

Shalom

Magazine of the Jewish Federation of the Bluegrass



ISRAEL

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The Jewish Federation
OF THE BLUEGRASS

Letter from the Editor

Growing up as a Jewish teenager in the late 90's, Israel was a rite of passage. In 1996, I watched my friend kiss the ground the moment we stepped off of the airplane. We had arrived from Poland, as I had chosen the March of the Living as my Israel experience. Me, on the other hand---I had kissed my hand and touched the rainy tarmac, not with the kiss of emotion as Seth, but with my own expected reverence, almost the same way I kissed my prayer book and reached for the Torah as it came past my row in services at temple. I didn't know if I loved Israel or Torah in the way that I loved people. My family, my friends, my youth group, my community, and all the things Judaism, Israel, and Torah offered to me. Yet, Israel and Torah were concepts almost too big to treat as human or in the same way. Though, I wanted to love them in the way my friend Seth did, and I was seeking that fervor by choosing this trip. I wanted the contrast of Poland to Israel, dark to light, old to new world. But what I came away with was necessity of and respect for Israel. Because my trip happened around the time of the Hamas bus bombings, we never did the fun summer things of longer trips, Masada, the Dead Sea, the jeep ride in the Negev, the things that I imagined would make me fall in love with a place instantaneously. Rather, my love was quieter, more private, based on understanding and admiration.

Years later, Israel was the reason for a break-up of a newer relationship. Ok, maybe not exactly, but it was the conversation about the rights of people, both Israelis and Palestinians, to land when I first had doubts about where the relationship was going. I didn't understand how someone who had never been to Israel could stereotype all Israelis as one way. It was more that I began to question whether I could be with someone who couldn't have a discussion and agree to doing more research before spouting opinions as the one way of looking at truth. Granted, I was willful and perhaps his views triggered a defense mechanism. This was, after all, something I had studied throughout my life, and he was dismissing what I was saying as if it were

just a passing thought and not a living and growing question.

I admit, I was nervous, wondering what the Israel issue would stir up, as I know how passions run with love, place, and identity. To this end, I began to look towards what rabbis were saying about how to navigate the divergent perspective even within our own community. With this, I offer some words about being open as well as establishing boundaries from Eric H. Yoffie's article "Muzzled by the Minority" featured in *Reform Judaism* magazine:

When congregations (or communities, my own addition) are at their best, members hold respectful debates, truly listen to each other, and speak personal truths without reprimanding those with whom they disagree. Rabbis can take the lead, presenting their own perspectives as teachers of Torah and shepherds of the community, as well as inviting speakers with different points of view...

While our congregations should welcome diverse points of view, we need not welcome all points of view. Synagogues are not simply open forums; they are Jewish religious institutions that promote Jewish values and work to strengthen the Jewish people and the Jewish state.

Regardless of where we all stand in our own relationship with Israel, it is important to learn together as a community. In this issue you'll find stories about how we as a community have found connection to Israel, whether as organizations or individuals, contributions from organizations in Israel in relationship to science and art, as well as finding opportunities and recipes that can help you grow in your own connection to Israel. I hope that this issue brings you some new perspectives, challenges some ideas you may have, and enriches your sense of culture and connection to any and all Jewish places in which you call home. ■

B'Shalom,

Carly



Carly Conatser | Editor-in-Chief

Making Intentional Jewish Choices

Tamara Ohayon | JFB Executive Director

It might seem self-serving to talk about making intentional Jewish choices as I am employed by a Jewish institution within a small Jewish community. So I feel compelled to clarify that I do not serve the Jewish community simply because it is a job and I am Jewish. I serve the Jewish community, the Federation, and those institutions beyond our donor and volunteer base because the continuity of the Jewish people, of Jewish life, is profoundly important to me. I serve because this is my community, my extended family, whether in Lexington or wherever else Jewish community happens.

The mission of the Jewish Federation of the Bluegrass, at its simplest and most fundamental core, is to build community. We do that in a variety of ways by looking inward to support one another as individuals and institutions within our local and global Jewish communities, and also by reaching outward in how we educate the non-Jewish world about who we are and how our Jewish values guide us.

For me personally, and for the Jewish Federation, making Jewish choices is key to building community. A Jewish choice could be intentionally buying a product at the grocery store that has a *hechksher* (Kosher certification symbol), or inviting someone over for dinner on Friday night. It could be attending services Friday night or Saturday morning, lighting Shabbat candles at home, or simply saying yes when invited to a Passover seder. And it could even be as simple as a first step as getting on a mailing or email list for one of our many Jewish institutions in central Kentucky and reading incoming messages to stay informed.

You could sign your kids up for Camp Shalom or PJ Library, or attend a class at JFB or one of the congregations. You could attend a film night, the community Yom HaShoah Commemoration, or the Winter Dinner. We are so blessed to have an active and caring Jewish leadership here who offer us so many options to participate and connect.

Wherever those Jewish choices start for you, I hope you will make them, intentionally.

Jewish choices can bring so much joy and fulfillment to your life, particularly if you feel an emotional

connection to the Jewish people and our heritage. Even if you don't feel that connection right now, even if you are just curious, just discovering, if you take that leap and find a first place to connect, you may satisfy your intellectual curiosity about one topic or another.

You may experience a spark somewhere in a conversation. We are also so blessed to have an engaged, intelligent community here, and we should all take more advantage of those opportunities to connect and converse openly about topics that both bring us closer together and sometimes divide us.

While not every Jewish choice was made by me as a young person (my parents, of course are responsible and I should thank them more for those choices made for me), I want to share a bit about the two that resonate most with me: Jewish summer camp and traveling to Israel.

For myself and many others I know, attending a Jewish summer camp program can be such a transformative experience. Not only is camp itself an important rite of passage with new, challenging and healthy social dynamics and a freedom that doesn't always take place during the school year, but when mixed with the additional layer of Judaism it can greatly inform and guide a child's perspective about what Jewish life can be. When done well, Jewish camp creates a safety net within which a child can explore Jewish identity and values while all of that other social dynamics stuff is simultaneously happening. It's amazing, really.

And it was truly transformative for me, sparking a long path of discovery into how I could grow into my Jewish faith on my own terms and at my own pace.

Traveling to Israel can be as transformative, if not more so for some. If you have not traveled to Israel yet, regardless of where you are in your own views and practices, Israel is a truly unique place that cannot be described in a news headline, Wikipedia article, or

magazine piece. It's so much more, always growing and changing, while staying true to its roots and founding purpose. And until you step off the plane, eat a falafel, pray at the Wall or people watch from a café, or even just witness a child grab a stranger's hand to help them safely cross the street, you won't fully understand.

informed, those journeys. Although we are spread throughout the world, as Jews we carry a common thread, a sense of comfort in knowing a little about one another right from our first "Shalom." I hope we can learn something new from each other through this issue, or better yet, that you feel a spark of interest in something yet to be explored together.

Did you know that Jewish Federation offers youth scholarships for Jewish peer-group summer camp and Israel experiences, including attendance to our own summer day program, Camp Shalom?

We feel so strongly about the importance of Jewish summer camp and Israel experiences that as a Jewish community we will help your kids and grandkids get there.

There are many great programs. Please call the Federation office or email me directly for a form or more information. (859) 268-0672 or tamara@jewishlexington.org

One of my favorite proverbs:

Tell me and I'll forget.

Show me and I may not remember.

Involve me and I'll understand.

When making Jewish choices we often take for granted that the way we think is right, or the way most comfortable to us, is the best option. How often do we get involved enough to see how others outside our usual circles observe, converse, and infuse Judaism into their daily lives? When we involve ourselves in community, choose to experience Jewish life in other settings, and make a conscious effort to participate, we learn not only about others but also about ourselves.

If you are reading this magazine then you likely have a desire to connect Jewishly. And whether you are already very active in our Jewish community or not, I hope for all of you -- especially those of you just discovering or rediscovering your Jewish life -- that you will join me in making intentional Jewish choices as often as you can. If you are at that place in life where traveling to Israel is possible for you but you aren't sure how to make it happen, reach out to me or other Jewish leadership in town. If you have kids or grandkids (or if you are the kid or teen reading this!) and want them to attend Jewish summer camp, we can help you get there, too.

This issue of *Shalom Magazine* is as much a vehicle to learn from each other about different aspects of modern Israel, its young history, and some of our own interactions with its people and the place, as it is a way to explore where we are in our own Jewish journeys -- and in some cases, how Israel has been a part of, or

Whatever the Jewish choices in front of you today and beyond, I hope you will make them. And I look forward to connecting with you soon and building a stronger and more vibrant Jewish community together. ■



Tamara grew up in Los Angeles, CA, spending summers as a camper and staff at Camp JCA Shalom in Malibu. She received her BA in Art Studio with an emphasis on Ceramics, Fiber Arts, and Digital Media from the University of Kentucky. In 2005, Tamara was hired as a Staff Associate for JFB and has since transformed her role multiple times, evolving and growing with the job. Tamara was promoted from Communications Director to Director of Marketing, Outreach, and Engagement and then to Assistant Director in 2014. In 2016, she completed her final year as director of the Federation's Jewish day camp, Camp Shalom. Now with a toddler at home, Tamara feels blessed to continue working in this nurturing Jewish community where programs like PJ Library, the congregations' Kids Shabbat services, and so many others, can enrich their life in Lexington.

Moses Montefiore and the Birth of Modern Jerusalem

Malka Hartman | Contributor



The modern metropolis of Jerusalem, destination for millions of tourists each year, would not exist today without the vision and tireless efforts of Sir Moses Montefiore, the renowned 19th century Jewish philanthropist.

Jerusalem was Sir Moses' passion, and his dream was to help the impoverished Jews living there. For that purpose, he purchased land in 1855 – the first western Jew to do so – and began construction on a windmill and housing. In 1860, he established the first Jewish neighborhood outside the Old City, Mishkenot Sha'ananim.

In Jerusalem and all over Eretz Israel, Montefiore gave money to poor Jews and Muslims, built synagogues, supported yeshivas and girls' trade schools, founded charitable institutions, and renovated the tomb of our matriarch, Rachel. In 1854, he saved countless people in the Holy Land from starvation through his international famine relief appeal that revolutionized Jewish philanthropy.

His contributions to Jerusalem were so great; five neighborhoods in the city were named after him, including Yemin Moshe, adjacent to Mishkenot Sha'ananim. And his iconic windmill was and still is an important and cherished symbol of Israel's capital, Jerusalem.

