

Shalom

שנה
טובה

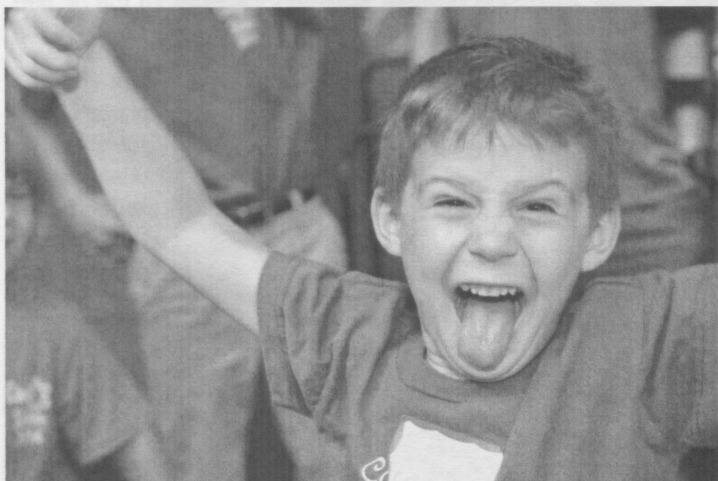
from

The Jewish Federation
OF THE BLUEGRASS

September
2014

Volume XII
Issue 7

Elul/Tishre
5774/5775



Camp Shalom 2014: A Great Success

By Dani Rosenkrantz, Assistant Director at Camp Shalom

Friday August 8th brought the close of another Ruach-filled summer at Camp Shalom. With 66 campers over the span of two weeks, Camp Shalom once again provided the Jewish Lexington community's young members with a summer filled with teva, arts and crafts, sports, cooking, archery, computer building, and other fun activities focused on the 2014 theme: Diversity within the Jewish Community.

In addition to welcoming one of the largest ofarim groups in several years (18 campers ages 4-6), camp this year included new activities including Jewish Superheroes and Comics programming, Tikkun Olam projects to help local organizations such as home-made soap for Lexington Rescue Mission and granola bars for Arbor Youth Services, Zumba dance classes, and extra pool excursions for the eldest group, Gesher.

Camp programming also included a "trip around the world" to different Jewish communities around the globe, featuring programs including a Jewish India station where campers learned about Jewish Henna, a Jewish Africa station where campers learned songs from the African Jewish community, a Jewish Spain station where campers saw pictures of Spain's temples and learned Flamenco, and a Jewish Russia station where campers learned from a Russian, Orthodox Israeli volunteer about *(continued on page 2)*

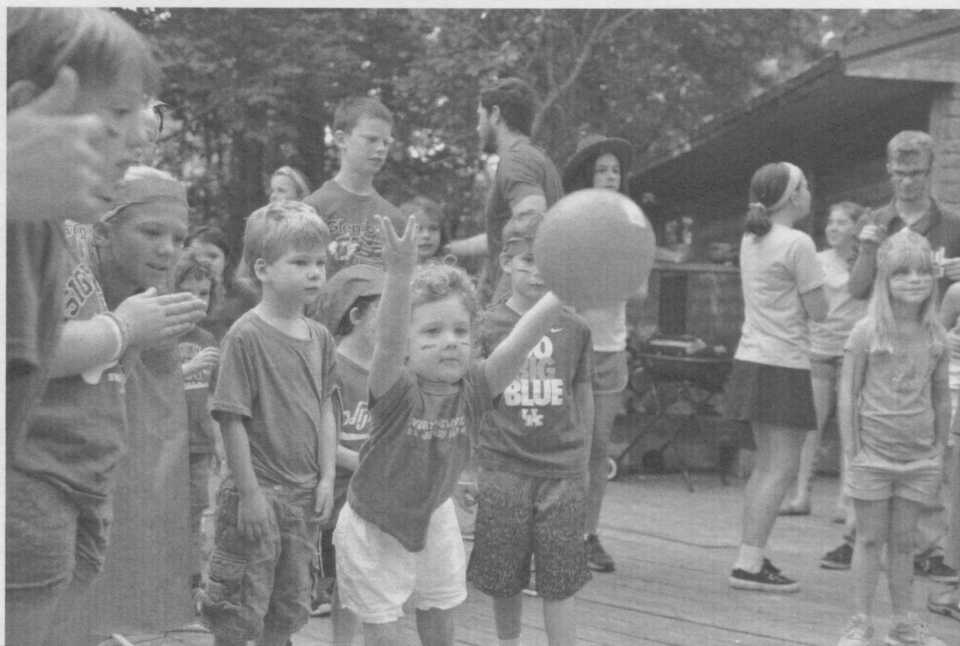
Campaign News:

Stop the Sirens

Emergency Campaign

The Stop the Sirens Emergency Campaign that was initiated to help Israelis at risk during Operation Protective Edge has funded a number of programs sponsored by both the Reform and Conservative movements in Israel. The programs of the Israel Movement for Reform and Progressive Judaism (IMPJ) include respite activities for children and families from affected areas. Hundreds of children from the south were hosted by the Leo Baeck School in Haifa. In addition, the IMPJ is providing activities and counseling for the emotionally challenged and other special needs populations. They are providing packages for families and day camps filled with toys, activity modules, and supplies. Members of the Reform and Progressive congregations are helping small business owners, from Sderot and surrounding areas, survive the economic collapse that has taken place as a result of the current situation.

Programs of the Masorti (Conservative) Movement are also being funded by the campaign. The Ramah Summer Camp had to be relocated from the South to the North. There were unforeseen costs involved including transportation, equipment purchase, *(continued on page 2)*



(Camp Shalom, continued from page 1)

Russian Judaism and wrapping *tefillin*. Fan favorites like Yom Israel with the Tsofim, Israeli Scouts, and Maccabiah also returned. The campers showed particular zeal for the inclusion of Disney songs from Frozen, Brave, and Tangled in the Tsofim's repertoire and demonstrated the usual passion for Maccabiah's tug of war. Campers also enjoyed many water activities, including slip and slide, water play on the deck, water balloons, and biweekly trips to local pools for extended day campers. Additionally, Camp Shalom was honored to receive a grant this year that allowed for a camp nurse and a bus to and from Lexington to help parents manage the commute to the beautiful Camp Shawano site, an addition that was very popular with campers and parents alike.

With the previous years' director on maternity leave in preparation for a beautiful baby girl, the camp was lead this year by former assistant director and UK doctoral student Dani Rosenkrantz, MS, with integral support from the Jewish Federation leadership and an exceptional team of Lexington's young adults and teens, many of whom were former campers themselves. Camp Shalom was also privileged to have the support of many community volunteers who lent a hand to help with daily story time, cooking projects, all camp programs, camp move in and move out organization, Shabbat challah baking, cooking projects, all camp programs, camp move in and move out organization, Shabbat challah baking, and services during weekly Family Shabbat and Camp Show Fridays. All in all, campers, staff, and parents seemed to have a great experience this summer, leaving everyone excited to return for Camp Shalom 2015!

(Campaign News cont'd from page 1)

infrastructure, and security costs, and program costs. In addition, respite activities for children and seniors were developed in bomb shelters. Emotional and spiritual counseling was provided to people suffering from stress and anxiety due to daily rocket fire, terror attacks, and other emergencies. Masorti rabbis traveled to areas in the periphery that do not have Masorti congregations and are in need of counseling.

Already millions of dollars raised by the campaign have been spent on these and programs sponsored by the Jewish Agency and JDC. The campaign is ongoing and federations have been asked for additional dollars. Please consider a gift to this special campaign. Bring or send a check to the Federation that is made out the JFNA Stop the Sirens. Thank you in advance for your generosity.

ASK JFS: Dealing with bullies



By Mimi Kaufman, JFS Director

With the start of another school year, it seems like an appropriate time to address the problem of bullying. Bullying is a complicated issue. Why does a particular child get targeted and how is it that a relationship can shift from

friendly to hostile? Who knows? But, we do know that a very high percentage of bullying incidents receive no intervention and continue to happen. Unfortunately there is no quick and easy strategy to prevent bullying in the first place.

Despite its complexity, there are simple interventions that can help the child that is being bullied. Approach the problem from the inside out so to speak. First address what the child is feeling inside before moving to what can be done externally by adults. Inside a child who has been bullied are intense feelings in need of soothing. There could also be internalized messages in need of reinterpretation. These feelings need to be expressed for both emotional and practical reasons. Remaining calm, supportive, and reassuring that they are not to

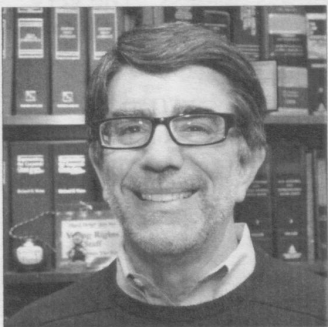
blame for the victimization, can go a long way to help them feel comfortable enough to talk about it. It is believed that the act of telling someone and being believed decreases distress. The very act of verbalizing and labeling and describing intense emotions calms them and helps to build emotional resilience. This can be a good fact-finding time for parents to try and gain details of the circumstances. This will enable parents to come up with ideas how they can help. Involve children in coming up with emotional coping strategies of their own self-talk and self-soothing strategies. The most effective strategies are the ones that the child comes up with. Teach protective skills to children. Tell them they have the confidence and power to walk away from any situation. Making safe choices may include stepping out of a line or changing a seat. Positive peer relationship skills will help prevent and stop bullying. Talk to children about adults who can help. The best plan involves multiple options and at minimum includes a way to stay away from the bully, ask for help, and respond directly to the bully. This can be uncomfortable, so role play and practice the plan. If a child cannot do it with their parent, he/she will be less likely to respond at the moment. Also, as a side note contrary to the inclination of parents, it is not advised to contact the parents of the bully.

