

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

NOVEMBER 2008

HESHVAN-KISLEV 5769

First black female rabbi to speak at TAI Sunday, November 16



Alysa Stanton-Ogulnick

If all goes according to plan, Alysa Stanton-Ogulnick will be ordained as the first black female rabbi by the Hebrew Union College-Jewish Institute of Religion next May. On Sunday, November 16, she will tell the inspiring story of her journey. The Temple Adath Israel Sisterhood in cooperation with the TAI Adult Education Committee invites the entire community to share in this event.

In her presentation, Stanton-Ogulnick relates some of the difficulties of her life's journey in a monologue she created last fall called "Layers." First performed at a conference of Reform religious-school educators last October, the piece opens with her standing on stage with her head in a noose, a shocking evocation of slavery. The monologue deals with her journey to Judaism and other major changes in her life.

Like many modern rabbinic students, Stanton-Ogulnick is on her second career. She came to the rabbinate as a

licensed psychotherapist specializing in grief and loss issues.

Stanton-Ogulnick has worked with trauma victims in Colorado for the past sixteen years, at the same time becoming more active in Denver's Temple Emanuel. She has served the synagogue as a para-chaplain, religious school teacher, and cantorial soloist.

Raised by Pentacostal parents, Stanton-Ogulnick spent her childhood and young adulthood as a spiritual seeker, making the rounds of various Christian denominations before finding her home in Judaism. She converted more than 20 years ago.

We urge all of the community to attend this special presentation at TAI and hear the rest of Stanton-Ogulnick's amazing story. The program is scheduled for 3:00 p.m., Sunday, November 16. ✡

— CAMPAIGN NEWS —

CKJF Equine Division helps troubled youth

Kids make connections,
learn responsibility
through contact with horses

By Sue Ezrine

M. was very likely headed for trouble. His immigrant parents were both unemployed, his blind father was abusive and his mother had difficulty caring for M. and his five siblings. He was functioning on a second-grade level after completing

see Campaign, page 17



Event host Alan Leavitt, chats with Dan Liebman and Steve Caller.

CKJF's 14th Annual Community Winter Dinner a don't-miss event

This year's festive night is at the
Masala's restaurant on Nicholasville
Center Way

QUESTION: What do you get when you mix the Jewish community, potato latkes, and a vast selection of Indian food?

ANSWER: The 2008 Winter Dinner!

Please join us on December 14, at Masala Fine Indian Restaurant at 3801 Nicholasville Road (next to the Acura car dealership), formerly Lexington Hot Moon, for an evening of great food, even better company, and a place where being Jewish in December provides common ground. The dinner, from 6:00 p.m. to 8:00 p.m., will feature a buffet with Indian selections such as lentil soup, naan, biryani, chutneys, vegetarian entrees including tikka masala and curried vegetables, and delectable desserts. There will be a variety of delicious foods, both mild and spicy, to satisfy every taste. We hope to see everyone there to kick off the week before Hanukkah.

see Winter dinner, page 10

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WRITERS WANTED

Shalom depends on the community for its material. If you are interested in writing an account of a meeting or interviewing a person of interest to the Jewish community, or have anything else to share with our readers, please email Mary at DI-IFR@Bardstown.com



HADASSAH WANTS YOU

Volunteer as much or as little as you can. Pick an area that fits your interests or talents. Hadassah will welcome you, whether you are young or older, a new or a long-time member.

Please contact Evalyn Block, President, at eblock3375@windstream.net, (859) 271-0127 or Lynn Furness, Vice President, Membership, at mamenews@yahoo.com, (859) 873-0328 to learn more about the opportunities in Hadassah. We'd love to hear from you as we start our new Hadassah year.

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



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Shalom Deadline

Deadline for articles for the December/January *Shalom* is
November 10. Email articles to di-ifr@bardstown.com.

Save the Date

Saturday, March 21, 2009

TAI Sisterhood Fund Raiser

If you liked The Bats,
you'll love this!

Watch for details in
future issues.

On leaving the Sukkah

By Rabbi H.D. Uriel Smith

These leafy branches
with old withered leaves,
These posts and waferboards
bolted together as walls
soon to be pulled apart,
I sat in your wavering shade to eat my meals,
shivering through early mornings before
driving to work,
sweltering in sultry afternoons
under a burning sun,
peering up at night
through rustling patches
at the far twinkling stars.

I am leaving you now
to eat again in my house.
Your temporary shelter
gave me a glimpse of eternity.
Thus your frail frame will now
hold together my more permanent home,
giving strength and security
when I sense that it also
is not permanent.

Jewish music producers and racial awareness - Part 2

By Harold Sherman

The phrase "rhythm and blues" became the official name of a style of music in the middle of the 20th century. Its origin has at least three explanations. My piano teacher in New York, Mike Longo (mentioned in Part 1 as Dizzy Gillespie's last pianist/musical director), claimed that it came from the two different song forms that were popular before and during that particular era in American history: the twelve-bar blues on the one hand, and songs with "rhythm" changes—those that followed the chord progression of George Gershwin's "I Got Rhythm"—on the other. According to Mike, there was a time when a musician could get any job knowing only those two forms with their respective harmonic structures, even if that musician didn't actually know the particular songs. The second explanation was shared by longtime Morehead faculty member and pianist Jay Flippin, who described the "normalizing" of the songs of old-school blues singers who tended to sing in multiple meters and irregular phrases, much to the frustration of disciplined backup musicians who wanted to bring a stable rhythm to the blues. The third explanation

jazz clubs. Grades dropped, and his mother brought him home.

For the rest of the decade, Jerry worked unsuccessfully at odd jobs and finally ended up washing windows for his father. In 1941, married to young Shirley Kampf and working as a customs officer, Jerry was drafted. Instead of being sent overseas, he was assigned to military police duty stateside. In 1946, after his discharge, he returned to Kansas to get his degree, writing for the school paper.

Although an avid record collector, Jerry officially started his career in music only after he went to work for BMI, a then-new licensing organization for composers and publishers of recorded and broadcasted music. Pneumonia ended that job, but he eventually went on to write for *Billboard*. This job ended in 1951, after he was asked to "get a dossier on a folk group called the Weavers," which meant participating in Joe McCarthy's witch hunt—an assignment he refused to accept. After a stint with MGM's music publishing arm, Robbins, Feist and Miller (known as "The Big Three"), he partnered with Atlantic's Miriam Abramson and Ahmet Ertegun, a Turkish-born jazz enthusiast who

Jerry Wexler became intolerant of intolerance, promoting and defending the equality of minority singers and musicians.

comes from the late producer Jerry Wexler, who claimed to have coined the phrase while writing for *Billboard* before he became one of the movers and shakers in the music recording business.

Growing up in Washington Heights, Jerry gravitated toward three things: Artie's Pool Hall, literature, and jazz—live and recorded. His mother put a stop to the pool hall visits, desperately trying to interest him in furthering his formal education and what she considered to be higher cultural pursuits. Somehow she managed, after failed attempts at other schools, to get Jerry admitted to what is now Kansas State University to pursue studies in journalism. After getting off to a good start, Jerry began spending time with his girlfriend Pauline in Kansas City

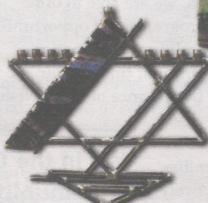
had a knack for finding new markets and for looking to the future of the music industry, particularly the appeal of "race music" to white audiences. Jerry Wexler became intolerant of intolerance, promoting and defending the equality of minority singers and musicians.

To understand the context in which Wexler found himself—which was between eras of his beloved swing and the excitement of the emerging rock and roll—it is helpful to examine the career of black jazz saxophonist/vocalist/bandleader Louis Jordan. From the late 1930s through the 1940s, Jordan dominated a pop crossover style that bridged the gap between big band and the R&B roots of rock and roll. With hit after hit ("Saturday Night Fish Fry," "Ain't Nobody Here but Us Chickens," and

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many others), he utilized his superior jazz talents and those of his bandmembers (comprising the Tympany Five—oddly enough, usually a septet) to bring music to the people. This was in contrast to Charlie Parker, who, with Dizzy Gillespie and others, advanced the less accessible bebop style of jazz that would emerge in the 1940s and last into the early 1950s. Wexler was very attentive to these developments. Now regarded as the "Father of Rhythm and Blues," Jordan was the prototype of the style when Wexler coined the phrase.

Ertegun signed Ray Charles in 1952, and the rest is history. Though not really a musician himself, Wexler had enough of a rhythmic feel to play tambourine on "Ain't That Love," meeting Charles's approval, which—as veterans of Ray's band can testify—was no easy task. According to Wexler, Charles was a genius. Of course, one might assume that this refers to his understanding of the roots of his music, but it was much more. He was a schooled musician (by ear and Braille, of course) and knew how to arrange and produce his own music and recording sessions, and he had the good judgment to hire the best jazz musicians available who could also get down to basics and play simple and dirty, in the spirit of Louis Jordan before him.

An autobiography chronicles Wexler's career with Atlantic and beyond, as well as a somewhat turbulent personal life that included three marriages. He—along with David Ritz—does not appear to hold back on the sordid details, preferring to give an honest accounting of his behavior and beliefs. He was a self-proclaimed atheist who would later tell "born-again" Bob Dylan that he was wasting his time trying to convert him to Christianity.

As Norman Granz (Part 1) did with Ella Fitzgerald, Wexler spent his later years concentrating on the continuing career of his friend Etta James. From the AP obituary in the August 16, 2008 *Lexington Herald-Leader*: "Legendary record producer Jerry Wexler, who helped shape R&B music with influential recordings of Aretha Franklin, Ray Charles and other greats, and later made key recordings with the likes of Bob Dylan and Willie Nelson, has died, said his son, Paul. He was 91. . . Mr. Wexler was named to the Rock and Roll Hall of Fame in 1987."

Wexler, like other Jewish music producers, helped to break down color barriers in the music business. His work helped change attitudes and brought new respect for black artists, not only as performers but as producers of their own work and that of other artists. He also participated in projects in film and on Broadway, rounding out a career that shaped history. ☆

President's Message

Linda Ravvin



The festivals of Sukkot and Simchat Torah have just passed. We, as Jews, have celebrated both the harvest and the new start of the Torah cycle. We are also approaching Thanksgiving—one of the few purely American non-religious observances. These holidays all mark the giving of thanks and appreciation for what we have been given and what we have attained.

In the past few months, we have all been affected by difficulties in the economy in the United States and throughout the world. Despite these challenges, we have many things to appreciate and anticipate as a community and a country. We are privileged to live in a wonderful, small, close-knit community in the heart of the most prominent country in the world. We are part of a democratic process in which we have the privilege, the right, and the responsibility to participate fully. I hope all of us who are 18 and older have spoken through our ballots at the

polling stations and demonstrated our appreciation of our rights via voting for our selected candidates.

We in the Central Kentucky Jewish Community support each other; we have a rich history of helping each other in both good times and bad. Through support, donations, and volunteerism, we are able to offer incredible programs and opportunities, both locally and internationally. When difficult times occur, we realize the importance of our Jewish Family Service.

