

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

AUGUST 2006

AV-ELUL 5766

Taglit program brings youth to Israel

CKJF staffer finds new connections, multiple beauties

By Tamara Ohayon

As the sun rises over the mountains of Jordan and the desert is revealed, the heat jumps and the Dead Sea shimmers gently between its vast shores. The powerful hum of hundreds of voices praying independently and yet all at once echoes from the Western Wall, and the golden roof of the Dome of the Rock points to the emerging stars above. This place has a story in every grain of sand, every growing root, every rock. It is inhabited by beautiful, spiritual, people living each day passionately and freely, in spite of the sandy sea of hatred that lurks all around them. Is it dangerous and scary there? No. How can you not feel safe and spirited when around these unique individuals? They spend each day with love, laughter, and purpose. Israelis have spent the

past 58 years sweating blood and tears to earn their land. They continue fighting for it, tilling it, and out of the sand and rock has grown a place of innovation, prosperity, and hope.

Israel is truly a contemporary country, despite the old-world images we often see on the news. There is great food, music, crafts, and fine art. There are shopping malls, high-rise apartment buildings and office towers, beautiful neighborhoods filled with modern houses, and convenient public transportation. There is even a new speed train under construction between Jerusalem and Tel Aviv.

see Taglit, page 13

Temple Adath Israel 100th Year Anniversary projects completed

Community invited to celebration, dedication on August 25

♦ ♦ ♦

In honor of the Temple's 100th Year Anniversary, Harold Baker formed a committee to choose and purchase a work of art. After much exploration, the committee voted to commission a tapestry for the back wall of the bimah. With the guidance of Susan Goldstein and Irma Rosenstein, they issued a national call to artists and received 35 submissions from around the country. They narrowed the list to six finalists, whom they contacted and asked to do a site-specific proposal. A well-known tapestry artist, Laurie Dill-Kocher from Rochester, New

see TAI 100 years, page 10

— CAMPAIGN NEWS —

Trip to Israel inspires, encourages

Net@ project students given hope and pride

By Simone Salomon

In June, three members of our community, Simone Salomon, Ronit Eres, and Tamara Ohayon, visited the Youth Village of Hadassah-Neurim, where, starting this fall, the Central Kentucky Jewish community, through the UJC/CKJF Community Campaign, will be funding a special program called Net@: From High Risk to High Tech. Your contributions to the Community Campaign make it possible for us to provide \$150,000 over a three-year period for this unique project.

I have just returned from a two-week visit to Israel, my first in almost twelve years. As you can imagine, there have been many changes. Israel is a much more western, sophisticated place than what I remembered from previous visits—still beautiful but with a mixture of the very modern and the very old. This trip with my friends Ronit and Merav Eres afforded me the opportunity to see Israel on a more personal level. The only danger I felt was when I was on the highway with Israeli drivers.

A real highlight of the visit was visiting Hadassah Neurim to take a first hand look at our Net@ project. Hadassah Neurim sits on the beautiful Mediterranean just north of Natanya. Our community here in Lexington is a partner in supporting one of the many programs Net@ offered at this youth village. Cisco Systems is a major



Sculptor Itzik Benshalom, with Tamara in his studio at Net@.

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partner in this effort to advance technological studies for disadvantaged youth. Upon completion of this three year Net@ course, students are awarded an international certificates as PC technicians or network managers. All classes are taught in English.

Leon Levitas, from the Jewish Agency, picked us up in Tel Aviv and took us to Hadassah Neurim. On the way, he was very helpful in filling us in on the history both of the Youth Village and the sights we passed on the way. Tal

see Campaign, page 5

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SHALOM

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The rabbis are now writing their 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.

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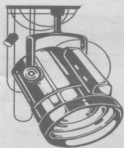
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Shalom Deadline

Deadline for articles for the September *Shalom* is August 10

email articles to di-ifr@bardstown.com

Articles submitted in hard copy should be double-spaced



Shalom Spotlight

By Marilyn Moosnick

Gail and Ernie Cohen embody loyalty, longevity, leadership

♦ ♦ ♦

When you have roomed with someone at countless national conventions, regional board meetings, leadership institutes and education seminars, you have come to know that someone's most intimate habits. Does the someone snore? Or not? Does the someone take long showers? Or short?

It is therefore after long-term research that this article maintains that Gail (nee Russotto) and Ernie (Irwin G.) Cohen of Lexington cannot survive apart for more than eight, maximum ten, hours without restorative telephone conversation. Think drug fix. No. Think oasis in the Sinai.

This isn't "Hi, Honey, how you doing? I miss you. I love you. Talk to you later. Bye." This conversation from a phone booth during a lull in a long important board meeting or before taking the podium as chair of a program session averages eight to ten minutes in length. A "What did you have for lunch?" kind of conversation.

When Ernie met Gail, she was 17, he was 20. Neither, quite predictably, had ever been in a serious romance before. He was a junior, she a freshman, at Hofstra University. And they met—where else—at Hillel. Three years later, right after Gail had finished her junior year, they were married at Hotel Olcott, West 72nd Street, in Manhattan.



Gail and Ernie Cohen receiving the President's Award at this year's CKJF annual meeting.

"This has been a wonderful place to raise our children. The friends we've made here are truly like family. I don't know if you could do this [our lives] anywhere else but here."

The two paths that crossed that early September of 1955 did not have to travel far to reach Hillel at the same moment. Ernie was born at Beth El Hospital in Brooklyn. He went home to 164 Amboy Street, Brownsville, and, with his family, moved on to

Lindenhurst (formerly Breslau) Long Island, then to West Babylon, Long Island, where he graduated from Babylon High before setting course for

Hofstra University for a B.A. in chemistry.

Two years after Ernie arrived in Brooklyn, Gail made her entry into mid-20th century Manhattan, and spent her first fifteen years, until her father's death, at 311 East 72nd Street across town from the Hotel Olcott. She moved with her mother and sister, Isabel, to Plainview, L. I., and graduated from Oyster Bay High before entering Hofstra to gain an B.A. in mathematics.

Gail finished her junior year while Ernie went off on a six-month Air Force Reserve training mission to Francis E. Warren Air Force Base in Cheyenne, Wyoming. As a bride, Gail completed her senior year while Ernie remained in the Air Force Reserve. One would wonder who paid the telephone bill during that period.

After their wedding, the newlyweds spent a week-long honeymoon at New York's famed St. Moritz hotel on Central Park South, in order to savor the typical "tourist sites" in the city which they never visited as residents. That was a last minute change from a long arranged honeymoon at the Nevele Resort in the Catskills, where they probably would have met a couple who would become their great Lexington friends, Merle and David Wekstein, honeymooning that exact week after being wed in Boston. (This near-miss was brought to light after the couples met in Lexington).

Ernie's career in chemistry started the couple on a swiftly moving track, beginning in Long Beach, Long

see Gail & Ernie Cohen, page 4



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B'nai B'rith membership steak cookout slated for August 17

Prospective members, men and women, invited

♦ ♦ ♦

The Stanley Rose Lodge of B'nai B'rith will host a steak cookout meeting for members and potential members, both men and women, on Thursday, August 17, at Temple Adath Israel. The dinner will start at 6:30 p.m. and will be followed by a brief meeting and a talk by Mike Archer, defensive coordinator for the UK football team, who will tell us what we can expect from this year's team. The cost for the dinner is \$5.00.

Reserve a steak, baked potato, salad, drink, and dessert by calling Bob Scher at (859) 269-0032 or Abe Rabiner at (859) 263-0039. You can also respond by email bbsteakdinner@aol.com.

Come and join us in helping to make B'nai B'rith once again the force it has been in most of its 150 years in Lexington. ☆



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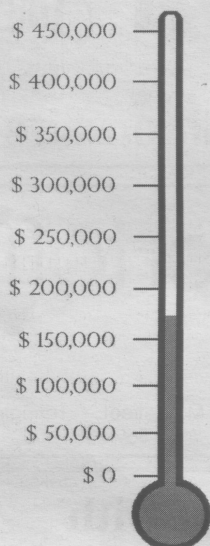
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President's Message

Marty Barr

Israel is a beacon of tolerance

♦ ♦ ♦

I recently read an article about an Egyptian man who is a follower of the Baha'i faith. (Baha'i, for those who are not familiar with it, is an offshoot of Islam that was founded in the mid-19th century.) When the man I read about was born, his birth certificate indicated that he was a member of the Baha'i faith and as he grew older, his national identity card carried the same information.

Egypt is now moving to a new identity card and replacing all of the existing ones. As part of this move, the government will accept only three religious affiliations: Jewish, Christian, or Muslim. No Baha'i option. He declines to choose one of the other affiliations, since in fact he already follows a faith—Baha'i. This means, of course, that neither he nor his children will be carrying a national identity card, so if they are stopped by the police for any reason they will be found to be in violation of the law.

The Egyptian government, which has historically been very secular in its outlook, is doing this for an obvious reason: to curry favor with the fundamentalists. In Israel,

by contrast, though some of us may feel that the government pays too much attention and gives too much power to the Orthodox and ultra-Orthodox movements, you have the freedom to worship whom you choose in the manner you choose. In fact, the Baha'i faith has one of its three main centers in Israel. It is in a beautiful setting in the hills of Haifa and everyone is free to visit and enjoy its tranquility.

Let us never forget that, while Israel is not perfect and does not always do things the way that we might prefer, she is a beacon of light compared to the nations that surround her. ☆



Gail & Ernie Cohen (from page 3)

Israel, a half block from the ocean. During those first years of marriage, both say, it never occurred to them that they would ever leave the Greater New York area. But their next move was to West Warwick, Rhode Island, near Providence. Gail taught math at James T. Lockwood Junior High during their four-year stay there. They joined the twelve-family Jewish congregation that met in tiny Arctic, Rhode Island, as Gail recalls, "three days a year and any time a family needed a minyan."

Their track then took them in a new direction. The next stop was outside Boston for Ernie's three-year stint with an aerial photographic company, Itek. It was there that Gail and Ernie's first child, Alex, now married and with three children, was born and it was there where they first became active members of a fully functioning congregation, Temple Beth Shalom in West Peabody.

Next it was on to Chicago with the Champion Paper Co. Baby Elaine arrived in the Windy City, going home to an apartment one and a half blocks from Lake Michigan. (When are we headed back East?)

It was 1968, twelve years after IBM had established a major base in Lexington, when the giant corporation wooed and won Ernie Cohen to Kentucky, as a chemical engineer to scale up laboratory processes into full production mode. Ernie's cousins in Louisville, consulted on things Kentucky, mentioned Harriet and Leon Cooper, so it was their call to the Coopers that, among other friendly advice, garnered a real estate agent who led them to 3379 Sutherland Drive in Gainesway. The Cohens are still living very happily right there. Their home is full of art, much of it Judaic, much of it clean and colorful graphics. Often, for a period of time, the Lexington Havurah's beautifully covered Torahs, one in a specially crafted rubbed oak standing case, are in residence there. Next to the Torah case hangs a large family portrait of Gail and Ernie, their two children, Alex with his wife, Sara Charney Cohen, Elaine with husband Steven Silver, and their grandchildren, Zachary, Charly, and Jared

Charney Cohen, and Robin and Melanie Silver.

When Gail and Ernie arrived here they quickly found a spiritual home at Ohavay Zion Synagogue, where Ernie served as treasurer in the early '70s and then as president from 1977 to 1978. They remained members of Ohavay Zion as well as of the Lexington Havurah, where both have served as president, Ernie from 2000 till 2002 and Gail from 2004 to 2006. Before his presidency, Ernie served three years as executive secretary, two years as treasurer, and ten years in vice-presidencies; Ernie has been chair of the Havurah religious committee and Gail has chaired the social and education committees.

In the meantime, Ernie has been a continuing member of B'nai Brith and is involved in a current renewal campaign for the local chapter. He also held board membership twice in the Central Kentucky Jewish Federation, part of which involved service as treasurer.

Gail has been deeply involved in Federation since its beginning here. She has been chair of the women's campaign and of the general campaign, and president, once when the local entity was called the Jewish Community Association and then after it became the CKJF. She was assistant director of Camp Shalom during the '70s and she served as a chair of the CKJF Resettlement

see Gail & Ernie Cohen, page 17

A "Joint" to be proud of: Rebuilding community in Prague

**Local couple witnesses
rebuilding community
in Prague**

♦ ♦ ♦
By Judy Levine

When Abe and I returned from our winter in Florida the first week in May, I was astonished (and furious) to learn that the tour we had scheduled to Central Europe in December had been canceled only three and a half weeks before we were scheduled to leave. We quickly decided to do the trip on our own.

We have always visited synagogues and attended services on our travels, loved seeing their beauty and tasting the culture. But on this trip we wanted more because we have always had such deep concerns about Jewish survival in Central and Eastern Europe. So even before our tour was cancelled, we had contacted Sylvie Wittmann—an amazing, erudite, dynamic, outspoken woman whose Czech agency specializes in Jewish travel in Central Europe—to arrange private tours that would help us learn about the current situation. Later, Susan Caller suggested that we also contact the Joint Distribution Committee, the organization through which the American Jewish community serves impoverished Jews and Jewish communities at risk overseas. She told us that the Joint provides excellent briefings and site visits for those active in their Federations. We discovered pure gold: met people hungry to rebuild a rich Jewish communal life after the horrors of the Holocaust; saw the remarkable work done to re-establish religious

life through the efforts of the World Union for Progressive Judaism (WUPJ), which supports Reform, Conservative, Liberal, and Reconstructionist Judaism; and, most especially, were awed by the Joint Distribution Committee's (JDC) huge commitment to alleviate suffering and to support community building.

The experience was so profound, so intense, so loaded with information, that I knew I could never communicate what we saw and learned in a single article. So—this month Prague. Next month Budapest.

The Prague Jewish community, decimated by the Holocaust, by years under Communist rule, and by significant assimilation, is small. Roughly 2,200 people identify themselves as Jews though an estimated 10,000 people in Prague and between 3,000 and 5,000 people in the rest of the country acknowledge Jewish ancestry. Nine active communities outside of Prague provide various types of Jewish programs. However, only Brno, the second largest city in the country, has an active congregation (affiliated with WUJO) with regularly scheduled services and minyan. There is some Jewish tourism in Brno as well as in Telc and Trebon. But in most small towns and villages, the cemeteries are in disrepair and the remaining synagogues are abandoned. Those who would attend them are long gone, murdered in the Holocaust.

While the JDC is committed to preserving this historical religious presence, its primary focus is on aiding the living. Its mission is

see *Prague*, page 20



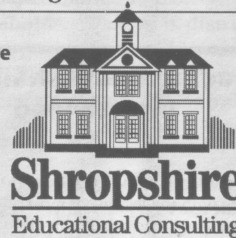
Helena Frankenbergerova, Director of the Charles Jordan Home for the Aged, lunches with residents.

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Campaign (from page 1)

Bar-Lev, director for marketing and resource development for the Jewish Agency, met us at Hadassah Neurim and facilitated an information meeting with the principal of the school, Mendi Rabinovitch, and John Levey, the professional from the NET@ project. Also present were some great young students from the NET@ program. These folks from the Jewish Agency and Hadassah Neurim were professional, charming, and quite impressive.

