

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

OCTOBER 2008

TISHRI-HESHVAN 5768-5769



Joel Chasnoff performing at a Phillies game.

Comedy event open to the Jewish community

As a tribute to past, present, and future supporters, CKJF will host a night of comedy featuring comedian Joel Chasnoff on October 25 at Temple Adath Israel Social Hall. The doors will open at 7:45 p.m. with wine and hors d'oeuvres; the show starts at 8:30 p.m.

Joel has appeared on stage in seven countries and at comedy venues such as the Montreal Comedy Festival, a USO comedy tour of Korea and Japan, and Jewish corporate events across North America and Europe, as well as at performances on a variety of college campuses and night-clubs. He has opened for such famous acts as Jon Stewart and Lewis Black.

Joel is top notch in the world of Jewish comedy and has acquired a Jewish following while receiving much recog-

nition in the Jewish press. Joel will charm his audience with his unique and innovative look at Jewish life based on his own real and varied experiences, which reflect a deep connection with Judaism and pride in being Jewish.

You won't want to miss this opportunity. This event is sponsored by the Elizabeth Rosenberg Speakers' Series, a program established in memory of Elizabeth Rosenberg. It is free and open to the Jewish community, but please RSVP to CKJF. ☆

— CAMPAIGN NEWS —

Two weeks after being airlifted from Georgia, the Mamisashvili's are making Israel their home with the support of the Jewish Agency

On August 12th, 2008 Vazha and Irina Mamisashvili and their two young sons Nikoloz, 8, and David, 5, were airlifted to Israel during the height of the war in Georgia. They arrived at Ben Gurion airport emotionally and physically drained, but with incredible hope for the future. They were home.

Two weeks later, the Mamisashvili family is living on Kibbutz Masada, in the Jordan Valley. They are part of

the Jewish Agency's First Home in the Homeland program, in which new immigrant families are directly absorbed by Kibbutzim around the country.

"Israel is our first home," says Vazha with pride. "Georgia is our second home."

see Campaign, page 17

Shofar sounded round the world

Lexington minyan heard in Ireland

By Rabbi H. D. Uriel Smith

On Sunday, September 7 this year, we recited the *Shehehiyanu* blessing ("who has kept us alive till this day") for a historical occasion. For the first time in Kentucky history our minyan prayers crossed the Atlantic Ocean instantaneously, allowing a friend, Rafi Finkel, to say the kaddish in Cork, Ireland, in the presence of a minyan here in Lexington, Kentucky.

We had prepared for this day over several weeks. For the past few years we have been meeting together each Friday morning to pray *Shaharit* (the morning prayer), followed by a snack (coffee, bagels, cream cheese, and salt herring), and then studying together a *blat g'moreh* (a page of Talmud). Rafi was the study leader. This year he left Lexington for a sabbatical leave in Cork, Ireland. However, we arranged that through the miracle of Skype, with cameras at both ends, Rafi could lead the Talmud study from Cork, while we sat together in the synagogue library here in Lexington. (No, we could not send him the coffee and bagels over the Internet.)

see Shofar, page 5

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Save the Date

Saturday, March 21, 2009

TAI Sisterhood Fund Raiser

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

Watch for details in future issues.



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

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



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



HADASSAH WANTS YOU

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

WRITERS WANTED

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

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



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Shalom Deadline

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

Jewish life in 20th century Lexington:

An interview with Janice Crane

By Hanna B. Smith

In the August edition of *Shalom*, I reported about an oral history project initiated by Dr. Rosie Moosnick ("Grant helps preserve Jewish history in Central Kentucky," page 5). The project's purpose is to capture the history of the Jewish merchant families in Lexington and Central Kentucky who came to this area and started businesses during the 19th and the early 20th centuries.