With a dedicated committee headed by Evelyn Geller, and a wonderful director, Paula Clancy, we stand ready to offer assistance and referrals to any members of the community who are confronting such situations. We also anticipate increased numbers of applications for camperships, providing mon-

etary aid to families who wish to send their children to non-profit Jewish summer camps (including our own Camp Shalom, of course). The Jewish summer camping experience is key to instilling Jewish pride and commitment to Jewish values and Israel that our children will carry all the way through adulthood.

Our Community Relations Committee, led by David Wekstein and Michael Grossman, is hard at work. The committee monitors issues

We in the Central Kentucky Jewish Community support each other; we have a rich history of helping each other in both good times and bad.

that might affect the wellbeing of our community (such as church/state issues and security measures). It provides information to the larger community about issues related to increasing understanding of Judaism and Israel. These include participation in forum discussions, such as the one Rabbi Smith participated in as part of the 25th anniversary of the Central Kentucky Council for Peace and Justice (of which we are a participating group) concerning environmental implications and guidelines within Judaism. Outreach also includes our annual "Emilie Szekeley Essay Contest on the Contemporary Lessons of the Holocaust" and our new essay contest on "What Israel Means To Me," sponsored by Lowell and Betty Nigoff. In addition, there is Yom Hashoah, the community observance of the Holocaust, which is a cooperative effort of CKJE, Ohavay Zion Synagogue, and Temple Adath Israel. The tribute to Martin Luther King Jr. is also a full community event, as we join each year with the Lexington population to celebrate the vision and ideals of that forward-thinking and inspiring man.

The Community Activities Committee encompasses so many areas of interest—Camp Shalom, Stewart Home visits, Day of Giving, Winter Dinner, and Yom Ha'atzmaut—that it is sometimes difficult to recognize its far-reaching impact in the community. Jana LaZur is hard at work assisting incoming committee chair Pat Shraberg and

outgoing chair Mimi Kaufman in setting up the Winter Dinner, an annual event that has a sell-out crowd every December. It is an evening everyone greatly anticipates as we gather to celebrate Hanukkah and light our candles. Each December, we again gather to offer our services, as a community, to our Christian friends, filling in for them at Christmas time so they can enjoy their holiday with their families. This year the timing of the Winter Dinner is very close to the Day of Giving. To provide the same level of volunteerism as we have in previous years, we need community members to step forward and become team leaders for each of the places where we usually assist; it is very difficult to coordinate without having a team leader at each location. Please call or email Jana or Pat and let them know how you will help.

What can I say about *Shalom*? Our community newspaper has become a much more professional, informative expression of our community, not only in central Kentucky but as it connects to Jews around the world and in Israel. Under the chairmanship of Ruth Poley and the editorial work of Mary Rosenbaum, ten times a year we receive a showcase document of our community working, playing, learning, and giving together.

Without our UJE/Community Campaign none of this would be possible. We would live in a world of negatives: we would not have Camp Shalom; we would be without Jewish Family Services; we would not have the outreach and educational programs that we teach and learn so much from. We would not be able to help Jews around the world who are in need and we would not provide essential services in Israel which include our special assistance to youth in need at both Hadassah Neurim and Ben Yakir Youth Villages. We would not be connected by the information sent to us in *Shalom* and we would not have the same sense of community that is so important to all of us.

see President, page 16

Special occasion?
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Opinion: Every vote counts

By Evelyn Block

By the time you read this, our country will have elected a new president. As the president of the Lexington Chapter of Hadassah, I am obliged to remain nonpartisan. For me this was difficult because I am opinionated and I have strong views on issues. This election season was unique when you consider that for the first time we had a woman and an African American vying to be president. Further affecting the election is the fact that the country is facing its worst economic crisis in decades. Our country was buzzing with election fever. We witnessed unprecedented voter turnout in state primaries and an impressive number of people becoming politically active all across the nation. Whether concerned with the economy, the war in Iraq, soaring health care costs, or a host of other domestic and foreign policy issues, Americans appeared more vested in this election than any other in recent memory.

This fall we elected not only a president, but U.S. House representatives, one-third of the U.S. Senate, eleven state governors, and many local officials. With so much at stake, it was crucial that we all engaged in the democratic process. Hadassah's VOICE, Voter Impact through Community Education, is a nonpartisan voter education campaign designed to insure that you, your family, and your community made informed decisions on this year's key issues: U.S.-Israel relations, countering the Iranian threat, health care reform, and energy and the environment.

Political activity is always critical to public policy gains. Today, we are increasingly aware that women's voices do make a difference and women's participation in the voting process can and will have a significant impact. Brave women and men struggled to gain this precious freedom and our tradition teaches us that we are responsible for speaking out and helping others in need. When you cast your ballot, you advocated for all who seek justice.

Voting is both a cherished right and a vital obligation. Your vote is a powerful responsibility because it makes your voice heard.

November also brings the holiday of Thanksgiving. As we celebrate this holiday with family and friends let us take a moment to remember how fortunate we are; fortunate to have people in our lives who love us and care about us, fortunate to live in a country where we enjoy more freedoms than any other people on earth and thankful to live in a country where we can practice our Judaism without the fear of reprisals. ☆

Camp Young Judaea Midwest offering tuition grants

Hadassah-sponsored organization combines fun with Jewish experience

By Lisa Satin

It's time to start thinking about summer camp plans for 2009. Camp Young Judaea Midwest is Hadassah's summer camp for the Greater Midwest. Campers from all over the Midwest come to experience a taste of Israel in Wisconsin. The 80-acre facility sits on a crystal-clear, spring-fed lake where campers beat the heat with waterskiing, swimming, and boating. After a session, campers bring home a vocabulary full of Hebrew words, a deeper knowledge of Judaism, a deep connection to Israel, and friends from all over the United States.

This summer, CYJ Midwest continues their partnership with the Foundation for Jewish Camp and Hadassah to offer \$1,000 grants for first-time campers. This is not a need-based program—any child who has never spent

more than two weeks at a Jewish summer camp will receive \$1,000 towards tuition. Families applying before October 31 are eligible for additional discounts.

CYJ Midwest staff will be in Lexington on November 17 at 7:00 p.m. at the home of Lisa and Jonathan Satin. Please contact Lisa Satin at jlif-satin@insightbb.com or (859) 338-3470 for more details on the event.

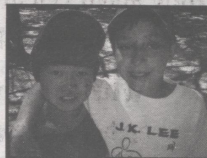
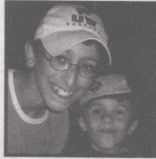
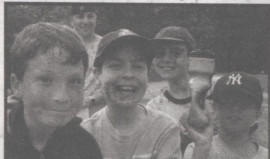
Check out the website, www.cyjmid.org, for additional information about the camp and to apply. Feel free to contact the director, Noah Gallagher, at director@cyjmid.org for more information about camp or to schedule a personal visit. ☆

Come meet the
CYJ Midwest
Staff

New campers get
\$1000 towards
tuition!

Camp Young Judaea Midwest Information Session

Building Jewish Identity and a Lifelong Commitment to Israel

Monday, November 17th, 2008

7:00 pm

The Home of Lisa, Jonathan, Isaac & Felix Satin

Questions and to RSVP:
Call 888.605.CAMP or info@cyjmid.org

For more information, check us out at www.cyjmid.org






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- ★ Convenient location with ample parking.
- ★ As always, we are supporting God's Pantry. We ask that you bring two non-perishable food items or \$2 for each person in your party.

Dinner prices are:

Adults, \$20; Children 6-12, \$8; Children 5 and under, free.
(Price includes soft drinks and gratuity. Cash bar will be available.)

To make your reservations please contact Jana LaZur at the CKJF Office (859.268.0672 or jana@jewishlexington.org) or visit our website at www.jewishlexington.org. Credit cards are accepted only on-line.

Third Opinion

Stanley Ned Rosenbaum, PhD

Paul Newman, righteous Gentile?

Otto Preminger chose Paul Newman for the crucial role of an Israeli resistance leader in the movie *Exodus* (1960) because he wanted an actor "who didn't look Jewish." You could have fooled me. He looked like a lot of Jewish guys—admittedly somewhat less handsome—that I went to school with. I always assumed Newman was Jewish.

True, in a *Time* interview published in 1982, he described himself as a Jew because, he said, "It was more of a challenge." Than what? Presumably what he meant was that his father's birth religion was more of a challenge than his mother's Czechoslovakian cradle Catholicism or the Christian Science that she practiced.

But we can't allow people to simply claim Judaism on the basis of self-assertion, can we, without opening

our doors to the self-styled messianic "Jews" who are, ipso facto, Christian?

These days the Reform movement allows people to regard themselves as Jewish if they had a Jewish father and were raised as Jews. But people in the Lexington community who come from Cleveland, some of whom went to the same high school as the Newmans did, tell me that there was no Judaism in the Newman home. So why do we make

The question remains: with no evidence of a formal conversion and a 50-year marriage to a Gentile (actress Joanne Woodward) we nonetheless clasp Paul Newman to our ample Jewish bosom; why?

such a big fuss about him? Even before that magazine interview the *Encyclopedia Judaica* (1971) listed him among the Jews of Hollywood (XII: 472), no doubt on the basis of the *Exodus* character famously flashing

his bedroom blue eyes in the face of Peter Lawford was playing an anti-Semitic British officer in Palestine who claimed that he could "spot a Jew a mile away." Probably every British officer in Palestine was anti-Semitic except for Col. Orde Wingate, who helped organize the Haganah. (I'll have to write about him in the future.)

The question remains: with no evidence of a formal conversion and a 50-year marriage to a Gentile

(actress Joanne Woodward) we nonetheless clasp Paul Newman to our ample Jewish bosom; why?

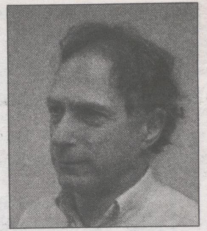
Well, for one thing, most of the characters he played were outsiders. They were marginal people: a con man, an aging bandit, a drunken lawyer, a pool hustler. Like many Jews in history they were alienated, self-deprecating loners. And he was

that way in his life, too. He and Woodward lived quietly in Westport, Connecticut, far from the madding (not to say maddening) Hollywood crowd and he once quipped that he'd be remembered as a failure if, somehow, his eyes turned brown.

But more than that, Newman was *menschlich*. He established Camp Hole-in-the-Wall for children with life-threatening illnesses. He developed, quite by accident, a successful line of food products (Newman's Own) that gives all its profits to charity. At last count, the amount he'd given had topped \$250,000,000.

Judaism has long been a religion of deeds rather than one requiring a confession of faith. As I understand Exodus 24:7, the people respond

see 3rd opinion, page 13



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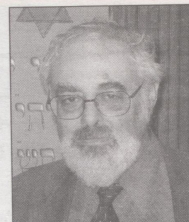
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Ask a Rabbi

Rabbi H. D. Uriel Smith



Q : Who is the Servant of the Eternal mentioned by Isaiah in Isaiah chapter 53?

A : The original wording of the question, with its focus on a verse important to Christianity, makes me suspect that the questioner comes from outside the Jewish community. However, since every verse of the Hebrew Bible is sacred, and thus needs to be taken seriously, this question also needs to be answered fairly.