Born in Livorno, Italy in 1784 to a Sephardic family, Moses Haim Montefiore was raised in England and became one of only twelve Jewish members of the British stock exchange. At age 28, he married Judith Barent-Cohen, whose sister was the wife of Nathan Rothschild. The two brothers-in-law were business partners. By age 40, Montefiore had amassed so large a fortune, he was able to retire and devote the next 61 years of his life to assisting Jews in need in England and abroad.

In Damascus, Montefiore helped free Jewish prisoners falsely accused of the blood libel. In Russia, he met with Tsar Nicholas I to halt the expulsion of half a million Jews in the western frontier. In Romania, he intervened to stop pogroms and anti-Jewish laws. In Morocco and Persia, he saved thousands of Jewish lives.

Montefiore made seven trips to the Holy Land, his last at the age of 91. Getting to Jerusalem in those days was no easy feat. There were no roads to speak of from the port of Jaffa up the hills to the Old City.

In 1827, Montefiore and his wife Judith were the first distinguished Jewish visitors to Jerusalem and were treated like royalty. The Turkish governor invited them to stay in a nice area outside of the city, but Montefiore turned him down, preferring to remain in the

Jewish Quarter.

Later he wrote, "I hope I shall ever live, and die, in the society of my brethren of Israel."¹ And to commemorate his trip, Montefiore added the word "Jerusalem" in Hebrew - in three places - to his coat of arms.

Following his election as Sheriff of London in 1838, Montefiore was knighted by Queen Victoria. Several years later, Victoria elevated him to baronet. Upon receiving his knighthood, Sir Moses wrote, "I cannot express all I felt on this occasion. I had, besides, the pleasure of seeing my banner with 'Jerusalem' floating proudly in the hall."²

In 1857, of 15,000 people residing in Jerusalem, over 7,000 were Jews who were suffering in overcrowded and unsanitary conditions within the city walls.

With funds from the estate of Judah Touro of New Orleans, Montefiore built the windmill, an almshouse with 28 one-and-a-half room apartments, and a second, smaller building. There were gardens, kitchens, an oven, a water pump, a schoolroom, a clinic, two synagogues, and ritual baths. The name of the new neighborhood, Mishkenot Sha'ananim, "Tranquil Dwellings" in Hebrew, was taken from Isaiah 32:18, "And my people shall live in an oasis of peace, in secure dwellings, and in restful tranquility."

At first, Jews were afraid to live outside the protection of the Old City walls. Montefiore lowered the rents to zero, but when that still did not attract tenants, he offered them cash bonuses. Eventually, families began to move in, but at night, they would sleep in the Old City. However, after a cholera epidemic in 1865 killed 3,000 people, one third of them Jews, there was increased interest in residing in Mishkenot Sha'ananim.

Montefiore's Windmill

Sir Moses' idea of the windmill was to give the residents of Mishkenot Sha'ananim a way to support themselves and to provide flour to the poor of Jerusalem at a lower price. The English-style windmill operated for 18 years. But due to the cost of imported replacement parts and the invention of the steam-driven flour mill, the windmill was closed and left abandoned.

Shortly before the 1948 War of Independence, the British high commissioner, as he was leaving a Sunday church service, noticed that Jewish Haganah soldiers had added a lookout post at the top of the windmill. He ordered the entire structure to be blown up, in an action that Jewish residents nicknamed "Operation Don Quixote."

As fate would have it, the demolition team assigned to the task hailed from Ramsgate, the town in

Kent where Sir Moses had resided for fifty years. After recognizing the names "Montefiore" and "Ramsgate" on a plaque, they decided to "re-interpret" their orders, and only blew off the top of the windmill.

In 1968, after the Six Day War and reunification of Jerusalem, the windmill was repaired, but was still not functional. Finally in 2012, with \$1.25 million raised by the Jerusalem Foundation, and the hard work of many people including the Dutch organization Christians for Israel, the windmill was lovingly restored. After 150 years of standing still, the windmill's blades could be



Sir Moses' coat of arms features several Judaic symbols: the Lion of Judah, a stag symbolizing the tribe of Naphtali, two stars of David, a cedar tree, and a small hamsa. Three banners proudly display his love for Jerusalem, each with the word Jerusalem written in Hebrew. A hill represents his Italian surname, Monte (mountain) fiore (flower). At the bottom is the family motto, "Think and Thank."

seen once again turning in the Jerusalem skyline.

Today, Montefiore's Windmill houses a small museum including a replica of Sir Moses' famous carriage that he traveled in throughout Israel, and around the world, helping Jews wherever he went.

Montefiore's Contributions to Tikkun Olam

Sir Moses Montefiore, Baronet, was a giant of Jewish philanthropy who dedicated the majority of his life to assisting Jews in trouble and to advancing equal rights for Jews and others throughout the world.

He had a special interest in the abolition of slavery, seeing the slaves in the West Indies as an oppressed people like the Jews. In 1835, he and Nathan Rothschild underwrote a huge loan - valued today at £15 billion - to the British government to finance the freeing of the slaves in the British Empire. It took Great Britain until 2015 to finish paying off the loan.

Sir Moses passed away at age 101, leaving a very large endowment, still in use today, for the advanced study of Jewish holy law, for teaching

tolerance, and for maintaining the Montefiore synagogue and mausoleum in Ramsgate. His endowment also administers and funds the Judith Lady Montefiore College in London, and is owner of the Ramsgate Jewish Cemetery.

Mishkenot Sha'ananim was redeveloped, with the original buildings still standing, and is one of the most picturesque and upscale neighborhoods in Jerusalem, home to many artists and writers.

Kentucky Jews Honor Montefiore on his Centenary

In 1884, Jews across the globe sent tributes to Montefiore for his 100th birthday. Among those who sent their best wishes to Sir Moses was the Jewish community of Paducah, Kentucky:

"The Israelites of the city of Paducah, in the State of Kentucky, U.S.A., being assembled in their Synagogue on this seventh day of March Cheshvan 5645 (October 1884) for the purpose of recognizing in becoming manner the Centennial anniversary of their venerable co-religionist Sir Moses Montefiore, have unanimously passed the following Preambles and Resolutions."

"Whereas, by the blessing of Divine Providence, Sir Moses Montefiore on the 24th day of October 1884 has entered upon the One Hundred Anniversary of his birth, and Whereas the distinguished Centenarian, by a long life, nobly devoted to deeds of Philanthropy and Benevolence, has endeared himself to the hearts of his Brethren in Faith, and elicited the profound admiration of all good men in every land, where true and disinterested love of humanity is looked upon as the greatest virtue. Therefore be it Resolved that Congregation "Yeshurun" of Paducah hail this

auspicious day with deep gratitude to our Heavenly Father for the preservation of His most noble and pious servant, in permitting him to see the dawn of his second century in the enjoyment of his physical and mental faculties."

"Resolved that we join the Thousands of Jewish Congregations throughout the world in sending up to the Eternal on High our fervent prayers, that He may grant the venerable Centenarian a long and happy life, undisturbed by lingering illness, and free from the infirmities of old age..."³

Top 10 Things To Do In Or Near Mishkenot Sha'ananim

The Mishkenot Sha'ananim-Yemin Moshe area offers spectacular views of the Old City. Visitors can stroll through narrow cobbled streets and gardens, see historical sites, or walk to the new First Station mall where one can hop a free shuttle into the Old City.

1. Montefiore's Windmill and Museum

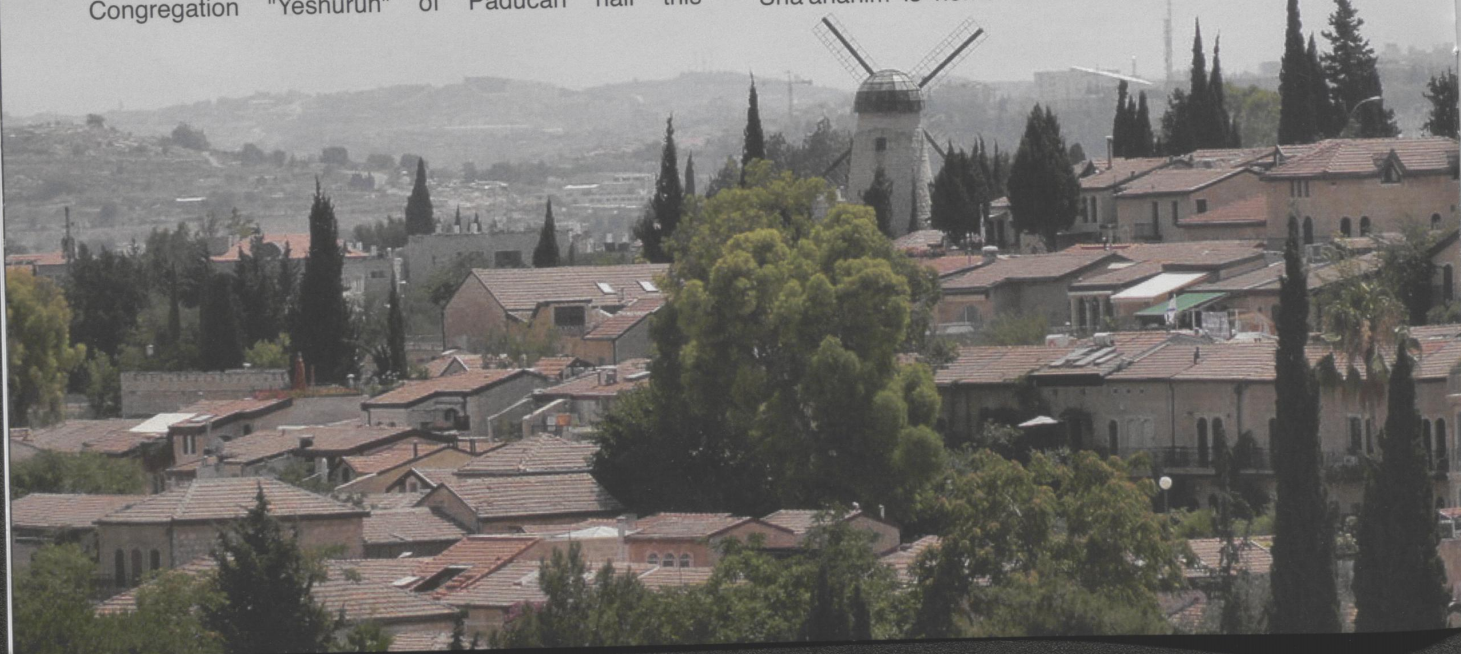
Tour the 4-story mill, see how flour is made, and learn about Jewish Jerusalemites in the 1800s. The Museum contains an interesting collection of photographs and a replica of Sir Moses' famous carriage with his coat of arms. <http://mishkenot.org.il/hanging-out/>

2. Maurice M. Dwek Guesthouse

The original almshouse built by Montefiore was completely renovated and is now a guesthouse popular with visiting artists, writers and musicians. <http://mishkenot.org.il/guest-house/>

3. Jerusalem Music Center

The second of the original buildings in Mishkenot Sha'ananim is home of the Jerusalem Music Center



which hosts master classes and concerts with musicians from around the world. Audio and video of the classes and special projects are available to the public for listening or viewing. <https://www.jmc.org.il/E/index.php>

4. Bloomfield Garden

The Bloomfield Garden is a 17-acre park that includes the tomb of King Herod's family, lawns, play areas, and the Lions Fountain, a gift from Germany's former chancellor Helmut Kohl in 1989.