On August 5, I had the privilege

Janice Crane was a logical choice for the first interview. Janice and her family were among the first people whom my husband, Uri, and I met when we moved to Lexington. As a Hadassah member in Cincinnati, Ohio, I had already met Janice's sister Cookie. A beautiful seder with delicious food, hosted by Janice's mother, the late Martha Steinberg, at her home on Fontaine Road has become part of my husband's and my history in Lexington.

Janice Crane's maternal grandparents, Jonah and Dena Jacobs, arrived in Lexington early in the 20th century. The couple hailed from a shtetl in Lithuania that produced several

near Warsaw. The Steinberg family immigrated to Cincinnati, Ohio, where Irving grew up. He eventually moved to Lexington, where he met and married Martha Jacobs.

Jonah Jacobs, Janice's maternal grandfather, opened a store named

The picture of a close-knit Jewish community and of a vibrant downtown emerges from Janice's reminiscences.

J. Jacobs and Sons at 328 West Short Street around 1915. A fire damaged the store in the 1920s, so the Jacobs family relocated their store to Main Street and named it the Globe. The Jacobs family also owned a store on the northwest corner of Third and Race streets.

After her marriage to Irving Steinberg, Jonah and Dena's daughter Martha and her husband took over the family store. Over the years the Steinbergs ventured into other businesses, including a jewelry store. This store, opened in 1945, was called Tiny's Jewelry because of the size of the facility (see photo).

Lexington has changed over the years, of course, and many of the buildings that once housed businesses owned by the Jacobs and Steinberg families are no longer there. The new courthouse fountain, popularly known as the Shower, is located where once Tiny's Jewelry stood.

What was it like growing up in Lexington, in the mid-20th century?

The picture of a close-knit Jewish community and of a vibrant downtown emerges from Janice's reminiscences. As a child, Janice was never afraid to walk downtown. Walking on downtown streets meant walking past the stores of other family members and friends.

Also, many of the customers lived downtown and became familiar.

There was Pauline, a lovely, motherly woman, who hugged Janice and made her feel important whenever she came into the store. And there was Bertie "from next door," who stopped by every day.

The Steinbergs were generous people, helping where they saw a need. Janice remembers how

her mother supplied school clothes and money to buy books for a child who lived near the Race Street store. Judging by information from other members of the history project, all the Jewish business owners took the mitzvah of tzedakah seriously, helping the needy around them.

"Coupons, shmoopons, the children need shoes," was not exactly what Jonah Jacobs said when he sold children's shoes during World War II to parents who did not always have the necessary clothing coupons. But frequently children's feet grew faster than authorized by the government in those days. Mr. Jacobs had a big heart and could not stand seeing children go barefoot. As a result, he ran afoul of the law a few times. Martha Steinberg had to go to the police station and pay a fine to prevent her father from being jailed.

Later, Janice mused, "Downtown was exciting, colorful, and full of energy in mid-century." There were parades,

see Crane, page 13



Janice Crane's parents, a brother, and an aunt and uncle in the Steinbergs' new store on its opening day in 1945. From left to right: Martha Steinberg, her brother Sam Jacobs, Sidney Steinberg, Sam's wife Hilda Jacobs, and Irving Steinberg.

of attending a meeting with Dr. Moosnick and with descendants of the merchant families who are working on the history project. This group of volunteers was lively and full of fun. Their reminiscences, supported by old photos, brought to life a Lexington whose history indeed merits preserving.

Living in Lexington since 1985, I had heard stories about people and events that had whetted my curiosity about what life was like for Jews in an earlier Lexington. The members of the oral history group kindly offered to tell their families' stories for the *Shalom* readership.

more of the founding families of the Central Kentucky Jewish community. Jonah Jacobs, who arrived in Lexington some time before his wife, was one of the founding members of Ohavay Zion Synagogue.

Janice's mother, Martha Jacobs, was a girl of 12 when she arrived in Lexington. She made the trip from New York to Lexington without her mother. Her brother Abe had fallen ill in New York, and the authorities put him in quarantine. Dena Jacobs, the children's mother, decided to stay with Abe. Jonah Jacobs was already in Lexington and he had a home ready for his family.