We need first to understand how Judaism has treated the Bible. As Rabbi Mosheh ben Nahman (Nahmanides) pointed out, we have to differentiate between *halacha* (legislation) and *aggadah* (narrative). The rules of how to live, the *mitzvot*, were dealt with more specifically in legislation than in the narratives. *Halacha* allows for fewer alternatives than *aggadah* does (just as national and state legislations have to be carefully delimited today). In contrast, narrative exegesis remained open: as long as the explanation helped people to become better persons, an *aggadah* was recognized as a good explanation. The book of Isaiah is basically narrative, and so we may accept enormous ranges in its interpretation. However, any explanation that leads us out of Judaism, for example to idolatry, cannot be accepted. And for Jews, making any created being, person or planet, into a god, is idolatry. As stated in the Torah (Numbers 23:19):

God is not man, that He should lie.
Nor a son of man, that He should repent.

See also Deuteronomy 4:9-20, which states that nothing created should be identified as a god. Judaism is more lenient to non-Jews than to Jews in this respect. Non-Jews are allowed *shittuf*, associating God with a created being, as long as the one God is still worshipped. The *mappah* ["table cloth"] of the *Shulhan Arukh* ["Set Table"] *Orah Hayyim* #156, states that Christianity is not idolatry for non-Jews. However, a Jew who becomes a Christian

God chose a bunch of slaves to show that, if people from the wrong side of the tracks could make it, anyone can make it.

becomes an idolator. As Heinrich Heine said, "We Jews know each other too well to believe that any of us could really be a god."

The "Servant of the Eternal" poem in Isaiah 53 is part of a series of poems identifying the people of Israel as God's chosen servant (compare Isa 41:8-10). Some forms of Judaism, such as Reconstructionism, find this idea of chosenness frightening or repugnant. The Jewish tradition, however, points out that individually, "whether gentile or Israelite, whether male or female, whether slave or free, the divine spirit rests upon a person, according to his deeds." (*Tanna d'Elija Rabbah*, 8) God chose a bunch of slaves to show that, if people from the wrong side of the tracks could make it, anyone can make it.

We can look at a broad range of interpretations. Nevertheless, for the most part, the Christian interpretations are irrelevant to us. Most Jews care about Jesus as much as most Christians care about Muhammad, the prophet of Islam, or Siddhartha Gautama Buddha, the founder of Buddhism. That is, they pay no attention to him. Yes, Jesus was Jewish. But he is only one of the millions who were martyred for their beliefs or their ancestry. Why single him out?

The New Testament interprets various verses from the Hebrew Bible to focus upon Jesus. It uses the same exegetic methodology that the Qumran sect used to focus on their teacher, the *Moreh Tzedeq*. We still have people who similarly use biblical verses as prophecies for persons and events that appear today. There are enough biblical verses around for the searcher to find something that fits at least approximately the person or event that he wishes to see attested. Sometimes he tries the reverse, rewriting the life of the focused person to fit the biblical verse. Thus, Matthew 21:6-7 has Jesus riding into Jerusalem on both a donkey and its colt, like a circus rider riding two animals, to fulfil the prophecy of Zechariah 9:9. (Actually, Matthew misunderstands here the repetitions of Hebrew poetry. But that is another story.)

So, to whom did Deutero-Isaiah (the author of the second part of Isaiah, thought by scholars to be different from the original author) and his audience refer by these verses? We first need to understand how people in the biblical period discussed communities. Today we often refer to a

group of people elliptically, treating the part as the whole: "The President has ruled..." when others in the Executive Branch put together the rule. After all, we hope, "The buck stops here." In the biblical period this elliptical expressiveness went to the extreme.

The prophet Hosea treated his faithless wife and his poor children as representing faithless Israel. In Hosea chapters 1 and 2 he rapidly referred back and forth between them as individuals and them as paradigms for Israel, so much so that most of the time we cannot differentiate between them. In Hos 2:23 Hosea declares,

I [God] will have pity on Not Pitied [the name of his daughter], and I will say to Not My People [the name of his son], "You are My people"; and he [the people of Israel, represented by these two children] shall say, "You are my God."

(Considering that he mistreated his children by giving them such unflattering names, it is not surprising that Hosea's wife ran away several times.)

Similarly, in the poems identified as the "servant poems" (Isa. 40-53) Deutero-Isaiah is switching rapidly between himself, the Davidic leader of the time (identified by various scholars as Jehoiachin, Shesh-bazzar, or Zerubbabel), and the people of Israel. Deutero-Isaiah is a prophetic student of the school of the original Isaiah; he lived some two centuries after the founder of that school. He lived during the end of the Babylonian Exile, which lasted some fifty years, from 586 BCE, when the Babylonians destroyed the First Temple, till 538 BCE, when the Persian King Cyrus allowed the Judeans to return to Jerusalem to rebuild their temple. The Judeans rebuilt the altar, but it took them another twenty years to rebuild the temple.

Jehoiachin (who reigned for three months in 597 BCE) was exiled to

see *Ask a rabbi*, page 10

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Internet safety for children

♦ ♦ ♦

For those of you with children or grandchildren, Internet safety is something to be concerned about. The computer has always existed in the lives of today's children. They take the Internet for granted as a utility just like electricity or phone service. Being computer competent is crucial in the work world; in our of children's future it may well be the digital divide that separates those who achieve success from those who do not. So that game your child is playing on the computer today may well be practice for telemedicine or designing a skyscraper in the future.

For children, learning to use computers and the Internet requires the same kind of guidance as acquiring other skills like learning to ride a bicycle. First a child rides in the driveway at home with a parent holding on to prevent a fall. Gradually balance is learned, the training wheels are removed and eventually it's OK to ride further from home.

Social networking on the computer by emailing, instant messaging, researching homework with interactive encyclopedias, You Tubing, or My Spacing all require skill building, too. Parental guidance and supervision can help your children develop habits that lead to safe and responsible independence online.

Parents need to talk with their children about the Internet and to ask questions about who they communicate with online. Is it friends and family members they already know or is it people they're meeting for the first time online? How much time is acceptable for your child to spend on the Internet and are there certain hours or locations that are not OK?

Remember that the Internet is not private—it's public domain.

Take the time to explore the Internet together. Make sure that children

know how to use password protection and guide them in thinking about how long what they post will stay online. Look at My Space together to discuss what it means to be on someone's friend list. Also talk about how easy it is for adults to disguise themselves as kids online and how predators collect information by asking simple questions about daily routines. A good idea is for a child not to post anything that he or she wouldn't want parents, teachers, or even a predator to read.

Want to go a step further and check your child's Internet activities? One way is to look at your computer's Internet Explorer History, where previously viewed web pages are stored. With Internet Explorer open (other web browsers have other ways of looking at the browsing history), simply press Ctrl and H at the same time. The panel that appears at the left has the history of a predetermined length of time.

Another way in Internet Explorer is by clicking on the Tools menu and choosing "Options." At the top of the window that appears select the "General" tab and click on "settings." At the bottom it is possible to set Days To Keep Pages. This is the number of days that Internet Explorer will save its history. If it says 0 your child has possibly already cleared the history. You can reset it to a longer time period, allowing you to review browsing activities, and always remind yourself that you are still in charge!

Two informative websites that provide useful tools relating to parental computer control are Kim Komando's site (Komando.com) and the KY Attorney General's Office (ag.ky.gov). *

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Winter dinner (from page 1)

As always, there will be free childcare; this year children will be grouped by ages. Those under 6 may join babysitters in a room at the front of the restaurant, while children ages 6 to 12 will have a crafts and games area in the center of the restaurant. If parents prefer, their children may sit with them. The buffet is available to the children if they would like to try Indian food. For those kids with more conservative tastes there will be cheese pizza and ice cream sundaes. (Adults have been known to sneak over for that last treat!)

Please plan ahead for Sunday, December 14 at 6:00 p.m., and let us know if you will be joining. You may pay by credit card online at www.jewishlexington.org, or you may register by mailing to our office the form on page 6 of this issue of *Shalom* to the CKJF office. Adult dinner will cost \$20.00 per person: all food, non-alcoholic beverages and gratuity included. Children will cost \$8.00 per child for ages 6 to 12; free for children under 6. Your payment will confirm your reservation. Please respond as soon as possible, since spaces are limited. Contact Jana LaZur with any questions at jana@jewishlexington.org or (859) 268-0672. We hope to see you there! ☆

Ask a rabbi (from page 8)

Babylonia by Nebuchadnezzar, and was replaced by the last king of Israel, Zedekiah, Jehoiachin's uncle. Jehoiachin was placed in prison because his father had revolted against the Babylonians. Finally, in 560 BCE, Evil-merodach, the son of Nebuchadnezzar, released Jehoiachin. This Judean king then "dined regularly at the [Babylonian] king's table ... as long as he lived." (II Kings 25:29-30) Shesh-bazzar and Zerubbabel were descendants of Jehoiachin. Shesh-bazzar led the Judeans back to Jerusalem following the decree of Cyrus, in 537 BCE. Twenty years later, in 516 BCE, Zerubbabel helped rebuild the Jerusalem Temple. (Remember, as history develops, the BCE numbers grow smaller rather than larger, as they do after the beginning of the Common Era.)

Deutero-Isaiah used the unremarkable lives of these individuals before the return, and the harsh punishment of all of Israel during the Babylonian exile, as the basis for his prophecies of future comfort, and future return. The Judeans in Babylonia and, after the return, in Judea proper were comforted and invigorated by these prophecies. The colleagues of Deutero-Isaiah collected these proclamations into a book with the words of the original Isaiah, since they had found these prophecies so inspiring. (Clearly, they had no idea how these words would be reinterpreted centuries later.)

The prophecies of Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets were collected in scrolls (books) by the prophetic school members, and then by the priests and Levites in the Jerusalem temple, to continue comforting and inspiring the people in Judea and in the diasporas to which the Judeans, and the remnants of the Israelites

had spread. Haggai and Zechariah, who both inspired the Jerusalemites to rebuild the temple, were each both priest and prophet. Malachi, the last prophet among the Minor Prophets, declares (Mal 2:7):

For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts.

A century later (about 440 BCE) Nehemiah and Ezra describe how they read out from the Torah and from these prophetic books in their organizing of the Judeans, inspiring them to rebuild the walls of Jerusalem.

We read these words as portions of the Haftarahs during the seven weeks between the Fast of Av (9th of Av), when we mourn the destruction of the Jerusalem Temples, and the New Year (Rosh Hashanah), when we look forward reinvigorated to the days of the coming year. These words still comfort and inspire us.

However, we should see more than comfort. During the First Temple period many Judeans believed that God was married and had a con-

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sort. Jeremiah complains of the women who "make cakes for the queen of heaven." (Jer 7:18) Archaeologists have found in the Negev inscriptions praising "YHWH and his Asherah." Deutero-Isaiah was ruthless in his mockery of such idolatry (e.g. Isa 44:9-20). It is a major historical jest that his anti-idolatry has been used in Christianity to resurrect the idea of a mother of god. We have to recognize that people will believe that, since God can do anything, He can create a four-sided triangle. But Jews will recognize that Maimonides was correct when he claimed that God is not self-contradictory, and it is foolishness to demand that He would support such a self-contradictory status as idolatry. Isaiah set the trend for this rational standard.

