often hear the questions, "What is it that the Federation does? Why should I give to the CKJF Campaign?" These questions are beside the point in several ways.

While the Federation has a long list of accomplishments, locally and as part of the national United Jewish Communities, it is not about what Federation *does*, but about what Federation *is*. The Federation was founded as the Central Kentucky Jewish Association and later incorporated under its current name in 1977. The minutes and the records of those days clearly show that the intention was to establish an umbrella organization for

the Jewish community in Central Kentucky. This would offer unified responses in several areas such as providing social services to local members of the Jewish community, supporting the community summer day camp—which was already 10 years old at the time—and running a community Campaign to provide financial and moral support for Israel and for Jewish

see Campaign news, page 5

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### Hadassah National Vice President Ellyn Lyons to speak on Putting Israel Back in the Conversation

Do you sometimes have a problem discussing Israel with individuals who voice negative views? On Sunday, November 11, at 1:30 p.m., at Ohavay Zion Synagogue (2048 Edgewater Drive), Hadassah National Vice President Ellyn Lyons will present a program that will discuss how to effectively "Put Israel Back in the Conversation."

While chair of the Israel, Zionist, and International Affairs Department (IZAIA), Ms. Lyons developed the program "How to Talk about Israel," which led to workshops based on the results of the study. She will share with us effective ways to avoid confrontations and to be able to communicate about Israel in a positive light. She will also discuss current information about the state of Israel and Israel's contributions to the world. Rabbi Sharon Cohen of Ohavay Zion Synagogue and Rabbi Marc Kline of Temple Adath Israel will also participate in the Sunday workshop.

Ellyn Lyons, of Toms River, New Jersey, is currently serving her third term as National Vice President of Hadassah and is the chair of Hadassah College Jerusalem

see Ellyn Lyons, page 3

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## SHALOM

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email: shalom@jewishlexington.org

### NOVEMBER 2007, VOLUME XIV, ISSUE 9

Linda Ravvin, President  
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### CONTRIBUTING WRITERS

Jamal Halaby, Batsheva Pomerantz, and A. Zakharenkov

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## ADL speaker to address campus challenges

### B'nai B'rith sponsors program

On Thursday evening, November 8, the Stanley Rose Lodge of B'nai B'rith will present an address by Shari Kochman, "Current Challenges on our College Campuses." Ms. Kochman, who comes from Cleveland, is the regional director for ADL in the Ohio/Kentucky/Allegheny area.

The program will begin with refreshments at 7:30 p.m. in the auditorium of Ohavay Zion Synagogue, followed by Ms. Kochman's address. She will entertain questions after her remarks.

This is a timely topic for this university community. Plan to attend and become aware of what the next generation is encountering on college campuses.

### Attention proud grandparents, parents, and students

We want to publish any original writing produced by our community's elementary and high-school-age children. If you're proud of something written by one of our kids, either fiction or non-fiction, please email it to  
DI-IFR@Bardstown.com.

### Shalom Bayit

We welcome input from every individual and every group in the community. But for the sake of *shalom bayit* (peace in the house), please appoint only one person from your organization to act as liaison to the paper.

If you are not receiving Jewish weekly email and would like to, please send your name and email address to ckjf@jewishlexington.org



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## Shalom Deadline

Deadline for articles for the December/January *Shalom* is November 9.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.



## Hadassah: Looking for a few good men

If you think Hadassah is an organization only for Jewish women, think again. Let me introduce you to The Strong, The Proud, The Committed—The Associates! Hadassah Associates are men who, in partnership with Hadassah women, recognize the noble and life affirming goals of Hadassah. They advocate for the ideals that Hadassah stands for; they support its projects, the Jewish people, and the State of Israel by expanding relationships and identifying new sources of funds. They first were organized in 1966 and now are 26,000 strong nationally.

Associates campaigns raised money for the new Center for Emergency Medicine and for the research, care, and treatment of prostate and testicular cancer at the Hadassah Medical Organization. Their newest campaign is to support the activities of Young Judea in Israel or any other project of the Associates choice.

If Jewish continuity is important to you, if you want to make a difference in the world you live in and if you care about Israel, then step up to the plate. To learn more about being an Associate, contact Joe Grobstein at joeg&@myway.com or Evalyn Block at eblock3375@windstream.net. ☆

## OZS and TAI Sisterhoods to enjoy third annual joint meeting

On Wednesday evening, November 14, the Sisterhoods of Temple Adath Israel and Ohavay Zion Congregation will meet at TAI (7:00 p.m.) for their third annual joint meeting.

Our speaker will be local glass artist Dan Neil Barnes (you may have seen his work at the Woodland Arts Fair). Dan will talk to us about his craft and demonstrate how stained glass is made; we're hoping there will be some hands-on segments

as well. Dan will be bringing some of his work with him and you'll have to opportunity to chat with him and, if you're so inclined, to purchase an item or two. His art is not all stained glass as some pieces incorporate metal and other materials. You can preview some of his work on his web site, danbarnesglassart.com.

This meeting is open to all women in the community. If you are not a member of sisterhood and would like to see what it's all about, please join us. We'll be serving refreshments so we really need to now how many are coming. Please call Sandee at TAI—(859) 269-2979—or Crystal at OZS—(859) 266-8050—to reserve your place. ☆



Please Join The Associates  
of  
The Lexington Chapter of Hadassah

Saturday Evening, November 11, 2007  
6:30 p.m.

For Cocktails and Hors d'oeuvres  
At the home of Evalyn Block & Garry Hoover  
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Special Guest Ellyn Lyons  
National Vice President  
Spouses, Guests, & Friends Welcome

RSVP by November 6, 2007  
to Janice Hensley  
859 277-8027  
hensley34@insightbb.com



Camp Shalom 40th Anniversary Planning Committee hard at work.

## Camp Shalom turns 40

### Celebration planned

By Kathy Feinberg

Camp Shalom is celebrating a big birthday in the coming year. A steering committee co-chaired by Judy Levine, Gail Cohen, and Judy Saxe, was formed in October to plan special events to take place during Camp Shalom and Camp Gesher 2008. Campers, staff, and

families of Camp Shalom from 1968 to 2008 will gather together to commemorate this unique milestone.

If you would like to serve on this committee please contact Jana LaZur at CKJF, (859) 268-0672. Also, the committee is looking for photos, memories, and camp memorabilia from the past forty years. Please contact the CKJF office with any Camp Shalom memories you have to share. ☆

### Ellyn Lyons (from page 1)

in the Development Division. In 1997, 2002, and 2006 she was a Hadassah delegate to the World Zionist Congress; she currently serves on the Va'ad HaPoel, the Zionist General Council, and the Presidium of the World Zionist Organization. The founding national chair of Machon HLA, she also served on the founding committee of the Hadassah Leadership Academy and was its vice-chair. She is on the board of the Jewish Council of Public Affairs. A fourth-generation Life Member, she is past

president of the Southern New Jersey Region and an active member of the Toms River Chapter. She has also held various volunteer positions with the Ocean County Jewish Federation and at her synagogue.

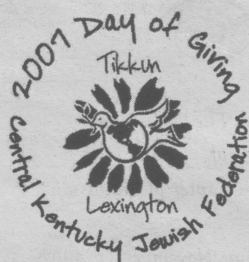
Reservations for the workshop should be made by November 6 to Janice Hensley at (859) 277-8027 or hensley34@insightbb.com. ☆

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## 2007 Day of Giving Sign-Up

December 24, 2007

Name \_\_\_\_\_  
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Email \_\_\_\_\_

☐ Yes, I am willing to volunteer my time.

My preference is to work with:

- \_\_\_\_\_ seniors
- \_\_\_\_\_ youth
- \_\_\_\_\_ animals
- \_\_\_\_\_ delivering meals
- \_\_\_\_\_ preparing and serving meals
- \_\_\_\_\_ other

☐ No, I am unable to work, but would like to help by donating items and dropping them off at the CKJF office, Ohavay Zion Synagogue (2048 Edgewater Court), or Temple Adath Israel (124 North Ashland Avenue).

Call Jana LaZur for further details.

Please complete this form and return it to Jana LaZur at the CKJF office:

Central Kentucky Jewish Federation  
1050 Chinoe Road, Suite 302  
Lexington, Kentucky 40502

email: [tikkun@jewishlexington.org](mailto:tikkun@jewishlexington.org)  
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Sign-up online by going to  
[www.jewishlexington.org](http://www.jewishlexington.org) and  
following on the corresponding links.



## President's Message

Linda Ravvin



CKJF is by its nature the umbrella organization for the Jewish community in Central Kentucky. Our Board consists of representatives from all of the Jewish constituencies in the area in addition to representatives-at-large who are elected by the community at our annual meeting.

We are constantly looking for ways to improve relations and cooperation within the Jewish community. Recently we have reinstated the Council of Presidents, a group consisting of the presidents of all the Jewish entities in our community: CKJF, Ohavay Zion Synagogue, Temple Adath Israel, Lexington Havurah, Lexington Chapter of Hadassah, and B'nai B'rith. The council, chaired by the CKJF president, is now meeting once every two months to share information, review issues, and think creatively towards the future and how we can work together to enhance our community.

We recently met to reaffirm our commitment to increase cooperation among all segments of the Central Kentucky Jewish Community. The council recommitted to the decision made last year regarding the rotating chairmanship of three community-wide events. In 2008, the community will continue with this approach. Temple Adath Israel's representative will chair the community-wide committee for the Martin Luther King Junior Day event, the Ohavay Zion Synagogue representative will chair the community committee for Yom Hashoah, and CKJF will coordinate the committee for Yom Ha'Atzmaut (Israel 60). Beyond these programs there was discussion about other possible programs to which to apply this approach. I will be writing about these and others in upcoming issues of *Shalom*.

Now that I am getting settled in my role as CKJF president and setting up an ad hoc committee to look at our constitution and bylaws, I thought I should take a closer look at our mission statement, which is:

The purposes of the Federation are to promote and foster unity and cohesion in the Jewish com-

munity of Central Kentucky, to improve the quality of Jewish life in the community by developing and maintaining recreational, social, cultural, community service and leisure activities; and to provide financial assistance and moral support to the State of Israel, Jewish people in all countries and selected charities.

There are questions I have been asking myself, as well as members of the Board and the community. Does the mission statement really reflect the organization? Does it reflect the

### We need to assess ourselves and plan for the future and the growth of the Jewish community in all aspects.

community? Are there areas that are not covered in the statement? How should we accomplish our goals?

Over the next period of time, especially as the bylaws committee starts its review process, I hope that we, as a group, will take a hard look at ourselves and ask these questions and many others. We need to assess ourselves and plan for the future and the growth of the Jewish community in all aspects. We should increase our involvement and our commitment to our own community, to the Jewish world, and to the community at large. We should expand our educational opportunities, broaden our social activities, expand our service to those in need—and deepen our reach into our pockets to make sure that all of our goals are attainable.

I don't profess to have all the answers. The answers are to be found in a cooperative effort by all of us to create, sustain, and expand the community resources for all of us. Join me in asking questions, and be part of the answer: share your thoughts for the future and get involved in making the future a reality. ✡



## Campaign news (from page 1)

communities around the world. Those tasks are still part of CKJF's mission statement, and as CKJF President Linda Ravvin points out in this *Shalom* issue, we are in the process of reviewing what we do and how it fits that statement. The Federation is YOU: the members of any of the local Jewish organizations, or even those who are not members of any of them, but who are Jewish and live in Central Kentucky.