Irving Steinberg, Janice Crane's father, was born in Poland, in a town

Happy Rosh Hashanah
from Sonny, Janet, Rob and Eileen

At the new year we send a spirit of sweetness and reconciliation into the world. We also celebrate the sweetness our departed dear ones brought to our lives.

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President's Message

Linda Ravvin



Change: One of the definitions of change is the act or process of substitution, alteration, or variation. Another is to cause to become different; to alter or transform. [Webster's New World College Dictionary, Fourth Edition] It seems the word is in vogue now. Both Obama and McCain refer to it constantly in their campaigns—both in terms of the changes they will bring and the changes that are necessary with any shift in government.

CKJF and our community are also faced with change. By the time you read this message, Daniel Cheffec will already have left his position as executive director of CKJF. The search committee, chaired by David Feinberg and consisting of Ray Archer, Ronit Eres, Mike Grossman, Janice Newman, and Carole Wilson, is actively working to fill the position with the best person who can be found. A nationwide search has been underway with the assistance

of United Jewish Communities, our national organization. We have an

How do you think CKJF is fulfilling its role in the community? Do you know about everything we do? Do you participate? If so, in what activities and/or services do you involve yourself and your family?

ideal opportunity to evaluate where we are and how we should move forward. Let us take full advantage of it.

Our mission statement, referred to as Purposes in our bylaws, is as follows:

The purposes of the Federation are to promote and foster unity and cohesion in the Jewish community of Central Kentucky, to improve the quality of Jewish life in the community by developing and maintaining recreational, social, cultural, community service and leisure activities; and to provide financial assistance and moral

support to the State of Israel, Jewish people in all countries and selected charities.

How do you think CKJF is fulfilling its role in the community? Do you know about everything we do? Do you participate? If so, in what activities and/or services do you involve yourself and your family? If not, what could and should we be doing better? What would you like to see available for the whole community, both affiliated and unaffiliated, and all age ranges? What types of programs do you and would you attend? Would you volunteer to help to plan and publicize them if they were offered? As we move forward with the search, what are the qualities you think are essential in an executive director?

Our UJC consultant has spoken with a broad spectrum of the community to put together both an understanding of our needs and a criteria list for our new director. Help the process and the community by giving your input. Please mail your thoughts to the CKJF office at 1050 Chinoe Road, Suite 302, Lexington KY 40502, addressed to me, Linda Ravvin.

We, along with the Jewish community worldwide, are in the midst of our most important observances of the Jewish calendar year. It is a time for introspection—have we done enough for ourselves and others; have we treated others with respect and compassion, have we behaved in a morally respectable and responsible fashion, have we participated in *Tikkun Olam* (the repairing of the world)? It is the start of a new Jewish year and we all have the opportunity for renewal and change in our lives and in our community. Let us work together to make this happen in the most positive and beneficial ways for everyone. ✡

Experienced, Fair, Impartial: Joyce Merritt for District Judge

Joyce Merritt has represented Fayette County citizens in private legal practice in all divisions of District, Circuit and Federal Courts. For more than a decade, the Fayette Courts have entrusted Merritt as the guardian for abused and neglected children and for mentally disabled adults. She also serves as a Hearing Officer for the Kentucky Retirement Systems and for various local school boards. She has experience presiding over hearings, ruling on motions, writing orders, and issuing opinions. *Merritt is uniquely qualified to serve all of us as a Fayette District Judge.*



Merritt has been a member of the Kentucky Justice Association and the American Justice Association. She has served on the board of the Lawyer Referral Service of the Fayette County Bar Association.

Merritt is an active volunteer in Fayette County civic organizations, including past service on the Advisory Board of the Boys and Girls Club of Lexington. She spends her free time rock climbing, hiking, mountain biking, skiing, and rafting. In 2006, Merritt climbed Mt. Kilimanjaro, the highest peak in Africa, to raise funds and awareness for the Lexington Chapter of the National Multiple Sclerosis Society.