Furthermore, Isaiah declared that part of the reason for our survival as a people was that we are "witnesses" to the uniqueness of God (Isa, 43:10-12). As God's servant, we are God's witnesses, even though we are a "people who are blind, yet have eyes, who are deaf, yet have ears." (Isa 43:8) We still, then, have a lot of work to do to set the world straight. And we have to start that work with ourselves. ☆

Have a question?

Ask a rabbi

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

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

Memoir: That Year in Jerusalem—1968

Thanksgiving

By Mary Helene Rosenbaum

November

Our American friends here all want to celebrate an American-style Thanksgiving, and since we're the ones with the house and the kitchen and the dishes and the person who can cook, we're elected. (Ned's comic strip quote of the week: "Hey, Pogo, let's all have a party at your house!")

So early yesterday morning, our neighbor Avi Shemesh brought me to the Mahane Yehuda, the Jerusalem open-air market, to get a turkey. (In Hebrew, the term for turkey is *tarnigol Hodu*—"Indian chicken"—displaying the same confusion as Columbus had between the denizens of the New World and those of India.) The biggest turkey we could find weighed six pounds. In fact, I didn't know turkeys were ever as small as some of the ones they had there. And they thought I was out of my mind, or mistaken in my Hebrew, when I asked for a six- or eight-kilo (fourteen- to eighteen-pound) bird. Finally they found a five-kilo turkey, still alive in a coop. They slaughtered and plucked it for me, and I carried it home in my arms, wrapped in newspaper, still warm and about the same size and weight as a healthy infant.

Luckily, Imelias—the Arab woman we had to hire to help when hand-washing the laundry made my hands come out in bleeding blisters—was here. The turkey was not gutted, and though I vaguely remember having watched Grandma clean one years ago, I don't think I would have managed very well by myself. But Imelias evidently thought that, since I didn't know how to clean it, I must not know anything at all about what to do with it.

She broke one of my good, thin-bladed sharp carving knives by using it to hack the feet off. Then she prepared to go to the market herself to buy ingredients for the stuffing: sausage, chickpeas, ground lamb, cumin, nuts, and yogurt. (Though she speaks neither English nor Hebrew, we had enough food-words in common for her to convey her plans.)

In vain I tried to convey, with grimace and gesture, that it sounded delicious, and I'd certainly love to try it some time (and I would, with turkey sausage and without the yogurt), but that today was a traditional American holiday and I wanted to prepare the food in the traditional American way. She didn't or wouldn't understand, especially the part about filling the turkey with stuffing based on stale bread, so I fell back on one of my half-dozen words of Arabic, "*La!*" (No!). She shrugged philosophically and stepped back, prepared to snicker at my methods.



Rosenbaum friends and family, Thanksgiving 1968.

Instead of snickering, she was horrified. The first step in kashering meat is to soak it in water for half an hour, then in salt for an hour. Not only are we trying to keep kosher here, but I've found that this procedure destroys the bloody, barnyard taint of freshly killed fowl—a problem we never had with supermarket birds. But when Imelias saw me put the turkey into a pot of water, she thought I was going to boil it. "*La marak, la marak!*" ("No soup! No soup!" in Arabic and Hebrew combined) she shouted, as she wrested it from me by main force and poured the water down the sink.

"*L'kasher, l'kasher,*" I explained.

The biggest turkey we could find weighed six pounds. In fact, I didn't know turkeys were ever as small as some of the ones they had there.

"*Hoo kasher, Mama, Madame, hoo kasher,*" she answered, "He's kosher." I gave up, smiled, mimed relief, indicated that I would roast it now, and

brought "him" next door to Avi's wife Bilhah, and koshered the bird there. Then I made sage stuffing, stuffed it, and left it to Bilhah's capable hands and full-sized oven.

Back home, I set up the kitchen table end to end with the dining table, covered one with my tablecloth and the other with a clean sheet, and began cutting turkey place-cards out of manila paper. I labeled them in Hebrew, and Avi and Bilhah later had a roaring good time over my misspellings.

Our American friend Rafi turned up with the news that there are no cranberries to be found in Israel these days (the early settlers having drained all the bogs, I guess). He even went to the American consul

for advice, and they actually made some phone calls for him, but no dice. We made do with currant jelly.

Rafi did find something like yams or sweet potatoes, though. Israelis call them *patatas*. They're the size of large grapefruit, roughly spherical, thin-

Saif Amoozegar

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skinned as tomatoes, with a bright-yellow, woody-textured, very hard flesh when raw (cutting them up put the final touch on the demise of my knife). Cooked, they're indistinguishable from the most tender, most un-stringy yams.

Some other substitutes were the "pumpkin" pie (made of butternut squash) and the "pecan" pie (from walnuts). Nobody noticed any difference. I also made corn pudding, giblet gravy, peas with mushrooms, and beans with almonds.

Dinner conversation was dominated by our friend Ira's expounding on the artificial insemination of turkeys, which he'd been doing last summer on a kibbutz, and their general stupidity: "If you put an obstacle in front of a herd [sic] of turkeys, the first one will fall over it and all the others will keep falling over him until there's a heap of screaming turkeys and you have to pull them apart by the feet." He also explained to our little Sarah the Meaning of Thanksgiving. She unceremoniously refused to listen, which didn't seem to bother Ira at all.

Ned presided like an absent-minded patriarch over the table, then he and the guys played chess for the rest of the evening while the other women washed the dishes and I sat on the couch in a mild catatonia.

This continues a series drawn from letters written from 1968 to 1970, when the Rosenbaums lived in Israel while Ned was a graduate student in Judaic Studies at the Hebrew University. We invite other Shalom readers to submit reminiscences of interest to the community. ☆

History of the Israeli-Palestinian Conflict — Part XXXII

The 1970s: The Arab and Muslim world

♦ ♦ ♦

By Daniel Chejfec

As earthshaking as the Yom Kippur war was, it did not occur in a vacuum. The 1970s, both before and after the war, were a time of fluid change—as usual—in the Middle East.

The period of the early 1970s was marked by the resettlement of the PLO in Lebanon after their expulsion from Jordan following Black September. The Arafat-led organizations established their new base of operations on the Lebanese side of the Syrian-Lebanese border, the Bekaa Valley, which gave them the benefit of secured logistics coming from their Soviet and Syrian allies. From there, they were also able to mount terrorist attacks into Northern Israel with an impunity they did not have in their prior Jordanian base because of the relative difficulties that cross-border raids against the Bekaa Valley presented for the Israeli commandos. As a result, control of that region by the PLO made virtually a country within a country, over which Beirut had little or no control. The area became known to Israelis as "Fatahland."

For the first couple of years after its expulsion from Jordan, the PLO remained relatively passive in their fight against Israel; this was due to the need to consolidate their new positions in Lebanon. However, in May of 1972, Palestinian terrorist members of an organization called "Black September" affiliated with the PLO hijacked a Belgian airliner and landed it in Tel-Aviv's airport. Israeli

commandos killed the terrorists and rescued the hostages, but three weeks later the Popular Front for the Liberation of Palestine, a Marxist group opposed to Arafat, mounted a joint operation with the Japanese Red Army also in Lod. The terrorists opened fire on the crowd of civilians, killing 26 and wounding 78. In September of 1972, members of Black September killed eleven Israeli athletes at the Olympic Games in Munich, Germany. These attacks were interpreted by the Israelis as desperate acts and added to the sense of invulnerability that would serve them so badly in October of 1973. If events connected with Black September had taught anything to Arafat and his followers, it was that internationalizing the conflict was to their advantage.

While the PLO and the Soviet-allied PFLP and Syria developed an internationalized anti-Israel coalition, an

internal threat to the stability of Arab regimes was growing in Egypt. The Muslim Brotherhood had been around since 1928. It was an ideological movement inspired by the ideas of Hassan Al-Banah, based on Sufi and Wahabbite ideologies and centered on the Al-Azhar University in Cairo. In the early 1970s, the Brotherhood changed its strategy and focused its energies on promoting change in Arab society by political action rather than violence. The disenchantment of the masses with the Nasserite revolution and secular ideology provided a fertile ground

for the Brotherhood to grow as a political force with the open goal of establishing Shari'a (Islamic Law) in Egyptian society. At this point in the devel-

Syria has never acknowledged, to this day, the independence of Lebanon. In Syrian schools geography texts show Lebanon as part of "Greater Syria" torn apart from the homeland by the intervention of the colonial powers.

opment of the Islamist movement the focus of Islamist groups was on what would later be known as the "near enemy," that is, Arab secular regimes. Over the 1970s, most notably after the 1979 Iranian Revolution and the 1979 Soviet-Afghan war, the Islamist movement would divide between those who focused on the "near enemy" and those who focused on the "far enemy" (we'll get to that later). Among the leaders of this revitalized Muslim

see History part XXXII, page 15



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Book Review

By Peggy Leep

The Man in the White Sharkskin Suit: My Family's Exodus from Old Cairo to the New World

by Lucette Lagnado (Ecco, 2007)

♦ ♦ ♦

For me, history comes most alive through the personal narrative. In this case, the story of the 900,000 Jews who were forced to flee their Arab countries in the years and decades after 1948, particularly those from Egypt when Nasser was in power, is captured and brought to life in a beautifully written story, *The Man in the White Sharkskin Suit*, by Lucette Lagnado.

This story of the love between a father and a daughter, and of their deep attachment to their beloved Cairo, spans the period from World War II to the 1960s. It is a personal and sometimes painfully intimate snapshot of one family that manages to shed just a little bit of light in one corner of that very wide net, the history of the Jewish people.

Lucette Lagnado's father was born in the Syrian city of Aleppo, where Jews had lived for centuries. His family, including his mother—an Aleppo Jew who spoke only Arabic throughout her life—had left Syria for Cairo at the turn of the 20th century, fearing economic deprivation and religious persecution. The portrait of this Mediterranean city of Cairo, which was at that time both Arab and cosmopolitan, depicts a place where a person's religion was still a private matter, and where Jews, Arabs, and Coptic Christians managed to live together peacefully. But in the wake of Nasser's edicts ousting foreign-

ers and Jews, Lagnado's family was uprooted and forced to leave their beloved Egypt with almost nothing.

Some members of the family moved to Israel, but the author's immediate family, who could not bring themselves to accept the inevitable, remained paralyzed for a long time, agonizing over their decision as to where they should relocate. They finally settled in 1963 on the United States, although this seems less a choice than a decision by default, and a desperate last attempt to find safety.

Their arrival in the United States, like that of many exiles, was fraught from the beginning with great difficulties, especially coming after their lives of luxury and privilege in Cairo. The author's father was a complicated man, an interesting and ultimately tragic figure. The family story contains diverse and colorful characters, and a few strange ones too, but the father is the most important character in the book. The conflict between generations played out very differently among the four siblings as each reacted differently to forced exile, the clash between generations, and finding his or her identity. Ms. Lagnado seems to have a deep appreciation for all members of her family, for their strengths and weaknesses, coupled with a deepening, objective insight into their various psyches.