Despite all of the media attention that has been given to the sometimes tragic consequences of bullying, it appears that many adults remain in the dark without truly understanding the negative impact that bullying has on so many children. Increasing our own awareness and doing what we can to encourage our educators to provide support and training for our children's teachers to address bullying is a necessary first step.

If you see bullying taking place or hear about it, remember that your reactions provide a context for how the children involved will respond to and interpret the situation. Kids need to see adults being powerful and respectful in responding to problems. If parents or teachers get upset and overreact, children are more likely to get upset and might even avoid telling adults about future problems. Staying calm, respectful, and persistent will make you more effective in talking to administrators, educators and youth group leaders.

Presidents Message

By **Michael J. Grossman, President**



Recently, Steve Caller gave a guest drash at Ohavay Zion Synagogue about zealots. Before his *drash*, when I thought of zealots I invariably thought of an ideology that leads to gruesome acts of terror: deadly hijackings, beheadings and 9/11, for example. I didn't think of zealots in a Jewish biblical sense, and I certainly don't think of modern day equivalents in a Jewish context. But, as my congregant friend pointed out, Jewish zealots existed in biblical times. These zealots were a group of political adversaries to Roman rule who were determined to protect their religion from the imposition of Roman rituals. They saw themselves as defenders of the Jewish faith. While some of their tactics were less than admirable, according to many scholars, there is something we can learn from the "zeal" of our Jewish ancestors.

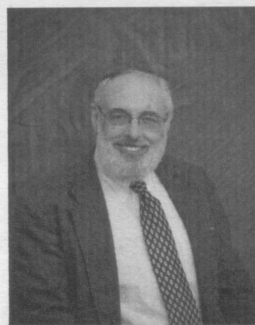
Who are today's Jewish zealots? As Steve Caller noted, today's Jewish "zealots" are those of us who are full of zeal and passion for our Judaism, who volunteer time and resources in support of our Jewish community. Jewish zealots put their money where their heart is. They sponsor robust Jewish programming through the Federation and the religious congregations. They use their talents and inspiration to provide our children with the foundation to experience Judaism throughout their lives. Jewish zealots in the Bluegrass provide the impetus for our Jewish community to fulfill their aspirations as Jews by investing in, sponsoring, and promoting programs that further Jewish engagement, help people in need, and build a stronger Jewish community for all. These are people who truly defend the ideals of Judaism. We are blessed by having so many Jewish zealots in our midst.

I recently listened to an interview with Roz Chast

on NPR. The renowned cartoonist was talking about her new memoir "*Can't we talk about something more PLEASANT?*" about the challenges of dealing with aging parents. Talking about death and money is never easy, but after listening to the interview my wife, Kathy, and I decided it was time for us to update our wills and estate planning documents. This gave me the chance to think about creating my own Jewish legacy in our community and, inspired by the zealots among you, I decided to make a charitable gift to the Federation as part of my personal estate planning. This proved to be the PLEASANT part of dealing with death and money, and I feel really good about my decision to include the Federation in my will. I don't know if that makes me a Jewish zealot, but if it does, I'd like to invite you all to become Jewish zealots as well. Put your money where your heart is. Create your own Jewish legacy. If not now, when?

Thanks to Steve Caller for such a thought-provoking drash.

Shana tova u'metukah—A good and sweet year to y'all.



Ask a Rabbi

By Rabbi Uri Smith

Q: In this local and international contested cultural climate, what can we do here in the Jewish Diaspora to cool the fighting?

A: Rabbi Josh Weinberg of ARZA recommends for the short-term radical empathy, "empathy towards Israelis living under fire, and empathy for Gaza residents who have been killed and displaced." I would add also empathy towards each person who wants answers to the terrible situation in the Middle East, not only in the Holy Land, but also in Syria, Iraq, Egypt, Iran, Pakistan, Afghanistan, and the neighboring countries. Since Russia and China, on the one hand, and Western Europe and the USA, on the other, have made themselves stakeholders in this mess, we now have to add the

situations in North Korea, Tibet, and Ukraine, to the mix. We can no longer fragment the world into separate independent fragments, each with its own independent answers. That would be like calling out, "Stop the world. I want to get off!"

Radical empathy is much like the wisdom requested by King Solomon, *lev shome'a*, "a listening heart," (1 Kings 3:9), paying full attention to what all sides feel and need. It can be exhausting. I cry inwardly as I stand for each Kaddish in a minyan, for I think then not only of martyred Jews, but also of all those dying in pain in different parts of the world. The only thing I know is that Jewish tradition argues for a practical proportionate responsibility. We are more responsible for activities where we have the power to make changes, and are less responsible for areas where we lack power. As the Serenity Prayer puts it:

God, grant me the serenity to accept the things I cannot change,

The courage to change the things I can and should change,

And the wisdom to know the difference.

Only I have to add to this prayer a Jewish twist of repeatedly checking to see, first, if the situation surrounding me has changed since the previous Kaddish, so that I find new areas of responsibility and cancelled responsibility, and, second, if I can study the rules of how such circumstances change, so that I can predict when and where new variations in responsibility will arise.

I cannot recommend this full complex procedure for everybody. However, I do recommend a long-term requirement of preparing ourselves to respond intelligently to whatever happens. Rabbi Leo Baeck once pointed out that throughout most of our history the Jewish community was not like a circle with just one focus, Jerusalem, but rather like an ellipse with two foci. We had the permanent focus of "Jerusalem and the Land of Zion" every day in our prayers, and at every meal as part of the grace after meals. And, we had a varying focus arising wherever a Diaspora community was established as a center for that era. This changing Diaspora focus started in Babylonia (ca. 600 BCE - ca. 1040 CE), continued in Spain and France (ca. 750 - ca. 1390 CE), moved for a short while to

Egypt (ca. 1100 - ca. 1600), and then to Poland and Lithuania (flourishing ca. 1350 onwards). This latest Eastern European center was annihilated during the Shoah of World War II (1940-45). But, by then the center in the USA was established after the American Revolution, and became a major player since the 1880's.

If you want to know how important the Diaspora centers were, just note the following. The Babylonian Talmud (compiled and edited ca. 500 CE) overmatched the Jerusalem Talmud (compiled ca. 425 CE). Major scholars, including philosophers and poets such as Yehudah Ha-Levi (1075-1141), and Bible and Talmud commentators such as Rashi (1040-1146), labored in the academies of Spain and France. Moses de Leon (c. 1250-1305) wrote in Spain the great mystic work of Kabbalah, the Zohar. Moses Maimonides (1135-1204) guided the center in Egypt as he wrote his philosophy and legislative works. The centers in Egypt and Poland helped enlarge and establish the Jewish community in the Holy Land during the 15th and 16th centuries. So, when Joseph Karo (1488-1575) in Safed wrote his Shulhan Arukh code for the Sephardi tradition, Moses Isserlis (1520-1572) of Krakow, Poland, added the inline commentary on it, the Mappah, giving the Ashkenazi tradition. Now, we in America have a major Diaspora tradition to uphold, which was transferred from Babylonia to Spain, to Egypt, to Poland, to the USA.

The short-term program of radical empathy clarifies the long-term needs. These involve self-education, support for the larger American community, and support for Jewish communities in Israel and other parts of the world. The Bible does say, "By you shall all the families of the earth shall be blessed" (Genesis 12:3). But, it also says, "The hidden things belong to the Eternal our God, while the revealed things belong to us and our children forever" (Deuteronomy 29:28 [E 29:29]). Thus, again, we have a responsibility only as far as we can understand, and have the power to make a change.

With individuals, we only have a responsibility in connection with our family and acquaintances. If we are part of the leadership in a community, we have a responsibility of guiding our community. However, like Abraham, our influence can be like

the butterfly effect in chaos theory, changing the world by the flutter of our small wings. Abraham became not only "the father of many nations" (Genesis 17:4), but also the teacher of many nations.

In the Bible (Exodus 19:6) God tells us that we should be his *am s'gullah*, chosen people. This status has placed upon us repeated troubles, leading Jews to ask from time to time, "Can't You choose somebody else for a while?" But, it still is a privileged status, and we should strive to be worthy of it.