"The liberties of none are safe unless the liberties of all are protected."

— U.S. Supreme Court Justice William O. Douglas

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University of Michigan students to pilot \$1 million investment fund

New program connects next generation of business leaders with State of Israel

Ann Arbor, MI – Fifteen students from the University of Michigan have founded a non-profit investment group which will connect top American business students with the State of Israel and its economic future. The TAMID Investment Group is currently being piloted at the University of Michigan and will afford students the opportunity to raise and manage a \$1 million portfolio of Israeli companies, interact with top Israeli executives, and engage with Israel on a daily basis.

While college students across America have multiple outlets for interacting with Israel, the founders of TAMID realized that there is no current program that provides a substantive and sustained connection to Israel that engages students based on their professional and personal aspirations. Moreover, nothing currently exists to connect American business students with the State of Israel. TAMID is the first organization to bridge the gap between American business students' professional ambitions and the collective interest of Israel and the Jewish people.

"Political Science students can connect with Israel by attending advocacy seminars and political lectures. English and Journalism students can connect with Israel by writing for an endless number of publications. What about business students?" asked Hadar Taylor, the education coordinator for Hagshama, "Now they can connect with Israel by participating in TAMID."

The executive board members of TAMID are actively raising the funds needed to finance their goal of a \$1 million initial investment planned for January 2009. The investment fund will be non-profit and perpetual, meaning that the investment will never be taken out of the Israeli economy. TAMID will invest half the funds and use

the other half to finance a TAMID Business Scholarship Fund that will place American students into prestigious internships with top Israeli companies.

TAMID's business model is based on a five-year growth strategy which will culminate in a national organization with sites at every top American university. TAMID's founders envision the group developing into a network of the brightest American Jewish minds, all having a deeply rooted passion and a vested interest in Israel's future.



"This organization could eventually connect hundreds of the brightest Jewish minds with Israel's industry leaders, develop future generations of Jewish philanthropists, and invest great amounts of human capital into the future of the State of Israel," writes Dr. Shlomo Kalish, the chairman of Jerusalem Global Ventures, one of Israel's leading venture capital funds.

The TAMID Investment Group was founded at the University of Michigan in 2008. The executive board is comprised of fifteen students enrolled in the Stephen M. Ross School of Business, Gerald Ford School of Public Policy, Economics Program, and Organizational Studies Program. TAMID is currently in the process of raising capital for the portfolio and scholarship fund through tax-exempt donations. ☆

Mark Your Calendars
Central States Region Fall Conference
November 14–16, 2008
Hyatt Regency Hotel
Lexington, Kentucky

Shabbaton Highlights

Invited speakers:

- Conference Advisor **Marcie Natan**, Hadassah National Treasurer
- Scholar-in-residence **Carol Goodman Kaufman**, PhD, author of *Sins of Omission: The Jewish Community's Reaction to Domestic Violence*.
- **Renee Resnik**, National Chair, On-Line Training/Breeze
- **Susan Wilkof**, National Chair, 100th Anniversary Celebration for Young Judaea
- **A. Sara Rosenthal**, PhD, Director, Program of Bioethics, University of Kentucky
- **Noah Gallagher**, Director, Young Judaea Midwest
- Special guest to help in celebrating the 60th anniversary of Israel.
- Rabbi-in-residence **Audrey Korotkin**

Keynotes and presentations:

- Is There Shalom in the House? Domestic Violence and the Jewish Community
- Relevance of Hadassah Work Today as a Zionist Organization
- Bioethics and the Jewish Perspective
- HMO: The Future is Now
- Youth Aliyah: Hadassah's Response to the Needs of Israeli Youth.
- Celebrating the 60th Anniversary of Israel

Highlights:

- Kabbalat and Shabbat services
- Women of Innovation Awards
- Israeli music performed by the **Bowling-Sherman Quintet**
- Gift Basket and Silent Auction with **Renee Resnik**
- Torah Study with **Rabbi Audrey Korotkin**
- Young Women/Young Leaders session
- Founders and Keepers of the Gate Reception
- Delegates Reception

Separate Track Programming for Associates:

Associates programming will include a seminar on the Middle East with Lawrence Ziring, PhD, and a field trip to the Kentucky Horse Park.