There are about 500 students at the village, and about 200 of them board at the school. Seventy per cent of the students are immigrants, mostly from the former Soviet Union, Ethiopia, and South America. All are in crisis caused by family problems, low socio-economic conditions, abuse, or neglect. They have language difficulties, alienation, emotional problems, academic difficulties, and family problems. They have been thrown out of other schools, sometimes multiple other schools. This program is entirely voluntary and not court-mandated.

Students at Hadassah Neurim learn in small classes with excellent teachers. Housing is in small family units with actual counselors on staff heading up each dorm. In addition to their classes, they can choose among a wide array of enrichment opportunities. Outside organizations also rent space on the campus. An example of this is Itzhik BenShalom's sculpture Studio (see photo page 1). Students have the opportunity to work with the artists like Itzhik and learn artistic and work skills. It was a real treat for us to see this fabulous art. There is also a horse program for the handicapped, which is something our local community in Lexington and Haddasah Neurim have in common. A big sports center has enabled students to become very competitive athletes, some on the

Olympic track. This has become a center for training the best athletes in Israel. They have just completed a state-of-the-art track, and athletes and coaches are coming here to train. Major track events are already being scheduled. There is even an Orthodox community that rents space. In a light moment, we found that they had requested that any nude sculpture be draped in the appropriate places. Hadassah Neurim felt that they could be accommodating in exchange for substantial rent.

We were told that students picked for the Net@ program are those just "under the radar": not the best students or the worst. They look for students who are highly motivated and have social skills. In selecting students, they are also careful to pick diverse groups who reflect the communities they come from. For example, if the community is 30 percent Ethiopian, they will see to it that the class is also 30 percent Ethiopian. They keep the female/male ratio 50-50 to encourage girls in a field that is not traditionally friendly to females.

We had the good fortune to meet several students. They told us that the program wasn't easy. We spoke with two girls, one from the Former Soviet Union and one from Romania, just completing their third and final year. They are so highly skilled that the army has already selected them for intelligence, and they will leave the army with great job prospects. The girls told us they felt independent, and that they were now leaders. They felt very proud of themselves. Both of these girls and the other students we met were absolutely charming. They were poised and confident, although a little shy about their English, which I thought was excellent.

see *Campaign*, page 24

From the Executive Director

Daniel Chejfec



Israel and Jewish history intertwined

♦ ♦ ♦

Living in America as a Jew in 2006 might make it difficult to empathize with the lessons of most of Jewish history, especially for those who were born after 1967. After all, we have come to take our acceptance in American society and our pursuit of the American Dream for granted.

But if you talk with those who were coming into their professional careers in the '30s, '40s '50s, or even early '60s in some cases, the story takes a different color. Anti-Semitic job discrimination was the norm rather than the exception, even in the medical profession—that was indeed the fact behind the formation of so many of the so-called "Jewish Hospitals," to make sure Jewish doctors had a place to practice. So how did all that change?

While many of the changes which paved the way for the status of Jews in American society today were external to the Jewish community, none of them would have been possible without the changes from the inside. Many of the

obstacles to integration were, for many years, connected to the Jewish attitude of "make no waves" as much as to the reluctant tolerance of the wider Christian society towards its "unsaved brothers."

While it is true that many historians praised the role of Jews at key points in American history, in most cases it was the praise of an American for the Jews, rather than the praise of one American for another. Even George Washington looked at Jews as "different"; he did not think of them as equals but as worthy allies—although even that was certainly a big improvement over the attitude of his European contemporaries.

So how did we change? When did we finally decide, as community, to take a dive into the sea of American society?

During the years of the Holocaust, America turned a deaf ear to the suffering of European Jewry, and while some American Jewish leaders spoke up, by and large the American Jewish community was silent: more concerned with the hardships of making a living as immigrants and fearful of the potential consequences of taking a stand. Yes, the American Jewish Congress protested, but it was a lonely voice in the wilderness, and certainly insufficient to influence legislators or the executive branch in support of those (such as Treasury Secretary Henry Morgenthau) who were trying to get the Allies to bomb the death camps, or to silence those who openly supported the Nazi goals of genocide (Father Coughlin). Some in the Jewish community went so far as to deny any connection with European Jewry beyond a shared religious belief, and called for support of the isolationist position to keep America out of World War II; chief among them was the American Council for Judaism, an organization which exists to this day and maintains the ideological position that Judaism is just a religion, denying the peoplehood dimensions of Jewish identity.

As the full scope of the European Jewish tragedy of the Shoah became known, American Jews went into

shock, fully realizing how many of their fellow Jews, and in many cases blood family members, were going to be forever silent. And then along came the struggle for an independent Jewish state in the foundations of almost 50 years of Zionist efforts to build a Jewish society in the land of Israel. It was an historical opportunity for redemption and many took it. The Zionist

ideals' significance began to change. What had been a fringe movement started to become a mainstream position. American Jews helped the Hagannah in procuring ships to bring the remnants of European Jewry to British Palestine; the best known among them were

those who served as the crew of the *Exodus 1947*. It was truly the first attempt in many centuries by Jews anywhere to recover a full measure of dignity. Yet even then, the community was divided.

Would support for the emerging Jewish state affect the status of Jews in America? Would this support make Jews suspect of "double loyalty"? The differences of opinions on these issues as well as the rabbinical religious opinions on Zionism polarized American Jews on the subject, although the vast majority remained somewhere in between and disengaged from the heated debate taking place among the leaders.

The war of 1948 is known today as *Milchemet Ha'Atzmaut*, "The War of Independence." In the early days, however, it was called *Milchemet Komemiyut*, "The War of Dignity." Why the War of Dignity? Zionism saw itself in those days as the best way to redeem the victims of Nazi savagery and create a new future for the Jewish people. This flew in the face of opposition from the Orthodox wing for pretending to bring redemption without the Messiah and from the classical Reform wing for jeopardizing the status of Jews as citizens in Western society. Herbert Samuels, the British Jew who was High Commissioner in British Palestine, is a clear example of the latter attitude. In America, the American Council for Judaism and many in the mainstream religious movements opposed the goals of political Zionism out of fear for what they saw as a danger to their own hard-earned status in American society. Yet that status, in spite of some improvements over the years, was one of subordination rather than equality, and anti-Jewish discrimination still ran rampant.

Israel's independence in 1948 began to change all that, not only in America but in Jewish communities across the world. The Israeli-Argentinean psychologist Hanan Nudel described this process as one of "Israelization of the link." In short, he postulated that the existence of Israel changed the way Jews saw themselves and other Jews. It expanded the sense of kinship from the *shtetl* or small isolated village to the Jewish people, and Israel gradually assumed a central role in this new Jewish self-definition. Jews began to be proud of being openly Jewish. They started to feel safe about speaking out for their own rights.

Would support for the emerging Jewish state affect the status of Jews in America? Would this support make Jews suspect of "double loyalty"?



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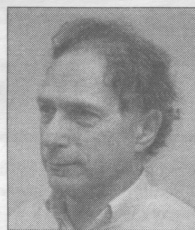
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Third Opinion

Stanley Ned Rosenbaum, PhD



The DaVinci Silliness

You will pardon me, gentle reader, for writing about a film I haven't seen based upon a book I haven't read, but as a Jewish scholar I have some knowledge of the subject.

Questions concerning Jesus' humanity have dogged Christians almost since its beginning. Various groups, for example the Manichees, Gnostics, Albigensians, Bogomils, and Catharists, concluded different things about him. These were all deemed "heretical" by the Church, but "heretic," like "war criminal," is a label that winners get to pin on losers; it doesn't actually decide the truth or falsity of a claim.

I heard the president of Catholic University aver that the Gospels are true and the other stuff such as the gnostic "Gospel of Judas" are false. This is completely tautological. Mormons and Muslims make similar claims for the writings upon which their faiths are based while excluding those outside the official canon, as, of course, do Jews. In theology truth, like beauty, is in the eye of the beholder.

I say nothing here of the murderous monk in Brown's book except that he is quite unlike the brothers at Gethsemani Monastery, where I have both lectured on Israelite/Jewish history and taught Hebrew. I could wish the Catholic Church had made a similar fuss about Mel Gibson's slanted portrayal of Jews or about that Gary Bussey film in which Jews are depicted as harvesting the organs of murdered babies. Well, I guess it depends on whose ox is being gored, doesn't it?

There is, however, one insight into the question of Jesus' marital status that Judaism can offer. The New Testament contains many instances of Jesus' fellow-Jews testing or criticizing him. But nowhere does any of them say, "Hey, you're thirty years old and not married. You haven't performed the first mitzvah—be fruitful and multiply—so how can you presume to tell us what to do?" The implication here is that absent this criticism we can infer that Jesus was, in fact, married.

Now this is a bit tricky. In scholarship it's called an "argument from silence," and one could counter-argue that the New

Testament doesn't mention Tubby Smith, either, but that's no reason to suppose he's not lurking somewhere in it. It's also true that celibacy was not unknown among Jews of Jesus' time—some Essenes (the Dead Sea community was their Mother House) were celibate, some not—though it was certainly not the norm.

Claiming Mary Magdalene as Jesus' wife, along with the medieval identification of her as a prostitute, has some resonance in Hebrew Scripture. Hosea married the harlot Gomer, who "went straight" after their union, as did Rahab of Jericho, who, the rabbis tell us, married Joshua. The New Testament claims Jesus as one of the latter's descendants. (Hosea's marriage is better understood as metaphor, but that's a story for another time.)

I can understand why the Church might have suppressed any knowledge of Jesus' marriage and presumed progeny. It denies that Jesus even had siblings, though the Protestant reading of the same texts allows it. (James Tabor's *The Jesus Dynasty* is a good account of this issue.) I can sympathize with the Catholic position, though. It just wouldn't do to have people running around years later saying, "Hey, you can't contradict me, my great-great great-grandfather was God." Do I remember correctly that a thousand years after Jesus, one of the Catharist sects claimed to be sheltering a descendant? One can see what problems a married Jesus might entail.

So what do we learn from all this? Principally that films and books with controversial religious subjects remain a lucrative endeavor. As to the truth of Brown's central proposition, we are no closer to discovering that than we were before.

(Next month: St. Judas)

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." ✠

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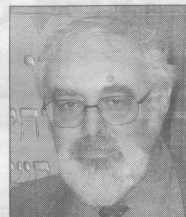
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Ask a Rabbi

Rabbi H. D. Uriel Smith



Note on a question regarding the need for a circumcision after a family member's sex-change procedure: The question about Aunt Becky who became Uncle Michael needs a responsum rather than a column in a journal. However, the questioner is seeking for an answer, so I will tell her in short that she is phrasing the question outside the limits of Orthodoxy. No matter how much Aunt Becky is trying, all her cells remain female, with XX chromosomes. At most, with all the surgery and hormone applications, she has become hermaphrodite, and such a person neither needs nor is required to have a bris. With this I will leave the question, and turn to a question of more general interest.

Question: The different branches of Judaism seem to have different, sometimes diametrically opposite, viewpoints about homosexuality. Since we're all reading the same Bible, how can this be? And as long as two adults are loving and kind to each other, and no one is getting hurt, why should anyone care what they do in the privacy of their home?

These are two separate questions, put into the context of discussing homosexuality. The first is: are the various branches of Judaism reading the same Bible? And the second is: shouldn't private acts among

consenting adults be treated as something private, separate from, and independent of, public scrutiny? These questions are important ones, leading to many more, with major philosophic and scientific consequences. I will start by responding to the first question.

The Jews with different religious backgrounds are reading the same words in the Bible, but these words combine for them to give very different books in very different contexts. They are not reading the same Bible.

Orthodox Jews see the Torah as the Five Books of Moses, given to Moses at Sinai, and fully applicable today. As Rav Saadiah Gaon argued, over twelve centuries ago (in his *Emunot v'-De'ot*), science and religious revelation should be in harmony with each other, and therefore, the *halakhic* rules should be fully compatible with the best science of the day.

Conservative Jews also see the Torah as a sacred book inspired by God. There may have been a long development from the core Book of the Covenant given by Moses (Exodus 24:7) till its final editing. But it still is revelatory with commanding authority. Ultimately, the

Conservative views of *halakhah* are similar to those of modern Orthodoxy, with the exception of one major tendency. If the Conservative *beit din* (rabbinic court) concludes that it has greater knowledge and greater numbers than any previous *beit din*, it may override the rulings of earlier rabbinic courts (based upon the rabbinic ruling in Mishnah *Eduyot* 5). Reform Jews see the Bible as historical, being the founding text of Judaism. It has

immense authority, but it has no veto power over modern truths.

The Torah views of homosexuality are incompatible with the present major scientific consensus. This has led the Jewish movements to very different conclusions on how to deal with the gay community.

The Torah in Leviticus, chapter 18, is very clear. There are certain rules on sexual relations forbidding incest, adultery, homosexuality, and bestiality. They are all capital crimes. Rabbinic law considers them to be as grave as the crimes of idolatry and murder, stating that Jews should rather die than commit these crimes (*Tosefta Shabbat* 16). Other rules may be broken to save lives, but not these.

Rabbinic law, however, has one leniency concerning capital crimes. Two pairs of witnesses are needed to convict a person of such crimes, one pair to show that the criminal knew that this was a capital crime, and a second to show that the person actually committed the crime. In our generation, when many consider homosexuality to be a natural sexually driven act, the first pair of witnesses cannot validly appear, and homosexuality cannot be fully condemned.

There is one ambiguity in the Torah to be noted. Male homosexuality is explicitly condemned: "You shall not lie with a male as with a woman: it is an abomination" (Lev 18:22).

However, the *halakhah* against female homosexuality is only derived from the Torah, as in *Sifra, Aharey Mot* 9:8, but not stated explicitly. It seems that this lack of explicit condemnation in the Bible was due to the polygamy of the time. As long as polygamy was acceptable, it was acceptable for co-wives to maintain good relations with their husband by also satisfying each other sexually, much as we find in later rabbinic law (TB *N'darim* 20b), that by mutual agreement husbands and wives could have any sexual relations they liked. True, this was not considered the highest level of sexual morality, but it was not forbidden.

Based on rabbinic discussions concerning the cherubs upholding God's throne in the Tabernacle and the First Temple (b. *Yoma* 54a), it was concluded that the highest level was face-to-face sexual relations, when husband and wife could look at each other in the eye and see God's image in the other. The first Sabbath eve led to the night of Creation when the whole universe was in harmony (Genesis 1:31; 2:3). Each Sabbath is a re-enactment of that harmony. Therefore, Sabbath night is the most appropriate for the harmonious unity of husband and wife. For those who understand Freudian symbolism, it is clear why the wife lights the Sabbath candles and the husband lifts the cup of wine to sanctify the Sabbath.

For this and further reasons, it is impossible within *halakhah* for same-sex relations to draw on the highest levels of sanctity. From a traditional perspective, at most

The Torah views of homosexuality are incompatible with the present major scientific consensus. This has led the Jewish movements to very different conclusions on how to deal with the gay community.

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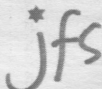
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U.S. Post Office honors unknown hero

Harry Bingham saved thousands
of Jewish and other refugees

♦ ♦ ♦

By Robert Kim Bingham

A few months ago, the US Secretary of State, Colin Powell, gave a posthumous award for "constructive dissent" to Hiram (or Harry) Bingham IV. For over fifty years, the State Department resisted any attempt to honor Bingham. For them he was an insubordinate member of the US diplomatic service, a dangerous maverick who was eventually demoted. Now, after his death, he has been officially recognized as a hero.