The Man in the White Sharkskin Suit is recommended for readers of biography. ☆

Camperships and Israel scholarships available

Do you want to give your children a special Jewish experience they will cherish? Are you concerned about the cost? Central Kentucky Jewish Federation, through the confidentiality of Jewish Family Services, is now accepting applications for Jewish summer camperships and Israel scholarships. Scholarships are specifically for Israel programs and are not tied to income. Camperships are for not-for-profit Jewish day or overnight camps, including Camp Shalom and Camp Gesher. Income is one of the criteria used to evaluate eligibility for camperships. To obtain an application or more information, please contact Paula Clancy, director of Jewish Family Services, at (859) 269-8244 or jfs@jewishlexington.org. ☆

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3rd opinion (from page 7)

to Moses by saying that they will understand what they are commanded to do by doing it. In the words of one of Hillel's near contemporaries, "By their fruits [deeds] you shall know them."

It's not that straight-up gentiles don't practice charity, but I have to wonder whether Bill Gates's recent move into big-time giving was not influenced in part by Newman's. I have a feeling that sales of Newman's brands have spiked upward in the weeks after his death, a phenomenon likely fueled by mostly non-Jewish shoppers.

Finally, being Jewish has always been more about what you do and less about having an institutionally recognized pedigree. I understand *halachah* and the need for religious regularity, but for myself, I'm willing to honor Paul Newman as a Jew. May his memory be for a blessing. ☆

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

Book Review

By Vivian Bitensky

The German Bride

by Joanna Hershon (Ballantine Books, 2008)

♦ ♦ ♦

The German Bride begins in Berlin in 1865. Eva Frank is the 18-year-old daughter of a wealthy Jewish banker. Because of a clandestine love affair with a poor artist, Eva is forced into a hasty marriage with an ambitious merchant, Abraham Shein, who has lived in Santa Fe, New Mexico for ten years. Eva's crossing the Atlantic, living in New York City, and then traveling the Santa Fe Trail made for exciting reading. It was also interesting to read about Eva's attempts to keep kosher in her very rugged travels.

Life in Santa Fe, a sharp contrast to her home in Berlin, was more difficult than Eva expected. She becomes a part of the small Jewish

community in Santa Fe and faces an uphill battle trying to establish a kosher home with no running water, stove, or other basics. In addition to her domestic problems, other dangers threaten her safety. She is torn by the memories of her artist lover and misses the privileged life she lived in Germany.

Hadassah Book Club members who read *Away* will see many similarities between the two novels, since in both the heroines travel across a rugged, undeveloped America. However, there are many differences, too. I myself liked *The German Bride* better than *Away*. I would like to know what you think. ☆

Israel 21c: Israeli seeds could solve the biofuel-food crop dilemma

By Karin Kloosterman

It will take dedicated visionaries to help stop America's addiction to foreign oil. And that's what Doron Levi, the COO of alternative energy company Galten Global Alternative Energy has his heart set on doing. The telephone line was shaky and his Internet connection unreliable, yet he spoke with ISRAEL21c from far away in Ghana where he's overseeing a project that's squeezing fuel from the seeds of an African perennial - the jatropha plant.

The jatropha, says Levi, is rich in oil and doesn't compete with food crops making it an ideal specimen for biofuel. Over in Ghana, he is working with about 30 locals to grow and cultivate a 250-acre site that may

give rise to some of the world's most important biofuel reserves ever.

Galten is based in Israel, but the company founders chose to plant in Ghana, where the jatropha (*Jatropha curcas*) already grows. "We are working according to plan growing the jatropha plants. We've built a nursery, but it's not easy in Africa," he says, noting that the indigenous bush snakes can be particularly dangerous.

A win-win situation

Despite the difficulties—and the snakes—Levi believes the company has done something special. "It's a win-win situation—good for the world, good for the people," he explains.

With a lease on half a million acres of land in Ghana, Galten's founders—

Levi and his partner Shlomi Jonas, now the CEO of Galten—have big plans for jatropha seeds as biofuel. Although the extraction method is secret, Levi says, experts do already know that the jatropha plant, which lives about 30 to 40 years, is a rich source of biofuel. Its seeds contain an oil content of about 35 percent, but there have been industry limitations extracting it, says Levi.

According to Galten's website only one ton of biofuel can be extracted from 2.5 acres of edible crops such as corn or soybeans, whereas three tons of biofuel can be produced on the same amount of acreage growing jatropha plants. Levi expects Galten will be able to start producing biofuel in about two or three years: "How you do it exactly, well that's our secret," he says.

Not eaten by animals, jatropha plants are a vigorous, drought- and pest-tolerant plant used mainly as a hedge to protect cropland from grazing animals. It is a low-growing specimen, native to South America, but which is widely used in Central America, Africa and Asia.



Doron Levi, COO of Galten, in a field of jatropha plants. Levi believes the jatropha is the ideal specimen for biofuel.

High quality biofuel

Galten was founded in 2006 and is based in Kadima, Israel. According to its calculations, Galten's extraction method not only produces a high-quality source of biofuel, it also reduces carbon dioxide emissions, which are sequestered and stored by the jatropha plant.

Eventually, the stalks and other biomass created by the plant could be used as biofuel as well. Galten is working on R&D in this direction.

Galten's founders are ambitious and have attracted an initial round of financing of \$10 million from the Xpert Financial Group based in Israel. International companies are already interested, such as Brazil's Petroleo Brasileiro and a refinery in Europe. ☆

Jewish Family Services Upcoming Programs

JFS

Leisure Club

Thursday, November 20
from 12:00 noon to 1:30 p.m.

at the
Café Gallery
Joseph Beth Booksellers
The Mall at Lexington Green

with guest speaker Meredith Whiles.

Please RSVP for this event by Nov. 17

Do you know anyone in the community who would be interested in the Leisure Club? Have them contact JFS and join in our monthly get-togethers.

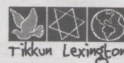
For more information about these events, to RSVP, or to arrange transportation to the event location, please contact Paula Clancy at (859)269-8244 or jfs@jewishlexington.org.



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



STEWART HOME SCHOOL VISITATION SCHEDULE: November 11th Hanukkah party on December 16th

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



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History part XXXII (from page 12)

Brotherhood in the early 1970s was Kamal El-Said Habib, considered by many a key figure in the Islamist movement. Among those who were attracted to his teachings was a member of the Gaza Strip branch of the Brotherhood, Sheikh Ahmed Yassin, who would go on to found the Palestinian Islamic Resistance Movement, better known by its Arab acronym, "Hamas."

The October War, which we visited in the last article, provoked many changes in the Arab world. While the Arab leaders unanimously—at least publicly—acclaimed the war as an Arab victory, there were many underlying tensions exacerbated by it. Syrian-Egyptian relations, never easy, saw a time of increased tensions. These tensions originated in Sadat's perceived treachery against Syria by refusing to press the war into Israel proper, the geopolitical shift of Egypt towards the West and away from the Soviet bloc where Syria remained solidly enrolled, and disagreements over Lebanon and the increasing power that Syrian-backed Arafat was gaining there.

Another consequence of the war was that, while return of the Sinai to Egypt would take more than five years, the immediate withdrawal of Israeli forces from the western bank of Suez allowed the reopening of the canal—an Egyptian source of revenue. It was also to Sadat's advantage that Israel discovered oil in Sinai in 1974, a year after the war, but handed over the fields to Egypt in 1975, further bolstering Egyptian economy and its moves to realign with the West.

Meanwhile, the Soviets and their Syrian allies supported Arafat to the point that the PLO became not only a state-within-a-state, but a significant political player in Lebanese politics. The Lebanese status quo that followed the 1950s Lebanese Civil War was based on Christian-Muslim power sharing made possible by the demographic balance of both communities. The influx of Palestinians to Southern Lebanon and the Fatahland threatened that balance, and Arafat played it to the hilt. A stable Lebanon represented a Western foothold in the Middle East, and with the Egyptian desertion becoming more obvious, the Soviets wanted that changed. By

1975, Lebanese society was teetering on the brink. Communities were setting up competing militias and the Lebanese civil war would dominate inter-Arab politics for the remainder of the decade.

The main forces in the Lebanese civil conflict were the Christian militias, the Shi'a militias of Musa Sadr and the Amal movement, the Sunni-led multiple militias loosely allied with the Sunni-dominated PLO, and the Soviet-allied Druze militia of the Lebanese National Movement led by Kamal Jumblatt.

The proverbial straw came in the form of a massacre perpetrated in Karantina. Karantina was a district of Beirut controlled by the PLO, but populated by Kurds, Armenians, and Lebanese Muslims. The Christian militias, alarmed by the growing power of Arafat and his ongoing assaults and massacres in Christian villages in Southern Lebanon, attacked Karantina, resulting in over 1,000 civilian casualties and prompting the PLO, in alliance with the Lebanese National Movement, to retaliate by attacking Damour two days later on January 20, 1976. The

operation, through a combination of fighting, executions, and expulsions, all but eliminated the Christian population of Damour.

The PLO's deep involvement in the Lebanese Civil war allowed the forces of the PFLP to seize the initiative on terrorist attacks against Israel. In April and May 1974, attacks in Kiryat Shmonah and Ma'alot left 45 civilians dead, most of them children, and 78 wounded. In March of 1975 terrorists took over the Savoy Hotel in Tel-Aviv and killed four civilians. Again in July of 1975, a bomb in Zion Square in Jerusalem left fourteen dead and 80 injured. In 1976, the PFLP allied with a German communist group seized an Air France plane and diverted it to Entebbe (Uganda), an attack which became famous because of the daring Israeli rescue operation; we will go more into detail on the next article. While the PFLP and the PLO were competing for leadership in the Palestinian movement, they were both allied with Syria and the Soviets, and PFLP operatives trained in camps in Syria and the Fatahland.

see History part XXXII, page 16

History part XXXII (from page 15)

By June 1976, Lebanese Maronite President Suleiman Frangieh felt besieged. Muslim militias were taking over areas previously controlled by Christians; Christian fears of Muslim massacres were further exacerbated after Damour. The Maronite leader sought Israeli help, and Israel began providing weapons and advisers in May 1976.

Syria has never acknowledged, to this day, the independence of Lebanon. In Syrian schools geography texts show Lebanon as part of "Greater Syria" torn apart from the homeland by the intervention of the colonial powers. As a consequence, Syrian interest in the Lebanese civil war was high. In the beginning, Syria sided with the Druze and the Palestinian Rejectionist Front. In June of 1976, however, Suleiman Frangieh asked for Syrian intervention to stop the violence, and Syrian troops entered

Lebanon in June-July 1976. Syria changed alliances, abandoning Arafat and siding with the Maronites; Syrian troops occupied Tripoli and the Bekaa Valley, defeating Jumblatt and Arafat. Ironically, this move put, however transitorily, Syria and Israel on the same side.

In October of 1976, a combined force of Palestinians and Communist Druze attacked the Christian village of Aishiya, prompting Israeli cross-border bombardment, which temporarily deterred the occupation of the village. At sundown, however, when Israeli artillery became ineffective from lack of visibility, the combined force entered the village and expelled the Christians, who would not return until 1982.