The second question, why give to the Federation, also misses the point. When you contribute to the Campaign, you are contributing to the CKJF/UJC Community Campaign. The Campaign belongs to the community; every year the CKJF Board approves the distribution of those funds based on needs when it approves the budget for the following fiscal year.

So where does the money go?

Locally, our Jewish Family Service continues to provide social services including programs for seniors and Jewish family life education; Jewish Family Service is a pillar of our local social action.

Our Tikkun Lexington program promotes volunteerism both within the Jewish community and as a service to the general Lexington community. The program's most visible activities are the monthly visits to the Stewart Home and the Annual Day of Giving. This would be, however, a very incomplete list if we didn't include past programs such as the Jewish Community Habitat for Humanity back in 2002, or the Hospital Hospitality House project, or 4 Miles 4 Paws, or matching volunteers with community needs.

Camp Shalom and Camp Geshar are among the jewels in the crown of CKJF; not only is Camp Shalom one of the original programs incorporated into what would become CKJF, it also represents one of the best examples of working together as a community. The recent expansion to add Camp Geshar for older campers and the formalization of counselor training have brought the camp to new levels of excellence, and it continues to grow as we get ready to celebrate 40 years of Camp Shalom.

This very newspaper you are reading is funded with your Campaign dollars. In the past few years it has become a fundamental part of our community by providing a forum for ideas and comments, or just by promoting local Jewish activity. *Shalom* connects people to the community and provides them a window into Jewish communal life in our region.

The *Jewish Weekly* electronic newsletter is a weekly reminder of all the opportunities for Jewish involvement in Central Kentucky. It has enhanced the role of the Federation as a promoter of Jewish activities in the community.

The Community Relations Committee monitors current events and is ready to respond when necessary. The Committee, however, is not only reactive—in recent years the work with the *Herald-Leader* Newspapers in Education pro-

## Wanted: A few good letter writers

The Community Relations Committee is looking for additional people to participate in its letter-to-the-editor program. They would join an existing group who routinely write letters to the editor of the *Herald-Leader* on a variety of issues pertinent to Judaism, Israel, social justice, and the like. Each person writes about one letter every two to three months. Other than being supportive of Jewish causes, there is no particular point of view to be espoused. A schedule of letter writing is distributed in advance to the group. In addition, each person receives a reminder a few days in advance, and sometimes a suggestion of the topic to be addressed. If you wish to join this dedicated group or just want more information, please contact David Wekstein, co-chair Community Relations Committee, at (859) 269-4454 or [mwdrekw@insightbb.com](mailto:mwdrekw@insightbb.com).

## Why do we sponsor...

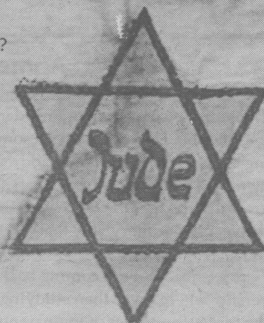
The Michael Adelstein trip to the U.S. Holocaust Memorial Museum for public school teachers?

The A.D.L. teachers' training on the use of the Holocaust to prevent racism and discrimination?

The Emilie Szekeley Essay Contest?

The play *Hana's Suitcase* at the Lexington Children's Theatre?

Because we want to make sure that "never again" means **NEVER AGAIN.**



## Live Generously. Make A Difference.

Support the 2007 CKJF/UJC Community Campaign.



gram and the Michael Adelstein program, taking public school teachers to the Holocaust Museum in Washington DC, have been great tools to promote Holocaust education as a way to prevent discrimination and racism. The Emilie Szekeley annual essay contest is another example of such outreach. More recent examples include the sponsorship of *Hana's Suitcase* at the Lexington Children's Theater or the soon-to-be-announced special program to train local teachers in how to teach about the Shoah, to be cosponsored with the ADL. But the CRC is also concerned with Israel; among other programs it organized the community conversation on the Hezbollah war last year at the Bell House, and it also works with the paper to ensure fair coverage of events.

The Community Activities Committee has, over the years, organized community-wide events including picnics, boat rides on the Kentucky River, concerts, exhibits, and the popular Annual Winter Dinner. All these programs are intended to bring the community together across organizational boundaries and to promote cooperation.

Your contributions also fund the community-wide programs of Yom HaShoah (Holocaust Remembrance Day), Yom HaAtzmaut (Israel Independence Day) and the Martin Luther King Day celebrations. These programs fall under the auspices of the Council of Presidents of local Jewish organizations and are funded with the Community Campaign.

There is also our commitment to the needs of Jewish communities in Israel and around the world. Through our national allocation, we help fund our main international partners, the Jewish Agency for Israel (JAFI) and the American Jewish Joint Distribution Committee (JDC), as well as lesser-known organizations such as the Hebrew Immigrant Aid Society (HIAS) and the Jewish Council for Public Affairs (JCPA).

But we also directly fund some programs in Israel. At the Youth Village of Hadassah-Neurim we fund a program called "Net@: from High Risk to High Tech," designed to help teenagers from recent immigrant families and people in disadvantaged sectors of Israeli society to "make it" and become mainstream—a prime example of teaching people how to fish rather than merely giving them fish. Our Equine Division funds a special horse-riding therapeutic program at the Youth Village of Ben Yakir, near Hadassah Neurim, focusing on troubled youth. And the list goes on.

The list is still incomplete, and we are always looking for new ways to assume our responsibility to our fellow Jews and towards *tikkun olam*.

So when you ask yourself, "Why give to the Campaign?" remember that the Federation is YOU, and the Campaign belongs to YOU. We work together to improve the world and provide for those in need. Be a part of it. Take pride and make a difference. ✧

## From the Executive Director

Daniel Chefec



### Dear Mr. Ahmedinejad

♦ ♦ ♦

The recent visit of Iranian President Ahmedinejad to Columbia University opens some interesting questions that I want to address from my own personal perspective—that of a Jew who grew up in Argentina and lived there through the years of military rule that started in 1976.

First flashback—I am coming back from class at the university, where I was then studying chemistry. I get off the bus at the corner of my parents' house, and a policeman stops me. "Are you Daniel Chefec?" he asks. "And your parents live here down the block? And you attend classes at University City? And you work for a printing house downtown? The one across the street from the telephone repair shop? And you are also the one who signed up to that petition at the university demanding freedom of speech? You should be careful, see? We know *everything*..."

Second flashback—earlier in my life, when I am still living with my parents, one day the phone starts ringing off the hook nonstop. Every time somebody picks up the phone, the line is connected to somebody else in the neighborhood. Trying to figure out what was wrong,

my mother starts asking those on the phone where they live, and she manages to put together a map of the interconnected phones. Yet once, she hears her own voice talking with one of the neighbors, a conversation she just had complaining about the phone service....

Third flashback—I am working as a *madrich* (youth counselor) in a Bet-Am (sort of a community center)

**I know the price of lack of freedom of expression, and I am unwilling to pay it. So, Mr. Ahmedinejad, you are welcome to the podium.**

in the southern suburb of Lanus. The girl I work with is four years younger than I and a senior in high school; she is also active in the Peronist Youth, a common way to express opposition to the military in those days. One day, while waiting

for the bus, she talks about her involvement within earshot of a policeman. I never see her again after that day; I learn that they came for her that night.

I could come up with more flashbacks—there was no shortage of this kind of situation in Argentina—but I think I've made my point. These reflections raise some questions. If we start by denying those whose opinions we dislike the right to express them, how are we better than they are? Once we start playing God and deciding which opinions should be allowed and which not, where do we stop? Once we start taking freedom of speech for granted and we stop defending it, how long will it last?

I know the price of lack of freedom of expression, and I am unwilling to pay it. So, Mr. Ahmedinejad, you are welcome to the podium. Those of you who would like to respond to him, please stay in line; if I ever have the chance to do so, I'd like to be the first to the mic to speak my mind.

And considering the reception he got at both Columbia and the United Nations, I think I am not alone. Welcome to democracy and to freedom of speech. ♦



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### Day of Giving (from page 1)

#### • What items will be needed?

Baked goods  
New/Gently used toys  
Pet supplies  
Baby Supplies  
Toiletries  
Warm Clothing  
Blankets

Previous recipients of the Day of Giving have included the Catholic Action Center, Meals on Wheels, Lexington Humane Society, Florence

Crittenden Home, Mayfair Village Retirement Home, Shriner's Hospital, Ronald McDonald House, and MASH unit of the Bluegrass. We are currently finalizing these locations. Please call Jana if you would like to be a volunteer or to help coordinate volunteers for a particular location. This is a great opportunity to make a difference in our community and show how much we care. Be a part! Please call Jana at (859) 268-0672 or email [jana@jewishlexington.org](mailto:jana@jewishlexington.org) if you would like to sign up or need additional information. ♦

## Lathes! Lathes! Lathes!

Our December/January issue will feature

**"A New Take on Latkes."**

If you have a latke recipe that uses new and unusual ingredients, or uses the same old ingredients in new and unusual ways, please share it with us. Send your recipe to [RGP@insightbb.com](mailto:RGP@insightbb.com) by November 10.



## Third Opinion

Stanley Ned Rosenbaum, PhD

### Paging Nehemiah!

♦ ♦ ♦

People say that Iraq can't come together because it is an artificial country, but that's no excuse. France, Japan, England, Italy, Germany, China... all nation states begin as artificial entities and most manage to knit themselves together. Even Lebanon is hanging in there. Former Yugoslavia is the exception that proves the rule.

In Iraq the problem is that each of its three major constituents would rather kill than talk to the other two, let alone entrust the others with control of the government. So

**I'd call Prime Minister al-Maliki myself and suggest he appoint a Jewish government except... Iraq doesn't have any Jews to speak of.**

here's my idea. Iraq should designate a government of Iraqi Jews to act as interstitial tissue and knit the three major groups together. Since Jews have no tribal territories in Iraq—with or without oil—who better to act as honest brokers? Nor is this kind of thing completely unprecedented in human history.

For centuries, the keys to the Holy Sepulchre in Jerusalem have been held by a Muslim family because no Christian denomination would trust another with those precious keys, nor do any of them wish to cede the prestige of being key-holder to any of the others. Jerusalem, by the

way, was chosen by David in part because it was a foreign city, not belonging to any of Israel's tribes. Similarly, Washington is a Federal District because our Founding Parents had the wisdom to realize that siting it in any state would give that state "bragging rights."

Enter Nehemiah.

It's Ezra, of course, who is called the "second Moses," for saving Judaism in Jerusalem after the Exile and putting his colleague, Nehemiah, somewhat in the shade. But Nehemiah's life offers its own enduring model.

As you will remember, Nehemiah the Jew was cupbearer to one of the Persian kings (probably Artaxerxes Longimanus). This was not simply a ceremonial position. The cupbearer always drank first from the king's cup so that if someone had slipped in poison—the ancient Near East's preferred method of assassination—it would be the cupbearer who would die, not the king.

Why choose a Jew for this position and not some prominent native of the country? Precisely because the Jew, a landless outsider, would've had no stake in engineering an overthrow, whereas a Persian native—especially one



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from a prominent family—might easily fall in with such a plan. (Hitler had a food taster, too, but I presume this civil servant was not Jewish.)

I'd call Prime Minister al-Maliki myself and suggest he appoint a Jewish government except... Iraq doesn't have any Jews to speak of. Before 1948, the Jewish population of Iraq was 135,000. Their property was expropriated after that, and those who weren't expelled left the country anyway. It is estimated that only 100 Iraqi Jews are left in residence. Would that be enough? Well, I suppose others might be persuaded to come back; it would probably depend on the health insurance package.