A sacred community that does not fully fit the ideals of the communities around it will automatically spawn mythical views concerning it, views that often create a twinned mirror group to counter the mythical powers of the original group. The Roman Catholic Church generated at different times Cathar, Hussite, and other Protestant counter-movements. The Muslim Sunnis were repeatedly opposed by different sects of Shiites. Since Jews have been parts of the foundation myths of major religious groups, including Christians, Muslims, Bahais, and Marxists, we have often been caricatured in their myths. Now that the Holy People have resettled in the Holy Land, a twinned community has been formed there in opposition, the Palestinians. A web of mutually contradictory demands from all these groups surrounds both the Israelis and the Palestinians. Since nobody can fulfill all these contradictory demands, we Jews have to develop and maintain our own independent program of how to live. (We should also recognize that the Palestinians are caught in the same web, and have to decide what program they wish to follow, since they cannot fulfill the contradictory demands.)

We here in the Diaspora have a better understanding of how to deal with some of the antagonistic outside cultural forces. The Israelis think only how to deal with the legal international culture, and largely dismiss dealing with the Arab Muslim cultural forces. When setting up checkpoints to block terrorists from entering Israel they hardly ever think of placing Arabic speakers at the checkpoints. Since most Israelis rely on the IDF and the Israel Border Police for safety, they have little contact with Arabic-speaking populations. There is a better contact in the Haifa and Galilee areas, but

still not enough to deal with actual cultural and religious variations. In this area, the Diaspora communities, who daily deal with other cultural perspectives, have a much better practical cultural maneuvering. It is time we emphasized our strengths in maintaining peaceful and harmonious interactions.



Sweet Summer, Sweet Treats

When some people get frozen yogurt, they mix endless flavors and toppings: Just imagine all the chocolate, vanilla, cake batter, sprinkles, chocolate chips, and hot fudge.

During our August PJ Library outing, we had all of those, plus an even sweeter mix: Best friends, toddlers, a birthday girl, a PJ Library alumna, parents, friends, and community leaders.

PJ Library came together at Sweet Lily's, a local frozen yogurt shop, to simply be together as the summer wraps up. We learned the Hebrew word for ice cream, *g'lidah*, as we colored and snacked. We read *Bear Feels Sick*, written by Karma Wilson. With school starting, and flu season surely soon to follow, we discussed the concept of *bik-kur cholim*, visiting the sick. Somehow between all of this, there was a little spontaneous dancing (no music necessary).

This was a wonderful way to finish up the summer together. Many thanks to our families, to everyone who helped with the program, and to Sweet Lily's for opening your doors.

Wishing everyone *Shana Tova*, a good year. May this year be filled with endless sweetness.

Editorial

By Rabbi David Wortman

We think that the world we live in has become violent. We cite wars and terrorism and terrorism around the globe. Yes, as I have written before, these are tragic and barbaric, especially what is happening between Israel and Gaza. Yet, we frequently forget history. Massacres have been plaguing the globe, especially against Jews.

In general, though, look at the story of Noah. Save for one family and some animals, the world was destroyed by God. The victims were evildoers. There were, presumably also "innocent" civilians. Sodom and Gomorra, again innocent, were collateral damage. Many more examples could be cited: Rome, Chmielnitzki, Turkey, Iraq, Sherman's march, Syria, and, of course, Hitler. America is not exempt of this historical catalog, i.e. the Native Americans.

"What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun." These famous words of Kohelet should temper our cries that the world has changed for the better. We still have the same potential for evil as mankind has always had. What people are infused, yea, even us, is *sinat chinam*. The Talmud teaches, "[the] Temple was destroyed because of *sinat chinam*, baseless or freely given hatred."

What does this mean in the twenty-first century? It means the pursuit of *ahavat chinam*, which is not translated as "free love." Rather, I would suggest it is the free giving of tolerance of respect for those who disagree, have different opinions, practice other religions, and are our adversaries. It also does not mean that nations cannot defend themselves when threatened.

The solution to the continuance of the world's evil (*sinat chinam*) is to embrace its opposite (*ahavat chinam*). Admittedly, it is not easy to radically change a propensity for freely given hatred. However, we must at least try to bring about *ahavat chinam*.

This is my last editorial as your editor. For a variety of reasons, not the least of which is my state of health, have caused me to resign. I have tried to

provide you with interesting and informative articles, thought provoking ideas, and a sense of Lexington and general Jewish history.

Shalom plays an integral role in keeping the Lexington Jewish community united in a common cause. It is a project that you have helped to maintain through your praise as well as your criticisms. Your continued support is what I ask as I step down from this position.

I did not work alone. There is an editorial committee that functions smoothly under the direction of Hanna Smith and the chairs that have preceded her. The committee reviews policy, editorial decisions, and spends long hours checking for grammatical, punctuation, and information errors.

The current committee consists of volunteers Hanna Smith, Betty Nigoff, Jane Chaput, and Susan Cobin. Our professional support has come from Judy Wortman, Tamara Ohayon, and Kasey Hall. To paraphrase NPR, our support also comes from readers like you.

I take this opportunity to express my most deeply felt gratitude. You all have been invaluable to me, both as volunteers and as friends. I shall miss this important work. Yet, the other hand, I am proud to shift the mantle to Barbara Goldman whose resume will be included in a future issue. Take it from me, though, I could not pass the "baby" to more capable hands than Barbara's. Welcome aboard Barbara. I bequeath to you a wonderful community paper and all the good things that you will experience.

Around the Community

Mazal Tov to:

Corrie and David McLain, on the birth of Selena

Jill Angelucci and David Angelucci, on the birth of Paige Caroline Angelucci

Tamara Ohayon and Robert Ziegler on the birth of their daughter Rebecca Elyse

Aaron Cole-Funfsinn & Greg Funfsinn on the birth of Sawyer James Funfsinn

Jonathan Feinberg and Aubrea Galloway on the birth Ava. Ava is the granddaughter of Kathy and David Feinberg.

Erica and Jeremy Mash on the birth of their daughter Sophie. Sophie is the granddaughter of Arlene and Harry Cohen.

Asher Diamond, son of Dana Manning & Scott Diamond on becoming a Bar Mitzvah

Max Young, son of Rebecca & Joseph Young on becoming a Bar Mitzvah

Benjamin Booker, son of Bill & Debra Booker on his becoming a Bar Mitzvah

Kasey Hall and Ryan Murphy on their engagement

Condolences to the families of:

Dorothy Diamond, Mother of Julie McKee (Chadwick)

Jack Abramson, Brother-in-Law of Leon and Linda Ravvin

Stephen Kesten, Husband of Nancy Kesten, Father of Robert Kesten, Daniel Kesten, and Sarah Kesten Young

Arts-n-Adventures

Let's attend the Studio Players rehearsal night:

Leading Ladies

By Ken Ludwig

Director: Marty Wayman

Wednesday, September 17th at 7:00 p.m.

Free of charge for our group. We will meet in the lobby before the show.

RSVP to Mimi at 269-8244 or jfs@jewishlexington.org.

Rosh Hashanah Open House

President Eli Capilouto and Dr. Mary Lynne Capilouto invite University of Kentucky faculty, staff, students, and their spouses and partners to a Rosh Hashanah Open House.

Thursday afternoon, September 25th from 3pm to 5pm.

Maxwell Place, 471 Rose Street.

Please RSVP to Ms. Pat Blair at (859) 257-8077 or pblair@email.uky.edu.



Book Report: A Diary of Jewish Life in Iran

By Hanna B. Smith

Dardashti

By Nematollah Y. Shakib

Translated from Farsi by Iraj David Shakib

Available at amazon.com

In October 2013 'Shalom' published my interview with David Shakib about his experience with publishing his late father's memoirs (see: "A Father's Memory of Persia", Shalom, October 2013). The Shakib family hails from Isfahan, Iran, where they can trace their ancestry to the late 18th century. Like other Iranian Jews members of the Shakib family went to the United States and to Israel in the late 20th century, first to study and later to escape persecution following the Iranian Revolution of 1979.

Nematollah Y. Shakib came to the United States after retiring from his job with the National Iranian Oil Company for which he had worked for forty years, according to his son David. Nematollah, called Nemat by his family, spent his remaining years writing for Farsi magazines in the United States on topics relating to Judaism, social events, and politics. He also translated Abba Eban's book "My People" into Farsi. The translated version of the book was published in Iran, and many copies were sold, mainly to the Jewish community.

Why do people write their memoirs? In the prologue David Shakib cites a note by his father in which he expresses a need to account for his life. According to Nemat, each human being creates his own history, which is a very Jewish concept.

Throughout the memoirs there is a wish to honor his ancestors who, Nemat fears, will be forgotten unless he records their lives. He is also concerned that his descendants will misunderstand their ancestors unless they are told about the culture in which their ancestors lived. As an immigrant to the United States, the author understood only too well that American freedom is not universally accepted. He felt the need to tell his children and especially his grandchildren to be mindful of where they came from.

The author's description of the persecutions and

discriminations experienced by Iranian Jews in the not so distant past are a somber reminder to all readers and raise questions about the safety of Jews under the current government.