Also in October, an Arab League summit meeting in Riyadh proposed

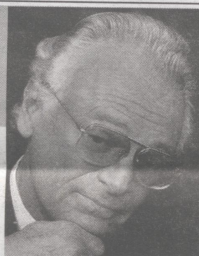
see History part XXXII, page 17

COOL FACTS ABOUT ISRAELIS

EPHRAIM KISHON

1924 - 2005

WRITER, SATIRIST,
DRAMATIST, SCREENWRITER,
AND FILM DIRECTOR.



He was born Ferenc Hoffmann in Budapest, Hungary, the son of a bank manager. The Hoffmanns were assimilated Jews, but that did not shield them from Nazi Germans and Hungarian fascists. Kishon spent much of his youth in hiding, and wrote his first story in the cellar of a bombed house.

Kishon cheated death when a Nazi officer began shooting labour camp inmates, and then escaped while on a forced march to Sobibor extermination camp. "They made a mistake," he wrote of the Nazis, "they left one satirist alive."

However, a literary career was a distant dream for the immigrant who washed up in Israel in 1949, knowing neither Yiddish nor Hebrew. He was renamed Kishon and promptly dispatched to a desolate "absorption camp", the model for the district portrayed in *Salah Shabati*.

Kishon moved to a kibbutz near Nazareth, studied metalwork and learnt enough Hebrew to publish his anti-bureaucratic fantasy, *The Blaumilch Canal*, in the daily paper, *Davar*. By 1952, he had a whimsical column in the mass-circulation paper, *Ma'ariv*. Topol, a lifelong friend whose career Kishon launched, recalled his words touched "simple readers and decision-makers" alike, and boosted national morale during the difficult 1960s.

Adopting the persona of a patriotic Israeli Everyman after the six-day war, Kishon criticised what he saw as unfair prejudice against Israel in *So Sorry We Won* (1967) and *Woe To The Victors* (1969). Other books in English translation cheekily subverted biblical lore, including *Look Back Mrs Lot* (1960), *Noah's Ark*, *Tourist Class* (1962) and *The Seasick Whale* (1965). He was working on a new novel when he died of a heart attack.

Kishon wrote 13 plays, and directed four more films in Hebrew - *Ervinka* (1967), *The Big Dig* (1969), *The Policeman* (1971) and *The Fox In The Chicken Coop* (1978). He was twice nominated for an Academy Award, and won three Golden Globes. In 2003, he won the Israel Prize for lifetime achievement.

[<http://www.guardian.co.uk/news/2005/FEB/01/GUARDIANOBITUARIES.BOOKSOBITUARIES>]

B'tayavon (Hearty Appetite)

By Ruth Poley



Temple Adath Israel has changed its Friday night service schedule a bit in the hope of making Friday night worship more convenient for all congregants, so we needn't rush through Friday night dinner to get to services on time. On the first two Fridays each month, services now start at 6:30 p.m. What to do about Oneg? On those nights when services start early, there is no traditional Oneg. Instead, there's a nosh at 6:00 p.m., before services, and then families can head for home for a leisurely Shabbat.

This presents a whole new opportunity for Oneg host families. No more sweets; something savory is called for. It's always possible to purchase some hummus and chips, or some cut vegetables and dip, but if you want to do something a bit more original, it's possible to make some simple bites to serve.

Our readers have contributed the following recipes. The first is from Elissa Weinstein, who got it from her mother, Marcia Brown. Barbara Barr gave the second to me some time ago. The Baba Ghanoush could not be easier to make; the Spinach Balls require a bit more planning but are not at all difficult (and you can always use commercial mustard if you are pressed for time). I can tell you from personal experience that both are delicious. Needless to say, you can use these recipes for all sorts of occasions; they're not for temple only! ☆

Spinach Balls with Mustard Sauce

- 2 (10 oz.) packages frozen chopped spinach, thawed and squeezed dry
- 2 cups herb stuffing mix, crushed
- 1 cup firmly packed parmesan cheese
- 1/2 c. (1 stick) butter, melted
- 4 small green onions, finely chopped
- 3 eggs
- dash of freshly grated nutmeg

Combine all the ingredients in a large bowl and mix well. Shape into 1-inch balls. Cover and refrigerate or freeze until ready to bake. Bake at 350 degrees for 10-15 minutes.

Mustard sauce

- 1/2 cup dry mustard
- 1/2 cup white vinegar
- 1/4 cup sugar
- 1 egg yolk

Combine the dry mustard and vinegar in a small bowl. Cover and let stand at room temperature for four hours. Mix the sugar and egg yolk in a saucepan. Add the mustard mixture and cook over low heat, stirring constantly, until

slightly thickened. Cover and chill. Serve at room temperature.

Baba Ghanoush

- 2 medium eggplants (about 3 lbs)
- 1/3 cup tahini (sesame paste)
- 1/4 cup fresh lemon juice
- 1 tbsp. minced garlic
- 1/4 tsp. ground cumin
- 1 tbsp. chopped fresh parsley

Preheat oven to 450 and pierce eggplant with a fork several times; place on jellyroll pan and bake for an hour. Remove from oven and cool. Peel the eggplant and drain pulp in a colander for 30 minutes. Put all ingredients except parsley in a food processor and process until smooth. Chill well and garnish with chopped parsley before serving. Serve with crackers or pita chips.

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

President (from page 4)

Our Campaign Committee with Ricki Rosenberg as chair has been working throughout the year to make sure that we all have the opportunity to contribute to our fundraising efforts. The success of these efforts determines the availability and success of our programs, including our assistance overseas.

These are challenging times, but we are a committed community—committed to uphold our strong tradition as a caring, giving, and loving people. Join me in giving thanks as we, as a community, continue to uphold and expand our efforts for the betterment of all. ☆

Campaign (from page 1)

the fifth grade, and he may have been sexually abused in his school. When he arrived at Ben Yakir Youth Village he was withdrawn and lacked many social skills.

But the therapeutic horseback-riding program turned M.'s life around.

He connected with the horses—especially the one that he came to consider to be “his” horse—and he gained the self-esteem that allowed him to develop new social and learning skills.

On Monday evening, October 6, members of CKJF's Equine Division met at Walnut Hall Limited on Newtown Pike. Alan Leavitt and Meg Jewett graciously hosted this annual event. Maxyne Finkelstein, CEO of JAFI (Jewish Agency for Israel) North America, made her first visit to the Bluegrass for this event. Linda Ravvin, CKJF president, also attended the gathering. The Equine Division, established six years ago and co-chaired by Dan Liebman and Dan Rosenberg, took on the therapeutic riding program at the Ben Yakir Youth Village near Hadera as its special tzedaka project two years ago. To date, funds raised by our Equine Division have enabled them to purchase another horse (named Arbel) for the program and



Guest speaker Maxyne Finkelstein, CEO of JAFI N. America.

to renovate the stables. This year our monies are earmarked to fund a position for an additional therapeutic riding instructor.

Dan Rosenberg was fortunate enough recently to visit Ben Yakir and spend time with the director, the riding instructor, and, most important, the at-risk youth who are the direct beneficiaries of our efforts. (Leon



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History part XXXII (from page 16)

a compromise for the situation in Lebanon that was accepted by both sides. An Arab Deterrent Force was created to keep the peace. While this was intended to be a multinational Arab force, it was mostly made up of 40,000 Syrian troops and a smattering of other Arab troops. Shortly afterwards, however, other Arab forces lost interest and began withdrawing from Lebanon, leaving Syria pretty much in control. After an uneasy and short period of relative quiet during which the different militias reorganized and Druze leader Kamal Jumblatt was assassinated, violence resumed, initiating the second phase of the civil war, which would last until the Israeli invasion of 1982.

During 1977 and 1978, the PLO mounted multiple terrorist attacks on northern Israel from its bases in Southern Lebanon. Most of these attacks were small and amounted to little, both in casualties and in strategic importance, but the Israeli public was becoming increasingly unnerved by the situation, and the Likud-led Israeli government of Menahem Begin had a more inflexible approach to the PLO than its Labor predecessors. On March 11, 1978, Fatah operatives hijacked two buses on the Haifa-Tel-Aviv highway, killing 37 and wounding 76. Israelis demanded action from their government. On March 15, Israel launched “Operation Litani” and occupied southern Lebanon. UN Resolution

425 demanded an Israeli withdrawal. Israel complied, but established a twelve-mile-deep “security zone” on the border and organized a Christian/Shi’a militia, the South Lebanon Army (SLA), commanded by Saad Haddad, to protect Israel's northern border. Israel, however, was unable to stay out of the confrontations, and constantly conducted cross-border artillery barrages, air raids, and commando attacks against the PLO in support of Haddad's militia.

In 1979, three main events deeply changed inter-Arab politics. These events were the Sadat-Begin Camp David agreements, the Islamic Iranian Revolution, and the Soviet invasion of Afghanistan. Because of the importance of each one of these events, I will devote a special article to the year 1979. In the next installment, we'll have a look at Israeli society in the 1970s. ✧

Let Us Know...

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

Cooper and I visited Ben Yakir during the OZS Israel trip in February 2007). Although Dan was out of the country and unable to be at Monday's gathering, he produced a moving video about Ben Yakir: the riding program, the youth involved, and the impact of our involvement. I urge you to view this wonderful video by going to the CKJF website (www.jewishlexington.org) and

see Campaign, page 1

Planning on leaving town for a few months? Going on a long vacation? Moving any time soon?

You can help save the Federation money by informing us of your plans and preventing the U.S. Postal Service from charging us for returned mail and address change notices.

Before you go, call the CKJF office or send us an email and let us know if you would like the mail sent temporarily to a different address, at no charge to you, or halted for a certain number of months. Give us a chance to get it right for you on the first mailing.

Contact Tamara at (859)268-0672 or tamara@jewishlexington.org

Tikkun Lexington plans Day of Giving

Stewart Home opportunities available for November and December

By Jana LaZur

Ever want to volunteer, but can't seem to slow down and make the time? The Central Kentucky Jewish Federation had this in mind when they began a group called Tikkun Lexington more than six years ago. It runs on the principle of tikkun olam, heal the world. Before you can help others, you must make sure your life and your family are OK; that means not overextending yourself. Since time is of the essence in today's world, and the stress of a bad economy, children, jobs, and the like make claims on your time, we try to hold as few meetings as possible and offer the best use of your volunteer time to benefit to the community at large.

Visits to the Stewart Home in Frankfort are scheduled for November 11 and December 16. These will be wonderful opportunities to slow down and do some old fashioned talking and visiting with people who deeply appreciate your

taking the time. Such efforts benefit not only the community at large, but the volunteers themselves; you can meet new people, help those in need, and fulfill the Jewish imperative of performing mitzvot at the same time.

For several years, Tikkun Lexington has had a Day of Giving in December around the time of Christmas. It originally started as a "Mitzvah Day" but grew into something much larger. Rather than helping just a couple of organizations and a handful of people, it has expanded to at least ten organizations. We now offer meals, gifts, time with patients, care for animals, and free labor such as cleaning, baking, or even just visiting those in need of help. Over 125 volunteers have come out to help over 300 recipients in past years. You can try it out by picking your area of interest, signing up, and showing up. We will train you and give you all the supplies you need—and it only

takes about a two-hour commitment, once a year. Volunteers have told us that they've had a lot of fun and a rewarding experience.