There's a lesson here, one that "the nations" might have learned long ago. After being expelled from Spain and Portugal (1492 and 1507, respectively) Jews helped make the Ottoman Empire a power for four centuries. Poland was at its height when it had a solid Jewish middle class, and France maintained itself against England in the 19th century in part because it offered citizenship to its Jewish residents. In short, Jews are an invaluable human resource, the wasting of which can only be done at great peril to the country doing it.

That's one reason why the Japanese in World War II resisted Hitler's insistence that they eliminate those Jews who'd been fortunate enough to flee to territory controlled by Japan.

Hey, if I were a country I'd be jonesing for as many Jews as I could get. ☆

Stanley Ned Rosenbaum, PhD (Brandeis), is an adjunct professor of Hebrew at UK and professor emeritus of Judaic Studies at Dickinson College in Carlisle, Penn. The title of this recurring column is drawn from the old chestnut, "Two Jews, three opinions."

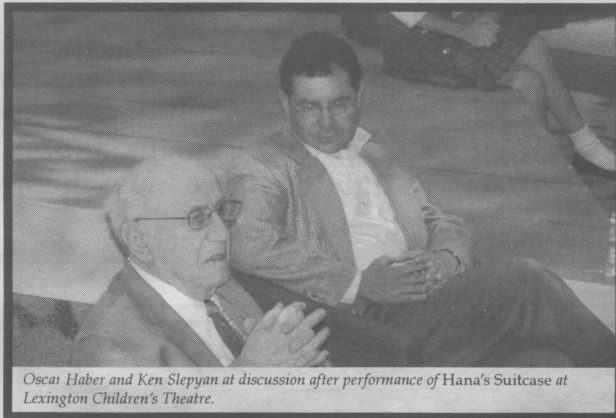
## FACTS ABOUT ISRAEL

Turmeric, known in Israel as *kurkum*, has now become the new centerpiece in a natural pesticide developed by Israeli Druze researcher Professor Fadel Mansour, at the Israel Agriculture Ministry's Volcani Research Center. The spice is used as the central ingredient in a substance used to treat plastic sheets which are then laid on the ground before sowing or planting.

The repellent sheets are now being manufactured by Biopack, the commercial venture founded by Professor Mansour to market his discovery. Preliminary field tests found that the invention prevented infiltration by even one pest into melon and date crops.

The pungent golden spice is made from the rootstalk of the *Curcuma longa* plant, in the ginger family, and is used as a coloring and seasoning agent in Middle Eastern and South Asian cooking. It is also considered a powerful medicinal plant.

from "Turmeric, the New Spice of Life in the Farmlands of Israel" by Hana Levi Julian on [www.israelnationalnews.com](http://www.israelnationalnews.com), 10/8/2007.



Oscar Haber and Ken Slepyan at discussion after performance of Hana's Suitcase at Lexington Children's Theatre.

## Ask a Rabbi

Rabbi Sharon Cohen



**Q** I heard that the kosher laws were propagated for health reasons. Is that so? And why is ostrich prohibited?

**A** From the earliest stages of our history, Jews have understood the patterns of kashrut, the Jewish dietary laws, to be at the very center of our heritage. Historically, Jews have sacrificed their lives rather than desecrate themselves with *treif* (unkosher) food. Some of our most stirring stories of Jewish martyrdom center upon Jews who chose to die with their dignity intact, rather than abandon their commitment to the laws of kashrut. They could not conceive of a Judaism without kashrut; for them, the dietary laws were key to the entire rhythm of Jewish living.

The foundation for the system of kashrut, the core of which has remained unchanged for millennia, is found in the Torah in the book of Leviticus (*Parashat Sh'mini*). In it, we find an exhaustive list of the animals deemed *kasher*—those which are deemed appropriate to eat and those which are not. For generations, and still today, we have debated the merits of the dietary laws and the intent of these lists of foods. What reasons can we give for kosher eating?

The explanations are numerous. Throughout the ages, the system of kashrut has distinguished the Jewish people from other peoples and kept us united and connected. Keeping kosher has also been considered an exercise in discipline, as the various laws curb our basic instinct for food by putting limits upon what we can eat, how we prepare it, when we eat it, and the manner in which we obtain our food. In the laws concerning how we slaughter animals and the mixing of milk and meat (possibly coming from the idea of not cooking an animal in the very thing which sustains it), we learn to be sensi-

tive to the world around us. In fact, some argue that the highest form of kashrut is actually vegetarianism!

Many commentators questioned why some animals could be eaten and others not. They understood the laws of kashrut, especially concerning animals, in a more spiritual sense: basically following the common phrase, "you are what you eat." In the ancient world, it was believed

pork as proscribed by the laws of keeping kosher. Although this is less common now, oysters were known to cause outbreaks of hepatitis-A. Obviously, Jews were less likely to become ill with these diseases

**The bottom line of our dietary regulations, according to the Torah is holiness: this is simply the way we as Jews act in striving to elevate ourselves and all that we do onto a higher plane, one that helps us recognize the divine qualities that dwell within us.**

that what you took into your body not only affected you physically, but had the potential to influence how you acted and developed spiritually. For instance, if you were to consume a bird of prey—a bird that indiscriminately eats whatever it wants with no regard for life—then you might gain the characteristics of just such a creature. This may not really work for our modern sensibilities; however, we can probably all agree that the regulations do sensitize us to the way in which certain animals act in regard to food, and how we might not want to associate ourselves with those actions.

The concept of kashrut as a system of laws based on health reasons remains probably one of the most famous today. There is certainly foundation for this explanation in our tradition. Maimonides (the Rambam), the 12th century Spanish philosopher par excellence, understood kashrut to be a prescription given by God, our cosmic doctor, in order to ensure the physical health of the Jewish people. Keeping kosher, perhaps, at one point in history, did have a beneficial health effect. For instance, during the Middle Ages, the Black Plague spread across Europe, which had much to do with the lack of sanitary living conditions. Jews were less affected because of the care of washing one's hands before eating and often because of the way Jews prepared their food (soaking and salting meat to get rid of the blood, for example). The spread of trichinosis in the Medieval Jewish community was minimal because Jews refrained from eating

than their non-Jewish neighbors, whose diets differed so greatly.

Although we may certainly argue that health could be a rationale for keeping kosher, anyone who has studied the diet of Jews—especially those from Eastern Europe—could easily respond that kashrut and health are not as closely linked as we might hope, knowing what we do about nutrition today. Typical foods of our Jewish culture (especially for those of us from Ashkenazi backgrounds) include fried latkes and fried jelly doughnuts on Hanukkah, *shmaltz* (rendered chicken fat), egg breads and bagels, and cheese blintzes. We can't say that our customary foods offer the healthiest options for our cholesterol and sodium levels!

Although explanations for the meaning behind the laws of kashrut have varied throughout the generations, we do find (actually, stated twice) a rather clear and simple biblical rationale for the laws of kashrut, and it is a rationale which, I think, underlies any other explanation, whether physical health or spiritual development. The Torah states (Lev. 11:44-45): "*Ve-ye-tem k'dosheem kee ka-dosh ani*, You are to sanctify yourselves and you shall be holy, for I, God, am holy."

The bottom line of our dietary regulations, according to the Torah is holiness: this is simply the way we as Jews act in striving to elevate ourselves and all that we do onto a higher plane, one that helps us recognize the divine qualities that dwell within us. Eating is the most

see Ask a Rabbi, page 9

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For more information about these events, to RSVP, or to arrange transportation to the event location, please contact our JFS Director, Abby Miller, (859)269-8244 or [jfs@jewishlexington.org](mailto:jfs@jewishlexington.org)

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#### Ask a Rabbi (from page 8)

basic human act, yet through our system of kashrut, whenever we engage in it, we are challenged to uplift ourselves, to raise our level of respect for all life, human and animal. When we stop to consider what it is we are about to order at a restaurant or buy at the grocery store or pause to recite a blessing before we eat, we arouse our Jewish consciousness. We are reminded that we are a part of a unique people with a unique covenant with God. When we engage in the process of keeping kosher—at whatever level we may do that—we are turning one of our most basic human instincts, the need to eat, into an act of *k'dusha*, an act of holiness, an act of godliness.

The question of why ostrich is not considered kosher is an interesting one, and it seems the answer speaks to the complexity of the laws of kashrut. Although the Torah lists the required characteristics for kosher animal species (has split hooves and chews cud) and kosher fish species (scales and fins), there is no such listing for bird species. The Torah simply lists the names of the birds that are *not* kosher in their Hebrew names; however, for generations the rabbis have debated the reasoning behind why these specific birds are listed. One of those non-kosher birds listed in the Torah (Leviticus 11:13ff) is the *bat ha-ya'ana*, which in often translated as "ostrich." Taking the translation as accurate, the ostrich would not be kosher.

Of course, nothing is quite that simple. Many scholars and commentators agree that the *bat ha-ya'ana* is not the ostrich, but another bird such as the desert owl. One argument is that the ostrich would not have been known to our ancestors of the Ancient Near East, so the Torah

must be speaking of a different bird. Does this mean that all those who keep kosher can now eat ostrich? For all of you out there with a penchant for ostrich meat, unfortunately, the answer is no. Since the Torah failed to give clear signs for determining the kosher status of birds, the status of any new species introduced to our people was decided on a case-by-case basis by *halakhic* (legal) authorities. In the case of birds, since the Torah is less than forthcoming on the topic, many newer birds were deemed not kosher, since there was no compelling evidence to the contrary. An

interesting side note: Some small groups of Jews do not eat turkey, since it was a bird that, while not listed in the Torah as *unkosher*, was unfamiliar and introduced to some pockets of Jewish society much later in history.

Even if the *bat ha-ya'ana* listed in the Torah was not the ostrich we know today, it seems, nevertheless, that the ostrich was never accepted by the rabbis as a kosher bird. With decisions of Jewish law, we pay attention to precedent, the many years of tradition and custom, and the rulings of our ancestors to help determine our behavior. Unless we were to find some overwhelmingly compelling reason to overturn years of tradition and law, the ostrich will remain on the list of non-kosher birds. ✡

### Have a question? *Ask a rabbi*

The rabbis write columns in response to questions submitted by the readers. We encourage you—whether you are a member of the Jewish community or not—to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to [di-ifr@bardstown.com](mailto:di-ifr@bardstown.com) and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

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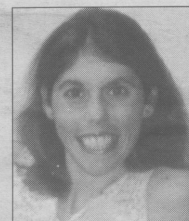
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## JFS: At Your Service

Abby Miller, Director of Jewish Family Services



JFS: At Your Service is a monthly column covering a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to JFS: At Your Service, c/o Jewish Family Services, 1050 Chimoe Road, Suite 302, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

### Attaining and Achieving VICTORY

♦ ♦ ♦

We all aspire to succeed in our personal, professional, or social lives. We become happier, healthier, more enriched, and more enlightened individuals when we reach our goals as well as when we conquer our fears. Furthermore, the process of achieving our dreams brings insight and self-discovery.

When striving to achieve your goals, you need to determine who and where you have been in the past, who and where you are now, and who and where you want to be in the future. Take a close look at how you previously accomplished what you wanted and plan what to do to attain new victories. While trying your best, it is helpful to get positive support from other people. Likewise, you need to cultivate faith in yourself.

This month's helpful acronym is VICTORY. Customize this VICTORY concept to your own needs and goals.

V represents Visualize and Verbalize: Picture yourself achieving your dreams and voice your goals to others (or to yourself by writing in a journal or diary).