Bingham came from an illustrious family. His father (on whom the fictional character Indiana Jones was based) was the archeologist who unearthed the Inca City of Machu



Picchu, Peru, in 1911. Harry entered the US diplomatic service and, in 1939, was posted to Marseilles, France, as American Vice-Consul.

The USA was then neutral and, not wishing to annoy Marshal Petain's puppet Vichy regime, President Roosevelt's government ordered its representatives in Marseilles not to grant visas to any Jews. Bingham found this policy immoral and,



Harry Bingham

risking his career, did all in his power to undermine it.

In defiance of his bosses in Washington, he granted over 2,500 USA visas to Jewish and other refugees, including the artists Marc Chagall and Max Ernst and the family of the writer Thomas Mann. He also sheltered Jews in his Marseilles home, and obtained forged identity papers to help Jews in their dangerous journeys across Europe. He worked with the French underground to smuggle Jews out of France into Franco's Spain or across the Mediterranean and even contributed to their expenses out of his own pocket. In 1941 Washington lost patience with him. He was sent to Argentina, where later he continued to annoy his superiors by reporting on the movements of Nazi war criminals.

Eventually, he was forced out of the American diplomatic service
see **Bingham**, page 10

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Book Review

By Kaitlin Graff

Children of the Holocaust tell tales of horror exquisitely

♦ ♦ ♦

It is a devastating fact that many of the Jewish victims of the Holocaust were children. At a time in their lives when they should have been playing with friends and attending school, many were murdered, and only the ones who could assist or outsmart the Nazis survived. The heartbreaking stories of the child survivors are lessons of the strength and courage of the spirit that should inspire us to ensure that nothing of the sort happens again.

In *Survivors: True Stories of Children in the Holocaust* (The Wordsellers, Inc., 2004) by Allan Zullo and Mara Bovsun, readers are transported to Nazi-occupied Europe to experience the atrocities of the Holocaust through the eyes of Jewish children and learn the sacrifices and hardships they endured in order to survive.

Written in 2004, the book comprises a collection of eight stories. One survivor, Mathei Jackel, discusses what it was like to be a partisan, living in the woods and fighting the Nazis. Another, Sarah Engelberg, shares her experience hiding in an attic with fourteen relatives. The writing styles of the authors are descriptive and expressive but the language is simple yet compelling. Although no story is longer than 30 pages, each narrative contains precise details. Readers gain an emotional connection to each child and are able to identify with their struggles and triumphs.

Survivors is a great book for people on all reading levels, but young children should read it with a parent, as some parts are truly terrifying. ☆

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As we are anticipating a large number of families wanting their Rosh Hashanah greetings to be included on a basket for Rabbi Kline and his family, having your name included on this card will cost \$5.

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Bingham (from page 9)

completely. Bingham died almost penniless in 1988. Little was known of his extraordinary activities until his son found some letters in his belongings after his death. He has now been honored by many groups and organizations including the United Nations and the State of Israel.

Robert Kim Bingham coordinated the successful stamp drive for his father from December 1998 until December 2005, when the U.S. Postal Service unveiled a series of six diplomatic stamps for 2006 titled "Distinguished American Diplomats," which includes the stamp bearing Hiram Bingham IV's image.

The first-day-of-issue ceremony was held at the Washington, DC Convention Center on May 30, 2006. The stamps are now available in post offices around the country. ☆

TAI 100 years (from page 1)

York, was selected to design and hand-weave a woolen tapestry with an area of approximately 50 square feet.

A second committee formed to oversee the remodeling of the ark, with Susan Goldstein as chair and project director in partnership with the decorating committee co-chairs, Rose Rita Wurmser and Bonnie Sobel. In addition, Larry Gerson served as an architectural advisor and Micah Kaufman lent his expertise.

When a visiting artist, who had experience designing sanctuaries in Louisville, visited our sanctuary, he noticed that the furniture in the center of the bimah blocked the view of the ark and suggested the furniture be moved to the side, making the ark visible for the first time. The committee realized then that the many pieces of furniture, made of mismatched woods, not only obstructed the view of the ark but crowded the bimah. One of those pieces of furniture held the Holocaust Torah, which did not fit into the ark. It became obvious that the expansion of the ark and the remodeling of the bimah would be an important part of the project.

The bimah project took more than two years and involved many artisans working in wood, iron, glass, and lighting. During that time they enlarged the ark and added hand-made iron, wood, and glass doors; installed built-in cabinets adjoining the ark; removed dark paneling from the back wall and knee wall (separating the choir and organ from the frontal area) and rebuilt the knee wall at an angle with the ark as the focal point; added original brass sconces to the bimah side walls; refinished and rebuilt the rabbi's podium; made iron and glass furniture to match the new rails and ark door; and completed the magnificent tapestry in New York and installed it here.

In addition to the bimah renovation, the project added stained glass windows to the foyer entrance, installed custom-designed railings and a modern lighting system at the front ramp, purchased new seats for the social hall, and rebuilt the sanctuary seats.

The Decorating Committee and the Bimah Committee invite the community to join in the celebration and dedication of the new bimah on Friday, August 25 at 7:30 p.m. There will also be a special recognition of the Wenneker, Baker, Hymson, Lieber, Paritz/Holzinger, and Gerson families. ☆

JFS: At Your Service

Stacey Heisler

JFS: At Your Service is a monthly column covering a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to JFS: At your service, c/o Jewish Family Services, 1050 Chinoe Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

Director returns to first passion

My column for this issue of *Shalom* is very difficult to write. An era in my life and the life of JFS has come to a close. As many of you know, I came to JFS from the Department of Juvenile Justice. After almost ten years of working with at-risk youth I decided it was time for a change and to give back to the Jewish community; for if not for the Jewish community my family would not have been able to come to the U.S. after the war. Holding this position has opened my eyes to many things both around me and in myself.

After working for about a year and a half in the Jewish community I have seen firsthand the wonderful work the community is capable of. As my family, like so many other immigrants, were unaffiliated after they came to this country, I had never before experienced the Jewish community as the term is commonly understood. Before becoming director of Jewish Family Services, I was unaware of

how much communities all over the U.S. and Canada interact with each other to serve their home communities better.

I have also learned a great deal about myself during my tenure as director of JFS. Although I have enjoyed this time, I also learned that I have a great passion for, and desire to work with, at-risk youth. Over the past ten years it has become such a part of who I am that I have a need to go back. I believe that everyone has a calling in life and that sometimes we need to experience new things to understand what we were really meant to do. I now understand my purpose.

I have met many great people and found some wonderful friendships. I wish you all luck and will miss you. I am confident that the search committee will find a fine replacement for me soon. Take care, and remember to follow your hearts! ☆

Ask a Rabbi (from page 8)

we can recognize that homosexuality is compulsive, and a homosexual is in the category of *anus* ("compelled"), and thus should be accepted by the community. (See Carol Diamant [ed.], *Jewish Marital Status* [Northvale, NJ: Jason Aronson Inc., 1989], 263-280.)

Countering this strict *halakhic* perspective, we find the present scientific consensus: It is now appreciated that [homo]sexual orientation is not usually freely chosen (and hence should not be considered sinful), nor is it necessarily the result of dysfunctional families (and hence should not be considered an illness and a subject for medical intervention and avoidance). (Michel Ruse, *Darwin and Design* [Cambridge MA & London UK: Harvard University Press, 2003], p. 238.)

The American Reform movement, which long ago subordinated Jewish marriage law to state law by

abolishing the *get* (the religious divorce document), generally subordinates Jewish sancta to the American secular sancta that state that all persons are created equal. The sancta of equality have led to the demand that same-sex unions should be treated as equal to heterosexual unions. In the Conservative Rabbinic Assembly many rabbis are similarly arguing that the morality of equality demands that the Conservative movement should also end discrimination against the gay community.

Based on the First Amendment. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," it should be clear that same-sex unions should be given the same secular rights as heterosexual unions. Whatever we think within a religious perspective, we cannot discriminate against people who come from another religious perspective.

However, from a traditional Jewish perspective (and, in fact, most

traditional religious perspectives) such a union is not a marriage, for sanctity and sacraments cannot apply to it.

For those of us who have come to know members of the gay community, it is clear that when they form permanent unions, they invest as much of their persons in such unions as married couples do. It thus is immoral to deny them the same rights as given to heterosexual couples. On a secular level I agree with that. However, I have to note two limits. Among males, homosexual acts are practically always adolescent. When they reach the maturity to form permanent gay unions, it is despite that adolescence rather than because of it. In contrast, among females, lesbian unions are generally mature ones. In either case, if such couples want children they cannot limit themselves to contact within their union. They have to look outside that union to gain that future. Thus, the very structure of such relationships makes it impossible for them to gain the highest levels of sanctity, except as a parody of normal marriages.

Furthermore, the scientific basis for the present scientific consensus on

homosexuality is flawed in at least three ways.

First, just as male and female heterosexuality are very different, so male and female homosexuality are very different. Thirty years ago, based on studies of human and animal sexuality, I learned that among male apes there was no homosexuality, while among the female chimpanzees such acts could occur as a comfort during times of stress. Once we took into account the social pressures for women to conform, the pressures that the feminist movement was then fighting, it became clear that human female homosexuality was much more frequent than human male homosexuality. Modern scholars hardly mention publicly the difference between male and female apes, and the figures they give now camouflage the difference between the frequencies of male and female homosexuality. This downplay of the difference between lesbians and male gays has led me to question how reliable are the modern scientific explanations for homosexuality. For "moral" reasons they have compromised the summaries of their conclusions, and any scholar has to

see *Ask a Rabbi*, page 24



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John Cohen leads UK baseball to top of SEC

Wife, Nelle, participates in team, is active in Jewish community

By Mary Engel

Women who say their husbands are consumed by sports have nothing on Nelle Cohen. But then baseball is more than a game to John Cohen; as University of Kentucky head coach, it's also his livelihood, and the sport finds its way into many facets of their life.

Avery, the younger of their two daughters, was born during a baseball game in Missouri when John was an assistant coach there. "You could see the field from our hospital room," Nelle says. "I kept having to remind him it was a non-conference game."

Baseball has even become Nelle's job because she helps John coordinate camps at UK. When you call Nelle's cell phone, she's more likely to say "Kentucky Baseball Camp" than "Hello."

The path that brought the couple to Lexington in 2003, when John took over at UK, began in Tuscaloosa, Alabama. That's where they met when he was in eighth grade and she was in seventh. The path then wound through Columbia, Missouri; Natchitoches, Louisiana; and Gainesville, Florida, before leading them to Lexington.

"This has been my favorite city I've ever lived in," Nelle said, two days before it was announced that John had signed a new five-year contract with UK. It was a reward—and an incentive to stay—after taking a team that had finished last in the SEC in 2005 to first in 2006 and a spot in the NCAA regional tournament.

Success on the field seems to follow Cohen, 39. He was a standout player in high school and at Mississippi State University. He played two



John and Nelle on the stairs leading to the seats in section B of Cliff Hagan Stadium.

seasons in the Minnesota Twins' farm system, then began his coaching career as an assistant at the University of Missouri. After six seasons there, he was named head coach at Northwestern State University in Louisiana, becoming one of the youngest Division I head coaches in the country. He led Northwestern to two league championships before becoming an assistant coach at the University of Florida. Two seasons later, he took the job at UK.

Friends tried to talk him out of it because of UK's lackluster baseball history. They feared the challenge would be too great. But "you don't say stuff like that to John," says Nelle.

John's intensity was evident in high school, Nelle says. For a time he walked around school with his bat wherever he went. One day in American history, the teacher "had kind of gotten fed up with John bringing a bat into the classroom." She remembers his telling John, "You need to get your mind on this class because this will take you somewhere. That bat will never take you anywhere."

But even then, Nelle says, "I knew that bat was going to take him somewhere because he was so focused." That high school teacher, by the way, lives in Ohio now and has come to Lexington for some of John's games.

John says he took the job at UK for many reasons, but mainly because "you could make your mark. Everywhere else in the SEC it had already been done." The move to Lexington was their fourth since they married in 1992, twelve years after they met in upper school. She was Nelle Bashinsky at the time.

The way Nelle tells the story, John was being thoughtful when he helped her get acquainted at Tuscaloosa Academy by telling everyone her name was Nelba Shinsky, thinking it would be easier to remember her name that way. But John says thoughtfulness had nothing to do with it. He just liked giving people nicknames—"On ESPN every player got a nickname"—and "Nelba" was his play on "melba." Either way, the nickname stuck, and Nelle says she is still called Nelba when they go back to Tuscaloosa.

During high school, "My mom begged me to date John," Nelle says, but because they were good friends, "I didn't want to mess it up."

"We used to set each other up with friends so we could double date," she says. "It never took, but we got to hang out."

They didn't talk much when he was at Mississippi State, playing baseball and earning a degree in English, and she was at Bryn Mawr majoring in sociology.

John was playing minor league ball in California when a mutual friend told him that Nelle, now living in Washington, D.C., was going to be visiting Los Angeles. He called her and had a player friend get them tickets to a Dodgers game. He suggested it was time for them to be more than friends, and before she went back to D.C., he told her to call him when she was ready. She finally called a few months later to say she wanted to give it a try, and he arrived in Washington the next day. They were engaged within two months. Last year their marriage was

see John Cohen, page 21



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"21 Years of Excellence"

Taglit (from page 1)

In every city you can find a café with European ambience a short walk away. The nightlife is fabulous, for the young or young at heart; bars and clubs are in every city and town from Haifa to Eilat. You can ski in the mountains in the north, tan on the beaches of the Mediterranean Sea, go horseback riding in the Galilee, snorkel in the Red Sea, or kayak on the Jordan River. You can take a disco cruise at night on Lake Kinneret, or float in the Dead Sea during your visit to a spa. Rub the mud from the Dead Sea all over you and your skin will feel softer than you can imagine. You can hike up the old snake trail to the fortress of Masada, or visit the waterfalls nearby in Ein Gedi. And if you get hot on your summer trip, there is no shortage of ice café to cool you off between road stops.

For many years I was afraid to travel to Israel. My selfish fears and worries took over me as I would sit and think of Israeli soldiers I knew who had lost a friend in battle, the events of September 11, 2001, or a young woman I knew who was taken in a terrorist bombing a few years ago. I recall the morning of her memorial service when her boyfriend told us how important it was to her that she be in Israel and support its people. Traveling to Israel soon became my mission. I realized that Israel was no longer a cool place to visit, but a land of tremendous significance to the Jewish people and the rest of the world. Working for a Jewish organization and talking about Israel on a daily basis was not enough; when the time was right I knew I had to take that opportunity and go.