Since the 16th century Shi'a Islam has been the state religion of Iran. Under Islamic law all non-Muslims were considered second-class citizens and subject to restrictions and special taxation. Furthermore, Shi'a Islam considers non-Muslims ritually unclean, and physical contact between Muslims and Jews was restricted to the point where Jews became outcasts. Gainful employment was restricted to work undesirable to Muslims. Having to stay indoors on rainy or snow days was among the more bizarre restrictions. It was thought that rainwater could wash impurities from Jews unto Muslims.

While some of the Iranian rulers tried to ease restrictions, the Muslim clergy was infamous for inciting the populace to persecute Jews. (See: Wikipedia: History of the Jews in Iran; "The Dhimmi, Jews and Christians under Islam," by Bat Ye'or, Fairleigh Dickinson, University Press, London; Jews in Islamic Countries: Iran, jewishvirtuallibrary.org /source/anti-semitism/iranjews.html)

Under the Pahlavi Dynasty (1925 – 1979), life for Iran's Jews improved considerably. Reza Shah and his son Shah Mohammed Reza Pahlavi modernized the country, weakened the influence of the clergy, and abolished restrictions placed upon minorities. The Jews' loyalty to the Pahlavi dynasty was held against them when the Shah was overthrown in 1979.

The memoirs recount the lives of three generations of the Shakib family and their neighbors under these restrictions and persecutions. There is a large cast of characters, and several genealogy tables help the reader identify family members within the generational context. There are also pictures of people and places mentioned in the narrative.

As a writer, Nemat Shakib was a reporter and commentator. The memoirs are written in a clear and concise style and are easy to follow. Some of the people and events he described are so extraordinary, though, that I found myself wishing for an epic novelist like a Tolstoy or I.B. Singer, for instance, to do it justice.

The author concludes his memoirs with the year 1970 when he and his wife were living in the United States, reflecting upon the rapid progress in all areas that Iranian Jews made in a relatively short time once restrictions were lifted. The reader knows of course the fate of Jews in Iran following the revolution and overthrow of the Shah in 1979.

David Shakib translated the memoirs into English and provided an introduction, an epilogue, and pictures of the current generation. Otherwise he lets the memoirs speak for themselves as document to his father's personality and his care for his family.

These memoirs go beyond family interest for what they can tell the reader about Iran. The current political situation in Iran, its treatment of minorities especially the Jewish minority, and the government's pathological hatred of the State of Israel, did not develop in a vacuum but are based upon centuries of institutional discrimination.

In addition to individual readers book clubs should consider the memoirs as a selection.

What is the Path to Peace?

By Lisa Satin

I would like to explore how we can work toward peace – not only in the Middle East, but also in our Lexington community, as we observe world events with a collective sense of concern and dismay.

There is a Talmudic saying that the world rests on three things – truth, fair judgment, and peace. I believe that peace cannot be attained without truth and fair judgment. When people form their understanding of events by absorbing propaganda, fail to listen to different points of view, and neglect to put information into context, people become unnecessarily polarized. It is important for people to take the time to learn about the historical and political events pertaining to the situation, using reliable sources. We have a shared set of values. Most Christians, Muslims, Jews, and secular people value all human life and long for peace. Thus, rather than allowing propaganda to present everything as an "us" vs. "them" conflict, we should come to realize that we are in agreement regarding

our basic goals and desires.

The Pope recently made the following statement: "War destroys. And we must cry out for peace. Peace sometimes gives the idea of stillness, but it is never stillness. It is always an active peace..... Peace is the language we must speak." Peace happens when we talk to each other to determine what the barriers to peace are and to discuss how we can remove them, together. In order to do that, we must do a lot of learning and listening. The current approach, involving boycotts (BDS – boycotts, divestments and sanctions) and rallies against Israel, won't bring about peace because the assumption behind those approaches is that Israel needs to be incentivized to work toward peace. This approach fosters an atmosphere of mistrust. Israel is already incentivized to work toward peace – a look at what Israel has done throughout its history to achieve peace will make that apparent. The BDS approach does nothing to solve the real problem, which is to figure out how to ensure Israel's legitimate need for security while at the same time, granting Palestinians political independence and economic vitality.

Proponents of boycotts against Israel will cite the success of this approach in ending South African Apartheid. In that case, however, there was a conflict of values. South African Apartheid was motivated by racism. To the contrary, Israel's motivation is national security. This concern is very real - Hamas has recently built a network of tunnels to gain access to Israel for terrorist attacks. Thousands of Israelis have been killed by terrorist attacks. There is no dispute that all nations have a right to protect their citizens from attacks. Within that paradigm, of course, there may be legitimate disputes about the wisdom and tactics of Israel's strategy to protect its citizens. A boycott is too blunt a tool for that kind of debate – dialogue would be more effective and constructive. In fact, this dialogue takes place within Israel as part of its democratic process. In a nutshell, the BDS movement is a divisive rather than a unifying approach because it works on the incorrect assumption that there is a conflict of values. For that reason it is not an effective tool for removing the barriers to peace.

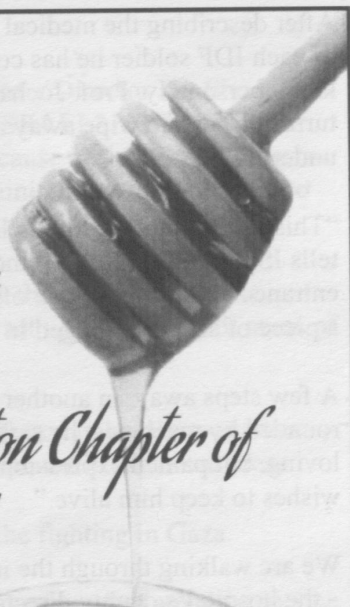
When people talk about Israel with vitriol and hy-

perbole, the lack of truth and fair judgment is not criticism or debate. Rather, it is a form of hatred which presents yet another barrier to peace. Israel has been accused of deliberately killing civilians and of not wanting peace. Furthermore, Israel has been mischaracterized as being racist, and engaging in ethnic cleansing, apartheid, or genocide. Anyone looking at the facts objectively can see that these allegations are clearly false. It has been widely recognized that anti-Semitism motivates people who make these kinds of unfounded statements about Israel.

Today, the news and social media are filled with Propaganda. Propaganda is not truth - it takes things out of context and is motivated by an agenda. Propaganda is defined as information that is not impartial, which is used to further an agenda by presenting facts selectively to produce an emotional, rather than a rational response. People concerned about the problems in the Middle East must take the time to learn about the historical context and current political issues from reliable sources. Merely absorbing and repeating propaganda simply creates an atmosphere of divisiveness and mistrust. Part of this process involves being aware of confirmation bias, which is a form of thinking which focuses on evidence that supports what you already believe while ignoring evidence which refutes your beliefs.

As President Lincoln said, "A house divided cannot stand." As a corollary, a community divided cannot find peace. This principle is implicit in the Hebrew language. The Hebrew word for peace, "Shalom," literally means to make whole or complete. It is an active process. Shalom requires having a harmonious relationship with others. The presence of Shalom is music - the absence of Shalom is noise. It is our moral responsibility to repair the world (in Hebrew, *Tikkun Olam*) and make it whole, as much as that is possible. In the name of truth, we must talk to people with different perspectives and try to understand their point of view. We must learn about the issues which concern us from reliable sources, and not allow our opinions to be formed from propaganda or biased news sources. In the name of fair judgment, we must speak out against those who, motivated by hatred, make unfounded statements about Israel and/or Jews, thereby creating an atmosphere of

fear, hatred and mistrust. We must work together with a common purpose, reflecting our shared values. There is no other path to peace.



*Wishing a
Happy New
Year From
the Lexington Chapter of
Nadassah!*

Being new to Lexington my wife, Elaine Rembrandt and I want to take this opportunity to wish the entire Jewish Community a Happy and Healthy New Year.

Rabbi Daniel A. Roberts, Interim Rabbi, Temple Adath Israel



Tending the Wounds of War

Since the start of Operation Protective Edge, Soroka Medical Center in Beersheva has treated 1,116 casualties — 740 soldiers, 376 civilians.

By Ruthie Blum

Soldiers wounded in combat in Gaza are led to the emergency room at Soroka. Photo by Hadas Parush/FLASH90

After describing the medical condition of each IDF soldier he has come to know personally, Prof. Jochanan Peiser turns his head to wipe away a tear from under his glasses.

“This one is fighting for his life,” Peiser tells ISRAEL21c, as we stand at the entrance to the room of an officer with a piece of shrapnel lodged in his brain.

A few steps away, in another bed surrounded by machines, he says with a loving, but pained expression: “For this one, the battle is over. The best we can do is to respect his parents’ wishes to keep him alive.”

We are walking through the intensive-care unit of Soroka University Medical Center in Beersheva, and Peiser — the hospital’s deputy director-general — is careful to keep his voice down as he speaks about the young men being treated for wounds they sustained during Operation Protective Edge, otherwise known as the war in Gaza.