<http://projects.jerusalemfoundation.org/heritage/parks-gardens/bloomfield-garden.aspx>

5. King David Hotel

U.S. presidents and royalty have stayed at the historic 5-star King David Hotel. Built in the 1920s, it's considered by many as the finest hotel in Israel.

<https://www.facebook.com/kingdavidhotel>

6. The First Station

The first train station in Jerusalem is now one of the city's hippest hangouts. Hatachana Harishona is an outdoor mall with shops, food stalls, cafes and restaurants, a live music bar, and art galleries. It has special events, free concerts and classes, and children's activities, including a train ride, carousel, GympoSports tent, bungee trampoline, and a train museum. Park your car and take the free shuttle service to the Old City on Sundays through Fridays. <http://firststation.co.il/en/businesses/>

7. Writers Festival

The International Writers Festival is the literary event in Israel, taking place every two years and showcasing Israeli and international authors. Many events are in English including discussions, readings, writing workshops, musical performances, and other activities. <http://mishkenot.org.il/writersfestival/en/>

8. Menachem Begin Heritage Center Museum

The Museum tells Israel's history through multimedia exhibits on the life of the prime minister who made peace with Egypt. On the Center's grounds are tombs from the First Temple period.

<http://www.gojerusalem.com/items/258/Menachem-Begin-Heritage-Center/>

9. Sultan's Pool

The Sultan's Pool, once the site of an ancient water source near the Old City walls, is an outdoor concert venue. Summer events include the Jerusalem Opera Festival, and International Jerusalem Arts and Crafts Fair put on by the local artists' colony, Hutzot Hayotzer, featuring nightly musical performances.

<https://facebook.com/chutzot.hayotzer>

<http://jerusalem-opera.com/>

10. Cinematheque

The Cinematheque screens underground and classic movies and hosts the annual Jerusalem Film Festival.

The Israel Film Archives and other film libraries are located there. <https://www.jer-cin.org.il/en> ■

Footnotes

1. Abigail Green. *Moses Montefiore: Jewish Liberator, Imperial Hero*. 2010. Harvard University Press, p. 77.

2. *Ibid.* p.110

3. montefioreendowment.org.uk

Montefiore at 100 (page 4)

Montefiore's Coat of Arms (page 5)

Montefiore's Windmill, Jerusalem, Israel 2013 (left) Photo by Paul Arps.

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Paintings, People, and the Development of Modern Demography in the U.S. and *Israel* Hanna B. Smith | Editorial Board

During February 2018, new Lexington residents Sidney and Alice Goldstein treated their friends to an exhibit of Sidney's paintings. The Goldsteins had moved to Lexington the previous year to be near some of their children and grandchildren. Sidney, a retired professor of sociology specializing in demography, says that he has always been interested in painting, but family and work commitments made it difficult for him to pursue this hobby in his younger years. After he retired, he returned to his hobby when he found a painting group, guided by an art teacher, in his home state of Rhode Island.

Sidney's paintings reflect nature scenes from his native New England and other parts of the U.S. as well as from his overseas trips to Africa and Asia. There are family paintings of his mother and her favorite dog and of Sidney and Alice celebrating their wedding anniversary while in Beijing, and while visiting the Great Wall of China. Other paintings show people of different cultures and their daily activities, such as a rural Chinese boy riding a water buffalo and a Nigerian woman carrying a bundle of sticks on her head. Most of the people in Sidney's pictures are shown within the setting of their cultures, hinting at the painter's training as a sociologist and demographer.

While studying sociology as an undergraduate, Sidney took a course in population studies which ignited his interest in demography. After obtaining his Bachelor of Arts and Master of Arts degrees at the University of Connecticut, he transferred to the University of Pennsylvania in Philadelphia where he received his Ph.D. There, he studied under Dr. Dorothy Swaine Thomas, a noted research professor of sociology and a demographer. Dr. Thomas and her late husband, Dr. William I. Thomas, also a sociologist, had been interested in studying Jewish populations and their adjustment to life in the United States. Neither had ever followed up with a study, but Dr. Dorothy Thomas aroused enough interest in this subject in Sidney, to immerse himself in Jewish population studies once the opportunity presented itself.

Sidney Goldstein's academic credentials are impressive and he has had a distinguished career as a researcher, innovator, teacher, and mentor and consultant of other experts in the field of demography. He is recognized as a giant in the field of the study of urbanization and population mobility in the United States as well as internationally. To discuss all of his work in a magazine article is impossible. Here we will concentrate on Sidney's Jewish population studies.

After obtaining his Ph.D. in Sociology from the University of Pennsylvania, Sidney joined the faculty of Brown University in Providence, Rhode Island, in 1955 and remained there until his retirement in 1993. "Brown University was looking for a promising new demographer," Sidney said with a chuckle. At Brown, Sidney became chairman of the sociology department and he founded and led the Population Studies and Training Center, which he developed into an internationally recognized research unit.

When Sidney began teaching at Brown University, the chair of the sociology department was Jewish. He encouraged Sidney to become active in Jewish organizations, leading to Sidney being elected to the board of the Greater Providence Jewish Federation. When the Federation commissioned a survey and analysis of the local Jewish population in 1962, they naturally turned to Brown University.

This survey was the first scientific survey of any American Jewish community. Officially the reasons quoted for omitting to study Jewish communities were the religious taboo in Judaism of counting people and the devastating experiences of the Holocaust. Unofficially, academia had little interest in Jewish subjects, and no time or funds were allocated to such undertakings. The Providence survey and the 1987 Greater Providence study were financed by the General Jewish Committee of Providence. An issue was the lack of a scientific methodology of studies of small populations. Also, the

Jewish population in the United States is unique because it is largely self-identified. Sidney and his colleagues developed a methodology that produced as representative a sample of a small population as possible that was statistically correct to avoid bias. This study resulted in realistic information for community leaders and planners. Other Jewish communities in the U.S. soon followed, asking Sidney to train and advise their staff.

In 1990 the Council of Jewish Federations, together with the Mandell Berman Institute-North American Jewish Data Bank at the University of Connecticut, sponsored a national Jewish population survey. Sidney was chairman of the National Technical Advisory Committee on Jewish Population Studies, and he and Vice-Chairman Joseph Waksberg guided the survey process, developing the plan, questionnaires, and hiring and training staff. The results of the survey, which made national news, are still important for today's Jewish community leaders.

Sidney's Jewish population of Rhode Island study alerted Dr. Roberto Bachi, founder of the Department of Demography and Statistics at the Institute of Contemporary Jewry of the Hebrew University in Jerusalem, because Dr. Bachi was interested in Jewish communities in the Diaspora. He reached out to Sidney, and the two men and their wives met in 1965 when Sidney and Alice attended the 4TH World Congress of Jewish Studies, held that year in Jerusalem. Sidney also met the staff of the Department of Demography and Statistics. Even though Sidney was never officially involved in the Israeli population study, he and Roberto Bachi developed a cordial professional relationship that lasted many years. They discussed their work, exchanged ideas, and made suggestions.

Among the staff of the Department of Demography and Statistics of the Hebrew University was Dr. Bachi's assistant, Sergio Della Pergola. Dr. Della Pergola, who would later become chairman and director of the Division of Jewish Demography and Statistics of the Hebrew University's Avraham Harman Institute of Contemporary Jewry, held a vision of studying Jewish populations world-wide. Among the many books and papers which Dr. Della Pergola published over the years, there is a forthcoming publication entitled: "Jewish Population and Identity: Challenges and Trends" edited by Della Pergola and Uzi Rebhun, which is in honor of Dr. Sidney Goldstein.

Sidney eventually became a corresponding member of the Institute of Contemporary Jewry at Hebrew University. Dr. Della Pergola spent time at Brown University as a post-doctoral fellow. Later, Dr.

Della Pergola's students attended Brown University and worked with Sidney on his population studies. In effect, Dr. Sidney Goldstein's teachings influenced at least three generations of Israeli demographers.

Sidney was interested in the Lithuanian Jewish community because his mother came from that part of Europe. In the 1990's he and Alice worked on a demographic and sociocultural profile of this community which was published in 1997 by the Hebrew University. They used the experience gained from the Rhode Island study done years before and from interaction with Dr. Bachi's work in Israel. The work was dedicated to the over 200,000 Jews of Lithuania who perished in the Holocaust.

Alice, who holds a Master's degree in History from Brown University, likes to quip that she is a historian by training and a demographer by marriage. She has worked with Sidney on most of his population studies in various capacities, though mainly as a research associate. For example, both she and Sidney are co-authors of the 1993 study of Lithuanian Jewry.

Alice has also done independent research and published papers. She used data from the 1990 Jewish population study for an analysis of the state of Jewish education in the U.S., and she published a paper about her findings. Another project was the study of marriage and fertility patterns in the 18th and 19th centuries of the Jewish population of a village in southwestern Germany. The study was based on genealogical records and included some of Alice's ancestors. The information gained from this study was used eventually to help understand similar patterns in developing nations.