When you travel with a good trip organizer like Sachlav, the group I went with, Israel is revealed to you in a very different way than it would be on a traditional route of random tourist attractions. Everything we did had some logical connection to the next place we visited. For example, the day we visited Yad Vashem and Independence Hall in Tel Aviv was the most emotional day of the trip. We spent half of the day in the Holocaust museum and memorial, then traveled to Independence Hall to listen to the recording of David Ben Gurion announcing the independence of the new State of Israel, with the rabbi saying a prayer, and the philharmonic finishing with Hatikva. We all burst into tears when we realized we were standing in the

very place where all of this happened. Israel was no longer just a dream. The old city of David in Jerusalem was equally emotional, having spent more than one day exploring the cobblestone walkways of the Jewish quarter, walking through ancient underground waterways, and praying at the Western Wall on Friday night for

Israel, to me, is not just the dream of the Holy Land or a country I am familiar with in prayer or on the news; it is a gift. Like many other young adults in North America and around the world, I found that the trip I took has changed my life.

Shabbat. We touched history and participated in tradition. It was so powerful to see a place where modern conveniences exist in symbiosis with the places and stories of our ancestors. This is Israel.

When you visit Israel you realize why so many fall in love with this country. A person could spend a lifetime seeing pictures, hearing stories, and watching the news and never come close to understanding this unique and magical place. We rarely see images in the news of the gorgeous land that is within Israeli borders. Only when you see the Golan Heights and stand high on Mount Bental do you realize its value: hills and valleys of green, fertile soil, and mountains. The Sea of Galilee, or Lake Kinneret, which provides most of the water for the entire country, glimmers in the moonlight, with the lights of Tveria (Tiberias) and the many villages and kibbutzim surrounding it guiding the way back above the hills which contain its shores. And high up in the hills, Safed, the city of Jewish mysticism, where artists have lived for generations practicing their craft: religious people still settle there to build their faith.

Israel, to me, is not just the dream of the Holy Land or a country I am familiar with in prayer or on the news; it is a gift. Like many other young adults in North America and around the world, I found that the trip I took has changed my life. If you are Jewish and fit the relatively broad requirements, you can go on a free trip to Israel.

The organization is called Taglit—birthright Israel. Birthright is a program that was created in 2000 by two visionary philanthropists wanting to find a way to renew Jewish identity in the young adults of America. With the help of the Israeli government, local federations,

United Jewish Communities, and many new private donors, the program has blossomed into an extremely successful organization. This year marked the 100,000th visitor to Israel on these trips, and the Central Kentucky Jewish Federation has given money to this program each year.

It is hard to believe that in ten days of non-stop moving and travel I saw and learned more about Israel, its people and its history, than I ever could have learned in religious school or a college course. More important is the connection I have built with the people and the place, and the relationship with Zionism and Jewish culture that was established and reinforced within me by my presence there. I urge you, my young friends, go and experience Israel. You no longer have to say, "Next year in Jerusalem." Instead say, "This year in Jerusalem!" ✧

Director (from page 6)

The internal transformation of Jewish attitudes sparked by Israel's independence was followed by a growing strategic relationship between Israel and the United States through the Cold War. This relationship started to change American attitudes toward Jews and encouraged their feeling more comfortable with them. In this process of mutual rapprochement between Jews and non-Jews in America, American Jews started to become more assertive, more active in social conflicts such as the Civil Rights movement, and more comfortable with being Jewish and American, not as outsiders but as insiders.

But it was not until the Six-Day War that Jews began to feel not only comfortable but secure in their duality as Jews and American citizens. That war, which started with a looming possibility of Israel's defeat, ended on a triumphal note with Israel in control of Judea and Samaria, the heartland of Jewish biblical history. This victory was also seen by American Christians as an apocalyptic sign, thus creating a more positive alignment of Jews and Christians in American society. It also emphasized, in the eyes of the American leadership, the importance of Israel as an ally in a volatile region of the world. Jews became more assertive in proclaiming their Jewishness, their support for Israel, and their commitment to the American ideals. Anti-Semitism finally became "politically incorrect."

There is no way to overstate the role and place of the State of Israel in Jewish history, not only because it

We stand with the people of Israel

The Central Kentucky Jewish Federation, together with the North American Jewish community, stands with the people and State of Israel as they fight terrorism and attacks. We are steadfast in our support of Israel and its obligation to protect its citizens.

Our hearts go out to innocent civilians who have been entangled in this violence.

We pray that peace is still within reach.



meant the reestablishment of Jewish sovereignty after millennia of powerlessness, but because it changed the way Jews look at themselves and the way non-Jews look at Jews. The Zionist ideal of rebuilding the self while rebuilding the land became truth in more ways than intended. The paradox is that the state of Israel made Jews safer and more accepted in the Diaspora.

In 2006, when the value of Israel for the United States is questioned in many quarters, we need to remember that the fate of Israel and the fate of the Jewish people are indissolubly connected. To strengthen the state of Israel is to strengthen Jewish life in the Diaspora. Today, when Israel comes under attack in many American media, we need to remember, more than ever, that we are one. Whichever way Israel goes, world Jewry will follow, for better or for worse. ✧

THE LEISURE CLUB

will be joined by
Rabbi Sharon Cohen
for lunch and discussion
at 12 p.m. on September 7th,
at Ohavay Zion Synagogue.

Please contact the CKJF office by
August 30th, if you will need a ride to OZS.
RSVP to (859) 268-0672

Organization addresses minority marrow donor shortage

Jewish patient's success story inspires

In 1991, the *Gift of Life Campaign* was initiated to find a suitably matched bone marrow donor for New Jersey leukemia patient Jay Feinberg. Jay's ethno-geographic background was Eastern-European Jewish. Since a patient's best chance of identifying a genetic match lies with those of similar ancestry, donor drives sponsored for Jay focused on Jewish communities worldwide. 60,000 donors were typed at over 225 drives around the world, and dozens of matched donors were identified for other patients as a result of the campaign. Then, in 1995, Jay's miracle happened: a donor drive organized by the Foundation identified a closely matched donor! Jay received his transplant in July 1995 at the Fred Hutchinson Cancer Research Center in Seattle, WA.

Since the campaign for Jay Feinberg, the Foundation formalized its

evolving role as a Bone Marrow Registry. In early 1998, the Foundation joined the World Marrow Donor Association and began to participate in Bone Marrow Donors Worldwide. The Foundation currently maintains a database of over 100,000 bone marrow donors, and focuses on the registration of Jewish volunteers of Ashkenazi and Sephardic ancestry. Both minority groups are underrepresented in the worldwide donor pool. The tragic consequences of the Holocaust have caused additional difficulties for patients of Eastern-European Jewish ancestry, which severed potential blood lines. There is a desperate need for Sephardim in the Registry, which currently make up less than 1 percent of the total volunteer pool.

August is Minority Marrow Donor Awareness Month; Jay Feinberg is a former student of CKJF member Prof. Ned Rosenbaum. This article originally appeared online at <http://www.giftoflife.org/medics/25.html>; reprinted by permission. ☆

Crossroads Ensemble concert amazes audience

Cultural diversity plus talent equals memorable event

By Greg Davis and Stephanie Barrett

A talented mix of world music breezed into Lexington on June 10, coming to rest for a beautiful fleeting couple of hours at Temple Adath Israel. New York-based Crossroads Ensemble amazed an audience of varied ages and tastes with their eclectic mix of Jewish, Latin, Ladino, jazz, funk, and Brazilian music. This versatile group met in the U.S. and quickly decided to blend their diverse cultural backgrounds that created a foundation for a rousing world music collaboration. The members' love for one another's musical and cultural traditions was palpable not only in their music but in its presentation and the musicians' outgoing attitudes as they engaged with the audience throughout the evening. In the span of 90 minutes, the Ensemble took us from the old world of Ashkenazim to the new world of Brazil and back to the old world of the Sephardim. A jazz version of "L'cha Dodi" was only one of many songs, old and new, that held the rapt attention of all who attended.

Ensemble leader Mattan Klein of Israel, flutist and composer as well as winner of the 2000 John Lennon Songwriting Contest (Jazz Composition Category) and the 2003 US Songwriting Contest, was in great form, bantering with the audience and celebrating the recent birth in Israel of his son, transitioning

seamlessly from klezmer-style music to modern jazz and back while leading songs in celebration of his wife and in yearning for peace in the Holy Land. Venezuelan Juancho Herrera on guitar dazzled all with his Ladino-based music, replete with skill and passion. The Ensemble was rounded out by bassist Ben Zwerin (son of Mike Zwerin, who played with Miles Davis, Eric Dolphy, and others) and percussionist ("drummer" is too limited a name for this versatile musician) Mathias Kunzli, who has performed with the Yo Yo Ma Silk Road Project, Flora Purim, and others. Kunzli delighted all with his ability to play everything in perfect rhythm, inspiring many to stand up and dance spontaneously in the back of the social hall and staying after the concert to speak at length with several children and adults. Rabbi Marc Kline of Temple Adath Israel said after the concert, "I can tell you this: the jazz was rich and wonderful with distinctly Jewish themes flowing through each piece. Their music typifies the Jewish soul—uplifting, engaging, and universal."

Many thanks are due to, among others, Janice Kuperstein, who worked to bring Crossroads Ensemble to Lexington, and to John McDonald and crew, who turned the TAI social hall into a swinging jazz club, complete with food, drink, and table cloths.

The Mattan Klein Quintet will be playing at The Jazz Factory in Louisville on August 11. For show time and directions, please call (502) 992-3242. ☆



FACTS ABOUT ISRAEL



ICQ - The technology
for AOL Instant Messenger



was developed in 1996 by
a company called Mirabilis,



founded by four young Israelis.

Lowell's Toyota Repair Specialists

233-1173



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ADVENTURE**

**YOUR
BIRTHRIGHT**

**OUR
GIFT**

Jewish Federation
Central Kentucky

Taglit-birthright Israel offers a variety of free, ten-day trips to Israel for Jewish young adults, ages 18 to 26, who have not been to Israel on a peer, educational experience. Learn more and register for winter trips at www.birthrightisrael.com

THIS year in Jerusalem!
100,000 participants
Taglit-birthright israel
www.birthrightisrael.com

History of the Israeli-Palestinian conflict – Part X

1945–1946: A Prelude to War

By Daniel Cheffec

The end of World War II opened a new series of issues in the ongoing saga of the Arab-Jewish conflict over Palestine. The end of hostilities meant, for once, that the Arab nationalistic movement headed by the Mufti was left with no allies. Moderate Arab governments were faced with popular support for the Mufti and his goals at the same time that they were pressured to deliver on some of the national goals of the Arab people. While the dream of the Arab *khalifat* begun to fade, the idea of a political alliance that would include all of the Arab heartland began to take different forms.

In the West we are used to thinking that validation of a government's authority is a function of how well—or how ill—it serves its citizens. While in the Arab world this is still one important source of validation, there is also the validation of power derived from the adherence to the principles of “pan-Arab” nationalism. Arabs use the term “nationalism” with two distinct connotations, one referring to what we understand as nation—that is, a politically defined society with a defined territorial control; the second refers to the *Umma*, a concept difficult to grasp for the Western mind, which is part kinship, part tribal allegiance, and part religious belief. In a strange way it resembles Jewish Identity. This dual understanding of national goals allows Arab rulers to appeal to one or the other according to circumstances in order to retain power. King Faruk of Egypt first suggested an organization bringing together all Arab countries in 1943.

The British, made aware of the influence wielded by Nazi Germany through the Mufti's broadcasts to the Arab world, promoted this idea in an attempt to bring the Arab states to the Allies' side. The result of these efforts was the Alexandria Protocol of 1944, in which representatives from Syria, Transjordan, Iraq, Lebanon, and Egypt agreed to the formation of an Arab League.

The fall of Nazi Germany forced Arab leaders to reevaluate their relationship with European powers and with each other. In 1945, the then-independent Arab states—seven in all—formally established the Arab League, following up on the Alexandria Protocol. The founding members were the Protocol signers Syria, Transjordan, Iraq, Lebanon, and Egypt, along with Saudi Arabia and Yemen. The Charter, which dealt mainly with the goals and governance of the League, included three

“annexes” or appendices. These resolutions helped define the core of the pan-Arab political agenda.

The first annex proclaims Palestine an independent Arab country unable to exercise its independence. The final paragraph of this annex states:

Therefore, the States signatory of the Pact of the Arab League consider that in view of Palestine's special circumstances, the Council of the League should designate an Arab delegate from Palestine to participate in its work until this country enjoys actual independence.

So why dedicate a special annex to Palestine, when so many other Arab lands from Iraq to Morocco were under occupation? Because Palestine is seen as part of the *Mashreq* (Fertile Crescent), and the *Mashreq* is considered the historical heartland of the Arab people. For the Arabs to relinquish control over any part of the *Mashreq* would have been—and to some extent still is—anathema. The establishment of the Arab League, originally expected by Britain to bring the Arab world to the Allies' side, was implemented by the Arabs with a different goal in mind—that of joining forces to consolidate the “Arab National Aspirations” (in the sense of *Umma*).

The end of the war was indeed a time of confusion for the Arab people. During the conflict, Arab sympathies were with the Axis because of the very active campaign of Hajj Amin Al Husseini. Being confronted with the fact of Germany's defeat forced Arabs to scramble for different ways to create new alliances.

The post-colonial period in Arab lands opened another conflict. Before the war, the leadership of the Arabs had generally been neither strictly political nor religious, but more traditionally Arab, to some extent integrating both politics and religion. The concept of “separation of Church (or Mosque) and State” is not one that comes easy to Arab traditional society. At the end of the war, some Arab leaders tried to establish strong relationships with the winning side, which in part demanded, they felt, a more secular society. This was the beginning of the separation, and later confrontation, between religious (called today “Islamist”) and political Arab nationalism.

The end of the war also presented a dilemma for the Jewish community in British Palestine. With hundreds of thousands survivors of the Holocaust in the displaced persons camps in need of help and a place to go, the Jewish community mobilized. The Jewish Agency sent envoys to the camps to recruit *olim* (Jewish immigrants to Palestine), and stepped up the operations on illegal immigration. Hagannah ships were dispatched to European ports to bring in the immigrants through the blockade established by the British Mandatory government. Most of those ships were stopped by the British and the “illegal” immigrants deported to prison camps in Cyprus. The Jewish community was also trying to reunify their forces, with little success, and preparing for what they perceived was going to be an all-out confrontation with the Arabs. The American Jewish community reacted to the news of the Holocaust by imbuing the JDC and HIAS with a new mandate to care for the survivors. As for the survivors themselves, most had no interest in going back to their hometowns or even

their native countries, since they had nothing and nobody to go back to, and the pogroms of 1946 in Poland did nothing to ease the survivors' alienation.

The Allies were facing problems of their own. The end of the war left a devastated Europe, which needed to be rebuilt, on their hands. The imperative to restore industry made oil even more crucial. In that spirit, the Allies were trying to do all they could to avoid antagonizing the Arab world, at the time the major—and almost only—source of oil for the West. This might explain the reluctance of the Allies to put Amin Al Husseini on trial at Nuremberg in spite of the overwhelming evidence against him.

The Allies were also faced with their reflection in the mirror; they were deeply affected by the concrete evidence of the Holocaust by facing the survivors. They were not keen, however, to bring all those refugees into their own countries, favoring instead repatriation—something the survivors did not want.

The immediate post-war period also signaled the beginning of a schism in the anti-Nazi alliance and the seeds of the confrontation between the capitalist West and the communist East. The competing and contradictory demands on the administration of a devastated Europe were overwhelming. As part of their effort to untangle the situation, the Allies agreed to establish a joint commission to study the Palestinian situation. It would be known as the “Anglo-American Commission of 1946.”