Because of recent staff cuts, we need your help to make the Day of Giving possible. We desperately need volunteer leadership. We need new ideas and new life brought to this great committee by new volunteers. Why limit such a wonderful opportunity to just one day? How can we plan this activity and include youth and families and do it more often and lead by example? Please bring your passion and enthusiasm to planning how we can help others.

Please say you will help. Contact Jana at (859) 268-0672 or jana@jewishlexington.org for more information or to schedule a time to meet. Make a difference! ☆

Campaign (from page 17)

clicking on the link to the "Ways To Give" page. After seeing the video, one of the evening's attendees said, "I already made my pledge for this year at another event, but I'm going to increase it now. I had no idea what a wonderful program this is or how much impact we are able to make."

M's is only one of the success stories being written every day at Ben Yakir. Most of the youth at Ben Yakir are from Ethiopian families. In addition to the other social issues plaguing these children, they are dealing with racial discrimination. When they arrive at Ben Yakir they are often illiterate, in trouble, and without hope. While at Ben Yakir they earn the privilege of participating in the riding program and consider it a huge honor and responsibility. They learn to take care of themselves and others by taking care of the horses; they learn to trust; they feel understood; they learn to have self-esteem. Most of the graduates of this program complete their high school education and are eligible to serve in

see Campaign, page 19

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From the Editor's Desk

Let Us Know...

Hey there! Has your family had a celebration? A party? A Bar/Bat Mitzvah? How about sharing with the community? We'd all love to see a couple of photos of your anniversary party, or your new grandchild, or your son's wedding, or any other *simcha*.

Shalom is **your** community newspaper and we'd like to publish more of the local news in it, but you need to tell us about it. Please help us to sharpen our local focus with your news. Send photos, information, stories, whatever to di-ifr@bardstown.com.

Inquiring minds want to know.

The Lexington Chapter of Hadassah

Evalyn Block, President

Hadassah Central States Region Fall Conference November 14 - 16, 2008 Lexington, Kentucky

Hadassah's Central States Region Fall Conference will take place in Lexington from November 14 to 16, 2008. The theme of the conference, "Racing Toward the Future," will emphasize current Hadassah topics that address critical issues of our day. Workshops and speakers will address matters of vital importance to us as individuals, as women, as Jews, as Americans, and as a group intimately tied to the future of Israel.

Speakers who will inform and challenge include Marcie Matan, national treasurer of Hadassah and our conference advisor; Carol Goodman Kaufman, Ph.D., on Domestic Violence and the Jewish Community; M. Sara Rosenthal, Ph.D., on Bioethics and the Jewish Perspective. Our Resident Rabbi Audrey Korotkin will lead Torah study discussion based on *The Torah: A Women's Commentary*. Saturday evening events will include entertainment by the Bowling-Sherman Quintet.

There will be something for everyone in the wide spectrum of expertise represented by our special guests, who include Renee Resnik, Hadassah national on-line training chair; Susan Wilkof, immediate past president, Central States Region; and Noah Gallagher, Young Judea Midwest director.

Raye Ziring from Kalamazoo, Michigan, is the overall chair of the conference. Her committee is hard at work

cooking up a conference that will inform and educate you, and tickle your funny bone.

Odette Kaplan, host city chair, is responsible for local arrangements. If you're interested in helping, please contact Odette at (859) 271-8332. ☆

Campaign (from page 18)

the Israeli army, achievements that would not have been possible before.

Ms. Finkelstein summed up the importance of the Equine Division's contributions by emphasizing our impact on the future. The youth of Ben Yakir are the hope for the future—for themselves, for their immediate families, and for Israel. The CKJF Equine Division is proud to support the Ben Yakir Youth Village and have a hand in writing future success stories. ☆

Volunteers Needed

to help in the CKJF office in the following areas:

- Answering phones and helping to make phone calls
- Filing
- Creating and mailing Leisure Club invitations
- Assisting with other office mailings
- Helping contact recipients and participants for the Day of Giving
- Creating graphics/mailings on a computer
- Telephoning to remind members about meetings and events
- Updating addresses and phone numbers in our database

CKJF also needs a laptop. Donations welcome!

Please contact the CKJF office if you are able to help.
Daniel: (859) 268-0672 or ckjf@jewishlexington.org



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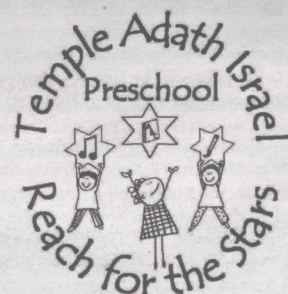
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Special guest speaker on November 16 Alysa Stanton-Ogulnick 3:00 to 5:00 p.m.

TAI Sisterhood and the Adult Education Committee will host Alysa Stanton-Ogulnick, who will become the first African-American woman to be ordained as a rabbi next May.

Alysa is proud to be black, proud to be a woman, and proud to be a 45-year-old single mother who raised her adopted child on her own. Alysa is getting used to the second part of her hyphenated last name, the product of a recent marriage. A convert to Judaism more than 10 years ago, she comes to the rabbinate as a licensed psychotherapist specializing in grief and loss issues.

She will relate some of the difficulties of her life's journey in a monologue she created called "Layers." The monologue deals with her journey to Judaism and with other major changes in her life, including a recent weight loss of 122 pounds. She will discuss her goals of breaking barriers, building bridges, and giving hope.

Following the monologue there will be a question and answer period.

TAI Mini-U Courses 2008

Classes emphasize discussion or hands-on activity, with short readings to be done in class. No prior knowledge of the subject matter is necessary—just a willingness to participate in a subject that interests you!

You may take as many Mini U. courses as you like. The one-time registration fee of \$18.00 covers all courses offered in the 2008-2009 academic year (though some courses may charge additional fees for class materials). Enrollment is open to the entire Jewish community. Access course information on the Temple website at <https://www.textai.org/study/>

To enroll for fall courses, or if you have any questions, please contact Ken Slepian at kslepian@transy.edu or call at (859) 226-9145. You may enroll at any time, but the sooner the better to guarantee your place! Please make checks out to "Temple Adath Israel" and write on the memo line "Mini U." Views expressed by Mini U instructors are their own and do not necessarily reflect those of the Temple.

Getting to Know Each Other II

by Harriett Rose

Irv and Irma Rosenstein

This is the second in a series of interviews with people willing to share what their Temple membership has meant to them. Our subjects this month are Irv and Irma Rosenstein, members since 1952—just after Irv married and imported Irma, a Brooklyn native, to Lexington. When Irv, born in Frankfort, was a UK student, he had followed his brother Sam to Temple for holidays.

Here they found people their own age and made friends or the rest of their lives. Wherever their business and civic obligations took them, their social life was in the Temple. Their children, Ann and Rob, were confirmed here as were their grandchildren, Ross, Kyle, and Jamie, who also became bar and bat mitzvah.

10 | November 2008 *Shalom*

Irv spent ten years on the Endowment Fund and worked on the enlargement of the Temple; Irma was the first woman elected to the Temple board. The list of their participation in civic organizations is endless and the limit of my allotted space is not, so neither will receive credit they deserve in this column, but here goes! Irma, fresh from a social work degree from Penn and full of energy, hit the ground running: National Conference of Christians and Jews, Planned Parenthood, Audiology Clinic, UK Medical School (one of the first social workers hired), UK's School of Social Work (faculty appointment), Lexington/Fayette County Commission on Family Relations, National Council of Jewish Women, and many more organizations received her experience and in turn bestowed on her whatever honors they possessed.

While Irv was on the road for years, home and children were Irma's job along with her outside activities. Times were different in Lexington then; few Jews were invited into full participation in the gentile world. Irma sometimes felt like their token Jew—a thought that had never occurred to her in the East, where she was surrounded by Jews. Her competence and energy on those boards earned recognition and other invitations then and now to serve the community in many ways.

For some 30 years the Rosensteins have spent the four winter months at their apartment in Fort Lauderdale, but this always will be home. As their health has declined, they stayed at home last winter and only hope to go back to Florida this year, but their interest and financial participation in Temple life has gone right on. One has only to look at various plaques around the building to see their names represented in comfort and beautification projects, such as the beautiful Star of David in the Memorial Garden given in honor of "the children," who have followed their parents' example. Rob went through chairing committees on the way to the presidency (once a requirement), serving two years in every office after two years on the board, plus two years as past president, totaling a fourteen-year commitment. Ann is a member of the Transylvania board, and the grandchildren have been Youth Group officers.

God's Pantry Night on Tuesday

Please join representatives from the entire Jewish community at God's Pantry on the third Tuesday of each month, from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. For more information and directions, please contact Karen Petrone at (859) 226-9145 or Petrone@uky.edu. Join us on November 18, 2008.

Update on ways to support the Temple while just doing what you normally do now!

Shop at Amazon.com

Go to the TAI Website (www.textai.org), select the "About Us" tab on the left and then select "Donate." This will take you to a page with a link to shop and buy from Amazon.com and TAI will receive four percent of your total purchase price. It is that easy.

Buy groceries with Kroger Gift Cards

Get your Kroger Gift Card at the Temple (contact John McDonald). Cards can be charged with up to \$500 at any Kroger customer service counter using cash, check, or credit card. After that, use it as you would a debit card. TAI receives four percent of your Kroger gift card purchases. Last year, TAI received \$7,400 from Kroger gift card purchases alone!

Eat at Malone's (or treat your friends)

Buy gift cards at Malone's from December 1 through December 24. Identify yourself as a member of TAI, and ten percent of the amount of all gift certificates designated by TAI members and purchased December 1 through 24 will go to TAI. Good for Malone's and its sister establishments: Sal's, Oscar's, Harry's, Aqua Sushi, Regatta, and Capt Jack's Pier.

Recycle and the Temple Earns Cash

We continue to collect old inkjet and laser cartridges. There is a drop-off box in the Temple office. The Temple will receive a percentage for all cartridges. There is no cost to the Temple and it helps the environment. Most cartridges are accepted. If you are not sure if your cartridge is accepted, a list is available at the Temple office. Thanks to all who continue to donate. Keep them coming and help make the next collection bring more dollars for TAI. *Thank you for supporting TAI!*

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the Library. **November schedule: 8 & 22.**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. **November schedule: 1, 15, & 29**

see TAI, page 21

Around the Community

Please note: Information for Around the Community comes to us from a variety of individuals and Jewish institutions. It's a pretty haphazard arrangement as, except for b'nai mitzvot, we do not have the resources or staff to collect information or research each item. If you would like to see an event or life passage in your family acknowledged here, please be sure we get the full and correct information as you would like to see it printed. Send notices to DI-IFR@Bardstow.com. Remember, we welcome photos, too!

Mazel Tov to...

Andrea Waldman on her admittance to UK Medical School. Andrea is the daughter of **Dr. Randy and Marianne Waldman** and the granddaughter of **Lester and Ida Waldman**.

B'nai Mitzvah...



Ryan Siegel
Ryan Siegel, son of **Renee Siegel**, will become a member of the adult Jewish community when he is called to the Torah

as a bar mitzvah at Temple Adath Israel on November 8, 2008.