Alice and Sidney take an active part in our local Jewish community, and we are very fortunate to have this accomplished and dedicated couple in our midst. ■



A Small Extravagance

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Sharing My Birthright

Rabbi Shlomo Litvin | Contributing Writer

In the early 90's, a new problem emerged in Jewish communities. As had happened before as Jews prospered in a foreign country, we had fallen into a trap of comfort and conforming, as Theodor Herzl, the father of secular Zionism, described: "Wherever we remain politically secure for any length of time, we assimilate. I think this is not praiseworthy." Young adult involvement was at an all-time low, assimilation was rising, and synagogues and temples across the country were failing at establishing a connection for their youth to the Land of Israel, the land of our origin, which our ancestors had pined for, dreamed of, and prayed to return to three times a day for two millennia.

ancestors, I have had a personal love for the Land of Israel since my first trip as a child. Visiting Hebron and Beis Lechem, Be'er Sheva and Itamar, Modiin and Shechem, and Tiberias and Meron moved me and uplifted me. Walking the streets of Jerusalem, praying at the Western Wall, visiting the Cave of the Patriarchs, and Tomb of Rachel, walking in the land that Abraham was given, that Isaac lived in, and that Jacob insisted on returning to, gave me a new appreciation for the history of our faith. As I left to return home, I began to understand the longing Moses felt to inhabit that land, and why our connection to it is such a central part of our faith. I returned to Israel for my Yeshiva studies,

“Long before my first trip, Israel was home. It was the place we called out at the Seder, the place I sang about in prayer, and the picture hanging on my bedroom wall.”

Over the next few years an idea took form. And over the last 20 years with the help of the Israeli government and philanthropists like Charles Bronfman and Sheldon Adelson, a juggernaut was born called Birthright Israel. Birthright was based on the radical idea that every Jew, regardless of background, education level, or social upbringing, has a right to visit the place of their origin, the land of Israel. It was theorized, and was proven correct, in a recent Brandeis study,¹ that this would not only build these young people's connections to the Land of Israel, but also would encourage Jewish family life, promote community involvement, and build Jewish identity.

When I was first introduced to the idea of leading a trip in 2012, I leapt at the opportunity, as it combined two of my greatest passions. Aside from our religious connection to the Land of Israel going back to our earliest

lived in the holy city of Safed, and eventually began to lead tours, talking about the land and its history and gained a deeper appreciation for the strength and conviction of the people who live there.

I was born in Kentucky, and have a deep love for the Bluegrass State. I never imagined living anywhere else, and since I was six, I have wanted to help sustain Judaism here, and am eternally gratified I am able to do so. However, my relationship with “Eretz Yisroel” is entirely different. My father's family fled from Germany and Lithuania, and my mother's family from Hungary, Ukraine, and Mandatory Palestine. They dressed differently, ate differently, and spoke different strains of Yiddish. But they all traced their roots to the same ancient country. Three times a day, they all faced the same city of Jerusalem, and prayed to return to the same soil. Long before my first trip, Israel was home. It was the place we called out at the Seder, the place I

¹ <http://www.brandeis.edu/cmjs/researchareas/taglit.longterm.html>

sang about in prayer, and the picture hanging on my bedroom wall. We had been expelled from all the lands my family traveled through, even Kentucky, but our indigenous homeland never left my ancestors' hearts or mine. While I would never leave Lexington until the Messiah arrives, my connection to the land of Israel has never wavered.

The trip also appealed to me because of my personal mission to strengthen Jews' connection with their faith, especially in our community of Lexington. A Birthright Israel experience when carried out correctly, has proven to assist in just that. The Lubavitcher Rebbe stated "What you can accomplish in 10 days in the Land of Israel takes 10 years in the Diaspora."

As my wife and I led our first trip together in 2015, I fell even more in love with both Israel and the program itself. Watching young Jews experience their land for the first time, discovering the history of the land, and discussing its future imbued me with the joy and passion felt by the participants. I now lead a trip every summer and I've studied with some of the best young Jewish leaders through the Birthright Israel Fellows program. I also continue to train other leaders and assist throughout their trips. I am fortunate to keep

in contact with many of my former participants and then watch them grow in their faith and connection to Judaism.

One young man stands out in my memory. David had struggled with drugs since adolescence, and other than summer camp, had extremely limited connection to organized Judaism. David had been placed randomly on my bus, and I had not met him before the trip. The very first night of the trip, we began a conversation that lasted until sunrise. That night was an incredibly moving and spiritual moment for both of us, and over the next five days, he had his Bar Mitzvah and laid tefillin for the first time. We prayed together at the Kotel, and as we walked the streets of Safed, Tiberius, and Gush Etzion, I was able to see him discover and gain some comfort in a heritage and faith that always belonged to him. As we parted ways in the airport, he had with him a yarmulke, a pair of Tzitzit, the startings of a Jewish library, and most important, the phone number for the nearest Jewish center.

While not everyone's story is like David's, many similar stories happen annually, and his connection to Judaism and Israel gets replicated thousands of times every year. Over a 10-day trip, participants meet a bus full of strangers and experience their shared history together. They raft down the Jordan and scale Masada. They hit the beach in Tel Aviv and taste wine and olives in the Golan. They study our recent history at the Yad Vashem Museum and commemorate the heroes, who gave everything for the Land of Israel, as well as the victims of terror on Har Herzl. While they miss out on Hebron, Shechem, and Beis Lechem, some of our most sacred cities due to security concerns, they visit Jerusalem, the capital of both David and the modern state of Israel. They ascend to Safed, the city of Kabbalah, and pray at the Western Wall, often fulfilling the dream of their ancestors.

It is impossible to see all that Israel has to offer in 10 days. But Birthright was never intended to be the end game. It is intended as a gift, from one Jew to another, to inspire, to connect, and to strengthen the eternal bond every young Jew has with their faith and their land. ■



Rabbi Litvin works with Chabad of the Bluegrass, building Jewish identity in our region, and organizes programming for the Jewish students at the University of Kentucky. For more information about Chabad or the Kentucky Birthright Trip, email: Chabadofthebluegrass@gmail.com

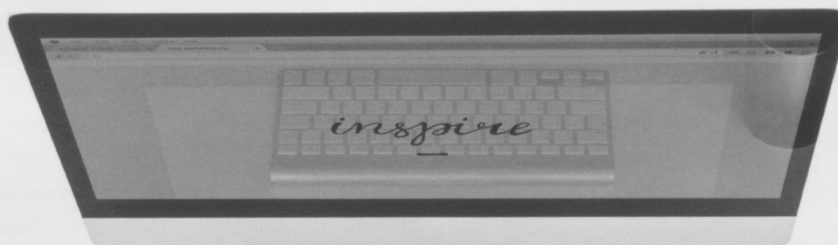


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We Remain Slaves

A Free People Beholden to Righteousness

Emanuelle Wirtschafter Sippy | Contributor

In February, *The Guardian* reported that anti semitic incidents in the U.S. rose 57% in 2017. The Anti-Defamation League found the past year to be the highest increase in a single year since they began compiling data in 1979. Not only should we call out antisemitism, it is also our obligation to condemn any form of discrimination, no matter where it occurs or at whom it is directed.

Tales of people's euphoric experiences, spiritual awakenings, and newfound connections to Judaism are prominent in our narratives of Israel. Yet, debates about who has claim to what and where, how much and why are also the reality of life in the Middle East. From both sides of the border and each mile in between, the rich history and compelling customs of many cultures are accompanied by polarizing conflict. It is difficult to grapple with suffering that occurs in our own neighborhoods but even harder in a land of so much piety.

In this season of spring which began with Pesach, we are instructed to repeat, "We were slaves in the land of Egypt," not "Our ancestors were slaves in the of Egypt." We are commanded to speak in the first person plural, as if we experienced bondage. I see this as our charge to root out all injustices as if they are our own.

A Midrash teaches that the angels rejoice after the parting of the sea until God reprimands them saying, "You cannot celebrate the death of anyone, for the Egyptians are also my children." We, too, must remember that true serenity cannot exist in the midst of another's strife.

When Batya found a baby, Moshe, in the Red Sea, she made a conscious decision to reject not only the law of the land, but also her father's orders. When we perceive statutes to be unethical, we should act in accordance with our values, even when that requires civil disobedience. Batya did not merely rescue Moshe, she cared for him, taking him back to Yoheved, his mother, to be nursed.

Unlike her father, Pharaoh, who hardened his heart, Batya opened hers. She saw the suffering of others, and made their concerns her own. Pharaoh's heart is described as hard long before the tenth plague killed every first-born Egyptian son. He became fearful of God but his inability to empathize remained. Pharaoh's perception of the Israelites' worth was not altered. We must work for justice without plagues, in order to change circumstances and erode apathy.

Taking on the burdens of others will not harden our hearts but enable coexistence. In the past year, thousands of Israelis have gathered to protest the deportation of African refugees. As people who have faced persecution for generations, we know places do have the power to offer us tranquility and refuge, if, like Batya, we recognize the needs of others as our own.

Instead of fighting over ownership of land, let us practice concern for all people. ■

Emanuelle attends Henry Clay High School, where she participates in the Speech and Debate Team. She is also on the leadership of the Prichard Committee Student Voice Team and enjoys partnering with Unlearn Fear + Hate.

Editor's Note: This essay, written for Shalom, first appeared as a blog entry on reformjudaism.org

Young Scientists from Celebrated Israeli Research Institute Visit Lexington

Katie Schmier | Contributor

Artificial intelligence is changing life as we know it,

thanks to innovators like Heli Ben Hamu. Ben Hamu is a graduate student at the Weizmann Institute of Science, one of the world's leading multidisciplinary research institutions located in Rehovot, Israel. Now pursuing her master's degree in computer science and applied mathematics, Ben Hamu is focused on developing technology with potential applications ranging from self-driving cars to medical imaging.

Meanwhile, Amitai Mandelbaum, a Weizmann doctoral candidate in molecular genetics, is expanding our understanding of diabetes. He is examining the role of microRNAs—small molecules that regulate gene expression—in normal cell function, as well as how abnormal microRNA behavior may contribute to diabetes onset.

In March, Ben Hamu and Mandelbaum traveled to Lexington to discuss their groundbreaking research as part of the Weizmann Institute's "Scientists of Tomorrow" tour. The tour brought exceptional students from Weizmann's Feinberg Graduate School to communities across the United States to share their passion for science and offer their thought-provoking views on the future of their fields.

Sponsored by the American Committee for the Weizmann Institute of Science, this dynamic outreach program introduced diverse audiences to young researchers who are driving the technological and biomedical

revolution that defines modern Israel. These highly accomplished students represent the new faces of science for Israel and the world.

The "Scientists of Tomorrow" tour also broadened awareness of the Weizmann Institute in Lexington and in other parts of the country. The Weizmann Institute's 3,800-strong scientific community engages in research addressing crucial problems in medicine and health, energy, technology, agriculture, and the environment. It was established initially as the Daniel Sieff Research Institute in 1934 by Israel and Rebecca Sieff of London, in memory of their son Daniel. In 1949, it was renamed for Dr. Chaim Weizmann, first President of the State of Israel and founder of the Institute.