Many Arab leaders received the announcement of the Allied commission on Palestine with mistrust and even hostility. They insisted that the original recommendations of the Woodhead Commission be implemented. As you may recall, the Woodhead Commission of 1938 claimed that the division of the territory was impractical and that a bi-national state had to be instituted. Such a state would have had a clear Arab majority and would have closed the doors of Palestine to Jewish refugees.

The Anglo-American Committee of Inquiry—as the Commission was officially known—was assembled on January 4, 1946. It was given a clear mandate in their research of the situation in the form of terms of reference:

see History part X, page 23

Upcoming dates for the 2006 CKJF/UJC Community Campaign

September 14 Women's Division
Pomegranate
Thank You Dinner

October 17 Equine Division



The Central Kentucky Jewish Federation annual meeting held in June

New Board members elected, volunteers recognized

♦ ♦ ♦

On June 25 some forty members of the local Jewish community came together for a major community event: the Central Kentucky Jewish Federation Annual Meeting.

CKJF President Marty Barr highlighted some of the accomplishments of the past year. Camp Shalom, about to have its 39th session, expects a record number of campers this year, between the traditional Camp Shalom and the new Geshur program; the Day of Giving continues to grow and continues to increase our visibility in the community; our paper, *Shalom*, is now a quality community newspaper rather than a reprinting of JTA articles; JFS continues its remarkable work; the Community Activities Committee continues to bring the Jewish community together in positive ways; our website is now offering new ways to connect and register for programs.

Marty also pointed out, however, that there are two areas where much remains to be done. The first one is volunteerism. While we have more volunteers than ever before, we still need more people to step up to the plate, especially in soliciting for the

Community Campaign. The second area is Community Relations. We need a clear and loud voice representing the opinions of the organized Jewish community, and we are going to have to work hard on that.

The president also remarked that the current campaign is shaping up very well, and noted the success of the programs already held; he thanked Ricki Rosenberg and Linda Ravvin for their leadership in this area. And he highlighted the fact that we have entered into a special relationship with a program in Israel called "Net@: From High Risk to High Tech" with the possibility of creating a more intimate connection with our Israeli family. He thanked the committee that worked in the selection of this program: Nancy Hoffman, Rachel Belin, and Micah Kaufman.

Marty then recognized volunteers with our traditional annual awards. Nominations for Volunteer of the Year and Young Leadership awards come from the broader Jewish community and are voted upon by the board; the President's Award is given at the president's discretion.

This year's Volunteer of the Year Award went to Angie Ornstein, who has been deeply involved in organizing the Day of Giving, actively participating as a volunteer in other Tikun Lexington Projects,



Annual meeting honorees: Mimi Kaufman (left) with Young Leadership Award and Angie Ornstein with Volunteer of the Year Award.

participating as a member of the Board of Directors of CKJF, working on the *Shalom* committee, and now helping to organize a new program that will be publicized later in the year.

Mimi Kaufman received the Young Leadership Award for her ongoing involvement with Camp Shalom and Community Activities, as well as her service as a member of the CKJF Board.

The President's Award was presented to a couple who over many years have demonstrated a deep commitment to the principles and goals of CKJF and backed up that commitment by giving of their time, not only to CKJF but to

Hadassah, B'nai B'rith, and other organizations as well as the Lexington Havurah: Gail and Ernie Cohen.

Finally, Marty recognized the outgoing members of the Board: Steve Kesten, Marcia Blacker, and Rachel Belin, as well as a member of the Board who moved away, Ziggy Rivkin-Fish. Elected to serve on the Board were Linda Noffsinger, Jennifer Miller, and Elissa Brown.

Special thanks went to the committee chairs, officers, staff, and volunteers. The president also expressed his enthusiasm for meeting the challenges ahead and said he looks forward to another year of continued success. ☆

Gail & Ernie Cohen (from page 4)

Committee, helping to settle Lexington's first Russian immigrants. She also served a term on the National Board of Council of Jewish Federations. She is proud of the fact that two of her grandchildren, Elaine's two daughters, will be attending Camp Shalom this summer.

Shortly after the Cohens had moved into their Sutherland Drive home, a neighbor from Gainesway Drive, several blocks away, knocked on the door, was welcomed in, and promptly invited Gail to a luncheon somewhere, several weeks hence. It was Evelyn Krislov, then the brand new president of the Lexington Chapter of Hadassah.

To Gail at that time, Evelyn could have been inviting her to any organization's event. And she certainly didn't know the invitation would change her life. It took Ernie to educate her about Hadassah, which was an important part of his mother's volunteerism; to this day, Ernie, a Hadassah Associate, is what Gail calls a "dedicated Hadassah husband."

Gail went to the opening luncheon of Hadassah's Fall 1968 year, joined the chapter that day, and immediately agreed to fill the secretary position on Evelyn Krislov's board of directors when a member moved away. "I joined to meet people and make friends," she said. Today, through Hadassah and her ongoing commitment to this women's Zionist movement, Gail knows many people and has myriad friends across the United States and Israel.

She stayed on the Hadassah board as fund-raising vice president in 1969 and, two years after her arrival in Lexington, became president for 1970 to 1972. As president she entered the Central States Region Board and there held membership and fund-raising chairs.

She remembers so many moments of disbelief when she was asked to accept more and more responsibility, but she says she was stunned when then Region President Shirley Flacks of Dayton told her, "You're going to be the next Region Spring Conference chair, so you'll be ready to become region president in 1981." She was in fact the chair of the conference, twice over, and she was in fact elected president from 1981 to 1984.

As region president she became a member of the National Board of Hadassah, going back often for meetings and conventions to her native Manhattan. She has been an elected member of the board ever since, and was elected to a national vice presidency in 1992. One of her proudest designations is that of Hadassah delegate to the World Zionist Congress in Jerusalem, while she was vice president. (Don't worry, the Cohens have a special low phone rate to Israel. It also helped while their son Alex and his family spent three years there recently, while Alex represented his engineering firm in an American-Israeli engineering project.)

see Gail & Ernie Cohen, page 22

Hadassah receives Advocacy Award from Genetics Policy Institute at Annual Conference at Stanford University

(New York, NY — June 11, 2006) — Hadassah, the Women's Zionist Organization of America, received the 2006 annual National Advocacy Award presented by the Genetics Policy Institute at its annual policy institute awards dinner held last night at Stanford University in Palo Alto, CA. Hadassah was awarded the prestigious honor for its continued work in advocating for favorable stem cell legislation and funding at both the federal and state level, since August, 2001 when the Administration placed federal funding limitations on stem cell research.

In Spring, 2005, Hadassah mobilized its grassroots membership to participate in SOS: State of Stem Cell, an effort that saw Hadassah delegations visit legislators in all 50 state capitals. Central States organized a visit to Columbus and over 100 Hadassah members were present to have their voices heard by State Legislators.

In accepting the award, National President June Walker expressed gratitude from Hadassah, which "with the 300,000 women in every state and every age group is 'the every woman's organization,' and stem cell research is an issue that touches everyone.... The most recent poll I've seen shows that nearly three quarters of Americans support stem cell research. If our experience at Hadassah is any indication, we can easily transform this support into a groundswell," she said, adding "The

past few years have been frustrating politically in terms of gaining federal support for our research. You all, like me, were ready years ago to see the President's stem cell policy overturned and we wait every day for Congress to act."

Walker explained that Hadassah originally became involved in stem cell advocacy because "We think that it is important to bring the Jewish perspective to this debate. As Jewish women who are committed to the Jewish imperative of tikkun olam—repairing the world—we think it is essential to make clear that religious voices are not monolithic. Every major stream in Judaism supports stem cell research. This is in part because of the Jewish religious obligation to save lives."

The award was presented within the framework of the Genetics Policy Institute's second, annual "Stem Cell Policy and Advocacy Summit: Empowering the Pro-Cures

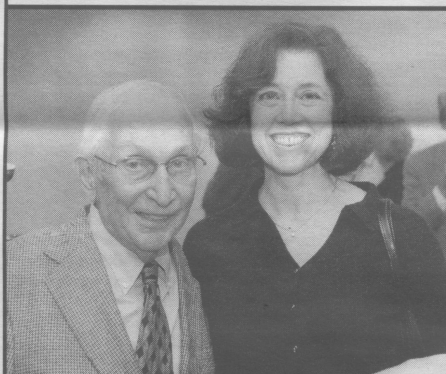
Coalition," this year hosted by the center for Biomedical Ethics at Stanford University and co-chaired by Bernard Siegel, J.D., executive director of the Genetics Policy Institute, and Christopher Thomas Scott, Ph.D., executive director of the Stanford Program in Stem Cells and Society.

According to Siegel, "The National Advocacy Award goes to the organization that has made the greatest impact in promoting awareness of the lifesaving cause of stem cell research. Hadassah has earned the gratitude of patients around the world for its effective leadership on this issue. GPI is pleased to provide Hadassah recognition at this annual summit meeting of the "Pro-Cures" community."

In presenting the award, Siegel told Walker: "Scientists know about you [Hadassah], you are making such an incredible impact." The Lexington chapter of Hadassah is pleased to share this wonderful news.

Founded in 1912, Hadassah, the Women's Zionist Organization of America, is the largest women's, largest Zionist, and largest Jewish membership organization in the United States. In Israel, it supports pacesetter medical care and research, education and youth programs, and reforestation and parks projects. In the US, Hadassah promotes health education, social action and advocacy, Jewish education, volunteerism and leadership skills, Young Judea and connections with Israel. For complete information about Hadassah, visit www.hadassah.org. ☆

Mother's Day Concert honors Anita Baker



Harold Baker and daughter-in-law Linda Saag at reception following concert.



Bobbie Baker, the honoree's daughter, welcomes guests. photos by Bill Straus

Staff training for Camp a high priority in 2006

Counselors this year received in-depth training by experts

♦ ♦ ♦

Thirty-nine years ago, seven women came together to unite a community and to create a camp; the result was Camp Shalom. And after 39 years, it is still growing with new enriching activities, new ideas, and burgeoning community volunteer participation, all with the same dedication and love the founders brought to the task.

In the past two years, our local day camp has become even better. Not only is Camp Shalom a growing program, but we have added a second camp for preteens

ages 11 to 13—Camp Gesher. We hope that those who participate in Camp Gesher today will be counselors in Camp Shalom in years to come.

This year we started a special leadership training program, giving counselors the tools to make the camp experience even better for our campers and for themselves. The program included learning through play, programming, developmental psychology, and group dynamics. We are planning a leadership training

seminar again next year that will be open to all community members ages 14 to 25, and will possibly integrate other topics.

Being a community is about caring, and this community has proven, with Camp Shalom, that it cares indeed. It is a humbling experience to see the dedication of volunteers as well as staff to what 39 years ago was just the dream of a group of mothers. Over the years it has become the foundation not only of a great day camp, but also of the Central Kentucky Jewish Federation and all we do today. Thank you for the vision, for the dream, and for the dedication of generations of members of the Central Kentucky Jewish community. ☆

Mutt Strut: Volunteers help animals

Participant enjoys first Tikkun Lexington experience

By Karen Arrowood

The Lexington Humane Society's four-kilometer Mutt Strut 2006 was my first chance to volunteer with Tikkun Lexington. If volunteering one's time and energy involves a sacrifice, however, I'm not sure I accomplished it, since what I really did was have some early morning fun out at the Keeneland grounds. Keeneland looked spiffy, the weather was beautiful and clear, and we volunteers arrived just when the dew creates a mist over the grass.

I put on my event t-shirt and snagged a couple of donuts while the early arrivals, human and canine, milled around the staging area. What a sight! I'm a sucker for our four-legged friends, and that morning I saw all



Mutt Strut volunteers water walkers.

varieties and sizes pour into the park. There were Chihuahuas and mastiffs, golden retrievers (many of these) and greyhounds, and my personal favorite: dogs of unidentifiable extraction. (When people ask me what my own handsome dog is, my usual answer is, "Your guess is as good as mine.") A parade of cars on the way to park passed by me with doggy heads sticking out the windows.

I wasn't even aware that people came to the Mutt Strut just to run by themselves. But indeed, many entered to run the two- or four-kilometer course, and my job was to hand out cups of water to the runners at a halfway point. There's a technique to it that it took me a while to learn: fill a cup no more than halfway and suspend it somewhere near a runner as he or she passes by. (The dogs drink from buckets.) We offered dozens and dozens of portions, and then when the thick crowd of runners petered out, we picked up the discarded cups. I had plenty of time to make new friends with other volunteers too, while we stacked cups and poured water.

And before 11:00, the job was done. Time to go home and think of what I can do next with Tikkun Lexington.

Some people justifiably ask why we donate time and money to animal welfare when there never seems to be enough for people in need. I think



Jesselin Archer hauls water for Mutt Strut.

it's because animals, in their powerlessness, depend on our benevolence in a way that humans don't, and to respond to that need with kindness improves our souls. My family, under the impression that a fortunate dog somehow finds its family as much as the reverse, has adopted quite a few dogs from rescue organizations, shelters, and humane societies over the years, and these dogs bring their own challenges and joys. So I turned out to benefit the local Humane Society, thinking of those dogs, cats, rabbits, hamsters, and the like who are waiting for new families. My own Bert, sitting next to me on the couch with his chin on my knee, reminds me of universal truths; family is everything, naps are completely worthwhile, and a person who plays with you is your friend.

While other volunteer opportunities might be more strenuous and won't involve sunlight, the great outdoors, and canines, they're all worth doing and I look forward to them. Thanks to Jana for bringing us out to the park for a good cause. ✧

Frankel family history quest bears fruit

Genealogy passion endures from butcher paper to computer

By Mary Engel

Three months ago, Harold Frankel sat down at his computer and typed in a name: Djosha Eskenazi. Djosha, a great-niece on his wife's side of the family, had just been born in California. She became the latest person entered into his family tree.

There are Frankels, of course, but there are also Wiles, Wolfs, Kaufmans, Goldbergs, Zebraks, Rosenbergs, Baers and many more. Genealogy has become something of an avocation for Harold, a retired Lexington pharmacist. It took a turn for the serious in 1990 when Harold and Kaye decided that a London visit with their daughter Patty should include a side trip to Germany for a little digging into the Frankel family's background.

His primary destination was Meisenheim, the town that his paternal grandfather, Gustav Frankel, left as a young man in 1870. Harold also went to Guntersblum, the home of his maternal grandmother, Amelia Wile.

The seed of Harold's interest in genealogy was sown by Gus's wife, the grandmother whom Harold called Mamoo. She had shown him three pictures taken in the 1920s during a cousin's trip to Germany. One was of a man in front of a building in Meisenheim, another was of a crossroads in the town, and another was of a hardware store. The pictures fascinated him, and Harold asked her all kinds of questions about the family's history. He took notes on three-by-five cards and also quizzed Mom Wile, his name for his grandmother Amelia. He eventually used a sheet of butcher paper eight feet long to chart his family line.

Mamoo gave him the pictures in the 1940s (she died in 1956 at the age of 99; Gus had died in 1927). He didn't think much about them until years later, when what Harold calls an

"epiphany" prompted him to schedule that side trip to Germany. He and Kaye arrived in Frankfurt with no hotel reservations; they just pointed the rental car in the direction of Guntersblum and Meisenheim.