Workshops:

- Workshop for Treasurers
- How to Run a Successful Donor Campaign
- Big Gifts—How to Begin the Conversation
- Membership and Volunteers—Marketing your Organization
- Camping Experience with Young Judaea
- Promoting your Chapter thru Bulletins, Websites and Publicity

Shofar (from page 1)

Cork has a very small Jewish community, and cannot gather together a minyan except on festivals, when families come in from neighboring towns. So, before the *yahrzeit* of his father came around, Rafi asked us here in Lexington whether we could form a minyan, which he could join. Halacha (Jewish law) states that you cannot combine people over long distance into a minyan. However, if there is a minyan in one place, a person elsewhere can join in the prayers of that minyan if he can hear those prayers even at a distance. In this case we not only heard each other, but also saw each other. Jonathan Glixon placed the camera strategically, and Leon Cooper led the service. So Rafi could honor his father with a *kaddish* in Cork, joining us long-distance here in Lexington.

To top it off, since this is the month of Elul, when it is the custom to blow the shofar each day for *Slichot* (petitionary prayers preparing us for the New Year), we decided to blow the shofar both for us and for Rafi and his wife, Beth. So I blew the shofar, and its sound was heard around the world. ☆



From the Executive Director

Daniel Chejfec

L'hitraoth, CKJF

♦ ♦ ♦

When you read this column, I will no longer be the executive director of the Central Kentucky Jewish Federation, but while writing it I still am, and I am wondering, what would I like to present to the community as my parting thoughts?

Last month I shared with you my thinking on the accomplishments of the organization over the past nine years, so I don't need to repeat that here. I do feel the need to share with you what has guided me over the years of my tenure as executive director.

I believe in community. From early on in my life I always considered community to be the centerpiece of who we are. Community implies, on one hand, commonality—shared ideas and shared hopes; it also implies renunciation—the ability to renounce personal expectations when they conflict with those of the community you serve.

Community implies belonging. Belonging means to accept as our own the commonality of the community, to make the ideas and hopes of that community our own. But we all belong to more than one community because we share hopes and ideas with more than one group. We are Jews, we are Americans; in my case, I am an immigrant and a Jewish professional and a sociologist and an educator and a social worker. In each one of those personae, I share common ground with others, and with them I help to define a community of interests. Sometimes all these

communities we belong to work together very nicely, and sometimes they don't—to go through life is to constantly balance all these allegiances in order to function in our social environment, because life is relationships. When we balance the demands of all these groups who are part of our life, we make choices, we prioritize. It doesn't mean we deny one group or the other, but just that we prioritize one group or another in our lives so we can handle conflicts and contradictions. I chose to make my Jewish identity a top priority in my life: to carry the memories and the traditions of all those upon whose shoulders I stand. If I were in Argentina, I would still be a Jew; if I were a physician, I would still be a Jew.

Belonging implies participating. How can I see myself as belonging to a group yet remain aloof and not contribute to what that group is? Belonging means to make that group my own, and assume responsibility for what that group is and for what that group becomes.

My intention has always been to invest myself fully in the groups I belong to. The converse also applies: when you deny someone the right to participate, you are saying that person does not belong.

Participating means taking responsibility. So many people take positions without knowing the facts, especially when it comes to the Middle East. This will "balkanize" our society—as the Yiddish phrase has it, where everyone makes their own shabbat.

Taking responsibility means respecting others and listening. It means understanding that our interpretation of reality is not the only possible one, and that it is more important to look into our own feelings and ideas than trying to destroy those of others. Community life should be more about building connections in the community than about taking credit, more about finding common ground than about creating dissent, more about playing with others than constantly changing the rules to gain or retain power.