A Global Leader in Innovation

The Weizmann Institute is dedicated to curiosity-driven research: basic, fundamental science. Yet, it has demonstrated throughout the years that when talented



researchers have the freedom to follow their curiosity and work in an environment where collaboration among disciplines is championed—far-reaching discoveries with practical applications will follow. In fact, Weizmann Institute scientists are granted an average of two patents per week.

In parallel, through its renowned graduate school and science education arm, the Institute educates a substantial proportion of Israel's scientific leadership, and advances science literacy in elementary and high schools, and among the public worldwide.

Located on a verdant 280-acre campus, the Institute is divided into five faculties: Biology; Chemistry; Biochemistry; Physics; Mathematics and Computer Science. These faculties comprise 18 research departments. In addition to the Feinberg Graduate School, the Institute includes a Scientific Archaeology Unit, Department of Science Teaching, Davidson Institute of Science Education, and a technology transfer unit.

Today, the Institute has an exceptional record of achievement in scientific research and academic excellence. It recently placed sixth in the *Nature Index of Innovation*, a prestigious ranking of the world's 200 leading research institutions. Notably, Weizmann was the *only* non-U.S. institution in the top 10. The *Nature Index* evaluated the impact of the research and its influence on tomorrow's significant inventions.

The exchange of ideas across borders and disciplines has been key to the Weizmann Institute's success. There are hundreds of collaborations taking place among Weizmann scientists and postdocs and their colleagues around the world, at institutions such as MIT, Harvard, Caltech, Yale, Memorial Sloan Kettering Cancer Center, Oxford, Cambridge, Stanford, the Karolinska Institute, Pasteur Institute,

NASA, and more—about 40 countries in all.

A History of Breakthroughs

Research at the Weizmann Institute has led to improved health and better medicine for people everywhere. Seven of the top medications worldwide were discovered at Weizmann or have their roots in Institute labs. These include Copaxone and Rebif for multiple sclerosis; Erbitux for head, neck, and colorectal cancer; and Gleevec for chronic myeloid leukemia.

Fighting cancer is a major focus of the Institute's groundbreaking work. Around 40 percent of Weizmann's life sciences research is cancer-related. Institute scientists were among the first in the world to demonstrate that cancer develops in a multistage process. Since then, they have invented an imaging technique to diagnose breast cancer without painful biopsies and a noninvasive approach to treat prostate cancer, among many other advances.

The Institute is also a pioneer in the promising field of immunotherapy, a revolutionary form of cancer treatment that uses the immune system to attack cancer cells. These new therapies, based on Weizmann research and recently granted FDA approval, have led to astonishing remission in leukemia patients.

In addition to advancing new medical treatments, Weizmann scientists are healing and protecting our planet.

They are investigating sustainable, renewable energy sources, such as algae and solar; harnessing plant sciences to alleviate world hunger and malnutrition; studying ways to conserve global water resources; and much more. Their achievements include a treatment system that removes dangerous toxins from water and changes them to harmless compounds, as well as designing nanomaterials that serve as engine lubricants—thereby reducing fuel



(Left) Amitai Mandelbaum, a Weizmann doctoral candidate in molecular genetics.

(Right) Heli Ben Hamu is focused on developing technology with potential applications ranging from self-driving cars to medical imaging.

Photos courtesy of the Weizmann Institute of Science.

consumption and air pollution.

Their curiosity about the world around us also extends to archaeology, astrophysics, and other fields. For example, Weizmann archaeologists developed a method to precisely identify and analyze prehistoric ashes. Institute astrophysicists found ways to observe supernovas in real time, gaining new details about how massive stars die and elements are formed. They are also part of the international team of scientists behind the NASA-led Juno spacecraft mission, which is currently revealing the mysteries of Jupiter.

While studying the origins of the cosmos, Weizmann innovators are simultaneously shaping the technology of the future. The Institute's legacy includes building Israel's first computer—one of the first in the world—in 1954. In the '70s, a Weizmann cryptographer co-developed the RSA algorithm that makes online transactions secure. Today, Institute scientists are advancing quantum computers, which will be exponentially faster and more powerful than today's machines. They are also leading the way in artificial intelligence research—from computer vision to machine learning to robotics—which could fundamentally change the way we live.

The Best People, The Best Science

Given their game-changing work in myriad fields, Weizmann Institute scientists are recognized for their research in the scientific community and beyond. The Institute's faculty includes Prof. Ada Yonath, who was awarded the 2009 Nobel Prize in Chemistry. She was the first woman from the Middle East to win a Nobel Prize in the sciences, and the first female Nobel laureate in Chemistry in 45 years. She was the third Nobel winner associated with the Weizmann Institute. Prof. Yonath earned the prestigious prize for discovering the structure and function of the ribosome, the cell's protein factory. Her work has major implications for solving antibiotic resistance, an urgent global public health issue.

Three Weizmann computer scientists— Profs. Amir Pnueli in 1996, Adi Shamir in 2003, and Shafi Goldwasser in 2012—have won the Turing Award, considered the highest honor in the field. Prof. Goldwasser was the third woman ever to win the award.

How does a small institution have such an outsized impact on scientific advancement? As Institute President Prof. Daniel Zajfman often explains, Weizmann's greatest asset is its people. And for this reason, one of the Institute's highest priorities is to

nurture the next generation of pioneering scientists—like Heli Ben Hamu and Amitai Mandelbaum.

"They are young, dynamic, and enthusiastic," said Dr. Ami Shalit, Academic Secretary of the Feinberg Graduate School, who accompanied Ben Hamu and Mandelbaum to Lexington. "They have a dream and they are determined to get there." Dr. Shalit called graduate students "the lifelines" of the Weizmann Institute, as they are poised to become the science leaders of tomorrow.

On March 15, 30 members of the Lexington community attended an engaging dinner program featuring these future science leaders at Portofino restaurant. The event was co-hosted by the American Committee for the Weizmann Institute of Science, Jewish Federation of the Bluegrass, Temple Adath Israel, Ohavay Zion Synagogue, and Michael Ades, co-trustee of the Zantker Charitable Fund.

"Scientists of Tomorrow" was the first of an array of new programs the American Committee will bring to Lexington. This effort is being led by Lowell H. Lustig, the first full-time Executive Director for the American Committee serving Kentucky, Indiana, and Ohio from a base office in Cincinnati. ■

Katie is the Assistant Director, Marketing Communications of the American Committee for the Weizmann Institute of Science.

For more information, contact Lowell Lustig at l.lustig@acwis.org or 513.377.1726—or visit WEIZMANN-USA.ORG.

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Volunteers for Israel: Making Friends *through* *our Service*

Betty Nigoff | Editorial Board

The Sar-El volunteer group.



My husband Lowell and I have been volunteering through Volunteers For Israel (Sar-El in Israel) since 2003.

We had first heard about Sar El from a friend at Temple Adath Israel. Coincidentally, while we were thinking about it, another friend came home with wonderful stories about his experience and so we decided to go for it. As a result, we have met hundreds of people from all over the world, and still stay in touch with many of them, mainly through Facebook and email. We contact each other to see when is a good time to meet to volunteer, and try to make our schedule fit theirs so we can meet in Israel. These people are all Zionists, whether Jewish or not, and all have done so much to help Eretz Yisrael. While we support Israel monetarily through buying Israel bonds, belonging to Hadassah, and supporting other Israeli organizations, we've discovered that doing hands on work in Eretz Yisrael is even more rewarding.

Many of you may know the first volunteer

I mention. She was a customer at Lowell's for many years, and we told her about Sar-El. Her name is Maureen Tarpey, she lives in Lexington, and she joined us a few years ago for 3 weeks on an army base near Safet. Maureen is well traveled, and tells everyone her Israel trip is a highlight of her life. Maureen, like 40% of the volunteers, is not Jewish.

Shelly and Nelson Berman served with us on an Air Force base near Beer Sheva. After they left Israel, they went on a four-month world tour to celebrate their upcoming 50th wedding anniversary. Nelson spoke to our volunteer group one night about his recent brush with death, dealing with doctors, and becoming more aware and conscious of his body. He and Shelly have a

wish was to be able to help the people of Israel. Mary was very creative, and made many crafts to brighten up our room. She was such a giving person, and would do anything for anyone. We worked replacing wires in helmet headsets, and it was tedious, difficult work. Al had an especially difficult time because his hands were so big, and the wires and screws we were working with were so small. Al overcame this obstacle and became our highest producer!

Jake is Jewish, and is an artist and photographer from Canada. He served with us on an army base near Tzfat, folding and sorting uniforms, folding parachutes, and cleaning and repairing guns. He has an art studio in Toronto. His mother is a survivor of Auschwitz and lives

“ Meeting and becoming friends with people from all over the world is only one of the many benefits we receive from volunteering.”

granddaughter in Israel, and they visited with her before joining us.

David Bebarfald is a minister from New Zealand and has traveled to Israel many times to volunteer. He is a very kind, compassionate, and calming force, and says Israel is his home away from home. He welcomes any volunteer to his home to stay while visiting New Zealand.

Steve Grenfell is originally from Northumberland, England but now lives in California. Steve is not Jewish, but has volunteered more times than anyone else I know, and sometimes 3 to 6 months at a time. Steve found his true love on one of his volunteer trips. Brenda, who is Jewish, decided to volunteer with Sar-El a few years ago, met Steve, and the rest is history. We attended their Beverly Hills wedding, and visited with other Sar-El volunteers. Steve has an elderly mother, children and grandchildren in England, and now he lives with his lovely wife near her family.

Morry and Nancy Cohen are from Pittsburgh. We have volunteered with them four times and became wonderful friends. Morry is a retired plumber, and Nancy a retired nurse. We have visited them in Pittsburgh and they have come to Lexington. We have laughed and cried together as life deals us all many challenges, and we are there for each other.

We met Mary and Al on our first volunteer gig. They saved money for years to be able to afford the airfare to Israel, and they were so happy to finally be there to help. They also are not Jewish, but their deepest

close to Jake. He would like to come to Lexington by bus, but hasn't made the trip so far.