They arrived in Guntersblum first, where an English-speaking woman at the courthouse showed them records of births, marriages, and other family events. Then it was on to Meisenheim.

The walled city—more of a town, really—sits along the Glan River in the western part of Germany, near Luxembourg and France. The Frankels drove through an arched opening in the wall into a courtyard and parked the car. Harold hailed a passing woman and showed her one of the postcards. "I'm here to check on my grandfather," Harold told her.

She grabbed him by the hand and took him to her husband's office (he was a doctor) and, in addition to sending the Frankels to a bed and breakfast, gave Harold the number of an American woman married to a local headmaster. The American, Karen Gross, turned out to be the town historian. He told her she was looking for information about his grandfather. It transpired that Frau Gross was writing a history of Jews in Meisenheim, and

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Prague (from page 5)

Rescue, Relief, and Renewal, specifically the rescue of Ethiopian Jewry beginning in the 1990s and continuing today, relief in the form of housing, food, medical care, and other welfare needs for destitute elderly Holocaust survivors in Central and Eastern Europe, and aid in the renewal of Jewish communal life since the fall of the Communist regimes in the former Soviet Union and other European countries.

The highlight of our trip was the opportunity to witness firsthand the incredible work they do—which each of you supports by contributing to CKJF's annual fund drive—in Eastern and Central Europe. Even though Prague has an essentially self-sufficient Jewish community, the Joint has two important missions there: caring for aging survivors of the Holocaust and rebuilding the Jewish community. To accomplish the former, JDC worked closely with the community to establish the Charles Jordan Home for the Aged, a residential facility for those requiring substantial care, and the Charles Jordan Pension, offering apartment-type living for the independent elderly. (Here I must explain that Charles Jordan was an executive director of the JDC found drowned in the Vltava River in 1967. Though there is no hard evidence, there is substantial suspicion that, like Raoul Wallenberg who saved so many Hungarian Jews, he was probably murdered through a Communist-backed conspiracy. These two programs serving the elderly are named in his memory.)

At the Home for the Aged, we toured the facility guided by its director, Helena Frankenburgova, and Peter Gyori, a vice president of the Czech Federation who generously assists visitors to Prague on behalf of JDC (more about him later). Most residents are Holocaust survivors who have also endured 40 years of hardship and repression under Communism. The building, dating from the 1930s, is so attractive—sunlit with a beautiful, large garden that the residents clearly enjoy, just steps away from the bright, cheerful dining room that overlooks it.

We met the *mashgiach*, Marc Polovoy, a delightful man who immigrated to Prague from Ukraine and has written two books as well as stories and news articles about the immigrant experience, all translated and published here in the United States. We enjoyed chatting with him and watching him interact with residents who happened to be having lunch



Peter Gyori, JDC representative, at the ecumenical concert he organized.

while we were there. There was obvious rapport among them. The staff also includes a resident physician, Yvonna Kollanova, whose son Eric, a law student, is vice president of the Jewish Students' Union. A psychologist and an activities director are also on-site every day, as well as a visiting physician specializing in rehabilitation.

Services provided are wide-ranging: lots of in-house activities—music, handwork, computers, exercise, someone to read the newspaper to those no longer able, to name a few. In addition to residential care, the home serves about 20 people attending a day care program and delivers 60 kosher meals daily for the homebound.

The Joint has also invested heavily in community building. It subsidizes the Prague Jewish Town Hall and the local community center, and is responsible for sending numerous Czech kids to Szarvas, an overnight camp in Hungary serving more than 2,000 youngsters from 20 countries world-wide. (More about Szarvas in September.) Another facility the Joint partially subsidizes is Bejt Elend, a Jewish educational after-school program. Attended by 60 kids, Bejt Elend is housed in the same building as the Reform/Reconstructionist congregation, Bejt Simcha. That congregation was founded by our guide, Sylvie Wittmann, a past president of the organization who currently is vice president of the Czech Jewish Federation and serves on the board of directors of Bejt Elend. Since we attended Shabbat services at Bejt Simcha, we were able to peek into the school, finding it to be cheerful and inviting. The school serves all branches of the Czech Jewish community; programs are conducted in

the Czech language and focus on Jewish art, culture, history, and bar/bat Mitzvah preparation. Sylvie told us that one of the greatest needs is for pre-school education and a Jewish kindergarten.

This brings me back to Peter Gyori, an amazing young man—energetic, creative, charming, informed. What a treasure JDC has found in him! He is a human dynamo for the organization, capitalizing on the resurgence of interest in Jewish life by young people after years of being told “Sh-sh,” by parents who led fearful lives under the Communist regime. He represents JDC well and is constantly envisioning ways to help rebuild all forms of Jewish life in Prague. Lack of space prevents me from relating all of the innovative programs he has been responsible for, so I will restrict myself to the most recent, a Hanukkah program he implemented, designed to reach out to the numerous non-affiliated people with Jewish ancestry I previously mentioned. His hope was that he could attract 200 people. More than 2,000 showed up, and the program had to be repeated twice. He also organized a hugely successful Bejt Café at a local theater to provide a social evening for secular Jews with lots of food, music, and cultural programming. This offered many young adults their first opportunity to acknowledge their Jewishness and was widely attended. As a way to foster good community relations, he also conceived of and coordinated a concert held at the exquisite Spanish Synagogue and an adjacent Catholic church that played to a huge audience of over 800.

When we were not busy learning all we could about Joint activities, we spent our time visiting religious sites. Though most practicing Jews in Prague consider themselves Orthodox, we were especially impressed by the atmosphere of mutual respect for all forms of Judaism. In fact, the bylaws of the Prague Jewish Federation specifically began to recognize the Reform, Conservative, and Orthodox movements. We met several people, each influential in various Jewish organizations, who emphasized the importance of groups working together. There was one sour note. Not long ago Chabad tried to co-opt the Alt-Neue Schul and successfully shut it down so that traditional Orthodox Shabbat services were suspended for six months. In fact, violence occurred,

replete with fisticuffs in the sanctuary, and the police had to be called! However, traditional Orthodoxy prevailed, religious services resumed attended by Czech Jews, and Chabad now focuses its efforts on non-Czech Jewish visitors.

The Alt-Neue Synagogue is fascinating. It has been used continuously since the 13th century with only three disruptions: during the Nazi occupation, during the floods of 2002 which inundated Prague, and during the recent fracas over control of services. The interior has never been changed with one exception. Originally men and women worshipped together, but

in the 15th century a *mechitza* [screen] was erected. This was a revolutionary concept for the time because it allowed the wives and daughters of the educated to conduct their own services rather than silently listening as men prayed (though they were not permitted to read Torah). In fact, these women of Prague were the first to write and publish Jewish texts.

see Prague, page 21



Alt-Neue Schul

B'tayavon (Hearty Appetite)

Ruth Poley



Eggplant done right

It's August—the dog days of summer are here and school is just around the corner. On a more positive note, summer's bounty is all around us. Farm stands and markets are awash in all manner of wonderful fresh produce. This month's recipe takes advantage of the availability of one of my favorite vegetables, eggplant. I want to tell you, fried is not the only way to eat this vegetable. Admittedly, fried eggplant, done right, is one of the great dishes, but it's possible to eat

eggplant without consuming a whole week's worth of fat in one sitting. This particular recipe is one I've used for years; I never make just a single recipe, I double or triple it and freeze the extra in small containers. Then I use it for hors d'oeuvres throughout the year, and every time we eat it, it tastes like summer. If you make multiples of this recipe, don't bother to increase the oil by very much. In fact, I don't use much more than a third of a cup even when I triple everything else.

Caponata (Eggplant Caviar)

1 small eggplant, unpeeled, chopped fine
1 medium onion, coarsely chopped
1/3 cup chopped green pepper
1 (4 oz.) can mushrooms, drained & chopped (or 1/2 pound fresh mushrooms, chopped)
2 cloves garlic, crushed
1/3 cup salad oil

1 tsp. salt
1/2 tsp. pepper
1/2 tsp. oregano
1 1/2 tsp. sugar
6 oz. can tomato paste
1/4 cup water
2 tbsp. wine vinegar

1/2 cup pimiento stuffed olives, chopped
3 tbsp. pine nuts
1/4 cup capers

Put the first six ingredients in a pan and simmer for ten minutes. Add the next seven ingredients, bring to a simmer, and cook, covered, for 25 minutes. Finally, add the olives, pine nuts, and capers and cook for an additional five minutes. Chill overnight before serving. Can be frozen; thaw and bring to room temperature before serving. Serve with corn chips, crackers, or bread.

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.

Prague (from page 20)

The Spanish Synagogue was equally interesting. It was established under the leadership of Rabbi Isaac Meyer Wise, born in the present Czech Republic and the founder of the Reform movement in the United States. Later, Rabbi Wise went to Cincinnati to establish the Plum Street Temple. In fact, when we first walked into the sanctuary, we thought we were at Plum Street—the same Moorish architectural influences, exquisite mosaics, and elaborately gorgeous, beautifully wrought bimah. (An interesting aside—in the 19th century, mainstream Czech Jewry was Reform. Hence there is no *eruv* in Prague because the emphasis was on the universal. Czech Jews were influenced by all cultures and proudly affirm this today.) Today, the congregation, Bejt Praha, is Conservative.

The first Friday we were in Prague Peter Gyori, who is also vice president of the Federation and executive director of Bejt Praha, invited Abe and me to attend *Kabbalat Shabbat* services there. I was honored to be called to the bimah in that beautiful building to say a few words about our experiences in Prague. I was so proud to be able to compare the similarities between the Federations of our two cities and the warmth each extends to newcomers and visitors. Afterwards, we invited Peter and his mother, who was visiting from Slovakia, out to dinner where we were able to get her perspective on Jewish life in that country. She painted a far different picture of her country, where Jews are far less able to survive on their own, where anti-Semitism is a serious issue, and where young adults are emigrating in droves to the Czech Republic.

see Prague, page 22

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John Cohen (from page 12)

blessed at Temple Adath Israel when Nelle converted to Judaism.

Lexington's is the largest Jewish community in which they've lived. When their daughters, Jordan, 11, and Avery, 9, were younger and the Cohens were living in Louisiana, Nelle would drive an hour to get them to religious school because she and John wanted the girls to be raised Jewish.

Nelle, 38, started thinking about converting when they were in Missouri. She had been raised Episcopalian (though a great-great grandfather was Jewish) and was seeking a spiritual home. While in Louisiana, she sought guidance from an Episcopal priest who "unknowingly led me to be more open to Judaism," Nelle says. She began taking serious steps toward conversion when they lived in Florida, and TAI's Rabbi Marc Kline helped her complete the process. "I didn't want to do it for the wrong reasons," Nelle says of conversion. "I felt it would be an insult if I didn't really feel it."

Nelle now serves on the temple's board and its college committee. She is a member of the social action committee and has taken a lead role in fundraising for the religious school. She also is a regular volunteer in the kitchen for break-the-fast and the Passover seder. In fact, "working in the kitchen had a lot to do with my conversion," because of the welcome she received there, Nelle says.

John hasn't been able to become as active in temple life because of the demands of his job. In November and December, when the business of college baseball is at its slowest, John is likely to work only six days instead of seven, Nelle says. Because

he is so busy, it helps that her sister and brother-in-law, both ophthalmologists, moved to Lexington last year to join the faculty at UK and have a newborn daughter. Her mother, a corporate pilot, also lives part-time in Lexington. It's the first time Nelle's been in the same city with family since living in Tuscaloosa.

With John's new contract, their life in Lexington seems secure for at least the next few years. Although he lost several top players to graduation and the pros, he has signed nineteen recruits, many of them pitchers. He expects to see "more speed, more pitching, and definitely not as many home runs. There will be more balance" between the offense and the defense.

Nelle expects to see more tailgating now that more people have discovered UK baseball. Last season saw a 453 percent increase in attendance watched as a record crowd of 3,529 when UK played its first round match-up in the NCAA regional it hosted at Cliff Hagan Stadium.

"We are very excited to be a part of what's happening" at UK, Nelle says. But she's also excited about putting down roots in Lexington. Being married to a coach, "I've always felt like a gypsy. When we came here I said to John, 'I would be really happy if this was the end.'" With the new contract, "I feel relief in a way because I know that we have a chance to put down roots here. We've already started doing that. We have friends, are involved in the temple—I don't ever take that for granted because we've been so transitional.

"I would be thrilled to grow old in Lexington." ☆

Gail & Ernie Cohen (from page 17)

Today Gail serves as national chair of Israel Programs for Young Judaea, Hadassah's American Jewish Youth movement. She gives credit to Young Judaea for leading her children, through its club meetings, conventions, camps, and Year Course in Israel, into lifelong involvement in Judaism and Zionism. For the past several years, a highlight of her year has been leading parents' trips to Israel in the winter, to visit their high school graduates on Young Judaea's Year Course program.

One would think Jewish causes and pursuits have engulfed the Cohens' lives, but facts prove otherwise. Ernie has been "lifetime" treasurer of the Gainesway Neighborhood Association from 1968 to the present. With a history of ham radio operation since age 15, he has been a long-time board member of the Blue Grass Amateur Radio Society, serving as its president in the late 1970s. An open-heart surgery patient in 1986, Ernie has been an accredited visitor, former treasurer, and current secretary of Mended Hearts, Inc., a national organization of heart surgery survivors who visit and counsel patients while they are in hospital recovery and rehabilitation programs. A longtime member of a local investment club, Ernie sought out a national education organization that teaches better stock practices. Today he is a director of the board of the National Association of Investors Corporation. He has served for a number of years as the Corporation's newsletter editor and he teaches a course in the use of the NAIC education materials.

And what of Gail's extra-Judaic activities? She has served terms on the board of directors of several Lexington organizations, including ARC of the Bluegrass (formerly the Association of Retarded Citizens), Lexington Children's Theatre, and the Kentucky Conference for Community and Justice (formerly NCCJ).

The Spotlight couple's careers have been notable in their scope and longevity. When IBM pulled out of its Lexington operations in 1990, it gave its employees a number of options. Although Ernie chose to retire from IBM, he wasn't ready to retire altogether. He joined the U.S. Playing Card Co. of

Cincinnati in 1991 as technical director through 1992, taking a charming apartment in North Kentucky, overlooking the Ohio River. (Yes, there were many visits back and forth, and, of course, the phone rang constantly in the apartment and at 3379 Sutherland.) Ernie took a position closer to home as chief chemist for the Commonwealth of Kentucky Environmental Protection Cabinet from 1992 to August 2004, when he formally retired with suitable retirement party given by friends.

When her children were in high school and college, Gail accepted a part-time position with the Sanders-Brown Center on Aging at the University of Kentucky, working in Alzheimers disease research. She remained a part-time employee from 1985 to 1995 and became full-time clinical research associate and head of her unit for another ten years until her retirement in February 2005. Yes, another retirement party.