I symbolizes Ingenuity and Inventiveness: Demonstrate skill and good judgment; focus on being resourceful and on the specific course of action that you will take to triumph.

C stands for Confidence and Courage: Cultivate determination and self-assurance. Believe in yourself and build your inner and outer strength.

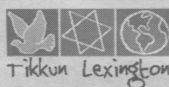
T symbolizes Trying your best and Trusting yourself and others. Be committed, flexible, and never give up hope. Respect, appreciate, and listen to yourself and others around you.

O signifies Optimistic and Open-mindedness: Maintain a positive and hopeful outlook; be tolerant, and unbiased as well as willing to adjust and adapt.

R represents Realistic, Reasonable, and Rational goals: Set goals that are balanced, specific, and attainable, as well as appropriate to your individual needs.

Y denotes Yearning for success, happiness, and overall good health. When you hunger for your dreams, you will be able to attain real joy and a true sense of accomplishment.

You can achieve VICTORY and live a meaningful and inspiring life. Follow your dreams, listen to your own instincts and the advice of other people in your life; continue to reach for and pursue your ambitions; and always have hope, faith, and confidence. Then, you will achieve VICTORY and make a positive difference in your life and in the lives of those around you. ✧



### STEWART HOME SCHOOL VISITATION SCHEDULE:

November 15 & December 6

The Stewart Home, located in Frankfort, Kentucky is a residential school for individuals with disabilities. It is renowned throughout the country for the high quality of care given to the students, and attracts people from all across the country. Tikkun Lexington brings celebration to the Stewart Home's Jewish students by honoring Shabbat and Jewish holidays. It is a very special evening for all who participate, volunteers and students alike. Caravan leaves the CKJF offices by 5:20 p.m. and returns by 8:00 p.m.



Please call Jana at (859) 268-0672 or email jana@jewishlexington.org for more information

## Attention proud grandparents, parents, and students

We want to publish any original writing produced by our community's elementary and high-school-age children. If you're proud of something written by one of our kids, either fiction or non-fiction, please email it to DJ-IFR@Bardstown.com.



# Szold inducted into National Women's Hall of Fame

By Gail Cohen

On October 7, 2007, Judy Saxe and I found ourselves in the Finger Lakes Region of New York state. We were privileged to attend the 2007 induction of nine remarkable women into an elite group.

Nearly 150 years after her birth and more than 60 years after her death, Henrietta Szold, founder of Hadassah, the Women's Zionist Organization of America, was inducted into the National Women's Hall of Fame (NWHF), in Seneca Falls, New York, the birthplace of the American women's rights movement.

Five of the nine 2007 Hall of Fame inductees are historical figures, including Szold. Accepting this posthumous honor on her behalf was Nancy K. Falchuk, National President of Hadassah, which Szold founded in 1912. In the audience were Henrietta Szold's three great-nieces, her only living direct descendants.

In her acceptance remarks, Falchuk stated that Szold richly deserves to be honored by the National Women's Hall of Fame. "She dedicated her life to fighting ignorance, injustice, anti-Semitism and disease. She never stopped fighting the fears and hatreds that divide people and nations. [She followed] pursuits that would transform people's lives for the better and help repair the world.

"As we approach Hadassah's centennial year, her legacy of commitment and caring and improving

the world through practical deeds lives on in the work of the hundreds of thousands of Hadassah women today. Henrietta Szold—American patriot, leader, dreamer, and builder—is a true inspiration to us all."

Henrietta Szold, 1860–1945, was an educator, social pioneer, editor, and visionary figure in modern American and Jewish history. Born in Baltimore, Maryland, at the outbreak of the Civil War, she was the oldest of eight daughters whose parents had only recently arrived in the United States from Hungary. Growing up in an immigrant community, she fast learned that education was empowerment and in 1889 opened a night school to teach new Americans English and civics. By the time the program was taken over by the City of Baltimore in 1898, it had more than 5,000 Jewish and non-Jewish graduates. With this project, Henrietta Szold not only "invented" the concept of night school in America, but she created a model for immigrant absorption in the U.S. A trailblazer, she soon went on to become the first full-time (and female) secretary of the Jewish Publication Society, the premiere publisher of Jewish liturgical and secular texts.

One of her gifts as an innovator that served her community throughout her lifetime was her special ability to develop replicable, working models that could be operated by others. In 1912, following a life-changing trip to pre-state Israel where she saw dire poverty and intractable disease, she founded Hadassah, the Women's Zionist Organization of America.



Gail Cohen, Judy Saxe, and Hadassah National President Nancy K. Falchuk at the gala celebration marking the induction of Hadassah founder Henrietta Szold into the National Women's Hall of Fame, Hobart and William Smith Colleges in Geneva, NY.

From the start, the organization served a dual purpose: as a path to self- and community- empowerment for American Jewish women and as a provider of medical and social services to the people of Israel. A fervent Zionist, Szold moved to Israel in the mid-1930s and became the first director of Youth Aliyah, the operation that brought thousands of children from Europe to Israel on the eve of World War II. She died in her beloved Jerusalem during the waning days of the war.

Though her achievements were numerous and varied, perhaps her greatest legacy is Hadassah, which today numbers 300,000 women with members in every Congressional district in the U.S. Now in its 96th year, it has changed the way American Jewish women view themselves and their world, and has contrib-

uted greatly to building the medical and social infrastructure of Israel.

Also inducted to the National Women's Hall of Fame this year were master chef Julia Child (1912-2004), philanthropist Catherine Filene Shouse (1896-1994), end-of-life activist Dr. Elisabeth Kubler-Ross (1926-2004), and suffragist Martha Coffin Wright (1806-1875). The other inductees represent an array of contemporary endeavors and include an engineer (Dr. Eleanor K. Baum), a social reformer (Swanee Hunt), an environmental advocate (Winona LaDuke), and an astronomer (Dr. Judith Pipher). With their induction, these nine women bring the total to 226 women inducted into the NWHF, the first national membership organization recognizing and celebrating the accomplishments of great American women. ♣

## Does your chanukiah (Hanukkah menorah) have a story?

**Does your family light its holiday candles on a chanukiah brought over when your ancestors emigrated?**

**Are you using a brand new one that came to you in an unusual way?**

**Do you use one that has some other special significance for you?**

If you answered "yes" to any of these questions, we'd love to know about it. If you'll send us your story, we'll publish it in next month's *Shalom* (photos would be good, too). Help us tell the community about your special chanukiah. Send it to [DI-IFR@Bardstown.com](mailto:DI-IFR@Bardstown.com) by November 10.

# History of the Israeli-Palestinian Conflict — Part XXIII

## The war of 1956

♦ ♦ ♦  
By Daniel Cheffec

Though Egypt signed the Rhodes Armistice in 1949, that did not mean their acceptance of the Jewish State. First King Farouk, then Col. Naguib, and later his successor, Gamal Abdel Nasser, made a point of stating very clearly their rejection of the Jewish State.

On September 1, 1951, the UN Security Council ordered Egypt to open the Suez Canal to Israeli shipping. Egypt refused and stepped up their verbal attacks and threats to Israel.

In an interview published on April 12, 1954 in the Egyptian government-controlled newspaper *Al-Misri*, Egyptian Foreign Minister Muhammad Salah al-Din stated, "The Arab people will not be embarrassed to declare: We shall not be satisfied except by the final obliteration of Israel from the map of the Middle East."

By 1955, Nasser had begun aligning with the USSR and building up the Egyptian army with Soviet supplies. At the same time, Egypt started to provide open support for Gaza-based terrorist activities targeting Israelis. On August 31, 1955, the Egyptian president declared:

Egypt has decided to dispatch her heroes, the disciples of Pharaoh and the sons of Islam and they will cleanse the land of Palestine.... There will be no peace on Israel's border because we demand vengeance, and vengeance is Israel's death.

Egyptian-funded and Soviet-supplied *fedayeen* stepped up their infiltration attacks into Israel within the 1949 Armistice lines from Gaza, but also from the Jordan-occupied West Bank. While this kind of activity was clearly banned by the Armistice agreements, the UN turned a blind eye, and issued a condemnation of only Israel when Israel dared to take reprisals against the terrorists. Part of the reason for this attitude was the growing dependence of Europe on Arab oil and the growing number of new Arab and Muslim countries joining the UN.

In July 1956, Egypt blockaded the straits of Tiran, effectively cutting Israeli shipping to the Far East, since the Suez Canal was already closed to Israel. At the same time, and as part of its nationalistic agenda, Nasser formally nationalized the Suez Canal, which up to this point had been administered by Egypt but owned by a British-French consortium. While Egyptian nationalism was the main force behind this move, it stands to reason that

the growing relationship of Egypt with the USSR also played a major role in this decision.

On October 14, 1956, Nasser declared:

I am not solely fighting against Israel itself. My task is to deliver the Arab world from destruction through Israel's intrigue, which has its roots abroad. Our hatred is very strong. There is no sense in talking about peace with Israel. There is not even the smallest place for negotiations.

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**The Israeli goals were to root out terrorist activity based in Gaza and to reopen the shipping lines to the far East....**

---

Nasser continued the escalation by signing a tripartite agreement with Syria and Jordan on October 25, giving the Egyptians control over the combined forces of all three countries.

Ben Gurion, who had regained the office of prime minister of Israel in 1955, was not in an easy situation. Israel was faced with very unpleasant facts: It had no navy to protect it from Egyptian attacks, its army was far from top shape, and most of the country's resources were dedicated to the immigration and absorption of Jewish refugees coming from the Arab world or even still from Europe. The combination of these factors can help us understand the frantic negotiations undertaken by Abba Eban to avoid military confrontation.

For Great Britain and France, however, still licking their wounds from World War II—and in the case of the British, from their loss of India—the matter of the Suez Canal was not merely an economic issue. As we noted in prior articles, the West felt that it was in retreat as a civilization, and the stiffening of the Cold War generated defensive reactions from the Western powers. The nationalization of the Suez Canal by an Egyptian regime sympathetic to the USSR was seen by the British and the French as a serious encroachment on their economic and political power. They

did not want, however, to go into an open all-out confrontation with the Arab world because of the risk to their oil interests. At France's suggestion, Great Britain and France coordinated a response to the nationalization of the Suez Canal with Israel. Based on this plan, Israel was supposed to occupy the Sinai Peninsula to within ten miles of the Canal. France would provide naval protection for Israel's shores. Following this, the British and French would station troops in the Canal as a buffer between Israeli and Egyptian forces. In theory, this would restore European control of the Suez Canal without upsetting the relationship with other Arab regimes.

Based on this plan, Israel launched an attack in Sinai on October 29, 1956. The Israeli goals were to root out terrorist activity based in Gaza and to reopen the shipping lines to the Far East by lifting the blockade of the Straits of Tiran and opening the Suez Canal to Israeli shipping.

This assault was the first true test of the reorganized IDF. The war itself has gone down in history as the Sinai War or the Suez War, but its official name in Israel was "Operation Kadesh" (referring to the biblical oasis Kadesh Barnea, where the ancient Israelites sojourned in their wanderings in the desert).

In a coordinated air and ground attack, Israel routed the Egyptian forces in one day, occupying northern Sinai and the Gaza Strip. The European powers, in their arrogance, really expected Nasser to accept their offer to occupy a buffer zone, which happened to contain the Suez Canal. The offer was made and rejected on October 30. On the same day, the U.S. sponsored a UN Security Council resolution calling for an Israeli withdrawal; France and Britain vetoed the resolution.