Uri is a Jewish doctor from Vienna, Austria. We have served with him 3 times on different bases and enjoy him very much. He is a very hard worker, as well as being systematic and a natural leader, and he has a hard time sitting and waiting for someone to tell him what work we will be doing. Uri speaks Hebrew fluently, and helps translate what are our bosses have a hard time relating to us in English. He was on the Air Force base with us in December 2017. He's definitely an "A" personality. Uri invited us to stay with him in Vienna, and we hope to do that in the future.

We met Iris and Tzvi early on in our Israeli travels, and arrange to meet to volunteer every now and then. They lived in St. Thomas, and we arranged a trip there to see them only to find out they were both in Florida having back surgery when we were in St. Thomas! Iris and I were roomies. She worked for a dentist and counseled me about a drug I was taking for osteoporosis. I am thankful to her for that and many other things. We visited their synagogue while we were in St. Thomas, and their rabbi thought very highly of them.

We were very fortunate to meet Bernie and Leah while on the Air Force base during our most recent trip. They made Aliyah 1 ½ years ago, and now live in Jerusalem. Bernie roomed with Lowell, and I bunked with Leah (along with 2 other women). Our rooms on this base were the most sparse we had encountered. We had bunk

beds and mattresses. Bernie, a retired engineer and also an "A" personality, was also adept at dumpster diving. He equipped our rooms with tables, lockers, and chairs which made our accommodations so luxurious. We became such good friends that after 5 days they asked us to spend the weekend with them and stay in their condo. Being Modern Orthodox Jews, they observed Shabbat and arranged for us to attend Shabbat services at their synagogue and Shabbat dinner at their friend's home. Saturday morning we attended a different synagogue, and met more friends who invited us to their home for lunch. Lunch was marvelous: gefilte fish, Israeli salad, hummus, Coq Au Vin, string beans paradise, sweet butternut squash purée, spiced turnip chips, tender zucchini spears, and ending with cake and fruit. A delicious meal shared with delightful new friends!

In November 2017 when we met our volunteer group at the airport, we were so happy to see Max with whom we had volunteered before, and discovered he would be serving on the Air Force base with us. Max was born in Casablanca. He was 17 when he left his homeland to enlist in the army of the newly born State of Israel and fight in the War of Independence where he served in the communication division. Max also served in the French Air Force. He told me this was probably his

last time volunteering in Israel. He is married with 4 grandchildren and is 87 years old. Max speaks French, Hebrew, and English and helped translate for us when we weren't sure what our Israeli bosses wanted us to do. I will miss Max.

Pam Lazarus is the director of Sar-El and a former volunteer. She made Aliyah more than 25 years ago and has worked with the volunteers ever since. She has a partner, children, and grandchildren living in Israel, and she is the driving force behind the program. She is so helpful, and answers many questions from her thousands of volunteers year-round, every day. She is adept at dealing with challenging personalities!

Meeting and becoming friends with people from all over the world is only one of the many benefits we receive from volunteering. ■

If you would like more information about VFI or Sar-El, please visit: VFI-USA.org or contact Betty Nigoff at bnigoff@yahoo.com.



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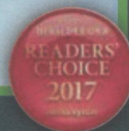
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A Connection Between Poets

An Interview with Marcela Sulak

Carly Conatser | Editor-in-Chief

I first met Marcela Sulak when we were both living in Washington, D.C. She hosted a poetry Shabbat where guests brought food inspired by poetry. I don't remember the poem or the food I shared, but a friendship was born. Since then, our lives have taken us on quite divergent paths and fortunately, last year, the Jewish Studies Program at The University of Kentucky brought Marcela to campus where we had the opportunity to reconnect. Currently Marcela is an Associate Professor of Literature at Bar-Ilan University. What follows below is a conversation about language and connection between two poets.

Carly Conatser: I'd love to know how you ended up being a writer and how you ended up in Israel.

Marcela Sulak: How I ended up a writer has a great deal to do with how I began. I grew up on a rice farm among storytellers--my maternal grandfather, my father. My maternal grandmother was a beautiful blend of mystic and pragmatic. Our own home was infused with a sense of spirituality, and also a connection to the seasons and to the earth. So I don't think I thought of writing as something apart, but as something that humans did---they tell stories to uncover a sense of community.

There was also a contrary impulse, in my case, in an environment far away from the world's spotlight, and I read and wrote to overcome the sense of time and space that separated me from the voices I felt most in harmony with--writers from other countries, times, and languages that I knew from the books we had in our small public library.

Since childhood, I've lived and worked and sojourned in many capital cities of South America and Europe, as well as Washington, D.C. and New York, and now in Tel Aviv, but that desire to understand the connection between the individual and the worlds each inhabits has stayed with me.

I ended up in Israel by strange coincidences---I'd never actually intended to live here. But after a chance meeting led me to apply for a visiting writer position during my third-year research leave from Washington, DC, with a new baby, I realized Israel was a good place for me. I was

a single mother trying to get tenure in America: putting in 90-100 hour work weeks and caring for a newborn on my own. I was the only pre-tenure woman in my department at the time with a baby (for men it was different). In Israel, I was the only woman in my department with only one child.

Also, what I loved about Israel was the mix of students. In my first year in Israel, I had a class that ranged in age from 22-81. And frequently our incoming classes have contained students who are native speakers of up to 13 languages. It was a place in which Arab-Israeli feminists and West Bank settlers and German and Dutch Christians and Druze and Israeli Peace Now activists hashed out their differences and found common ground through writing.

So, as challenging as it was to begin again (as a single mother with a baby) it was tremendously rewarding. I felt there were stories here that couldn't be told elsewhere. To put it another way, Israel to most people is a metaphor, a marker of a political affiliation or religion. But when one actually lives here, one can delve beneath the metaphors that divide us to get at the connective tissues, as well as their human, environmental, and historical aches and pains. History is alive here, in the architecture, in the languages, in the foods and stories, and is constantly made visible, is constantly evolving. And it is exciting and inspiring.

CC: You mentioned the diversity of students and how through writing, people are able to find common ground. Can you speak a little more about how this climate is created in the university classroom and if it extends beyond the walls of academia and into society?

MS: Our writing program, The Shaindy Rudoff Graduate Program in Creative Writing, was begun a few years before I arrived and began directing it. At the time, its purpose was, in part, to establish a writing program with a focus on Israel and Judaism. We discovered that this agenda appealed to writers from all over the world, Jewish and non-Jewish alike, who

wished to practice their craft while simultaneously learning about Israeli and Jewish literature, and experiencing Israeli and Jewish life. Soon, however, our local non-native English speaking students joined us because there were no other degree-granting creative writing programs in Israel; also, many of them found that using English as a neutral language allowed them to write about traumas that seemed too raw to touch in Hebrew or Arabic, or to write new ways of being that their cultures and language did not yet have space for. Our Jewish students are required to pass two Jewish Studies courses as well as a Jewish Arts graduate seminar. Non-Jewish students are welcomed, but not required, to take these courses.

From my experience teaching poetry, and hybrid literature workshops, writing allows us to find common ground--a place in which we are most human; it is a medium for which we must encounter the other in ourselves, and ourselves in the other. We work together to help one another be the best writers that we can. There is no secret recipe for creating an environment of trust. So much depends on the students, but for my part, I try to focus on the work that we produce as work. We don't talk about what we like or don't like, because that projects our own tastes and cultural biases. Instead, we focus on what each poem values, and how each poem is put together.

By focusing all of our care and attention on that, we enter into the world of the poem, and the particular context that created it. Because what we quickly discover is that students writing from a tradition of Arabic

during the Gaza War and couldn't come to class because she was living in Ashkelon, where missiles were falling on that city on the hour for two weeks, so that she couldn't leave the bomb shelter, the Arab-Israeli students asked about her and also about the classmate who'd been called into the army and sent to West Bank. The day the war broken out, I had walked into that workshop full of dread, not knowing what I'd say to Rasha. There was no need to say anything. Everyone, it seems, had brought chocolate, cookies, sweets, to share that week. Another student, another year, wrote an essay about how her mother insists on speaking Hebrew in the *souks* of West Bank while shopping for Ramadan. The student is embarrassed. The mother forgets her ID at home and is detained. They make it back in time to prepare the food anyway. Life is messy. Sometimes the students have traveled to villages we'd never have travelled to otherwise to hold workshops in homes when classmates were recovering from surgeries. We've held workshops in hospital. We've held workshops in my home. I don't know what the long-term impact of these things will be, but the short term impact is palpable.

CC: What do you think are the main similarities and differences between American and Israeli poetics?

MS: Like all national poetries, American and Israeli include narrative and lyrical traditions, and are concerned with love, sex, death, etc. I am not an expert in Israeli poetics, but I've noticed that, unlike in America, much of Israel's most popular music was written

“...writing allows us to find common ground--a place in which we are most human; it is a medium for which we must encounter the other in ourselves, and ourselves in the other.

literature value different things in works of literature than students who come from a tradition of American literature, and this differs from students who come from Hebrew or German, Dutch or Portuguese. So in many ways, we begin to cultivate a sense of humility and openness to difference, while maintaining our focus on the work that each individual poem is trying to do. I hope and believe that this creates trust and respect, cooperation and vulnerability.

The relationships we've developed in workshop feel fragile sometimes, but they are much stronger than I have given them credit. When a student had recently moved to Israel with four children under the age of 5

originally as poetry--indeed, the word for "song" and the word for "poem" is the same word in Hebrew. In both America and Israel, poetry has been used for nationalistic purposes as well as for calls to social action. However, the form varies. In Israel I've almost never seen documentary poetry, such as what the Americans C.D. Wright, Muriel Rukeyser, Martha Collins, Laylie Long Soldier, among others, have written, poetry which incorporates found materials, and items from other genres. American poetics tend to be more open and heterodox.

CC: What are some of the pitfalls that happen when

translating Hebrew to English and vice versa? What conventions from each language are lost?

MS: I can't address translating English into Hebrew, but when translating Hebrew into English we have to deal with the fact that Hebrew vocabulary is relatively small compared to English. I just looked it up: The academy of the Hebrew language estimates 45,000 words, in addition to 30,000-35,000 word compositions (school in Hebrew is book-house רפס-תיב, for example), which estimates the total to be about 75,000-80,000 meaningful expressions of either words or word compositions. The Second Edition of the 20-volume Oxford English Dictionary contains full entries for 171,476 words in current use, and 47,156 obsolete words. To this may be added around 9,500 derivative words included as subentries.