The Cohens' leisure and recreation interests are no different from any other facet of their lives. Each has a long time love of tennis and of baseball; many trips to Cincinnati Reds ball games has enabled them to make Reds fans of the next generation. Ernie plays tennis with friends every week at the Lexington Tennis Club and after a knee replacement, Gail is back on the court. The knee problems might be attributed to her position as catcher on Hofstra's women's varsity softball team, or perhaps to a bad fall on the tennis court in the 1970s. Ernie's photography skills have developed over a lifetime and resulted in excellent photos of his family.

Both have made friendships that have lasted from their young years, and manifest themselves in many trips all over America for weddings, bar and bat mitzvahs, and anniversaries. One of the most significant friendships they have made is with what they refer to as the "Anniversary Group" or the "Travel Group," including three local couples who were married that same summer of 1958: Vinnie and Lou Dubilier, Judy and Stanley Saxe, and, of course, Merle and David Wekstein. Travel began with their first trip to Spain in 1988. Since then they have been, not necessarily in this order, white-water rafting and traveling in Mexico, Canada, Australia, the Bahamas' Club Med, Paris, England, Alaska, Italy, Turkey, Israel, and in the past three years, Hilton Head Island.

About their stay in Lexington—that's 38 years away from "the New York Area"—Ernie says, "I'd do it again. I'm still positive that moving to Lexington was an excellent move for us and for our family." Gail followed, "This has been a wonderful place to raise our children. The friends we've made here are truly like family. I don't know if you could do this (our lives) anywhere else but here."

This biography strikes several strong chords: loyalty, longevity, lifetime dedication, leadership. This year's CKJF President's Award, presented to Gail and Ernie on June 28, 2006 at the annual meeting, summed it up beautifully; it reads: "For many years of commitment and leadership" The beautiful framed silver and black plaque is going up soon on the fireplace wall, opposite the family portrait and Torah case. ✧

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Prague (from page 21)

With Sylvie as our guide, we visited the other synagogues in the Josefov (the Jewish Quarter) and the famous, ancient Jewish Cemetery aslant with gravestones dating back centuries. All are impressive but, for me, the most touching is the Pinkas Synagogue, devoid of ornament. The walls of the second floor were covered with pictures drawn by children interned at Terezin before they were deported to Auschwitz. Of over 10,000 youngsters under the age of 15 who were interned there, only 242 survived. The foyer and sanctuary on the first floor memorialized the 77,297 Jews from Moravia and Bohemia killed in the Shoah, their dates of birth and death, the names of their towns and villages, and the camps where they died if those were known. This was

the one Jewish site Sylvie would not enter with us. "Too many Wittmann names are on those walls," she said. "I know you will understand." We did.

We have gone on so many wonderful trips. With the exception of the mission to Israel we went on with Jack Miller and the Callers in the early '70s, none have been so focused and so enriching. The JDC briefings, the visits to Jewish sites, the thrill of seeing fellow Jews refuse to allow their culture and their religion to be defeated, the efforts of amazing people like Peter and Sylvie to rebuild Jewish institutions will remain in our minds and hearts forever. I am so grateful that our tour was cancelled. This one was so much better. ✧

History part X (from page 16)

To examine political, economic and social conditions in Palestine as they bear upon the problem of Jewish immigration and settlement therein and the wellbeing of the peoples now living therein.

To examine the position of the Jews in those countries in Europe where they have been the victims of Nazi and Fascist persecution, and the practical measures taken or contemplated to be taken in those countries to enable them to live free from discrimination and oppression and to make estimates of those who wish or will be impelled by their conditions to migrate to Palestine or other countries outside Europe.

To hear the views of competent witnesses and to consult representative Arabs and Jews on the problems of Palestine as such problems are affected by conditions under paragraphs 1 and 2 above and by other relevant facts and circumstances, and to make recommendations to His Majesty's Government and the Government of the United States for an interim handling of these problems as well as for their permanent solution.

To make such other recommendations to His Majesty's Government and the Government of the United States as may be necessary to meet the immediate needs arising from conditions subject to examination under paragraph 2 above, by remedial action in the European countries in question or by the provision of facilities for emigration to and settlement in countries outside Europe.

The instructions clearly establish for the first time a link between the Holocaust and Zionist aspirations in Palestine, even though the nation-building process had been initiated more than 50 years before by Jewish immigration.

The reasons for this link are complex but understandable. We have touched on them above. To review: first, Arab leaders during the war had been mostly pro-Germany and anti-Allied, especially as evinced by the active propaganda broadcast from Germany by the Mufti to the Arab world and the pro-Nazi uprising in Iraq, which came close to tilting the balance in favor of Hitler. Second, the Allies had a deep sense of guilt because of their inaction against Nazi extermination camps during the war and they were shocked when they were confronted with the survivors after liberation. Third, European leaders were unable or unwilling to take responsibility for the welfare of the Jewish survivors, often listed in DP camps as "stateless." Fourth, the survivors were weary of their European neighbors.

And yet the Allies were also keenly aware of the need to maintain friendly relations with the Arab leadership which could, at a whim, cut the flow of oil to the West or at the very least reduce it significantly at a time when the oil was necessary to rebuild Europe.

After months of meetings and discussions, the Committee came up with a series of recommendations. Their first conclusion, on the European situation, states that "information we received about countries other than Palestine gave no hope of substantial assistance in finding homes for Jews wishing or impelled to leave Europe."

The commission also recommended the immediate granting of 100,000 immigrant visas to Palestine for Holocaust survivors.

When it came to the government of Palestine, they emphasized that Palestine was holy land "sacred to Christian, to Jew and to Moslem alike; and because it is a Holy Land, Palestine is not, and can never become, a land which any race or religion can justly claim as its very own."

Furthermore, the committee insisted that neither under a Jewish state nor an Arab state would the rights of the minority be guaranteed under the prevalent conditions, and that a constitution needed to be written to guarantee self-rule for both communities. This approach was very much in line with the provisions of the 1939 White Book, flatly rejected at the time by both sides. They recommended that an interim period be established under a Mandate of the newly formed United Nations.

The committee saw as one of the causes for the conflict "the great disparity between the Jewish and Arab standards of living. Even under conditions of war, which brought considerable benefit to the Arabs, this disparity has not been appreciably reduced." In other words, the profit the Arabs garnered during the war had not been employed to raise their society's standard of living.

While they clearly opposed Jewish statehood, they acknowledged the *de facto* existence of a Jewish national home and recognized the right of Jews to immigrate even beyond the initial 100,000 visas requested for Holocaust survivors. They did, however, warn that the levels of immigration after these initial visas had to be set "as not to upset the balance" in Arab-Jewish relations. They also recommended that the land purchase provisions of the 1939 White Book be rescinded, considering them to be "discriminatory against Jews."

The recommendations were not what the Jews expected and they saw them as a setback to their aspirations for statehood. The Arabs, on the other hand, saw them as favoring the Jews and adamantly opposed the continuation of Jewish immigration or power-sharing with the Jews.

Britain made two half-hearted attempts to present an implementation of the Commission's conclusions as interpreted by His Majesty's Government. Both attempts to implement the

recommendations were based on the idea of some form of cantonization into Jewish and Arab areas under a unified government, with a political and economic confederation following the Swiss model.

Several months after the issuing of the report, the proposed 100,000 visas had not materialized and survivors continued to live in the DP camps. President Truman demanded, on October 4 1946, that the British follow the recommendations of the Anglo-American Commission and issue the visas.

The British, however, were dragging their feet for good reasons. They were trying to maintain their influence in the oil-rich Middle East, and the issuing of the visas was likely to spark region wide Arab protest promoted by Hajj Amin Al Husseini, living now in Cairo and venerated by the Arab masses.

The situation, however, was untenable for the British government, and in early 1947 it appealed to the United Nations to take over. This will mark a new chapter in the ongoing struggle. ✱

Frankel (from page 19)

Harold and Kaye had actually arrived just as she was working on Gus.

"The hairs on the back of my neck went up," Harold recalls sixteen years later.

During the course of Harold and Kaye's visit, Frau Gross showed them the town's former temple, which is now a museum about the town's Jews. It was spared during Kristallnacht, Frau Gross told them, because it was next door to a youth building the vandals feared would also burn down if the temple was torched. All of the town's Jews had left before the war. The last of them, Mr. David, who owned the hardware store shown in one of Harold's photos from his grandmother, returned after the war and reopened the store.

They also saw the Frankel family home, which was the building the young man was standing next to in another of his grandmother's pictures. Harold had his own picture taken next to the building, too.

Frau Gross then showed the Frankels the Jewish cemetery and gave them information about the people buried there. In addition, they saw newspaper clippings about Gus, including a notice of his ship's departing Hamburg for the United States on November 19, 1970. Another clipping expressed Gus's thanks to the people of Meisenheim for their business over the years. (He was a cutlery maker; he sold his business before emigrating.)

After their trip to Germany, the Frankels continued to hear from Frau Gross until they lost touch about three years ago. She even sent them a copy of her book, written in German, about Meisenheim's Jews.

The Frankels have fond memories of their visit to Germany. "We couldn't get over the hospitality," Harold says.

He has saved all sorts of mementoes from that trip—including the scrap of paper with Frau Gross's phone number on it—and organized them in a scrapbook. He still has the butcher paper with his family tree, but the family history is on a computer now.

And every time there's a new family member, his or her name gets added to the list. ✱

The American Jewish community reacted to the news of the Holocaust by imbuing the JDC and HIAS with a new mandate to care for the survivors.

Ask a Rabbi (from page 11)

check their original studies independently to gain a full understanding of their reliability.

Second, part of the claim that male homosexuality is natural comes from a discovery of Simon LeVay that a neuron system near the hypothalamus in the human brain differs in size between homosexual and heterosexual men (Science 253 [1991], 1034-1037; and LeVay, *The Sexual Brain* [Cambridge, MA: MIT Press, 1993]). His conclusions assume that the physical changes in the brain always cause the change in the sexual tendencies. However, his discovery is only a "chicken or the egg" discovery, where it is uncertain whether the brain changes caused the human activity or whether the activity caused the brain changes. A new understanding of brain activity shows that, once consciousness occurs, brain activities cannot be only bottom-up, but also must be top-down (Jeff Hawkins, *On Intelligence* [New York: Henry Holt & Co., 2004]). This theory fits much better the studies of brain activity by Benjamin Libet (partially summarized in Daniel C. Dennett, *Consciousness*

Explained [Boston, MA: Little, Brown & Co., 1991]) than the bottom-up theories that till now have formed the scientific consensus. Causation in the brain is dialectically two-way. Therefore, LeVay's conclusions remain questionable.

Third, life can only exist at the edge of order and chaos (M. Mitchell Waldrop, *Complexity: The Emerging Science at the Edge of Order and Chaos* [New York: Simon & Schuster, 1992]). We need guidance that helps us maintain a harmonious order, both on the individual and on the communal perspective. On the individual organic level, the body naturally has such guidance. It is called homeostasis. A similar guidance is needed on the communal level. No man is an island.

I conclude that on the secular level same-sex unions should be given the same rights as heterosexual ones. However, because they cannot gain full religious sanctity, they should not be called "marriages." The *halakha* should not be subordinated to secular sancta. Where this occurs, just as has occurred in the American Episcopal church, it only leads to chaos. ☆

The rabbis are now writing their 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@bardstovon.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 rabbi or readers, nor will you be asked to specify which rabbi should answer.

FACTS ABOUT ISRAEL



Mercury Interactive, an Israeli company that **leads the world of software quality assurance** tools, was named "one of the hottest software firms in the world" by Forbes Magazine in October 2003. Mercury's 7,500 customers include Cisco Systems, GE Medical, Dow Chemical and Charles Schwab.

Gan Shalom Preschool

The Early Childhood Program for
Toddlers & Preschoolers
at Ohavay Zion Synagogue

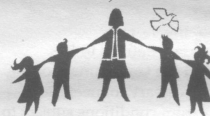
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Five Minutes from UK

Campaign (from page 5)

Our delegation from Lexington, including Tamara, Ronit, and myself, took pride that our community was playing a small part in literally saving these children's lives. If not for Hadassah Neurim and a program like Net@, these children would face futures uncertain at best and most likely hopeless. They would be hanging around neighborhoods doing nothing, out of school, and often with nothing to eat. As the principal told us, his biggest challenge is making them dream of a

better life. His goal is to be creative enough to expose them to a vast array of interesting prospects, so they can imagine what the future might offer them.

This is a benefit both for the students and the state of Israel. Lives are being saved and productive citizens are emerging. I believe that with our support (\$50,000 a year over a three-year period), we also gain. We are helping to strengthen the Jewish community. We all left pumped up, inspired, and excited to be part of this effort. ☆



Left to right: Tamara Ohayon; Net@ Organizer John Levey; graduating Net@ students from the former Soviet Union and Romania; Tal Bas-Levi, Director of Marketing and Resource Development for Jewish Agency; Mendi Rabinovitch, Hadassah-Neurim principal.

Around the Community

Mazel Tov to...

John Cohen on being named SEC Coach of the Year. John led UK (42-15) from worst-to-first in the Southeastern Conference. It marked the first time in school history that a Kentucky baseball coach has been named league coach of the year. The Cats played in their first NCAA appearance since 1993. John personally counts this his third conference coach-of-the-year honor, having taken home Southland Conference honors in 1998 and 2001.

Ray and Colby Cohen-Archer on the birth of their daughter, **Cerise Simone Cohen Archer**, on June 5, 2006. She joins her big sister, **Jessalin**. Comments her father, "We've got a new social action committee member in Cerise. She was born via C-section at 9:05 am. She weighed in at 8 lbs and was 20 inches long. She's got a head full of blonde hair (and it's curly when wet) and looks amazingly like Jessalin did at this age (although thus far, no mohawk).

Laura and Trevor Creamer on the birth of their son, **Jonah Saul Creamer**, on July 17, 2006. Big sisters are **Maya and Julia**.

Fran Friedman on her 75th birthday.

Joe and Connie Grobstein on the birth of their niece **Daphne McDowell**, on June 12, 2006. The proud parents are **Bud and Stacy McDowell**, who live in Anchorage, AK.

Marty and Odette Kaplan on the birth of their grandson, **Nathan Samuel Kaplan**, on May 12, 2006. The proud parents are **David and Elizabeth Kaplan** of Louisville, KY.

Evelyn Levy and Amy and Stan Jacobs on the birth of Evelyn's great-grandson and the Jacobs' grandson, **Parker Russell Jacobs**, on June 28, 2006. The happy parents are **Mandy Lynn and Clay Jacobs** of Louisville.

Richard (Ariel) and Kae (Sarah) Schennberg, who celebrated their Orthodox wedding service on June 22, 2006 at Kol Yaacov Yeshiva in Monsey, NY.



Richard and Kae Schennberg

Craig S. Miller, who recently became the youngest recipient of the American Academy of Oral Medicine's Abraham Reiner Diamond Pin Award. The award recognized Craig for his instrumental and long-term efforts in specialty recognition, the initiation of the Oral Medicine Foundation, and for the approval of U.S. accreditation standards for graduate education in oral medicine from the Commission on Dental Accreditation.

Lisa Miller on the launch of her book *Girls Rock! Just the Way We Are: Wise Teens Offer Tweens and Moms Advice on Health Body Image, Self-Esteem and Personal Empowerment*.