Ryan, an eighth grade student at Crawford Middle School, said that his favorite subject is math because it "has always been a strong subject for me and I have always liked it." Last year he was on the school's Math Team, a position he will hold again this year when they find a teacher to lead the club. Ryan also is a member of the Student Technology Leadership Program, an organization that works with computers and technology. This group is trying to start a morning radio show.

Outside of school, Ryan is a member of a bowling team and has been active in the Boy Scouts of America for a number of years. He currently holds Star rank and is working on a Life rank. For his Mitzvah Project, Ryan is working with the residents at the Ronald MacDonald House.

Ryan wants the community to know that he thinks it is "really great and always supportive." He also said that he wants the community to know, "I like llamas and cats."

Nicholas Waltman

Nicholas Waltman, son of **Jonathan and Wendy Waltman**, will be inducted into the ranks of adult Judaism when he is called to the Torah as a bar mitzvah at Temple Adath Israel on November 15, 2008. He will be joined in this momentous rite of pas-

sage by his older brother, **Michael**, and his younger brothers, **Samuel and Benjamin**.

Nicholas is a seventh grade student at Sayre School, where his favorite subject is math. He says, "I like it the best of my subjects. I like numbers a lot." His abilities with the subject are evident in the fact that he skipped sixth grade math and currently is in eighth grade math class. At school, Nicholas plays alto sax in the band. He also runs cross country. Outside of school, Nicholas plays piano.

For his Mitzvah Project, Nicholas is working with residents at the Ronald MacDonald House.

Nicholas' advice to the community is, "Try to be nice to everyone and to the environment."

Lily Wolken

Lily Wolken, daughter of **Michael and Jennifer Wolken**, will become part of the adult Jewish community when she is called to the Torah at Temple Adath Israel on November 22, 2008. Her sister, **Carly**, will join in this joyous event.

Condolences to...

Eugene and Barbara Straus, Bill Straus, and Betty Smith, on the death of Eugene's sister and Bill and Betty's aunt, **Nellie May Drautman**, on September 22, 2008.

Phil and Nancy Hoffman on the death of Phil's mother, **Sophie Hoffman**, who passed away September 23, 2008 in St. Louis.

Steve, Kate and Miriam Davis-Rosenbaum on the death of Steve's mother, **Isadora Rosenbaum**, who passed away October 1, 2008 in San Francisco.

The family of **Lila Boyarsky, Ph.D.**, who died October 8, 2008. She was the widow of **Dr. Louis Boyarsky**. She is survived by a son, **Greg Boyarsky** of New York, and a daughter, **Amy Kogut** of Hawaii.

David Wekstein and the extended Wekstein family on the death of David's wife of 50 years, **Merle Wekstein**, on October 6. A retired research scientist and grant administrator at UK, Merle was a founding member of the Lexington Havurah, a cofounder of Camp Shalom, and past president of Hadassah. She is survived by a son, **Jeffrey Wekstein** of Lexington, and three daughters: **Lauren Gabovitch** of Newton, Massachusetts; **Karen Rice** of Kennesaw, Georgia; and **Debra Wekstein** of Cambridge, Massachusetts. She is also mourned by three sons-in-law, six grandchildren, and a brother. ✡

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TAI (from page 20)

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet again on November 28, 2008 for an interesting and informative program. Watch your mail for more info on the guest speaker. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

Mah Jongg Group meets on Friday

Would you like to join our Mah Jongg group, that meets at Temple on Fridays at 10:00 a.m.? If you would, contact Toni Reiss at coordinator@extai.org or the Temple office at (859) 269-2979 with your contact information.

Finding a Jewish Path continues

Larry Kant will continue his classes. All are invited to join and discuss issues important to Jewish people today. His classes for this fall and winter are November 30 and December 14. We will meet in the Sisterhood lounge on each of the above Sundays. Please join us!

Tuesday Bridge Club

The Tuesday Bridge Group meets on Tuesdays at various locations to include bridge players that may not be able to come to Temple. If you would like to join this group on Tuesdays beginning at 11:00 a.m., call Leona Stern at (859) 277-0350 to find out where they are playing for the week. Bring your lunch and play until 2:00 p.m.

Sisterhood

Mimi Kaufman, President

Thanks to all who joined the Sisterhood gathering at Keeneland; I hope everyone had a wonderful time. Sisterhood's November program will be co-sponsored with the Adult Education committee. (See story about Alysia Stanton-Ogulnik on page 1.)

If you haven't yet paid your sisterhood dues, it is never too late! We would love to have your support and your membership. The goal of Sisterhood is to unite women through social, educational, and spiritual gatherings. Sisterhood really has so much to offer. We welcome new and old faces with open arms.

Ohavay Zion Synagogue

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

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

Bubbies, Zaydes, and Babies

Children under 4 years old, along with parents and grandparents, are invited to join our new Bubbies, Zaydes, and Babies intergenerational playgroup. If you are a parent who would like to connect with other parents and children, or if you are a grandparent in need of a grandkid "fix" (even if your own grandkids aren't here!) come join us for the fun. The next meeting will be on Sunday, November 9, from 10:15 a.m. to 11:30 a.m. at OZS. This playgroup is open to the entire Jewish community.

OZS Religious School

The Religious School has had a very busy fall already! In addition to regular classes, they participated in the High Holiday Shofar Service, helped to decorate the OZS Sukkah,

joined together for Pizza in the Hut (i.e. the Sukkah) and danced with the Torahs on Simchat Torah. They are enjoying a full month of regular classes (minus Thanksgiving break), working on subjects such as Shabbat, mitzvot, and Jewish life cycle events, before getting ready for the arrival of Hanukkah in December.

Junior Congregation

Led by Miriam Davis-Rosenbaum and Kayla Bryan, Junior Congregation will meet this month on November 22 at 10:45 a.m. in the Music Room. Parents are encouraged to join their kids for this family education experience.

USY News

We extend a *yasher koach* to our USY Youth Group, who once again organized the Project Isaiah High

Holy Day Food Drive. A lot of food was collected and donated to God's Pantry. We thank the entire community for helping out. They also held a successful sale of Apples and Honey Baskets for Rosh Hashana and attended the CRUSY Fall Kinus at Northern Hills in Cincinnati.

D'Vine Minyan Continues on Tuesdays

Tuesday is d'Vine Minyan Day at OZS! Join your friends for a relaxing glass of wine and socializing each Tuesday afternoon beginning at 5:00 p.m. in the OZS Social Hall. The brief afternoon/evening minyan follows from 5:45 p.m. to 6:15 p.m. A great way to end your day!

Shabbat at OZS

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

- Nov. 7 – Kabbalat Shabbat service begins at 5:45 p.m.
- Nov. 14 – Family and Friends Shabbat at Home. No scheduled OZS service.
- Nov. 21 – Kabbalat Shabbat service begins at 5:45 p.m.
- Nov. 28 – Family and Friends Thanksgiving Weekend Shabbat at Home.
- No scheduled OZS service.

We hope you will join us for our spirited Shabbat Morning Service each Saturday morning at 9:45 a.m., with kiddush lunch following in the Social Hall.

Membership Committee

If you know someone new to the Lexington area interested in learning more about Ohavay Zion please call Membership Chair Simone Salomon at (859) 269-1585. ☆

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CKJF seeks Executive Director

Federation leadership is seeking an executive who can rise to the challenges of small Jewish community life while bringing sophisticated management, community building and financial resource development skills to the table. Energy, Jewish passion and commitment to building bridges within and outside of the Jewish community are as important as the business and organization management skills. Reporting to the president and board of the federation, the executive will work with a talented and committed corps of volunteers and a very small but dedicated staff team.

Send résumé and cover letter to ricki.wasserman@ujc.org.
For a complete position description visit www.ujc.org/jobs.

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



Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org

1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

OZS - Ohavay Zion Synagogue - www.ozs.org

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

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

TAI - Temple Adath Israel - www.lextai.org

124 N. Ashland Avenue • 269-2979 • Samye Miller Stith, President

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

HAD - The Lexington Chapter of Hadassah - www.centralstates.hadassah.org

Evalyn Block, President • eblock3375@windstream.net

HAV - The Lexington Havurah - www.lexhavurah.uscjhost.net

269-4454 • David Wekstein, President • mwdrekw@insightbb.com • Shabbat Services monthly, call for schedule

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

1050 Chinoe Road, Suite 302 • Bruce Broudy, President • bbrou@lexclin.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Hadassah Breast Cancer Cookie Sale - Joseph Beth TAI - Transitioning to College			Rosh Chodesh Heshvan CKJF Executive Committee Meeting 6:45 p.m. CKJF Board Meeting 7:30 p.m.	Rosh Chodesh Heshvan	Mah Jongg at TAI	
26	27	28	29	30	31	November 1
		TAI Board Meeting 7:30 p.m. Election Day	Hadassah Board Meeting 7:00 p.m.		TAI Bar Mitzvah Ryan Siegel Mah Jongg at TAI	TAI Bar Mitzvah Ryan Siegel
2	3	4	5	6	7	8
OZS Bubbies, Zaydies & Babies at OZS 10:15 a.m.	Shalom Deadline	Veterans Day Stewart Home Visit Chabad Rabbi Litvin visits 12 noon CRC Meeting 7:30 p.m. OZS Board Meeting 7:30 p.m.		AIPAC Mtg Open to the Public Portofino 6:30 p.m.	Hadassah Central States Fall Conference at Hyatt Regency TAI Bar Mitzvah Nicholas Waltman Mah Jongg at TAI	Hadassah Central States Fall Conference at Hyatt Regency TAI Bar Mitzvah Nicholas Waltman
9	10	11	12	13	14	15
UJC General Assembly Jerusalem, Israel Hadassah Central States Fall Conference TAI Sisterhood & Adult Ed. First Black Female Rabbi speaks at TAI - 3:00 p.m. Community Invited	UJC General Assembly Jerusalem, Israel Camp Judeaea Midwest Information Session	UJC General Assembly Jerusalem, Israel			Mah Jongg at TAI	
16	17	18	19	20	21	22
	CKJF Board Meeting 7:30 p.m.			Thanksgiving CKJF Office Closed	Rosh Chodesh Kislev Mah Jongg at TAI	
23	24	25	26	27	28	29
		OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.			Mah Jongg at TAI	
30	December 1	2	3	4	5	6

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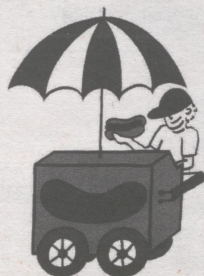
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The Manhattan, or The Sailor

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or Cool Cucumber

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Salad, Tuna Salad Plate, Chicken Salad Plate,
Turkey Salad Plate, or Pimento Cheese Plate.

Sides

Redskin Potato Salad, Creamy Cole Slaw,
Artichoke Pasta Salad, Apple Fruit, Special
Veggie Salad, Tabouli, Basil Potato Salad,
Macaroni Salad, Chunky Applesauce.

Desserts

Stanley J's NY Cheese Cake
Cream Cheese Brownie Plate
Carrot Cake
Death by Chocolate Pie
Seasonal Dessert