France and England grossly underestimated the Soviet interest in their growing relationship with Egypt, and were convinced that, when push came to shove, the Soviets would abandon Nasser. On October 31, France and Britain forced the issue by attacking Egypt and occupying the Suez Canal.

Soviet reaction was immediate, threatening with "every kind of modern destructive weapon" to stop the violence. By November 5, Israel had routed all the Egyptian troops and was in control of Sinai all the way to Sharm-El-Sheik, while the British and the French were occupying the Suez Canal.

President Eisenhower was upset by the failure of Israel to listen to his requests not to go to war and by the secret collusion between France, Britain, and Israel. To entice the British to change sides, his administration arranged

see History, page 15

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The *Shalom Newspaper* is published ten times per year. It is a free newspaper mailed to over 1,800 local businesses and households. *Shalom* is distributed free of charge at Jewish organizations and local retail outlets in greater Central Kentucky, and is the most effective, cost efficient way to reach Central Kentucky's Jewish community.

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### Terms

The Central Kentucky Jewish Federation will not be responsible for errors, except to cancel charge for such portion of advertisements as may be rendered valueless by error.

All material is subject to approval by CKJF. CKJF reserves the right to reject any material it deems objectionable for any reason.

### Deadline

Deadline for camera-ready art is the 10th of the month prior to the month of publication.

For more details about advertising with us please contact Tamara Ohayon at the CKJF office.  
(859) 268-0672 or shalom@jewishlexington.org



## B'tayavon (Hearty Appetite)

Ruth Poley



I've written about my cousin Ruth Gerard, the talented baker, in this column before. This month I'm giving you another of her recipes; this one has a bit of a story. Some time during my teen years, this great brownie turned up in Ruth's repertoire. It was chewy, rich, and creamy, and it had chocolate chips—what's not to love? For years, whenever she served these brownies, I raved and raved and Ruth just smiled.

Several years after Neil and I married and we were again presented with the chocolate chip brownies I, yet again, went into paroxysms of joy. Ruth said, "I'm going to give you the recipe." At that point, I had not yet ventured into the world of baking and so was totally unaware of what I was getting into and what might be entailed in actually producing this wonderful treat. I looked at the recipe and nearly fainted; it is one of the easiest baked goods you will ever make, requiring no talent whatsoever. It's a terrific recipe for when your child announces to you at 7:00 p.m. that you have been committed to make something for class the next day. It's also great when you just want to make something quick and easy for whatever event you have in mind, and it keeps in the freezer for months. The basic recipe consists of just three ingredients. I have, at various times, substituted M&Ms for the chocolate chips, added chopped nuts, raisins, or colored sprinkles (especially good for little kids). I did substitute packaged Oreo crumbs for the graham cracker crumbs once—not such a good idea. Here it is; I'll bet it will become one of your staples. ✧

### Chocolate Chip Brownies

- 1 1/2 cups plus 2 tablespoons graham cracker crumbs
- 1 can sweetened condensed milk (do **not** use evaporated milk)
- 6 oz. package chocolate chips

Mix everything together (it will be a bit stiff). Pour into a greased 8 x 8 inch pan. Bake at 325 for 35-40 minutes, until tan on top. Let cool completely (this is very important; if it's not completely cool it will be mushy), then cut into squares and pry them out of the pan.

In recent years I've taken to lining my baking pan with parchment paper or waxed paper as it seems to facilitate removal from the pan, but it's not absolutely necessary. If I've lined the pan, I wait until cool, then turn the whole block out onto a board, remove the paper, and cut. Even when completely cool these are a bit soft, but that's OK; just push them back into shape if you have to.

NOTE: If you have an appropriate food story you'd like to share, or a recipe you think others in the Jewish community might enjoy, please email me at [rgp@insightbb.com](mailto:rgp@insightbb.com).

## Latkes! Latkes! Latkes!

Our December/January issue will feature

### "A New Take on Latkes."

If you have a latke recipe that uses new and unusual ingredients, or uses the same old ingredients in new and unusual ways, please share it with us. Send your recipe to [RGP@insightbb.com](mailto:RGP@insightbb.com) by November 10.



## Do you...

- Have an interesting story or memoir you'd like to tell the community about?
- Have a burning desire to interview someone in the community and then write about it in *Shalom*?
- Have a secret interest in writing an occasional story for *Shalom* (don't wait for us to ask you—we won't know you're interested if you don't tell us)?
- Know someone in the community with an interesting story (even if you don't feel up to writing it yourself)?

If you recognize yourself (or someone you know—go ahead, rat on him) here, please email Ruth Poley at [rgp@insightbb.com](mailto:rgp@insightbb.com).

### History (from page 12)

for a much-needed \$1 billion loan through the International Monetary Fund, providing there was a cease fire. The U.S. also joined the Soviets, who had recently occupied Hungary to repress an anti-communist revolt, in demanding an Israeli withdrawal. Israel's dependence on humanitarian foreign aid from the U.S. to deal with the problem of Jewish refugees from Europe and the Arab world left Israel no alternative but to withdraw. The British, lured by the financial incentive, withdrew from their coalition, leaving the French on their own. France accepted the cease fire just a few days later.

In order to make it more acceptable for Ben Gurion to withdraw, Eisenhower gave assurances to Israel that the U.S. would guarantee freedom of the waterways to Israeli shipping lines both in Suez and in Tiran. In addition, the Eisenhower administration sponsored a resolution creating the United Nations Emergency Force (UNEF) to be stationed in the areas previously occupied by Israel, and to function as a buffer between Egypt and Israel. The UNEF was also to be stationed at Sharm-El-Sheik to keep the Straits of Tiran open for Israeli shipping.

### Consequences

Three months after the Israeli withdrawal, Egypt closed the Suez Canal to Israeli shipping and the world stood by and did nothing. In the eyes of the U.S., Israel was not worth an open confrontation with the USSR so soon after the occupation of Hungary; they also thought that since Tiran remained open, relinquishing the Suez was not such a terrible concession.

Gamal Abdel Nasser, after being thoroughly defeated in the battlefield, was handed a great diplomatic victory by not only regaining the Sinai but also getting international recognition of the nationalization of Suez. Also, as a consequence of the war, Egypt moved solidly to the Soviet side and Nasser's political stature in the Arab world increased tremendously.

Britain and France received some financial recognition of their loss, and they felt that they had saved face without jeopardizing their interests in the Persian Gulf.

Israel came out of the war with a new sense of confidence in its army. Terrorist attacks from Gaza and from the West Bank went into a hiatus, but *fedayeen* activity would resume a few years later under the umbrella group known as the Palestine Liberation Organization, which eventually elected as its leader one Yasser Arafat. ☆

## Havdalah Under the Shining Stars



Campaign Chair Rikki Rosenberg and speaker Shlomit Daniel at Havdalah Under the Stars held at the home of Ronit and Avi Eres in October.

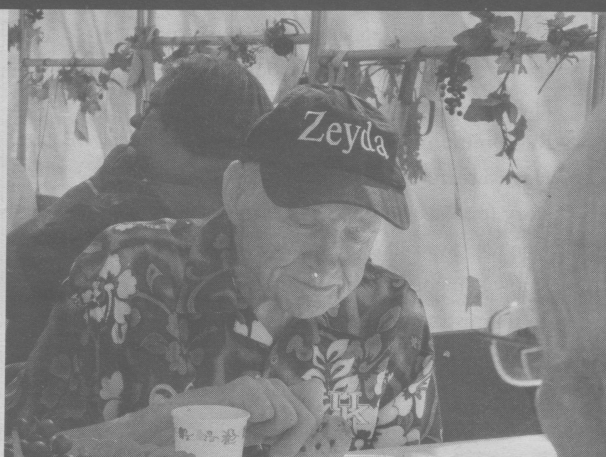


Attendees enjoying the program.



Mike and Harriet Ades with Havdalah candle.

## *Leisure Club Celebrates Sukkot at OZS*



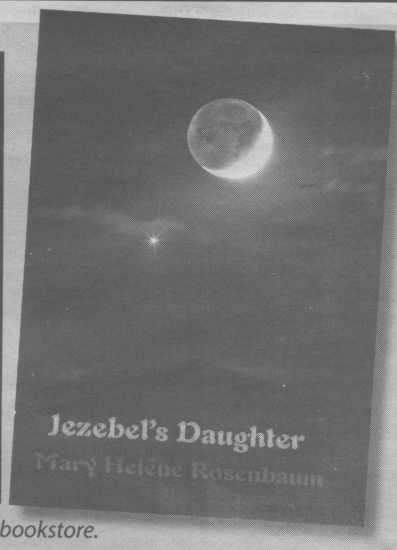
*New novel from Mary Rosenbaum*

### *Jezebel's Daughter*

*Mary Helène Rosenbaum*

An unconventional view of a fascinating woman and her turbulent times: Queen Athaliah of Judah, the only woman who ever ruled in Jerusalem in her own right during the biblical period.

Available from November 12 at [amazon.com](http://amazon.com) and [barnesandnoble.com](http://barnesandnoble.com), or ask your local bookstore.





# First and last names of Ashkenazi Jews reflect dramatic history

By A. Zakharenkov

*Original article published in Yiddish in the June 22, 2007 edition of the Yiddish newspaper Forverts. Translated by Daniel Chejfec and Raphael Finkel and reprinted by permission.*

Where does my family name come from? What is the meaning of my name? Such questions are ones that every person asks him or herself at some point. It is a perfectly natural matter, since names help us understand ourselves, our origins, and our connection with our ancestors, and they reflect our character and our destiny.

The history of how Jews came to get their names and family names is fairly dramatic, and it mirrors our continuing struggle for national existence and identity.

The richest source of authentically Jewish names is of course the Torah, which contains 2,800 personal names. Many of them are the theophoric names, meaning they contain the name of God either in full, shortened, or transformed (and in Jewish tradition God has many names). There are very old names with the particle "El" (God), such as Michael, Israel, Ishmael, Elnathan, Elyakim. But there are other very old names using the particle "Yo": Johanan and Jonathan, to name just two.

In the Torah, many names indicate the attitude of parents toward their children: Yedidah (beloved), Laban (white), and names referring to places or living things: Tamar (palm), Rachel (ewe), Dvorah (bee).

After the return from Babylon, names of Persian origin make it into the Jewish onomastics: Mordechai, Esther, Zerubabel; then the Hellenistic period added Greek names, such as Aristobulus and Girkan. They still persist in such family names as "Bat Hashmonayim" or "Bnei Tuviah."

In the Middle Ages, Jews began giving their children two names—a Jewish one and a non-Jewish one, generally both with the same meaning: Eliezer-Mansour, Chayim-Vital. And those Jews who converted out

gave their children names reflecting their new Christian attachment, for example Pablo de Santa Maria.

It also became common to add to the Jewish name a second name indicating a city or place of birth or residence—Moshe de Leon (Moses from Lyons).

The requirement to give people a family name comes from the end of the 18th century, and Jews were subject to it as well, because of the Emancipation and Jewish participation in economic and civil life. In 1787, Emperor Joseph II decreed that all Austrian Jews must take family names in a German form, although keeping also their biblical names so as to keep the distinction between Jews and Christians.

And if a Jew refused to select such an unfamiliar family name, he had to get one from a special commission, which often punished him with a rather ugly name: "Ezelskopf" (donkey head), "Shnapser" (guzzler), or "Knoblauch" (garlic).