Alison Plavin, who graduated with High Distinction while completing her Baccalaureate degree in May 2006 at Indiana University. She is one of 124 seniors in a class of 1,761 to graduate this May with this honor. Alison will be attending the Washington University Law School in St. Louis where she received a Scholar of Law scholarship. Alison is the daughter of **Marc Plavin and Toni Reiss** and the granddaughter of **Norman and Barbara Reiss**.

Etta Pollan on the birth of her twin great-granddaughters, **Clara Rebecca and Anna Rachel Goldman**. **Bruce Engel** is their great uncle. The parents are **Dr. Ruth and Michael Goldman** and the girls' brothers and **Jonathan and Max**, they live in Great Neck, NY.

Olga and Constantine Vulakh on the birth of **Joseph Amichai** on May 10, 2006. Joseph's older brother is **David**.

Jennie Wilson, the mother of **Terry Wilson**, on her 95th birthday on May 5.

Condolences to...

Susan and Paul Bachner, on the death of Susan's mother, **Helene Gershen**, on June 24, 2006.

Joseph Frankel on the death of his wife, **Alice Frankel**, July 7, 2005.

Ned Rosenbaum on the death of his brother, **William Menz Rosenbaum**, 69, on May 24, 2006 in Highland Park, IL.

Evelyn Geller, on the death of her brother, **William Dantzie**, in Baltimore on July 14, 2006.

Charles Stern and Irvin Stern and their families on the death of their aunt, **Miriam**.

Rabbi Uriel and Hanna Smith on the death of Uri's father, **Dr. Samuel (Shmuel Arie ben Avraham David ha-Cohen) Smith**, on June 22, 2006. His life touched many people. As a young man in the Sudetenland, he

was in the resistance helping people to escape from the Nazis. Finally he and his wife were themselves able to escape to England. In England, he and his wife were house parents for 40 teenage boys evacuated by the Kinder Transport. In Israel, his work as a psychologist centered on the mentally ill and those in prisons and reform schools. He served as head of one reform school that was subject to attack because it was too close to the border; he threatened to arm the boys if it wasn't moved, and it was transferred to the shore of the Mediterranean Sea. Back in England, he continued his work as child psychologist and industrial psychologist. Dr. Smith also served there for several years as the first general secretary of the World Union for Progressive Judaism, founded by Lily Montagu. He founded and served as first president of the Jerusalem Lodge of B'nai B'rith in London, and served in the English Board of Deputies.

Refuah Shlema to...

- Eleanor Benblatt
- Dennis Masters
- Bea Milner

Community Relations

Some national and local issues on the Jewish agenda

What happened in May-June-July 2006

♦ ♦ ♦

Every month this section highlights community relations issues in our area, focusing on issues which affect the Jewish community directly, or issues our community Relations Committee is involved with. Here is the list of issues from May-June-July:

- **May 25:** The CKJF Board decided to send a letter to Lexington City Council and the mayor protesting the posting of the Ten Commandments on public property.
- **May 30:** CKJF went on record at the public hearing of the Kentucky Board of Education on their "Program of Studies," a document that governs what is taught in Kentucky schools, defending the use of BCE and CE for historical dates alongside the traditional BC and AD.
- **June 7:** CKJF assisted Israel Consul General of Israel for Philadelphia and the Central Atlantic Region **Uriel Palti** at an Israel booth at the Kentucky

World Trade Fair at the Hyatt Regency Hotel downtown.

- **June 8:** CKJF protested the LFUCG's holding its second Diversity Day on Shabbat in spite of assurances the year before that they would be more sensitive to Jewish religious requirements. Received apology from the organizers.
- CKJF also participated in the monthly board meeting of the Central Kentucky Committee for Peace and Justice.
- **June 12:** CKJF took part in the second meeting this year of the Fayette County Emergency Food and Shelter Program, in which we are partners. An additional meeting was scheduled for July 5.
- **June 12:** The *Herald-Leader* published a guest column in the Opinion section written by Executive Director **Daniel Chefec** on the historical dating BC/BCE hearing of the Kentucky Board of Education.
- **June 14:** CKJF participated in the meeting of the Unity Day advisory committee of the Equity Council and began preparing the report to be presented at the beginning of August.
- **June 21:** CKJF took part in the year's second meeting of the Bourbon County Emergency Food and Shelter Program, in which we are partners. ✪

TEMPLE ADATH ISRAEL

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

Temple Adath Israel bottled water

The Temple now has its own label for bottled water. The water, H2Oy, has been blessed by the rabbi and is available at the Temple. The cost is \$1 per bottle or 6 bottles for \$5 or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. Stock up your fridge, your boat, your summer home, and your RV. Bottles can also be personalized and decorated to reflect a theme for Bar or Bat Mitzvahs, weddings, or any simcha where you may serve refreshments.

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. He is joined by a congenial group that brings together members of TAI and others, who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. **August schedule is 8/5 & 8/19.**

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 relationship of Judaism to Christianity, Islam, and Buddhism. Drop in any time and join in the provocative and friendly discussion. **August schedule is 8/12 & 8/26.**

Tuesday Bridge Club

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

Introduction to Judaism Class begins in August

If you are interested in learning more about the Jewish religion, RSVP for the Introduction to Judaism Class. The cost will be \$36 and space is limited. The class will meet on Thursdays at 7:00 p.m.; the dates are August 17, August 24, August 31, September 7, and September 14. Please call the Temple for registration information.

TRYB news

TRYB is planning a kick off event for the weekend of August 26. Depending on interest, we'll go white water rafting or canoeing. Watch your e-mail and snail mail for details.

TAI Book Group

TAI Book Discussion Group will meet on August 23 from 7:30 to 9:00 p.m. to discuss Woody Allen's *Without Feathers*. Here's a comment from a reviewer: "Here they are—some of the funniest tales and ruminations ever put into print, by one of the great comic minds of our time. From *The Whore Of Mensa*, to *God (A Play)*, to *No Kaddish For Weinstein*, old and new Woody Allen fans will laugh themselves hysterical over these sparkling gems." On September 27, we'll meet to discuss *Moral Grandeur and Spiritual Audacity* by A.J. Heschel. We hope the timing of the reading of this book will help us as we prepare for the High Holidays

Order your Rosh Hashanah greeting gift baskets today

TAI Preschool is selling Rosh Hashanah greeting baskets. These beautifully wrapped baskets will be filled with apples, honey, a round Rosh Hashanah challah, and other goodies. The Rosh Hashanah celebration basket program operates

much like the Uniongram program; each recipient will receive one basket with a card listing the names of all those who are sending their greetings. The baskets will be delivered to homes in the immediate Lexington area in time for Rosh Hashanah. The cost is \$15 for each basket on which you want your name included (for example: if you want to send greetings to five families, the cost to you will be \$75.) The quantity discount is ten baskets for \$125. In addition to, or instead of, sending baskets, we will print your name on all of the cards as a sponsor of the fundraiser for \$50. We anticipate a large number of families wanting their Rosh Hashanah greetings to be included on a basket for Rabbi Kline and his family. Having your name on this card will cost \$5. To assure that we have enough materials for all the baskets, we ask that you send in your order no later than September 8. We cannot guarantee that orders postmarked after that date will be filled.

Send order (See page 10 for order form) with a check made payable to TAI Preschool.

Mailing address:
Rosh Hashanah Baskets
Temple Adath Israel Preschool
124 N. Ashland Avenue
Lexington, KY 40502

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

During my year in office, I have become ever more appreciative of Hadassah accomplishments. The type of health care given by Hadassah at its two Jerusalem hospitals without regard to religion or ethnicity is an excellent example of humanitarian Jewish values. The hospitals are among the best in the world and are at the forefront of medical research. Hadassah members can be proud to support these incredible institutions.

It was a great year for Lexington Chapter. Our board members worked together as a team in planning programs, fundraising, and increasing our membership.

I want to thank everyone for a job well done. I am also appreciative of the wonderful volunteers who

assisted the board members. Hadassah wants to thank every member for your monetary support and attendance at events. You make possible all of the achievements in the U.S., Israel, and the rest of the world.

We had the closing meeting and installation on June 4 at Hilton Suites with a fabulous gourmet brunch. Our own President of the Central States Region, Susan Wilkof, was guest speaker. She installed the new board with continuing and new members; her unique sense of humor punctuated the ceremony with much laughter from the rest of us.

Susan presented a special Hadassah Leadership Award to Evalyn Block, vice president of programming, who had been unanimously selected by the board. Everyone who knows Evalyn admires her and appreciates her dedication to Hadassah. As National President of Hadassah June Walker recently said, "Leadership often means taking risks, being able to face criticism, developing vision and carrying through a project despite all complications." Congratulations, Evalyn, from all of us!

Fifteen Lexington Hadassah members and spouses who are Hadassah Associates attended the 92nd National Convention in Nashville, Tennessee in July. We heard many speakers including Linda Hooper, principal of Whitwell Middle School and the driving force behind The Paper Clips Project.

I am looking forward to another successful year. I invite your questions and suggestions.

JEWISH STUDENT ORGANIZATION/ HILLEL FOUNDATION

Your Jewish connection at UK

Contact us at:
Jewish Student Organization/Hillel Foundation
Dept. of Behavioral Sciences c/o Nancy Schoenberg
125 College of Medicine Office Bldg.
Phone: 257-1308
Email: rsoraf0@uky.edu



OHAVAY ZION SYNAGOGUE

2048 Edgewater Court • President, Sanford Goldberg • (859) 266-8050

August will be anything but slow around OZS as we observe Tisha b'Av, start the new school year, and begin preparations for fall activities and the High Holidays. We welcome back everyone from summer activities!

New and prospective member brunch

Do you know someone new to the Lexington area interested in learning more about Ohavay Zion? A special brunch for new and prospective OZS members will take place on Sunday morning August 6, 10 a.m. to 12 p.m., at OZS. Please call Membership Chair Lisa Satin at (859) 338-3740 for more information and to respond.

OZS Religious School news

The school year begins anew on with a special teacher orientation on Sunday, August 20. The first day of religious school for students will be Sunday, August 27. We have a wonderful staff returning for another meaningful year of learning and fun. For more information about religious school registration and the school schedule contact Simone Salomon.

Senior Chai

Our OZS and TAI Jewish study program for 11th and 12th graders will begin anew this month. Now beginning its sixth year, Senior Chai offers our Jewish high school juniors and seniors the opportunity for monthly study and socializing in a warm and welcoming atmosphere. Sessions are generally held once a month on Wednesday evenings, beginning with a light dinner at 6:30 p.m., followed by study. If you are interested in participating, or need more information, please contact at OZS or Rabbi Kline at TAI.

Adult education classes planned for fall

"Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Cohen, will meet this month on August 27 at 7:00 p.m. at OZS. This semester the general topic will be "Government

Entanglement" as we examine personal privacy, prayer in schools, the posting of the Ten Commandments in public buildings, and other issues touching us as Jews and Americans.

OZS' once-a-month class "Looking for God in Everyday Life and Prayer: A Guide for the Uncertain" will meet this month on Sunday, August 20 at 7:00 p.m.. There is no charge for the course, but there is a \$20 book fee. For more information call the OZS office.

Also, watch for our upcoming and ongoing "OZS at the Movies" Adult Education program planned for this year as we watch and discuss films relevant to us as Jews in the modern world.

Daily minyan

Our daily minyan continues to meet each afternoon Monday through Thursday at 5:45 p.m. in the

Sanctuary. Please come and help make a minyan!

Shabbat at OZS

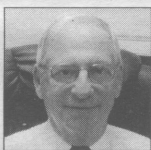
There are some special Shabbat events this month you won't want to miss. On Friday evening, August 4, we will wrap up our "Summer in the City" program with our final summer late Kabbalat Shabbat service at the home of Beth Goldstein and Rafi Finkel at 8:00 p.m.. Call OZS for more information or directions to the Goldstein/Finkel home. On August 11 and 18 we will return to our "early" 5:45 p.m. Kabbalat Shabbat at OZS. On August 25, join us for our special Welcome Back Shabbat Dinner at 6:15 p.m. and service at 7:30 p.m. Call the OZS office for dinner information. Join us for our spirited Shabbat Morning Service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week.

THE LEXINGTON HAVURAH

David Wekstein, President

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about the Havurah, please contact David Wekstein at (859) 269-4454 or mwdrwek@insightbb.com.

The Lexington Havurah held its annual meeting at the home of Judy and Stanley Saxe. The following officers were unanimously elected by the membership for the coming year: President—David Wekstein; Vice-President/Bulletin Editor—Ernie Cohen; Secretary—Kathy Grossman; Religious Committee Chairs—Eve Podet and Ned Rosenbaum; Membership Committee Chairs—Evelyn Geller and David Feinberg; Social Committee Chairs—Vivian and Harold Bitensky; CKJA Representative—Judy Baumann; Treasurer—Terry Wilson; Education Committee Chairs—Rafi Finkel and Hanna Smith. In addition to the election, the members of the Havurah reviewed the activities of the previous year and discussed some suggestions for the coming year. Planning also began for the



David Wekstein

High Holiday services.

On July 8, about 15 Havurah members carpoled for the trek to southern

Nelson County, where they shared a potluck supper and celebrated Havdalah at the Rosenbaums'.

The next Havurah service scheduled is a Kabbalat Shabbat to be held at the Lexington Theological Seminary at 8:00 p.m. on Friday, August 8. The service will be led by Rafi Finkel and the host families are the Levines and the Cohens.



Havurah members and guests enjoy pre-Havdalah socializing.



COMMUNITY CALENDAR



CKJF - Central Kentucky Jewish Federation • 1050 Chinoe Road • Suite 203 • 268-0672 • Marty Barr, President

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, 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 • 124 N. Ashland Avenue • 269-2979 • David Brown, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

HAD - The Lexington Chapter of Hadassah • Odette Kaplan, President

HAV - The Lexington Havurah • 2692-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		• OZS Board Meeting • TAI Board Meeting • Camp Shalom & Gesher 2006	Camp Shalom & Gesher 2006	Camp Shalom & Gesher 2006	• Camp Shalom & Gesher 2006 • Havurah Kabbalat Shabbat	
30	31	August 1	2	3	4	5
Yiddish Club at CKJF	Camp Shalom & Gesher 2006	• Camp Shalom & Gesher 2006 • Chabad-Rabbi Litvin visits	Camp Shalom & Gesher 2006	• Camp Shalom & Gesher 2006 • Shalom Deadline • Gan Shalom Parent Orientation	Camp Shalom & Gesher 2006	
6	7	8	9	10	11	12
Adult Education Class at OZS		God's Pantry Night 6:00 - 7:30 p.m.		B'nai B'rith Steak Dinner at TAI 6:30 p.m.		
13	14	15	16	17	18	19
• Yiddish Club at CKJF • Adult Education Class at OZS		Book Discussion Group - TAI	• CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting 7:30 p.m.	• Rosh Chodesh Elul • Leisure Club Trip to the Kentucky History Center	• Rosh Chodesh Elul • Welcome Back/Shabbat Dinner • TAI Dedication of New Bimah	
20	21	22	23	24	25	26
USY/Kadima Kick-off						
27	28	29	30	31	September 1	2
Yiddish Club at CKJF	• Labor Day • CKJF Office Closed	• OZS Board Meeting • TAI Board Meeting		Leisure Club Lunch with Rabbi Cohen		
3	4	5	6	7	8	9