Along with the other medical center closest to Israel’s border with Gaza — Barzilai in Ashkelon — Soroka has been on the frontlines of the war, fighting to heal soldiers, civilians, Jews, Arabs, Bedouin — and even a Hamas terrorist brought in with the IDF soldiers he was attempting to kill.

“We make no distinction among our patients once they enter our premises,” Peiser says, as we walk by a grassy field between the buildings of the medical center.

Since the start of the operation (and until the writing of this article), Soroka treated 1,116 people — 740 soldiers and 376 civilians. Of these, 53 were critically injured, 40 moderately, and the rest mildly injured or suffering from shock. During this period, the number of surgeries performed on those wounded in Gaza was 140.

What looks at first glance like a soccer pitch is a landing strip for medevac helicopters. They, like the staff at Soroka, have been working around the clock since July 8, when Protective Edge was launched. Thus far, 60 helicopters transporting the wounded have landed at the hospital’s helipad.

And this is while continuing to treat the regular flow of patients. For example, a whopping 1,400 babies were delivered during Operation Protective Edge at the hospital’s Saban Maternity Center, all of whose wings are built as bomb shelters, with a record 68 in a single day. (Eerily, this was the exact number of deaths that Israel had incurred up until that day.)





Glato Kshaun gave birth at Soroka on July 31, 10 days after her husband, Sgt. Maj. Bayhesain Kshaun, was killed in action in Gaza. Photo by FLASH90

No time off

Still, the facts and figures tell only part of the story of a hospital that is not only the first stop for many emergencies from Gaza, but also under rocket attack from there as well.

As Soroka Medical Center Director Dr. Ehud Davidson recounts to ISRAEL21c, "The war has been going on during the summer, when schools are out and camps are closed because of the rockets. Our incredibly dedicated staff of doctors, nurses, psychologists, social workers and administrators did not agree to take any time off – even when we begged them to go home and get some rest."

But, Davidson explains, those with young children on vacation, and frightened by the constant air raids, needed a solution. It was for those essential employees that daycare centers were set up in bombproof areas of the hospital.

All unprotected departments, such as the neonatal and premie wards, were transferred to bombproof areas. Unprotected operating rooms were closed, and additional operating rooms were opened in protected areas.

Then there were staff members those whose own loved ones were taking part in the fighting in Gaza.

"Imagine these medical personnel being on call and treating evacuated soldiers, knowing that any minute, one of their kids could be killed or wounded – and brought here," says Davidson. "It's a completely abnormal situation which they have been handling with grace and skill. Hats off to all of them."



Soroka Director Ehud Davidson, right, with Prime Minister Netanyahu at the bedside of a wounded soldier. Photo courtesy of Soroka Medical Center

A happier challenge for the Soroka staff has been the incessant flow of family members, well-wishing strangers, fellow soldiers, politicians and celebrities in the hospital at all hours. There to help, pray for and express love and appreciation for the wounded, the hundreds of people traipsing in and out of the different wards – bearing mounds of cake and candy – has practically camped out, picnic-style, in the orthopedic wing.

Davidson says this causes a dilemma. "On the one hand, it is so important for the wounded to be surrounded by friends and family," he says, which is

why Soroka is happy to accommodate the mayhem. "On the other, the patients need peace and quiet; they need to rest."

Opinion

(ed. note: The following opinion piece from Gary Yarus is our attempt to keep the tent of Jewish expression as open as possible. It does not officially reflect the views of the JFB or its participating organizations.)

Not In My Name

by Gary Yarus

In recent days, I have asked Jews in Lexington about the present Israeli conflict. They all replied without hesitation, they are for peace, the preservation of human life, especially innocent civilian life.

Yet, when asked to be proactive and make a public declaration of those beliefs to quell growing community tension between Jews and Palestinians, they became timid about calling, even anonymously, for a lasting humanitarian ceasefire, even when done under the protective umbrella of their local Jewish organizations.

Not a single local Jewish organizations wanted to participate in an action to show the greater Lexington community that we, as representatives of Jewry, wanted the killing in Gaza and Israel ended, that we wanted an immediate, hopefully long-lasting ceasefire followed by meaningful negotiations. This reality was especially disappointing and gut wrenching. What does inaction by silence, say?

I thought why were they afraid to craft a written statement or perhaps participate in a public rally sponsored by the local peace and justice council? Were they afraid of facing ostracism by their Jewish peers, banishment from their Jewish community, offending influential donors to their organizations, or because they are afraid of being branded anti-Semitic or as a self-hating Jew?

This prevailing attitude creates a quandary for other Jews, who think something must be said, that it is righteous to follow our Jewish tradition and exercise our obligation of healing the world, not only for Jews, but for everyone. Isn't striving for peace and saving life a good thing to do? My rabbi and an influential book I once read called God is the Good We Do convinced me, even if I stood alone, I should proclaim "L'Chaim" (to life)

for all, not just Jews.

Showing empathy for the suffering Palestinians should not be equated to Hamas-sympathizing, Showing solidarity with our Jewish brethren shouldn't exclude the same for innocent Palestinians.

Does it matter what Jews say about Gaza? Of course it does!

It does when innocent people are being murdered in our name. Jews are better placed than anyone else to articulate a powerful call for a ceasefire rather than allowing this humanitarian crisis remedied militarily.

I have seen news coverage of people on both sides rejoicing and celebrating the progress of their military defending their homeland so that future generations could be safe as if life of their people were of more value than those of others. In the end, is it about blood?

I do not want more dead Jews. I do not want more dead innocent Palestinians. I mourn loss of life on both sides. I do not condone further bloodshed. This is a conflict in which no one wants to edge towards saying the word "genocide," because that context is so loaded, that what remains of reasoned debate vanquishes. But, both sides have made crass and inappropriate Holocaust comparisons. We as Jews should know better. It is especially upsetting to me, to hear Israeli politicians, as the economy minister Naftali Bennett said on CNN, accusing Hamas of "conducting mass self-genocide." These comparisons become obscene when Binyamin Netanyahu's ministers tell the world that families in Gaza remaining in their homes have nobody but themselves to blame when they are massacred.

This sort of hate speech is not just disturbing; it is "disturbed." It doesn't speak well of Israel's future leaders. The reading of Jewish and Israeli history helps us understand that this disturbance comes from over 20 centuries of faith, miraculous survival, the persecution of the Jewish people - exiled, tortured, traumatized, ridiculed, harassed and finally murdered in the millions.

But, the abused sometimes go on to abuse others. Countries formed in response to genocide expand their borders with deadly intolerance. People whose communities are bombed, bulldozed,

placed under siege, fire rockets back. Cycles of violence continue to occur but that doesn't mean they are acceptable. That doesn't mean they can never stop.

Last weekend, hundreds of thousands of committed people, from around the world, marched to show solidarity with Israel or with the Palestinians. Thousands of Jews and Israelis participated and stood up to say, "Not in our name. Not now, not ever."

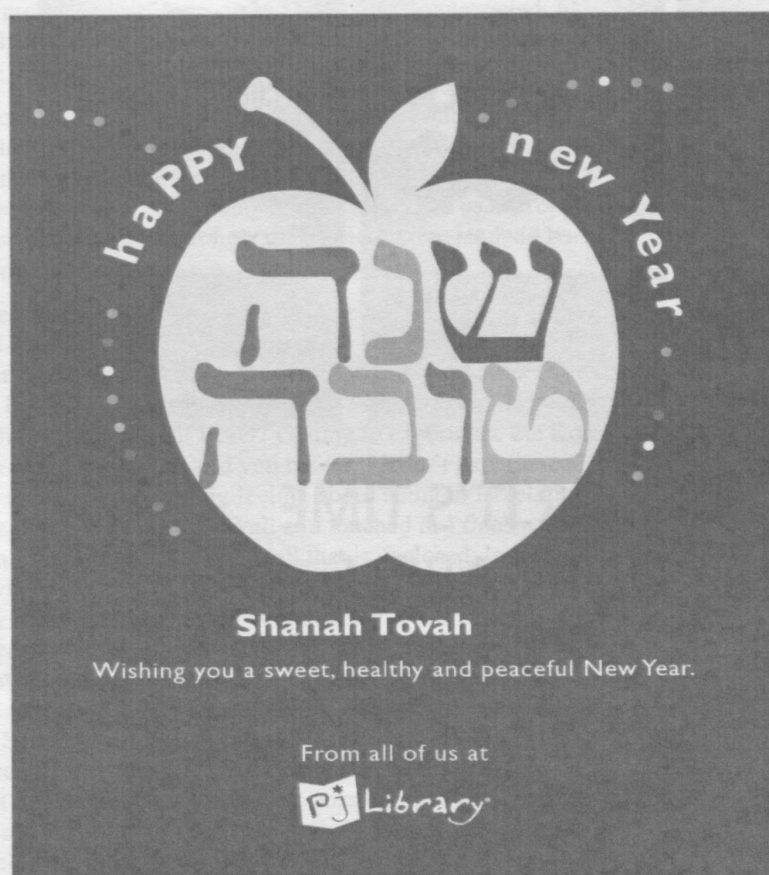
Being Jewish, doesn't make you responsible for what is happening in Gaza, but it does mean that your dissent and your voice does carry more weight. Not more weight than the grieving relatives of the families butchered in Gaza, or in Israel, but the kind of weight that hangs heavy on the heart, and that comes with the small but palpable risk of upsetting your family or community.