Basically, the number of Hebrew words in current use are 12,000 words fewer than the obsolete words in English. It is nearly impossible to write anything in Hebrew without echoes of the Bible, the Midrash, other poems, significant cultural references--the language is so old and the vocabulary so little, each word is incredibly dense, compared to English words, which are flatter. And the challenge when translating from Hebrew to English is deciding which of these nuances, layers, resonances must not be left out in English. Perhaps when translating genres other than lyric poetry (poetry in which the word play and music is part of the meaning of the work) it may be easier. But in a poem, you have to choose.

CC: I'm not sure who introduced me to Yehuda Amichai, but I grew up reading him. I'm curious what are the forces that bring Israeli poets to the US audience. Can you speak a little more about this and how is his influence felt in Hebrew poetics?

MS: I've heard many Israeli poets say that Amichai is overrated abroad, but what I think they mean is that it's a pity that international recognition of Israeli poets is often limited to Amichai. I sense that he is one of the last poets who can speak both as the voice of a united nation, and also as the voice of an individual, whose politics and predilections are decidedly his own. His lyric poetry, his love poetry, is couched in terms of the epic (by the way, so is Mahmoud Darwish's). He has definitely influenced Orit Gidali, whom I've translated, and certainly other poets of earlier generations.

When I am selecting poems from a Hebrew language poet I am translating--and so far, that has

been Sharron Hass, Eli Eliahu, and Orit Gidali, I try to choose poems that are freighted with as much of the textures--smells, flavors, and images--of the physical and emotional world from which they emerge. I look for poems that cannot be found anywhere else. I don't necessarily select based on the poet's politics or life circumstances, though I do gravitate toward women or mizrahi poets, since they are so incredibly under-represented in translation.

CC: Can you recommend some poets for our readers, some who may not have as much popularity as Amichai?

MS: Carly, I host a weekly podcast called Israel in Translation, in which I talk about and read excerpts of Israeli works originally written in Hebrew, Arabic, Ladino, Yiddish, etc. that have been translated into English. I'd love it to be a resource for people who are interested in learning more.

<https://tlv1.fm/content/israel-in-translation/>

A terrific site for Israeli poetry is Poetry International Rotterdam, currently curated by Lisa Katz: http://www.poetryinternationalweb.net/pi/site/country/poet_list/12

There are so many truly amazing Israeli poets out there, and they are increasingly translated into English. You can find them all on my podcast. Some of the most interesting include:

Yona Wallach (translated by Linda Zisquit), a shocking, deeply controversial poet, Wallach's work took the feminist revolution in Hebrew poetry all by itself. Her focus on sexuality in everything from--Hebrew grammar to human bodies--was, in my opinion, a sort of lens through which Wallach called out a lot of nonsense. She both horrified and inspired many poets.

Shimon Adaf from Sderot, born of Moroccan parents; he, like Wallach, is also a musician; he's also a writer of speculative fiction. His poetry is so beautiful and moving, and it comes from an angry, grateful, sincere, and pained place--you have to read it and it is only now starting to be translated.

Sharron Hass takes on really powerful and important topics of ethics, sexuality and gender, birth and death, the most powerful myths undergirding the social responsibility we share for what we see and hear, intentionally or not.. She's only now beginning to be translated (stay tuned). Her language is exquisite.

Orit Gidali (I translated her) does this incredible thing in that she sounds so simple--her sentences are short and declarative. But when you aren't paying attention, she turns the tables. She's one big shout of yes! She writes movingly about motherhood in a way that offers a

couple of different alternatives to the political quagmire in which we find ourselves now, in terms of the peace process.

Eli Eliahu writes beautifully and sincerely about fatherhood, military service, writing, and his Iraqi parents, among many other things. He is funny and wise and lovely. He's also only beginning to be translated.

Erez Biton, from Algeria, has insightful and moving poems about his blindness, and also about his visions of the world.

Taha Muhammad Ali (translated from the Arabic by Peter Cole) is one of my favorite poets. His work is so wise and sharp I brought it into the during my Get ceremony and cried through the entire book. A must read for anyone who values great poetry, and who also would like to read one of the few Arab Israelis to be translated into English. It's shocking how little of this literature is translated.

CC: As a non-native speaker, have you started writing in Hebrew? Why or why not?

MS: I gladly translate from Hebrew, but I publish most of my work in the United States. My Hebrew is simply not good enough to write poetry in this language. ■



Marcela Sulak's poetry includes Decency (2015), Immigrant (2010), and the chapbook Of all the things that don't exist, I love you best. She's co-edited Family Resemblance: An Anthology and Exploration of 8 Hybrid Literary Genres, and translated four poetry collections from Czech, French, and, most recently, Twenty Girls to Envy Me. Selected Poems by Orit Gidali (2016), which was long listed for the 2017 PEN Award for Poetry Translation. She is an

associate professor of Literature at Bar-Ilan University. She also hosts a weekly radio podcast on TLV1 called Israel in Translation, and edits The Ilanot Review.

Photo credit—Daniel Fainberg

To learn more about Marcela Sulak:

<https://phdincreativewriting.wordpress.com/2013/04/07/how-marcela-sulak-became-a-writer/>

A Shavuot Sweet Dairy Decadence

Chef Barbara Goldman

Cheesecake. Cheesecake. Cheesecake. Have your eyes rolled back in your head yet? Because for most, this is a common response. Of all the desserts I have made for family functions, restaurant meals, and even business conferences, cheesecake is consistently well received. Jewish events, gatherings, and holidays are no stranger to this delicious dessert. What is it about the smooth and creamy texture that leaves our taste buds craving just another bite?

Shavuot, the holiday that commemorates the giving of the Torah, is celebrated with cheesecake by many. Shavuot is a holiday for eating dairy, and even with so many delicious dairy options to choose from—cheese boards, ice cream, grilled cheese, and cheese fondue—cheesecake tends to be the food of choice. Maybe it's the satisfaction of the crumbs left on the plate or the spoons and forks licked bare, but I love serving up this subtle touch of decadence that leaves guests wanting more in addition to asking for my recipe.

Cheesecake is super popular in Israel, not just for Shavuot, but year-round. You'll find it on dairy dessert menus, at hotel breakfasts, and served Shabbos morning in Israeli homes. It's one of the two to three cakes that most every homemaker knows by heart and has in regular rotation. Maybe it's because it's sweet, resembling the milk and honey of the Promised Land. In fact, early cheesecake recipes were made with milk and honey in Greece and fed to the Olympic athletes.

Or perhaps its popularity is due to the invention of New York Cheesecake. In the 1930s, Arnold Reuben, a German-Jewish restaurateur, became known not only for inventing the Reuben sandwich, but also for his bold decision to use cream cheese instead of milk curd in cheesecake for the first time. It was all the rage. Quickly after the development of the new recipe, cheesecake became a popular holiday treat in New York—especially on Shavuot, the holiday for dairy foods.

Growing up I identified most people with a dish they either made, or really enjoyed eating. For example,

a beloved friend of my mother always brought the most exquisite cheesecakes. I never learned her name. She was always, and even now, referred to as "The Cheesecake Lady." She earned every delicious bite of that name. We would always look forward to her visits, each hand holding a delicious creamy cake. One was for the meal, and another to freeze and enjoy later. Or, as my mother would put it, "an emergency cheesecake." Yet, what constituted an emergency was simply a craving for cheesecake. They were always just perfect to nibble on. I would sneak off to the freezer and cut a thin slice off the frozen dessert. Eating it slowly was impossible, but the frozen bites melted away in my mouth allowing the treat to last a little longer.

Family gatherings always meant potluck-style. My Aunt Pat would make the drive down from Indiana and spoil us with something from her kitchen. If we were lucky, it was a cheesecake. How she made it down on a hot day with that perfect cake plate and sweet treat, I still haven't figured out. There was never any cheesecake left.

If you haven't had a homemade cheesecake, or haven't had one in a while, or perhaps haven't made a cheesecake before because it has seemed intimidating, give My Aunt Pat's recipe a try. It never fails. But if you plan to make one, do your family a favor and make two or three. I promise they won't go to waste. ■

*Good luck and enjoy!
Chag Sameach!
(Happy Holiday)!*



Fun Facts about Cheesecake

- The first cheesecake was created on the Greek island of Samos, dating back to 2,000 B.C.
- A cheesecake (at least an American-style cheesecake) is not a cake; it's a baked cheese custard pie with a crust. The uncooked custard filling is poured into a crust and then baked.
- It is believed that cheesecakes were served to athletes competing during the first Olympic games in 776 B.C. to give them energy.
- The largest cheesecake ever made weighed 4,703 pounds. Philadelphia Kraft Foods Mexico made the cake on January 25, 2009 in Mexico.
- On the "The Golden Girls," the cast consumed more than 100 cheesecakes over the course of the TV show's seven-year run.

Cheesecake

(Take each set of ingredients a step at a time.)

STEP ONE:

- 1 ¼ cup graham crackers
- ¼ cup white sugar
- 1/3 cup brown sugar
- ¼ cup of ground pecans
- 3 tbsp melted butter (not margarine)

Mix and press in bottom of 9 inch springform pan. Toast in oven for about 7 minutes at 325 degrees. Be sure and keep an eye on so it does not burn. Some ovens will heat faster, and some may require another minute. You want it crispy and set in position. Keep in refrigerator until ready to use.

STEP TWO:

- 1 pkg. cream cheese
- ½ cup sugar

Beat cream cheese thoroughly for about three minutes. Gradually add sugar. Beat for three minutes again.

STEP THREE:

- 3 eggs
- ½ tsp vanilla
- ¼ cup lemon juice

Add to "step two" mix and beat thoroughly. Pour into springform pan that has been in the refrigerator. Place in 375 degree oven for 15 minutes. While this is baking prepare "step four."



STEP FOUR

½ pint of sour cream
½ tsp. vanilla
¼ cup sugar

Blend until there are no streaks in mixture.

STEP FIVE

After first baking in "step three," allow to cool for 15 minutes. Turn oven to 475 degrees. Once the temperature has been achieved, pour on sour cream topping and bake for 15 minutes. Be sure the center does not quiver when the pan is shaken.

Allow cheesecake to cool in the refrigerator. Remove spring pan after 1 hour of refrigeration.

Chef's Tip: Spoon over top of each slice some fresh berries that have been soaking in bourbon and honey before serving. Decorating the cheesecake is my favorite part. No two cheesecakes ever look quite alike if I have anything to do with it. Cover it in your favorite sweets and chocolates. ■



Additional recipes and stories from Chef Babz may be found in her weekly column *Babz Bites*, featured in the *Ledger Independent*. A former *Shalom* editor, Babz began her culinary career through food writing. She has cooked in kitchens all over the world in a variety of cuisines, ranging from Tibetan to Kosher cooking. Babz can be rolling her food across the state with her foodtruck *Babz Bistro*. Known for her work with Kentucky farmers, Babz features seasonal flavors and fresh local food.