I believe that the Central Kentucky Jewish community has the potential to be more than it is, and I also believe that the CKJF can have a central role in making that happen. Over the years, working with volunteers, the CKJF was able to promote change in the community and to change itself to better serve that community.

I remember an old song we used to sing at the Youth Zionist movement back in Argentina. It was old then,

so it is probably ancient now, yet the truth of that song still resonates for me: *Anu Banu Artza Liv'not Ul'ivanot Bah* – "We have come to the land to build it and to be rebuilt by it." When we become part of a group, of an organization, we are changing not only the group but ourselves. When we enrich the group we belong to, we enrich ourselves.

I came to see this community as my home, and while now I am moving on to new challenges and new horizons, it will always have a place in my heart. I wish the community and CKJF a future of accomplishments and inclusion, years of success and growth. Thank you for letting me serve the community and be a part of your lives.

L'hitraot ✧



SAVE THE DATE

Sunday, November 16

The TAI Sisterhood in conjunction with the TAI Adult Education Committee will welcome Alysa Stanton to Lexington. Stanton is preparing to be ordained by HUC as the first African-American female rabbi in May, 2009.

The entire community is invited to attend her inspiring presentation at Temple Adath Israel on Sunday November 16, at 3:00 p.m.

Watch for more details in the November issue.

Daniel Chejfec, departing CKJF director, chats with members of the community at farewell party in his honor.



Third Opinion

Stanley Ned Rosenbaum, PhD

Michael Phelps and Mark Spitz

Like all Americans, I cheered when Michael Phelps became the first non-Jewish person to win seven gold medals at one Olympics, a "mark" he then quickly eclipsed. Spitz did it 36 years ago at the tragic Munich Olympics that many of us remember with searing clarity. What a lot of people don't remember or perhaps don't know is that 1972 was less than ten years after the "good" colleges and universities dropped their quotas on admitting Jewish students.

The Ivies, as Jerome Karabel chronicles in his hefty (711pp) tome *The Chosen* (Houghton, Mifflin, 2005)—not to be confused with, but apparently intended as an ironic homage to, Chaim Potok's moving 1967 novel, *The Chosen*—initiated these quotas. (Quotas remained in force until the mid-'60s. Brandeis University, founded in 1953, was a belated Jewish communal response to them.)

It seems that by the early '20s the sons of the Eastern European immigrants who came here with nothing were outscoring their WASP contemporaries on college admissions tests, so enterprising Ivy admissions officers had to find other ways to winnow the applicants. They were none too subtle about it, either.

A. Lawrence Lowell of Harvard, who introduced quotas in 1926, was frank

in his desire to limit the number of Jews. But what were the objections to these academic over-achievers? Well, it was alleged, they had "dwarf stature," a "peculiar mentality," "ruthless concentration on self-interest," and "lacked success in manly outdoor sports." (The last is a quote from Cecil Rhodes, founder of the Rhodes Scholarships.)

I applied to Amherst and to Brown in 1957 and was promptly rejected. The rejections might have had some-

In order to succeed in the modern world, American colleges and universities would do well to follow the biblical injunction of favoring neither the rich because of their wealth nor the poor because of their poverty.

thing to do with my lack of success in manly outdoor sports—chess and gin rummy are generally played indoors—and my spotty academic record, but I had a 692 Verbal and a 693 Math on the SATs—this was before the numbers were recalibrated giving everyone, in effect, another hundred points. I mention this because Karabel's book has a grainy photo of one G. W. Bush playing rugby at Yale and giving "an illegal, but gratifying" punch in the face to an opposing rugby player. The accompanying text also notes Bush's SAT Verbal score: 566

My record in college (Tulane) was good, but not great. However, I did win a Woodrow Wilson Fellowship and applied to Harvard and Yale and was rejected by both. So I went first to the University of Chicago and then to Brandeis. Indiana University, where Mark Spitz matriculated, might have been another choice, but they had no Judaic Studies program then. They do now.