I believe our Jewish predecessors who were persecuted, tormented and exiled down through the centuries just for being Jews would be horrified to see what is being done in their name today. Maybe it's inappropriate for me to put words in the mouths of those Jews who are dead, those who can't speak now, but right-wing hawks have been putting their opinions in the mouths of dead Jews for years.

In the end, it is about blood? Not blood as metaphor, but the actual stuff, wet on the faces of screaming people in Gaza and Israel. It is about blood. How much more of it will have to be shed before Israel finally feels "safe," before Palestinians have a thriving homeland and how long the international community will stand by doing nothing. The moral basis for Israel's persecution of the Palestinian people is eroding fast. Israel's dream is fading.

As Rabbi Abraham Joshua Heschel once wrote, "The gravest sin for a Jew is to forget what he represents."

I want people in a position of influence to yell "stop." Doing nothing is unacceptable. If they remain silent, it is not anti-Semitic for me to say "not in my name" and to declare those silent organizations do not speak for me.



happy new Year

שנה טובה

Shanah Tovah

Wishing you a sweet, healthy and peaceful New Year.

From all of us at

Pj Library

selma's

catering and events

Selma Owens - Caterer
selmacooks@aol.com

859-971-2763
(cell) 396-4357

A fresh approach to
fresh food

www.selmascatering.com

REIKI

Are you feeling anxious, tense, overwhelmed or stressed? Or maybe you just want to maintain feeling healthy and balanced? Or perhaps you have a physical or emotional condition you would like to address and control more effectively? Whatever the situation, you will find that having a Reiki treatment can help you in many ways.

Reiki is a hands-on relaxation technique used to promote healing in adults, children, and animals. For more details and explanation please see my web site.



ELAYNE R. CRYSTAL

Reiki Master & Reiki Practitioner

e-mail: ecrystal3@aol.com

Home: (859) 273-6680 Cell: (859) 227-1071

Web site: <http://www.elaynelivingwithreiki.com>

As a Reiki Master (Teacher)

I can teach you how to treat yourself, others, and pets.

As a Reiki Practitioner

I can give you Reiki treatments at my place or yours.



NOW MORE THAN EVER, IT'S TIME TO LOOK BEYOND OUR LABELS

With the crisis in Israel foremost in our minds, this Rosh Hashana takes on an even deeper significance. And so does our unity.

Because no matter how we may label ourselves—we are all Jews. That's what matters. Now more than ever.

So this Rosh Hashana, let's make it a sweeter new year by standing together. You can do that by giving generously to Federation. Your gift helps support our brothers and sisters in Israel and in our entire global community.

PLEASE DONATE NOW. YOUR IMPACT IS IMMEASURABLE.
www.jewishlexington.org



The Jewish Federation
OF THE BLUE-GRASS

My Second Home By Jacob Young

Imagine a time in your life when you felt the most Jewish. Is it during High Holy Day services, doing community service, or even going to Israel? I am going to tell you about an experience that I had this summer when I went on the NFTY Adventure Trip to Israel.

June 17th, 2014. I woke up in my bed knowing I was leaving the familiarity of the United States to travel to the unfamiliar land of Israel. We drove to the Cincinnati airport, I hugged my parents goodbye, and I got on a plane to travel to JFK airport. Once I arrived at JFK and saw all of the guys and girls that I would be spending time with and living with for a month, I knew from that point on I'd have an amazing trip. Most of the people I had already known from NFTY events or from GUCI. But, even the people I just met I became so close with, that it felt like I'd known them for years. When it was finally time to board the 11-hour flight to Tel Aviv, I looked around at all the excited and anxious faces of my friends, and I knew I looked the same way.

June 18th, 2014. I stepped off the airplane to land on Israeli ground. I thought I would have felt something, some sort of rush. I didn't. It felt completely normal, just like U.S. ground. I was a little confused at first, but I realized why I felt this way. The States is my home and that's why it feels normal. Israel is also my home. That's why it felt the same. As our group walked into Ben Gurion Airport in Tel Aviv, we met our group leaders. As soon as I saw them, I got excited. I already knew two of them from GUCI, so I felt very comfortable, like I fit right in.

Throughout the month, our group bonded even more than I could have ever imagined. It was like we were handpicked to be in the same group together. The atmosphere and lifestyle of Israel brought us so many things. It brought us a stronger sense of Judaism, a stronger connection to the land, and a stronger bond between us.

June 25th, 2014. It's my birthday. Never before have I been told happy birthday as many times in one day as on that day. Everybody was so kind and observant and helpful on that day. My birthday present from my group? Cake, of course. My birthday present from Israel? Getting to experience the Kotel (Western Wall). As I told you before, I hadn't experienced any sort of rush or strong feeling about being in Israel, but when I walked up to the Wall and touched it, I finally felt that rush. There is a part of the Wall that is enclosed. In that part, is where the most religious of the most religious go. All the way to the left, in the very corner of the Wall, there is a spot where the color is not khaki-colored like the rest of the Wall. That spot is nearly black. I asked why that spot was black, and my group leader Ethan told me why. It's because when the Second Temple was intact, regular people were not allowed in, only clergy and the king were allowed inside. That spot on the Wall was the closest possible spot that commoners could get to the Torah inside the Temple. That spot is black from their handprints. When I laid my hand there,

where millions of Jews from thousands of years ago did, I felt the strongest feeling I've ever felt in my life. It's a feeling that I can't explain, but if you were to feel it you would know what I mean. Also on that day we visited the Bedouins, who, by the way, have some of the best food and the best hospitality that I've ever encountered.

June 26th, 2014. We woke up at 3:30 in the morning in the Bedouin tents to climb Masada. We had woken up early for hikes when we spent time in the Negev, but it wasn't nearly like this. Masada was definitely one of the biggest highlights of the trip. It has an incredible view from the top, and it gave me a connection that cannot be replicated by anything else.

July 5th, 2014. The best week of my life was about to begin. It was the week when 7 Israeli teens would join our group. I've never become so close to someone in a week's time as I did that week with them. I became so close with one of them that not only did it feel like I'd known him for years, but I would consider him a brother. In fact, he's coming to visit me for a week in December of this year, and I'm overjoyed about.

July 14th, 2014. It was our last full day in Israel. There was a lot of crying and sadness among my group, and I'll have to admit I was very sad as well. I knew that I would see all of them again at some point. I'll see the majority of my group in November, and then again in April at NFTY events. Our final group activity was that we all got an envelope with our name on it. We were given a lot of little pieces of paper. We wrote notes to each other, something either that we have always wanted to say to that person or just something you want to tell them. You could sign your name or leave it anonymous. I wrote at least one note to everyone in the group, all 39 of us (including counselors). I wrote different things to different people. We the notes put in our envelope, and we were told to open our envelope only when we got home, and not before.

July 15th, 2014. I honored that request for my envelope, and when I got home, and laid down in my own bed again, I opened the envelope and read all the things that my closest friends had written me. From that point on, I knew I could consider everyone in the group my family, people that I can trust with anything. NFTY Adventure changed my life, and I am so grateful for that. I'd like to thank the Miller Family Fund, JFB, NFTY, and my parents for financing this life-changing experience for me. I encourage everyone, even if you are not able to go on this trip, to make the journey to Israel. Even though the experience that I had with the group of people I was with will be a different experience, just going to Israel and immersing yourself in the culture can make a huge impact on you and your life. Before going to Israel, the experiences and feelings were things I could only imagine, but now, Israel is where I feel the most Jewish, and it's my second home.

Sim Shalom Congregation News

By Jesse Weil

It's the dog-days of summer and not much is happening. No Saturday programs or educational ones during the week, just Friday night services, as we all recharge our batteries. Kati and I were in Ireland for a two-weeks vacation 'til last Thursday. Ireland is a beautiful place. I can highly recommend it. We were a few days in Galway, a few more in the gorgeous countryside of Connemara, then a few in Dublin. So this will be shorter than usual. But what did happen here was unusual and big.

It was the Jewish wedding of Richard and Judith Berend, fifty years after their civil wedding. Richard is a Professor of Food Science at Szeged University, and an entrepreneur in the food business. One of his companies was the first to produce Pita bread in Hungary decades ago. He's also been involved in the setting up of several Israeli restaurants, which have become very popular in Budapest, and owns a bakery. Richard was a child during WWII, and spent some time in the Budapest Ghetto, but was spirited out of it before they started sending people to Poland to the extermination camps. Many of his family members perished there.