The recipe and photos featured are from the kitchen of Chef Babz, with a little help from her Aunt Pat.

Israel – Connections and Love

Linda Ravvin | Contributor

It may sound a little strange, but I am involved in a lifelong affair with Israel; and yes, my husband Leon not only knows about it, but approves. Actually, he feels the same way. We were both brought up in Montreal in the years following the Holocaust, when nobody really talked about the horrific events that devastated individuals and communities across Europe. However, we were also both raised living next door to survivors, who, along with our families, strongly influenced our perceptions of how the world historically treated Jews and how significant the existence of the Jewish state of Israel was and is. I also grew up hearing stories about my uncle (my father's brother), who made Aliyah in the early 1930's and would send us pictures of himself manually pulling a plow and later using a plow pulled by donkeys, both while he had a rifle slung over his shoulder.

Israel for me is a reminder that Jews throughout the world are connected by a promise and a reality. It is not perfect, as I am not perfect. I try to recognize and correct the flaws and errors of my ways, and so does Israel. We are both a work in progress. And throughout it all, my love for Israel never hesitates. It is beyond politics, living in me as part of my being, my connection to our biblical history and the word of G-d, my connection to our origins and beginning and continuing of faith. I realize even more now the importance of Israel's existence and strength in the face of growing anti-Israel propaganda and anti-semitism worldwide.

Israel is the only true democracy in the Middle East, with over 40 political parties representing all segment of Israeli society, including Arabs. It provides the United States with a stable partner in an area of the world constantly struggling through war, terrorism, and upheaval. It is probably the most technologically advanced country in the world, with inventions that are now the basis of modern systems, such as our cell phones and medical diagnostic procedures and treatments. It has absorbed an enormous number of refugees over its almost 70 years as a State; most of them oppressed Jews from countries in which their freedom to identify as Jews and practice Judaism was in peril.

Part of the mandate of the Jewish Federation of the Bluegrass is to support Israel and to educate and connect our community with our *Mishpuchah*, our family in Israel. We do this as a joyous obligation, our funds going towards humanitarian projects. These make a real difference in the lives of the young Israelis and their families who benefit from our efforts.

Most of the money raised through your generosity remains here in Central Kentucky. It provides the wonderful programs and services offered by Jewish Federation of the Bluegrass. These range from emergency loans, Camp Shalom, Jewish Family Services, education programs, Yom HaShoah, Yom Ha'Atzmaut and so many others.

The remainder of the funds are then divided. Most are sent to our parent organization Jewish Federations of North America – we (JFB) are one of 148 Jewish Federations across North America – which then fulfills its (including ours) allocations. The beneficiaries are Jews and others in need throughout the world – first in Israel, followed by those in need in other lands. We help provide healthcare, meals, education, clothing, and social services. Through JFNA, we also respond whenever a major world crisis occurs. We assisted after the earthquake in Nepal, after Hurricane Sandy in the U.S., and after the conflict in the Ukraine. Our dollars assisted with providing food and shelter, and the often first-on-the-scene medical care so desperately needed.

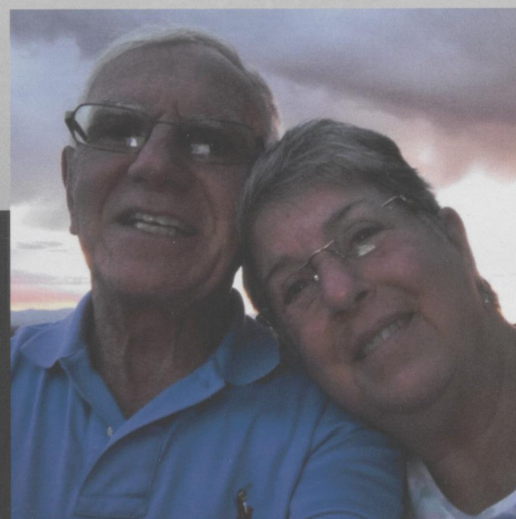
We also have two special projects in Israel which we help fund directly from our community. I would like to describe them to you.

We have been involved with Ben Yakir, a youth Aliyah village for several years. Youth Aliyah villages were originally established as Nazism was on the rise in Europe in the 1930's. They were set up to be places of refuge for children smuggled out of Europe and into what was then Palestine, believing in God's promise of a homeland and a haven. As the years went on, these youth aliyah villages were transformed; instead of havens for rescued children from other countries, they became havens for Israeli children at risk. Most of these children are from immigrant families, but not all. They are the children from broken families, children with behavior issues, children at risk in school, children who

are desperate. Ben Yakir is one such youth Aliyah village; it is a residential school for boys who are at great risk in both school and family. We help to provide a very special program for these boys: a therapeutic horse program. Through their interaction with the horses, the boys learn trust and responsibility. They feel nonjudgmental love from the horses. In time, they learn to be more open, trusting, and responsible in their relationships with the other boys, their teachers, their families, and others. They are given the opportunity to finish high school (most had been expelled from multiple schools) and to join good units in the army – every Israeli must serve, both men and women. Leon and I have both visited Ben Yakir and personally seen the positive results of our support.

Project 1460 is a program which has an enormous influence on Ethiopian youth, helping them to remain and succeed in high school. It is considered to take 1460 days to transform the lives of an entire generation through the Ethiopian National Project's SPACE program. Students who participate in this program have seen their matriculation increase by nearly 30%. The program is teamed with the Israeli government and the Jewish Federations of North America to provide 4 hours of weekly tutoring and a daily lunch to Ethiopian students in need. They are also paired with academic counselors and mentors. This gives them the opportunity to succeed in school where many had been failing. Indeed, some of these failing boys might have become students and residents at Ben Yakir. Project 1460 provides essential assistance and support for both Ethiopian boys and girls at risk while allowing them to remain in their home communities in Israel. They have dealt with so much upheaval in their young lives, escaping from primitive and oppressive conditions in Ethiopia and now struggling to make the transition to Israel's very modern technological society. Please join me in being generous by supporting the Jewish Federation of the Bluegrass in its efforts to benefit our local community and those in need in Israel. We are all connected, Jews together, working to help others in need. ■

Linda has been involved in almost every aspect of JFB over the years, starting as a volunteer and becoming Executive Director from 1986-1992. She is a member of Ohavay Zion Synagogue and Temple Adath Israel, where she has both served on the TAI Board and taught at TAI Religious School. She is a past president of Lexington Chapter of Hadassah and Camp Young Judaea Midwest. Linda is currently serving on the Camp Young Judaea Midwest Board, the JFB Board and on the National Board of Jewish Federations of North America representing small cities.



Massabaha at Abu Hassan in Jaffa (Yafo)

It really is a must. Come early, hungry, and expect to share a table with strangers. Eat, pay, and leave. They close when they run out of hummus, and it's a great experience.

-Amia Kurs

Timul Shilshom

Timul Shilshom is absolutely the most delightful coffee shop/library to while away the hours people-watching and enjoying a coffee drink and a snack in Jerusalem!

-Heidi Simons

Tayelet + the Rail Line

When in Tel Aviv, hop a bike or run down the Tayelet as far south as one can go right now and spend an hour, preferably around sunset, on the Tayelet. It's by far the quietest beach in the entire municipality and there's even a cemetery above to remind everyone down by the water and sand that life is short.

In Jerusalem, take the new rails to trails / old Ottoman rail line by bike or foot starting from Tachana Rishona (first station) all the way past the Jerusalem zoo and into the rural hills. It's a quick way to go from city to desertscape for an increasingly rare view of a more quiet Jerusalem.

-Jim Ridolfo

Places in Israel Not to Miss

While we all know many of the traditional Israel experiences to have, here are some favorites from community members that are a little more off the beaten path!

Compiled by Carly Conatser | Editor in Chief

Kikar Falafel in Haifa

-Rabbi Shlomo Litvin

Dag al HaDan

One of my favorite places in the north of Israel is Dag al HaDan. It's a fishery and restaurant with peacocks and chickens roaming around. You dine outside in a beautiful forested setting with the sound of a trickling stream that runs through the property. The food is amazing and it's such a lovely experience. <http://www.dagaldan.co.il/en/>

-Tamara Ohayon

Golan Heights Winery + Independence Hall

I really enjoyed the Golan Heights Winery, which sells the Yarden label. It was a beautiful location with delicious kosher wines available (and even some amazing chocolate liqueur). I highly recommend a tour of the facility and a tasting! <http://www.golanwines.co.il/english>

I'd also really recommend visiting Independence Hall in Tel Aviv. There's nothing quite like visiting the very spot where Israel's independence was declared in 1948! My favorite memory was singing "HaTikvah," Israel's national anthem, along with my Birthright friends as we listened to the historic recording of Israel's declaration of independence.

-Daniel Baker

Rooftop Views + Piccola Pasta

In Jerusalem, visit the YMCA located across from the King David Hotel. Ride the elevator to the top floor, step out, and be amazed by the view.

Best Italian restaurant anywhere---Piccola Pasta in Tel Aviv on Ben Yehuda. Reservations are a must!

-Betty Nigoff

What is Shalom?

Shalom is a creative community-focused, story-driven magazine featuring Jewish life in the Bluegrass. We want to hear your stories and get to know you, what you love and care about, and your views on the things that matter by featuring your voice in our thematic issues. We publish quarterly, so there is plenty of time to write and develop the content you want to share with our community!

We're looking for your creative voice: stories, poems, fiction, essays, articles, visual art (photographs, comics, drawings, etc.), and anything you feel accurately portrays our unique community and the folks who are a part of it.

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Donate online at jewishlexington.org or contact daniel@jewishlexington.org for more details.

The Community Speaks for our next issue themed: *Travel, Diaspora, World*

What lessons have you learned from traveling? They can be enlightening or practical. We love hearing from you and this is an opportunity to share your voice with our community. When answering please provide your full name and email answers to shalom@jewishlexington.org

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Choose any of these topics, or contribute one that speaks to you. We want to see your interests and passions come through your writing!

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Early submissions are welcome and encouraged. The Shalom Editor-in-Chief and Editorial Board reserve the right to edit and adjust all submissions. We're happy to work with you along the way - just ask!

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