In France, Jews received their family names by a Napoleonic decree in 1808. In Prussia, a similar decree was promulgated in 1812, and because the entire operation had to be completed in just half a year, Jews chose their names on the principle of "whatever comes first to mind": Mendelson (son of Mendel), Jacobson, Nathanson; Bomberger (from the

city of Bomberg); Druker (printer by profession); Gross (large-bodied), Weiss (white-haired), and so on. One hundred and fifty years later, the Nazis were afraid that there was too little to distinguish Jewish from non-Jewish names, so they decided on 185 male names and 91 female names, to which they added "Israel" for a man and "Sarah" for a woman.

In Russia, the prominent writer and statesman Gavriil Dershtavich dealt with the "Jewish problem" by coming up with a project under which Jews started to receive family names in 1804. In this case, as in Prussia, some names were derived from patronymic constructions—Abramovits, Abramson; others used the mother's name—Rivkin (child of Rebecca), Malkin (child of Malke); still others used topographic or geographic connections, such as Berditshevsky (from the town of Berditshev), Mogilever (from the Mogilev district); and in still others, the family occupation—Furman (wagon driver), Fidler, Shnayder (tailor). It was not uncommon for the registration official to dispense rude names based on a physical characteristic: Royter (red-head), Klein (small-bodied), and so on. In some cases, biblical names were adapted to Russian forms. For example, Moshe became Moshka, Sarah became Surka. Osip Rabinovitch wrote an article, "About Moshkes and Yoskes," decrying this trend.

In 1917, a process of onomastic assimilation began in Russia. Jews took such high-class Russian-sounding names as Golodny, Zhelesnov, Svetlov. First names were also Russified, so Berl became Boris, Hirsh became Grigory, Leyb became Lev. Other more "international" names were also adopted, such as Arthur, Karl, Marlen (from "Marx-Lenin"), and Vilen (from Vladimir Ilyitch Lenin).

In Eretz Israel, the European and Russian Jewish newcomers Hebraized their family names. First were the political leaders—Shimshelevitch became Ben-Zvi; Green became Ben Gurion, and Rubashov became Shazar. The Israeli bureaucracy later stimulated this process of Hebraization energetically, almost by force.

In parallel, after the Second World War, a new tendency began in Eretz Israel of changing Yiddish names into European ones—and again, by force. This tendency and the methods applied by bureaucrats was painfully described by Mordechai Tzanin in his story "Yadviga."

After the independence of the state, while they were renewing the national registration of citizens, I asked to be recorded with my real name, to become again Abraham Yehoshuah Heshel Kriger. At that point, the officer told me in Yiddish, "Mister, you are doing something silly. The name Abraham Yehoshuah Heshel stinks of the Diaspora, as does the name Shvarts which you have carried until now. Stefan, on the other hand, means Europe, and since you are a Professor of History, the name Stefan ought to serve you well..."

Keeping myself under control, I said, "Polish anti-Semites used to say that the Jews stink of onion and garlic, and you go even further saying that Yiddish names stink of Diaspora.... Were it not for the idealism that ripened in the Diaspora, there would be no Jewish state today and I would not have to be sitting here listening to your opinions about my name." ☆

**Calling all Camp Shalom Alumni**  
*young & younger*

**Yes, that means YOU!**

Help us prepare for next year's celebration of Camp Shalom's 40th Anniversary.

We are looking for Camp Shalom memories such as photos, t-shirts, stories, and other memorabilia. Don't worry, everything will be returned.

Please mail to the CKJF office c/o Jana LaZur.  
You may also email to [jana@jewishlexington.org](mailto:jana@jewishlexington.org) or call (859) 268-0672.



# Israeli education program helps urban American students realize their learning potential

By Batsheva Pomerantz

When underachieving fourth graders in Bridgeport, Connecticut recently spent three days undergoing a battery of educational tests, they not only had fun but they perceived themselves in a totally new and positive way. One of the students, Tyheem, wrote in appreciation: "... thanks for everything. You made my brain strong."

These students of African American and Hispanic background were part of a pilot project using a novel Israeli-developed system of cognitive assessment developed by the Jerusalem-based International Center for the Enhancement of Learning Potential (ICELP)

The testing preceded the recently signed partnership between the ICELP and the National Urban Alliance for Effective Education (NUA). Plans are underway to start

implementing the partnership in 20 US cities in the near future.

The innovative cognitive theories to properly assess children's learning capabilities were developed by the ICELP's founder and co-director Prof. Reuven Feuerstein, and will be applied to NUA's educator programs and aid their successful record of closing the achievement gap in urban school districts nationwide.

The new partnership will address the need for improved student achievement, especially for children of color, and will include a special concern for underserved and underperforming African American males in the US.

Nationally, African American students are identified as educationally mentally retarded twice as often as their white peers; and African Americans are identified as emotionally/behaviorally disordered one and a half times as often as their white peers. The actual number of these

"BD" (Behavioral Disorder) diagnoses has increased by 500% between 1974 and 1998.

"What began as research to identify the most powerful program to reduce the underachievement of African American males has blossomed into a partnership that I truly believe has the ability to transform the urban educational system from one that oftentimes leads children with hopeless futures into a future of promise," says NUA president Dr. Eric Cooper. "It is unfortunate that misdiagnosis of special education status has been used to place a significant number of children of color into programs that doom them to a life of low expectations and low achievement."

Recently, a US delegation led by Cooper joined Feuerstein and staff members at a signing ceremony at the Knesset's Education Committee headed by MK Rabbi Michael Melchior

"The partnership between ICELP and NUA is based on science, belief and charity," explains Israel Prize recipient Feuerstein. "Too often we give up on children who are labeled with learning disabilities, but my work has found that using more creative techniques to teach these children will lead them to the same successes that life offers the other children in the classroom. Poverty is not destiny and we can reverse major depression in a child's cognitive development and realize impressive results. The benefits to all of society cannot be overstated."

Misdiagnosing children is a disturbing trend. "Poor prior classroom instruction, cultural differences, or inconsistencies in policy implementation may be the culprits, but these diagnoses are all, at some level, subjective and not based on biologically verifiable conditions. The consequence is that these students are being stigmatized and permanently labeled, consigned to learning environments that do not tap their true capabilities. In many districts, these students are not only isolated in different classrooms, but in different schools," Cooper added.

The NUA's work is focused on learning and teaching. The national network of mentors who provide profes-



ICELP's founder and co-director Prof. Reuven Feuerstein (right) with NUA president Dr. Eric Cooper.

sional development are highly skilled and exemplary professionals in the field of education. The strategies and systemic applications of proven, scientifically based learning practices have helped districts realize the goal that education is the nation's best hope for civil rights for all children. Tapping into ICELP's expertise was a natural avenue for the NUA, whose CEO Dr. Yvette Jackson had learned about Feuerstein's work.

ICELP has developed and executed programs to improve thinking and learning skills, all based on Feuerstein's theories of Structural Cognitive Modifiability (SCM) and Mediated Learning Experience, for over four decades. Today, with a staff of more than 160, ICELP targets diverse populations including children with special needs, communication or emotional disorders; the blind; culturally different and deprived populations; high-functioning individuals; the brain-injured; and the aged.

ICELP works with disabled children throughout the world, and also supervises authorized training centers in 25 countries. ICELP has recently contracted with the South African government and with Rwandan authorities to help adults and children end decades of low expectations that have plagued the African continent.

The SCM theory views the human organism as open, adaptive and amenable for change. The aim of this approach is to modify the individual, emphasizing autonomous and self-regulated change. Intelligence is

see Israeli education, page 19

## Let Us Know...

What's going on with you? Send announcements and pictures of special birthdays, weddings, honors, celebrations, happy and sorrowful occasions to [di-ifr@bardstown.com](mailto:di-ifr@bardstown.com).

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## Statement on Holocaust education from the University of Kentucky.

**Editor's note:** After a story about the curtailment of Holocaust teaching in the United Kingdom (UK) was widely misunderstood as referring to the University of Kentucky (also UK, of course). The UK Provost's Office asked that CKJF help clear up the misunderstanding. The CKJF director has requested that the Jewish Council for Public Affairs "disseminate this information through the Community Relations network to clarify the point and make sure that the University of Kentucky, which has always been supportive of our efforts to educate on the Shoah, does not get blamed." The University statement follows.

Thank you so much for bringing this matter to our attention.

About the rumor that UK (AKA the University of Kentucky), in reaction to pressure from the local Moslem community, has reneged on its commitment to offer courses on the Holocaust, simply put—it isn't so. This rumor is wholly unfounded and in fact may have its origins in a mistaken interpretation of the term "UK." We are told that an email message, circulating among members of the Central Kentucky Jewish Federation, refers to a news story about pressure in the UK to scale back curricular material on the Holocaust. "The UK" referenced in the story is the United Kingdom and not the University of Kentucky. Indeed, whether or not this is the source of the confusion, permit us to comment on the rumor, per se.

There are three vitally important points to be made:

- (1) The local Moslem leadership in Lexington, Kentucky would not suggest such a blatantly offensive proposition. It has proven itself especially sensitive to the tenor and content of conversations across the divides of ethnicity and religion.
- (2) The academic community on the University of Kentucky campus, from which religious studies programs are supported, would never capitulate to such a demand.
- (3) The academic administration of the University of Kentucky would never permit such a grotesque lapse in its commitment to the principle of academic freedom. It would never capitulate to such a demand.

Let us bury this rumor. It is a distortion of the realities on and off campus.

### Israeli education (from page 18)

viewed as a propensity of the organism to modify itself when confronted with the need to do so. Intelligence is defined as a changeable state rather than an immutable trait.

Anat Cagan traveled with ICELP staff member Leah Yosef to conduct the pilot sessions in Bridgeport and Albany, New York. As director of the ICELP's Instrumental Enrichment programs in Israel, Cagan is responsible for implementing this program which has been successfully used all over the world as a tool for the enhancement of learning potential and cognitive functioning of children and adults. Instrumental Enrichment has been applied in special or regular schools, industrial companies and military colleges. Cagan also lectures on thinking and decision-making skills, adjustment and coping behavior.

The diagnosis consists of a battery of six to eight tests which are not culturally-biased. These include abstract thinking, analogies, and qualitative thinking. "The children were tested over a course of three days, although we often conduct tests also in one day," Cagan told ISRAEL21c. "The first stage is the pre-test. At the next stage we teach the children based on how they answered the first battery of tests. We teach them terms and learning strategies. The final stage is the post-test. What interests me is the gap/difference between the results of both tests. The larger the gap - the greater the student's potential. The large gap shows that when he's taught in the proper way, he is able to advance. The teachers were amazed by the achievements of their students, by their level and the method."

As fourth grader Rahcief so perceptively worded his experience: "I learned a lot of ways to figure out patterns and shapes. One way I learned how to figure out paterans (sic) is, try to figure it out up and down then go left to right. I also learned that even if you know the answer get more information and details to see if your answer is right. Thank you for teaching me more stuff. I will always remember you." ☆

## Save the Date!

### Saturday March 1

TAI Sisterhood  
presents  
Sensational Local Performers

## "The Bats"

You won't want to miss this,  
watch for more details

## Does your chanukiah (Hanukkah menorah) have a story?

Does your family light its holiday candles on a chanukiah brought over when your ancestors emigrated?

Are you using a brand new one that came to you in an unusual way?

Do you use one that has some other special significance for you?

If you answered "yes" to any of these questions, we'd love to know about it. If you'll send us your story, we'll publish it in next month's *Shalom* (photos would be good, too). Help us tell the community about your special chanukiah. Send it to [DI-IFR@Bardstown.com](mailto:DI-IFR@Bardstown.com) by November 10.