His wife Jutka is a medical doctor who specializes in rheumatic and arthritic complaints. She was head of her department when she retired. When they married in 1964, the Communist regime severely frowned on religion, and Rabbis who did weddings were liable to lose their state supported positions. So the young couple had to make do with a civil ceremony at the local town hall.

Richard was one of the founders of Rotary in Hungary after the war, approximately twenty years ago. Kati had met Richard at a funeral she officiated at, and soon after he asked her to be one of the clerics participating in an anniversary. She and Richard hit it off, and we've been friends with them ever since. They are staunch members of Sim Shalom, and it was a great joy and pleasure to

share in their delayed Simcha by having it take place in our synagogue.

Any U.S. reader who wishes to make a donation to Sim Shalom Congregation can do so by going to the web site of our support organization, Friends of Sim Shalom; <http://www.friendsofsimshalom.org> Your support will be much appreciated at this difficult time. And for more information about the congregation visit the website:

<http://www.sim-shalom.org>



SAVE THE DATE!
NOV.16.14
A project of the Aleph Society

L'shonah Eovah Etikatevu!

The Officers and Members of The Lexington Havurah offer their best wishes to the entire Bluegrass community for a most Healthy and Peaceful New Year 5775.



OZS NEWS

WELCOME

Ohavay Zion Synagogue is a warm and welcoming congregation in Lexington, Kentucky. Through the framework of Conservative Judaism, we explore our Jewish identities and form community. We celebrate our diversity and welcome newcomers. Please join us.

HOLIDAY CELEBRATIONS AT OZS FOR 5775

Please join us at OZS for all our holiday celebrations. All are welcome.

Please call if you have any questions: 266-8050.

Rosh Hashanah First Evening: 9-24 at 6:00pm

Rosh Hashanah First Day: 9-25 at 9:15am

Rosh Hashanah 2nd Evening: 9-25 at 6:00pm

Rosh Hashanah 2nd Day: 9-26 at 9:15am

Cemetery Service: 9-28 at 1:00pm

Yom Kippur Evening: 10- 3, promptly at 6:45pm

Yom Kippur Morning: 10-4 at 9:15am with *Yizkor*

Sukkot First Day: 10-9 at 9:30am

Picnic in the Sukkah: 10-12 at 12:00pm

Shemini Atzeret Morning: 10- 16, 9:30am with *Yizkor*

Simchat Torah Evening: 10-16 at 7:00pm

KIDS' SHABBAT

Please join us for this month's Kids' Shabbat service on **Friday, September 19 at 5:30pm.**

Kids' Shabbat is our monthly Shabbat Service for younger children. We light candles, drink grape juice, eat pizza, sit together on beautiful carpets, sing songs, and read amazing stories from the PJ Library. Newcomers and friends are always welcome.

This year's Kids' Shabbat services will be held Fridays at 5:30pm at Ohavay Zion Synagogue on the following dates.

October 24, November 21, OZS Community Hanukkah Party: December 19, January 16, February 20, March 20, April 17, May 15

SHABBAT MORNING SERVICES

Please join us any Saturday morning of the year, as Ohavay Zion Synagogue celebrates Shabbat. We

begin at 9:30 am, though please feel free to join at any time during the service. Our worship is filled with joyous song and fascinating Torah discussions. The service concludes around noon, and all are invited to schmooze over lunch after the service. This is a wonderful way to celebrate Shabbat and to meet some nice Jewish folks here in Lexington. Newcomers and friends are always welcome.

TUESDAY MINYAN

Tuesday Minyan is a special time at OZS. During this brief service, students and adults both pray and learn together. There is a warm atmosphere and something for everyone to enjoy. Please join us Tuesday afternoons from 5:45pm to 6:15pm.

BACKPACKING FOR GOD'S PANTRY

Join us each month during the school year as backpacks are filled with food that children take home on weekends from Mary Todd Elementary School. All of the food is child-friendly, nonperishable, easily consumed and vitamin fortified. Our next backpacking date will be in September at OZS.

STUDYING THE PROPHETS

Please join us Wednesdays at noon as we explore the book of Isaiah through the teachings of our Jewish tradition. We will learn about Isaiah's focus on righteousness and justice, and we will hear Isaiah's deep concern for the orphan, the widow, and the underprivileged of society. We have a wonderfully diverse group of learners and terrific conversations. All are welcome. Please email us at office@ozs.org for the fall dates for this class.

TALMUD STUDY

The Talmud Study group meets each Friday morning for prayer, food, and study. The morning begins with a brief Shacharit service at 7:30am, followed by a light breakfast, and then fascinating study of the Talmud. Newcomers are always welcome.

INTERESTED IN OZS?

Ohavay Zion Synagogue is a warm and welcoming Jewish community. If you are interested, or if you know someone who may be interested in learning more about Ohavay Zion Synagogue, please call Kathy Grossman at 268-2596 or email Rabbi Smolkin at Rabbi.Smolkin@gmail.com. We would love to hear from you!

Operation Protective Edge: Hadassah Stories of Heroism

By Melanie Shapiro, Hadassah President

By the time you read this, as the Jewish New Year approaches, I can only hope that the military conflict in Israel has ended. At the 97th National Hadassah Convention, held in late July, *Operation Protective Edge* was not just a topic of conversation, it seemed it was the *only* topic. As we learned about the relevance of Zionism in the 21st century from accomplished authors, journalists, and academics, our thoughts turned constantly to the situation in our Jewish homeland. We were heartbroken by the deaths of brave, young IDF soldiers but inspired by the many stories of strength and heroism that emerged. As members of the Lexington contingent, we fretted over the safety of 5 teenagers from our local community who were in Israel on Young Judea summer excursions. It was a very emotional and uplifting time when, on the final evening of the convention, Israel's first responders were honored with the Henrietta Szold Award – doctors from our own Hadassah Hospital and members of the IDF Medical Corps. We were reminded, once again, what an important role that each member plays in the work of Hadassah in Israel, and across the globe.

Wounded soldiers and civilian victims of terror were treated at both the Mt. Scopus campus and the Sarah Wetsman Davidson Tower at Ein Kerem. "The Sarah Wetsman Davidson Hospital Tower is a major gift to Jerusalem. It is a milestone in the history of Jerusalem," said Prof. Eitan Kerem, head of the Division of Pediatrics at HMO.

Our Youth Aliyah villages serve as refuge for many kibbutz families that are under fire along the border with Gaza. They also now suffer the additional fear of terrorists digging tunnels near the kibbutz where normally they lead a peaceful, agricultural way of life. Adi Freibach, 42, of the Kibbutz said, "We have felt engulfed in the warmth of the people of Israel, but coming to Hadassah-Neurim has told us that that hug extends from across the ocean, from Hadassah."

Soon we will read the Torah portion *Nitzavim*, in which God commands us to "choose life." Each day we choose life by providing superlative patient care and pioneering research at HMO. But

our work is not nearly finished. The beautiful Tower we built must now be fully furnished and equipped. The five underground surgical suites must be completely operational. We must continue to honor our commitment to be a "bridge to peace" in the Middle East. Please "choose life" this fall during our annual appeal by making a generous gift to Hadassah. Wishing you each a Sweet and Happy New Year.

Once Again it's Apples and Honey for a Sweet New Year

By Stan Saxe, President

Apples, and honey, and round challah are coming up this month as we enter the New Year 5775 and gather for Rosh Hashonah, Thursday and Friday, September 25 and 26. Peer-led means The Lexington Havurah services are conducted by the participation of members, often with people teaming up together to lead, comment, and invite discussion for each part of the holiday service.

This year, again, Havurah members will use the relatively new prayerbook *Mahzor Lev Shalem*, which was published and we first used in 2011. We use this prayerbook to put together study, prayer, and innovation. The *mahzor* consists of four main elements, which link study and prayer. Across double-width pages are four columns: commentary, liturgical Hebrew text, English translation, and meditational readings.

The Hebrew text is a basic Ashkenazic text to which has been added some prayers used only by Sephardic Jews and by Italian Jewry. The translation reflects the Hebrew original but the editor's note, a contemporary American translation, needs to be gender neutral, and that word order as well as syntax and sentence structure is sometimes changed to create an appropriate English translation. Basic Jewish vocabulary words such as *mitzvah* have been transliterated in the text as the Senior Editor Rabbi Edward Field notes such words "lose all their deep overtones when they appear in English."

In describing the running commentary Rabbi Field writes, "We believe that a modern commentary ought to accompany the ancient texts to inform the reader of their history, to explain un-

usual vocabulary, to comment on different ideas and key concepts, and to explain why a particular prayer appears in a certain context and is recited at a particular moment in the service."

Readings and meditations make up the fourth column on each double page. Alternative renderings, Rabbi Field says, offer a different approach to the theological ideas raised by the text. "We have been conscious that a High Holy Day congregation is a diverse community and that what speaks to some will not resonate with others."

This year, the Havurah again will celebrate the New Year out in the open among tree tops – actually out on a deck, but screened-in and covered by a roof. For Yom Kippur we will return to an inside venue, a clubhouse with good kitchen facilities for Break-the-Fast. Details of services will be provided to members via email by our Religious Committee Co-chairs, Judy Baumann and Jeremy Popkin. For information on joining us please contact me at sabastanley@gmail.com.

May you all be inscribed for a good and healthy year!

Temple Adath Israel WHO WE ARE

Temple Adath Israel is a Reform Jewish congregation - We celebrate Torah, Justice, Tradition, and Faith. Our mission is to inspire Jews, to ensure a vibrant Jewish present and future by nurturing a multi-generational love for our tradition. Our "Community Center" approach to Judaism gives families a host of unique ways in which to love living relevant, soulful and experiential Jewish lives. Please call the Temple Administrator for more information if you are interested in affiliating with the Temple. The phone number is 269-2979.

FAMILY SHABBAT

Our lively **Family Shabbat** takes place on the second Friday of each month at 7 PM. We sing songs and enjoy great stories geared to our families and their young children, but with valuable messages for all. TAI has a potluck dinner preceding the service at 6 PM on Family Shabbat night. **Our next Family Shabbat will be on September 12th.**

TOT SHABBAT

Our **Tot Shabbat** Friday night service is held on

the last Friday of each month (during the school year).

TEMPLE TOTS

The **Temple Tots** program is designed to give 2 1/2 and 3-year-old children and their parents a positive and nurturing beginning to their Jewish educational experience. We meet about once a month (during the school year).

PJ LIBRARY READING TIME

TAI has dedicated space in our Youth Library and our Anita Mersack Outdoor Reading Garden for families to share in our growing collection of PJ Library Books, before, during, and after religious school. The collection is in our Youth Library and our Librarian Leona Stern loves to share in reading time with many families or even just one. These books provide our young children with wonderful introductions to the magic of Jewish storytelling.

KOLLEL STUDY GROUP

Kollel meets at 9 AM every two weeks in the TAI Library. The group explores cultural, ethical, and historical aspects of our 4000-year tradition. The emphasis is on dialogue and exploration. Please join us any time. **August 23, September 6 & 20**

TALMUD STUDY

We are studying the *Pirke Avot*, a section of the Talmud on alternate Saturdays at 9 AM in the library. The discussion is always lively and informative and you can join the group anytime. **August 30, September 13 & 27**

PARSHA

Join us each Saturday morning at 11 AM in the library as we take a look at the Torah portion for each week. Various Temple members will lead some discussions and everyone will take turns.

We will meet on September 13 & 27.

GENERATION TAI DINNER FOR SEPTEMBER

Generation TAI is our Chavurah group for young adults. Programming runs the spectrum from worship to social action and from Shabbat to holiday meals. Please join us for the monthly Generation TAI Dinner on **September 5** following Shabbat services. The cost is free for those who bring a potluck dish. If you don't cook, bring \$7 to enjoy all the food. Please contact Reva Schottenstein at rschott86@hotmail.com or call her at 859-221-9473 to reserve your seat.

ASHLAND ELEMENTARY SCHOOL PROJECT

Consider making a difference in the life of a child at Ashland Elementary School this year. You could help a student improve reading and/or math skills. Or you could provide support and encouragement as a mentor. Perhaps you would enjoy assisting a teacher in the classroom. These experiences will enrich your life as you interact with children at our "adopted" school.

Even a half hour a week can make a difference. Schedules are always flexible for your commitments and travel.

If you are interested in volunteering at Ashland or want more information, contact Maureen Wrobel at mowrobel42@gmail.com or call at 859-272-4491. All volunteers must complete a quick and easy online background check form for the Fayette County Schools. Instructions are on the Temple website or contact Maureen for assistance.

SISTERHOOD NEWS

Rosh Hashanah is already upon us! The summer has been busy, and Sisterhood is looking forward to our fall events. Now is the time to renew your Sisterhood membership, or to join for the first time. All women in the congregation should have received your membership letter in the mail. Please complete the form and send it back to us. If you did not receive your membership invitation, please contact Laura Creamer. Without you, we are one member short.

On September 10th, we will be having a Salad and Dessert Bash and all are welcome. We will be welcoming new members and saying "Hello" to our renewing members. Look for your invitation to our bi-monthly dinners. We will be picking a new restaurant every other month and it will be a great time to get together with our "sisters" to relax and schmooze.

Sisterhood wishes the whole congregation a L'Shanah Tovah! May it be a year filled with love, laughter and sweet times.

WOULD YOU LIKE TO BE PART OF A MAH JONG GROUP?

The Temple would like to begin a Mah Jong group to play one day a week. Those who want to learn are also welcome. If you are aware of a group that is currently playing, please contact the Temple office at 269-2979 to let us know. If you are in a group or know of a group that plays any day but Monday, call the office so we can pass the information on to Rabbi Daniel and his wife, Elaine. She is looking for a group to join.

SPECIAL SHABBAT SHUVAH BLESSINGS TO THOSE MARRIED 50 + YEARS

Continuing a custom started several years ago, those TAI couples celebrating marriages of 50 years and longer are invited to receive a special blessing on Shabbat Shuvah. This year Shabbat Shuvah is Friday, September 26, 2014 at 7 PM. Everyone is encouraged to attend this special service and celebrate with these couples. Those married 50 years and longer are:

Lester & Ida Waldman	9/8/43
Irvin & Sybil Stern	7/14/46
Stan & Phyllis Scher	6/12/49
Max & Mindy Kovinow	6/15/49
Norman & Adele Potter	6/11/50
Charles & Leona Stern	6/17/51
Abe & Marian Rabiner	11/25/51
Joe & Judy Engelberg	4/11/54
Arthur & Marilyn Lieber	6/27/54
David & Jan Doctrow	10/28/56
Henry & Lynn Meyer	6/15/58
Edwin & Sheila Menkus	5/16/60
Lou & Bobbi Shain	8/5/61
Stephen & Karen Edelstein	9/3/61
Malcolm & Carolyn Siegel	6/17/62
Sheldon & Marion Steiner	6/9/63
Robert & Jo Belin	6/16/63
Stuart & Donna Lowenthal	8/17/63
Nat & Judy Sandler	5/8/64
Stephen & Nancy Kesten	5/28/64

SPARE PARTS & EQUIPMENT

60 Years of Service

346 Richmond Avenue
Lexington, KY 40502-1458

(859) 266-2188
Fax (859) 268-1877

Mitchell Barnes - Owner

On behalf of the Board of Directors and staff of the Jewish Federation of the Bluegrass, we pray that this New Year will be one of joy, happiness, and well being. May we celebrate community and family and strive to strengthen the bonds between us. May this be a year of peace for Israel and its neighbors, and a year of healing for the entire world.

L'shana tova tikatevu.

Michael Grossman, President

Judy Wortman, Executive Director



Invest in
ISRAEL

**ANCIENT HERITAGE
MODERN NATION**

HIGH HOLIDAYS 2014 · 5775

ISRAELBONDS.COM

Development Corporation for Israel
Israel Bonds · MEMBER FINRA

2700 East Main Street, Suite 103
Columbus, OH 43209

columbus@israelbonds.com

614.231.3232 · 614.453.0699

800.883.0707 · (fax) 614.231.3237

cincinnati@israelbonds.com

513.793.4440

Shalom



שנה
טובה

from

The Jewish Federation
OF THE BLUEGRASS



Make a Donation to JFB in Someone's Honor or Memory

Make a donation to the Jewish Federation in honor or memory of someone, or in celebration of a special occasion, and help JFB nurture the values of *tikkun olam* (repairing the world), *tzedakah* (charity and social justice) and *Torah* (Jewish learning) within our Jewish community at home and abroad.

Send us your special contributions with a note specifying its intent. Also, let us know if you would like your contribution published in this box in *Shalom*. You may also make your special contribution online.

Celebrate your loved ones and support our Jewish community by giving a special contribution. Thank you for your support.

The editorial staff has the right to edit all articles submitted for publication in *Shalom*. Articles should not exceed 500 words. The appearance of any advertising in this publication does not represent either a kashruth or any other endorsement on the part of the Federation of any other agency or organizations.

Opinions expressed in *Shalom* are not necessarily those of the *Shalom* editorial staff or the JFB or its constituent organizations.

Shalom is partially supported by the advertisements appearing in this publication.

Copyright © 2014, Jewish Federation of the Bluegrass. All rights reserved. For reprint permission contact David Wortman, Editor-in-Chief, *Shalom*, at shalom@jewishlexington.org.

Shalom
Newspaper of the Jewish Federation of the Bluegrass

EDITORIAL BOARD

David A. Wortman, Editor-in-Chief
Hanna Smith, Chairperson
Jane Chaput
Susan Cobin
Betty Nigoff

CONTRIBUTING WRITERS

Ruthie Bloom
Dani Rosenkrantz
Hanna Smith
Lisa Satin
Gary Yarus
Jacob Young

SHALOM is published 10 times per year.

SHALOM is produced by the staff of the Jewish Federation of the Bluegrass. For website or email questions, please contact Tamara Ohayon at tamara@jewishlexington.org or (859) 268-0672.