## Israel 21c: Israeli doctors treating Iraqi children with heart disease

By Jamal Halaby

AMMAN, Jordan - Israeli doctors screened 40 Iraqi children suffering from heart disease this week - a rare case of direct cooperation between the Jewish state and the Arab country.

The doctors said they hoped their work would help improve relations between the two Mideast nations and ease tensions between Israel and the rest of the Arab world.

Dr. Sion Hour, director of the pediatric intensive care unit at Wolfson Medical Center in Holon said he thought "ties and friendship" were being built through his work in Jordan with the Iraqi children.

"Our only previous exchanges with the Iraqis are the Scud missiles," he said, referring to the missiles Iraq, under former dictator Saddam Hussein, fired on Israel during the 1991 Gulf War.

"But the Iraqis we met here have been very receptive and cooperative, which makes me believe that the animosity and war aren't between the people," he said as he and two colleagues screened the Iraqi children, who ranged in age from a few months to 14 years old.

Following the US-led war that ousted Saddam in 2003, diplomats discussed the possibility of improved relations between Israel and Iraq, which fought two wars with Israel since its foundation in 1948.

But in 2004, then Iraqi Prime Minister Ayad Allawi vowed that Iraq would not break Arab ranks and

sign a separate peace deal with Israel. Jordan and Egypt are the only two Arab countries to have signed peace treaties with Israel.

The Iraqi children and their parents gathered at an outpatient clinic in the Red Crescent Hospital in the Jordanian capital, Amman. Most of the families were Sunni Muslims of Kurdish origin who live in northern Iraq. Also among them were three Sunni families who live in Baghdad.

Inside the clinic, some children were lying in beds, hooked to heart monitoring machines as doctors examined them. Children played with toys in a reception area and cut paper Valentine hearts.

One child screened Tuesday was 4-year-old Mustafa, who Hour said was diagnosed with crossed arteries and would need two surgeries in Israel soon to unfold them before they harden.

Mustafa's mother, a Kurdish woman who identified herself only as Suzanne because she feared reprisals from militants in Iraq, said traveling to Israel made her "anxious. Not because I'm going to a country considered an enemy of Iraq, but because I'm afraid of retribution by Iraqi militants, by the terrorists back home."



Israeli Dr. Alona Raucher Sternfel, left, pulls a device away from the hands of Iraqi boy Hedi held by his father during an examination at the Red Crescent hospital in Amman, Jordan (AP/Nader Daoud)

"I'm afraid and it's not easy for me at all, but I'm willing to take the risk to save my beloved son's life," she said as she caressed Mustafa.

"Israel is a good country. It's a country that has mercy on other people," she added.

Abu Ahmed, 36, a taxi driver from the northern Iraqi city of Kirkuk, said his 12-year-old daughter, Basita, underwent a successful surgery in Israel last year.

"The Israeli doctors, bless their hearts, stitched a notch in her heart," he said. "They told me today that she recovered completely, and I'm grateful to them and their country for helping us out."

"They (Israelis) are not our enemies," he said. "They helped me a lot and didn't make me feel like they were enemies. Many Muslims have a wrong idea about Israelis."

The heart program is sponsored by Save a Child's Heart, a humanitarian organization founded in Israel in 1996. Logistical support is provided by the Jerusalem-based Christian group, Shevet Achim. Surgery is carried out at Israel's Wolfson Medical Center, and funding comes from private sources, including Christian charity groups and individuals.

In four years, 35 Iraqis have received surgery through the program, including 18 children who traveled from Iraq to Jordan for screening in January. It was not immediately clear how many of the children screened Tuesday would be taken to Israel for treatment.

But Dr. Akiva Tamir, a pediatric cardiologist at Wolfson, said he screened at least four children Tuesday who were too sick to be treated.

Save A Child's Heart provides heart surgery for children from developing nations regardless of their race, ethnicity or religion. It has treated more than 1,700 children from 28 countries, including Ethiopia, Zanzibar, Rwanda, Moldova, Vietnam and China.

The group said nearly half the children it has treated were Arabs, including Palestinians, Jordanians and Iraqis. ✧



CKJF is looking for help developing content on our Community website at <http://www.jewishlexington.org>.

If you think you might be interested in joining our new website committee please call the CKJF office at (859) 268-0672 or email to [lexadmin@jewishlexington.org](mailto:lexadmin@jewishlexington.org).



### Do you...

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- Have a secret interest in writing an occasional story for *Shalom* (don't wait for us to ask you—we won't know you're interested if you don't tell us)?
- Know someone in the community with an interesting story (even if you don't feel up to writing it yourself)?

If you recognize yourself (or someone you know—go ahead, rat on him) here, please email Ruth Poley at [rgp@insightbb.com](mailto:rgp@insightbb.com).



## The Lexington Chapter of Hadassah

Evalyn Block, President

### Every vote counts

♦ ♦ ♦

"It's not the hand that signs the laws that holds the destiny of America. It's the hand that casts the ballot," said President Harry S. Truman.

It is always surprising that voter turnout in the United States has traditionally been lower than one would expect in a vibrant democracy such as ours. In recent years, this has been true among Jews, as well. Over the decades, Jews have been a vocal and participatory electorate. However, sociologist Steven M. Cohen suggests that "where Jewish immigrants gloried in the chance to vote and have full citizenship rights, their grandchildren take these rights for granted."

Every vote does matter. It matters if you care about the issues and the decisions that will be made by your elected officials. Whether in national, state, or local elections, we all know that races are often decided by very few votes. Consider that in 2000 George W. Bush won the electoral vote in Florida by 537 votes out of almost 6,000,000 cast. In that presidential election, only one out of every three eligible 18-to-24-year-olds voted. We have worked too hard for our individual freedoms to let them dissolve and disappear before our eyes because of apathy. We have a responsibility as parents and grandparents to be role models for the younger generation in teaching them the significance and the obligations of civic duty.

As the issues continue to be defined and women's influence strengthens, we are increasingly aware that women's participation in the voting process can have considerable impact. Among the issues that Hadassah advocates for are a woman's right to choose, protecting the separation of church and state, protecting the abused woman and her children, and supporting legislation that will protect us against insurance and employment discrimination based on genetic information. Now more than ever, we must be well-informed and vocal participants in our nation's work.

What you may not know is that you can stay informed about current issues and the latest happenings in Washington by going to [www.hadassah.org](http://www.hadassah.org), clicking on "Advocacy" and then going to "Take Action Now." The section "Issues and Legislation" is one of the most current and up to date on issues of importance to Hadassah members. I would encourage everyone to browse this site.

Brave women and men struggled to gain the precious freedom to vote in a free democracy. We have a vital responsibility to protect these priceless rights and hard-won legislative gains. As a woman, a role model, an activist, a leader, and a citizen, vote and make your voice heard. ☆

### Programs/Events for November

- Nov. 1** New & Prospective Membership Event
- Nov. 10** Associate Meet & Greet
- Nov. 11** Putting Israel Back in the Conversation, with Ellyn Lyons

## The Lexington Havurah

David R. Wekstein, President

*The Lexington Havurah, founded in 1978, is a network of diverse people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about services or membership in the Havurah, please contact me at (859) 269-4454, [mwdrewek@insightbb.com](mailto:mwdrewek@insightbb.com), or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, [evelynkadimah@aol.com](mailto:evelynkadimah@aol.com), or David Feinberg (859) 223-1304, [kdffm@insightbb.com](mailto:kdffm@insightbb.com).*

The Lexington Havurah celebrated Sukkot at the Finkel-Goldsteins' with soup in the sukkah. Ned Rosenbaum spoke on the probable historical origins of the food eaten at the time of Sukkot and postulated it was more likely the ancient Israelites "harvested" fish in the autumn before they began to rely on crops. This was followed by some general discussion about the holiday.

In October, the Havurah held a Kabbalat Shabbat and potluck dinner. Rafi Finkel led the service. Consistent with the Havurah's policy of continually trying to learn more about Judaism, Rafi taught us a new tune and gave us a few gems about the service.

On November 17 at 7:00 p.m., the Havurah will have a havdalah service and education program at the Fellowship Hall of the Lexington Theological Seminary. The service will be immediately followed by a presentation on "Anti-Semitism in France" by Jeremy Popkin, secretary of the Havurah and an acknowledged expert on the French Revolution. Jeremy routinely visits France to pursue his scholarly research, so he is quite aware of the current environment in the country.

In December the Havurah will have its annual pot-luck and Hanukkah party. Plans now are well under way for the Havurah's 30th anniversary weekend, April 11 and 12, 2008. Invitations will be extended to all present and past members of the Havurah, whether or not they still reside in Central Kentucky. If you, or people you know, were members of the Havurah, please contact either Lynn Furness, [mamanewbs@yahoo.com](mailto:mamanewbs@yahoo.com) or (859) 873-0593, or Gail Cohen at [gail.cohen@insightbb.com](mailto:gail.cohen@insightbb.com) or (859) 272-1459. We are making a special effort to contact the children who grew up in the Havurah and arrange for them to attend the anniversary celebration. Neal Katz, the rabbi of Congregation Beth El and a renowned performer of Jewish music, will be our guest for the weekend. The planning committee will work out further details of the retreat weekend. For additional information contact either Judy Baumann, [jbkshasta@gmail.com](mailto:jbkshasta@gmail.com) or (859) 223-1299, who chairs the committee, or me. ☆



Rafi Finkel, Ned Rosenbaum, and Judy Goldsmith enjoying "Soup in the Sukkah" at the Finkel-Goldstein home.

# Temple Adath Israel

124 N. Ashland Avenue • President, David Shraberg • (859) 269-2979

## Koleinu rehearsals

Koleinu will now be rehearsing on Mondays at 8:00 p.m. at Temple. If you are interested in joining this group, please come by.

## Hebrew Marathon

Rabbi Kline will lead the three sessions of the Hebrew Marathon on Sundays, November 4, 11, and 18 from 3:00 to 6:30 p.m. Please call the Temple office to let us know if you would like to participate. This program is energizing, fun, and educational. Don't miss this chance to learn some Hebrew. RSVP by November 2, so we can have enough materials and seating for all.

## Sisterhood

Save the date for our fundraiser. Saturday evening, March 1, we will present an evening of professional entertainment. More about this later, but we promise—no rubber chicken and no silent auction!

And don't forget the Sisterhood calendars/date books for 2008 on sale now. They're beautiful, and very handy for keeping track of all that's going on in your busy life.

If you've never come to a Sisterhood meeting, it's not too late to start now. We have a multi-generational group and lots of fun for all; please join us.

## Gift Shop

Chanukkah begins December 4 this year. If you wish to order boxes of gelt or large numbers of dreidels, contact Mindy Heller at mindydh5@yahoo.com to place your orders. Order as soon as possible to be sure you get your needed supplies.

## TAI Book Group

TAI Book Discussion Group will meet on Thursday, November 29 to discuss *The Beggar King and the Secret of Happiness* by Joel Ben Izzy.

Joel Ben Izzy, a professional story teller, takes us on a journey inside the world of stories and the lessons they teach about us through their timeless wisdom. Each chapter starts with a story he has collected from around the world and each one touches on universal themes from the quest for truth to coping with life's disappointments. He

challenges us to find the meaning in our life stories.

## Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new *Jewish Study Bible* on alternate Saturdays at 9:00 a.m. in the library. November schedule is 11/10 and 11/24.

## Kollel Study Group

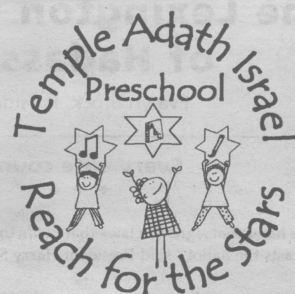
Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library any time and join in the provocative and friendly discussion. November schedule is 11/3 and 11/17.

## Tuesday Bridge Club

The Tuesday Bridge Group meets in the Temple library beginning at 11 a.m. Bring your lunch and play until 2:00 p.m. You don't have to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members. If you wish to join in, please check the with the Temple office or Leona Stern at (859) 277-3050 each week to see if the group is playing.

## Chavurat-Chochma (A Friendly Gathering of Wisdom)

Join on November 29 for an informative program. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh, and share our wisdom.



## Temple Adath Israel Preschool

is now enrolling for the 2007-2008 school year.

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- 2, 3 and 4 year old classes
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## Around the Community

### Mazel Tov to...

Barbara Hymson Frommer on the engagement of her son, David, to Clara Fenves.

Bill Strauss, who received the Independent Professional of the Year Award at the annual Small Business Celebration on September 27, 2007. Bill Strauss is an equine, sports, commercial, and advertising photographer who began his business in 1978. He has received numerous awards for his work, including the Eclipse Award for Excellence in Thoroughbred Photography. Bill is the son of Eugene and Barbara Straus.

Michael Hustedde, who won first place in the CKYO Concerto Competition. Michael will play the solo, the first movement of Bruch's *Scottish Fantasy* with the Symphony Orchestra during the concert on November 11, 2007.

Franklin and Marilyn Moosnick on their 50th wedding anniversary.

Ruth and Neil Poley on the engagement of their son Philip to Denise Patton.

### B'nai Mitzvah.....

Jordan Baker Cohen, daughter of Nelle and John Cohen, will be called to the Torah as a Bat Mitzvah on November 10 at Temple Adath Israel.



Jordan Baker Cohen

### Condolences to...

Larry Kant and Dianne Bazell on the death of Larry's aunt, Floria Lasky, on September 20, 2007.

John and Nelle Cohen on the death of John's father, Harry Cohen, on October 7, 2007.



# Ohavay Zion Synagogue

2048 Edgewater Court • President, Art Shechet • (859) 266-8050

*The heart of fall has arrived and we are busy with lots of "cool" activities. We welcome newcomers to the community and wish everyone a very Happy Thanksgiving.*

## OZS Religious School

**Pajama Havdala:** The OZS Religious School has had a busy fall with special holiday programs and services. This month, OZS and TAI will join together for a Pajama Havdala program for our 4-year-old through 1st grade classes and their parents on Saturday evening, November 17 at 6:15 p.m. at OZS. We will share some stories and talk about ways we can make our children's bedtime a Jewish experience. For more information, call Rabbi Sharon Cohen at OZS or Jane Grise at TAI.

Our Shabbat Morning Jr. Congregation for Religious School children, led by Miriam Davis-Rosenbaum and Kayla Bryan, will meet Saturday morning, November 17 at 10:45 a.m. Parents are encouraged to attend with their children.

The OZS/TAI program for 11th and 12th graders, Senior Chai, will meet again this month on November 14 at 6:30 p.m. For more information call Rabbi Sharon Cohen in the OZS office.

## Machon OZS

**Conversations with Biblical Women:** Join us as we encounter some remarkable biblical women from different time periods and walks of life. Using the book *Praise Her Works* edited by Penina Adelman, we will look at their stories through the original text and commentaries and learn how their experiences touch us as Jews today. This five-session mini-course began in October, but everyone is invited to join the class for this month's session on Sunday morning, November 18 from 10:30 a.m. to 11:45 a.m. at OZS. The class will meet on December 2 and 16 as well, but please call the OZS office to confirm the dates.

## Social Time!

Tuesday is D'Vine Minyan Day at OZS. Join your friends for a glass of wine after work each Tuesday. The brief afternoon/evening minyan follows at 5:45 p.m. This is a great way to see friends and to end the day.

All are welcome to attend the Natives and Newcomers Coffee at 11:00 a.m. at Panera's on Richmond Road on

the second Tuesday of the month, November 13. Come buy a cup of coffee or your lunch and take a break from the regular routine of your day with old and new friends.

Come seek your fortune! Join your OZS friends for Chinese Sunday at Hunan's on Southland Drive on Sunday, November 11 at 6:00 p.m. You take care of dinner, we will take care of the fellowship and fun.

All of these social activities are coordinated by the OZS Membership Committee. If you have any questions please give Simone Salomon a call, or call the OZS office. We hope you will participate in these opportunities to get together.

## USY Youth Group

USYers have a busy November planned. Saturday, November 3 is USY Shabbat. Our teens will lead the entire Shabbat morning service and deliver the *D'var Torah* as well. Join them for this special Shabbat morning in the sanctuary. The service begins at 9:45 a.m. The following weekend, November 8 through 11, many of our USYers will be attending the USY Fall Kinnus. On Saturday evening, November 17, USY will be joining together for havdala followed by cookie baking. Cookies will be available for purchase on Sunday morning, November 18. Proceeds will go to supporting USY programs here and regional *tikkun olam* projects as well. Call Mike Mayer or the OZS office for more information.

## Daily Minyan

Our daily minyan continues to meet each afternoon Monday through Thursday at 5:45 p.m. in the Sanctuary. Please come and help make a minyan!

## Shabbat at OZS

Celebrating Shabbat is always the focus of our weekly events here at OZS. We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings. The schedule for November:

**November 2**—Kabbalat Shabbat service begins at 5:45 p.m. Stewart Home will be in attendance.  
**November 9**—Kabbalat Shabbat service begins at 5:45 p.m.  
**November 16**—Kabbalat Shabbat service begins at 5:45 p.m.  
**November 23**—Shabbat with friends and family at home. No scheduled OZS service.  
**November 30**—Kabbalat Shabbat service begins at 7:30 p.m.

We hope you will join us for our spirited Shabbat Morning Service each Saturday morning at 9:45 a.m. with Kiddush lunch following in the social hall. Some extra-special events: November 3 is USY Shabbat. November 24 (Thanksgiving weekend), Franklin and Marilyn Moosnick will be celebrating their 50th wedding anniversary.

## Gan Shalom Preschool

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is February 28th

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Contact:  
 Larry Herman 859.269.5229  
 Jimmy Mischner 859.269.3783





# Community Calendar

**CKJF - Central Kentucky Jewish Federation - [www.jewishlexington.org](http://www.jewishlexington.org)**  
1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

**OZS - Ohavay Zion Synagogue - [www.ozs.org](http://www.ozs.org)**

2048 Edgewater Court • 266-8050 • Art Shechet, President

Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

**TAI - Temple Adath Israel - [www.lextai.org](http://www.lextai.org)**

124 N. Ashland Avenue • 269-2979 • David Shraberg, President

Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

**HAD - The Lexington Chapter of Hadassah - [www.centralstates.hadassah.org](http://www.centralstates.hadassah.org)**

Evalyn Block, President • [eblock3375@windstream.net](mailto:eblock3375@windstream.net)

**HAV - The Lexington Havurah - [www.lexhavurah.uscjhost.net](http://www.lexhavurah.uscjhost.net)**

269-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

**BB - B'nai B'rith Mid-America Region, Stanley Rose Lodge #0289**

1050 Chinoe Road, Suite 302 • Bruce Broudy, President • [bbrou@lexclin.com](mailto:bbrou@lexclin.com)

| Sunday                                                                                                   | Monday                          | Tuesday                                                                                            | Wednesday                                                                  | Thursday                                                                     | Friday                                                                         | Saturday                                                             |
|----------------------------------------------------------------------------------------------------------|---------------------------------|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|------------------------------------------------------------------------------|--------------------------------------------------------------------------------|----------------------------------------------------------------------|
| Hadassah Breast Cancer Awareness Cookie Sale Joseph-Beth                                                 | TAI Chavurat Chochma Luncheon   |                                                                                                    |                                                                            | JFS Leisure Club Veterans Day Program and Lunch<br>Hadassah Membership Event |                                                                                |                                                                      |
| 28                                                                                                       | 29                              | 30                                                                                                 | 31                                                                         | <b>November 1</b>                                                            | 2                                                                              | 3                                                                    |
|                                                                                                          |                                 | OZS Board Meeting<br>TAI Board Meeting                                                             | Hadassah Board Meeting                                                     | B'nai B'rith event with speaker from ADL - 7:30 pm at OZS                    | TAI Bar Mitzvah Jordan Cohen<br><br>Shalom Deadline for December/January issue | TAI Bar Mitzvah Jordan Cohen                                         |
| 4                                                                                                        | 5                               | 6                                                                                                  | 7                                                                          | 8                                                                            | 9                                                                              | 10                                                                   |
| Veterans Day<br>Rosh Chodesh Kislev<br>Hadassah's How to Talk About Israel event<br>UJC General Assembly | UJC General Assembly            | Chabad-Rabbi Litvin visits<br>CKJF Camp 40th Celebration Committee Meeting<br>UJC General Assembly | TAI/OZS joint Sisterhood Program at TAI, 7:00 p.m.<br>UJC General Assembly | CKJF Tikkun Stewart Home Visit<br>CRC Meeting                                |                                                                                | Lexington Havurah Education Program<br>OZS Pajama & Havdala with TAI |
| 11                                                                                                       | 12                              | 13                                                                                                 | 14                                                                         | 15                                                                           | 16                                                                             | 17                                                                   |
| Baking Session for Hadassah Bake Sale at TAI                                                             | Yiddish Club at CKJF            |                                                                                                    |                                                                            | Thanksgiving Day                                                             |                                                                                |                                                                      |
| 18                                                                                                       | 19                              | 20                                                                                                 | 21                                                                         | 22                                                                           | 23                                                                             | 24                                                                   |
| Hadassah Breast Cancer Awareness Cookie Sale Joseph-Beth                                                 |                                 |                                                                                                    | CKJF Executive Meeting 6:00 p.m.<br>CKJF Board Meeting 7:30 p.m.           | TAI Book Discussion Group                                                    | TAI Chavurat Chochma Luncheon                                                  |                                                                      |
| 25                                                                                                       | 26                              | 27                                                                                                 | 28                                                                         | 29                                                                           | 30                                                                             | <b>December 1</b>                                                    |
| Hadassah Board Meeting                                                                                   | Yiddish Club at CKJF            | OZS Board Meeting<br>TAI Board Meeting<br>Erev Hanukkah                                            | Hanukkah<br>JFS Leisure Club Hanukkah Party                                | Hanukkah<br>CKJF Tikkun Stewart Home Visit                                   | Hanukkah<br>TAI Bat Mitzvah Corinna Svarliien                                  | Hanukkah<br>TAI Bat Mitzvah Corinna Svarliien                        |
| 2                                                                                                        | 3                               | 4                                                                                                  | 5                                                                          | 6                                                                            | 7                                                                              | 8                                                                    |
| Hanukkah<br>CKJF Winter Dinner 6:00 p.m.                                                                 | Hanukkah<br>Rosh Chodesh Teveth | Hanukkah<br>Chabad-Rabbi Litvin visits<br>CKJF CRC Meeting                                         | Hanukkah                                                                   |                                                                              |                                                                                |                                                                      |
| 9                                                                                                        | 10                              | 11                                                                                                 | 12                                                                         | 13                                                                           | 14                                                                             | 15                                                                   |