The point of these remarks is this: in order to succeed in the modern world, American colleges and universities would do well to follow the biblical injunction of favoring neither the rich because of their wealth nor the poor because of their poverty. (Leviticus 19:15; Exodus 23:3) Transposing into the key of academics, this means having an admissions process that is both color blind and "legacy" free. ("Legacies" refers to

the practice of admitting people to college simply because their parents or other relatives went there.)

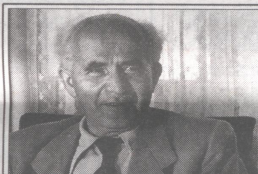
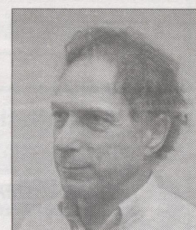
As the recent Olympics showed, strength and stamina, not social standing, win races. So I'm happy when I see so many people of color on my TV as news commentators, physicians, heads of companies, or whatever else their merit has propelled them to.

And now the first African-American has been nominated for president by a major party. Whether he wins or loses, his candidacy strikes a major blow for the principles that

this country was founded on, principles that survived the best attempts of our self-styled academic aristocrats to undo them.

And now what little boy (or girl) of perhaps an as-yet-unseen pigmentation is approaching his first swimming lesson, dreaming dreams? ☆

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."



COOL
FACTS ABOUT
ISRAELIS

DAVID BEN GURION
1886-1973

THE FIRST PRIME MINISTER OF ISRAEL

David Ben-Gurion was born on October 16, 1886 in Plonsk. He was a journalist, Zionist activist, and political leader. Ben-Gurion emigrated from Poland to Palestine in 1906.

His Hebrew-Zionist education and the anti-Semitism he experienced in Europe led him to dedicate himself to realizing the dream of a Jewish national home. He was expelled from Palestine in 1915 for his nationalist activities. He traveled to the United States and worked there to organize support for a Jewish State.

In 1918, after World War I, Ben-Gurion returned to Palestine, now under British Mandate. He witnessed the growing anti-Semitism in Europe and the growing tension in Palestine between Arabs and Jews as the number of Jewish immigrants to Palestine grew.

During World War II, Ben-Gurion sent thousands of Jews from Palestine to fight in the British army against the Nazis and he organized underground agencies to bring thousands of Jewish refugees from Europe into Palestine.

Given the 1947 U.N. Plan to partition Palestine into a Jewish State and an Arab State, Ben-Gurion, elected to be Israel's Prime Minister, declared Israel's independence on May 14, 1948.

Ben-Gurion's leadership during the War of Independence caused many to view him as a modern-day combination of King David, Moses, and George Washington.

In the 1956 War, Ben-Gurion led the Jewish State to victory again. Ben-Gurion was in his 80s when Israel was victorious in the 1967 Six-Day War. Ben-Gurion made it clear that he thought Israel should keep Jerusalem undivided, but should relinquish the newly gained territories in return for peace. Ben-Gurion died in 1973, after the Yom Kippur War.¹

Ben-Gurion believed that the sparsely populated and barren Negev desert offered a great opportunity for the Jews to settle in Palestine with minimal obstruction of the Arab population. He set a personal example by choosing to settle in kibbutz Sde Boker at the center of the Negev and established the National Water Carrier to bring water to the area. He saw the struggle to make the desert bloom as an area where the Jewish people could make a major contribution to humanity as a whole.²

[1] JUDAISM.ABOUT.COM/OD/JEWISHBIOGRAPHIES/A/BENGURION.HTM
[2] EN.WIKIPEDIA.ORG/WIKI/DAVID_BEN_GURION

Plan Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.

Ask a Rabbi

Rabbi Sharon Cohen



Assimilation and tradition

♦ ♦ ♦

Q : Can you explain the holiday of Shemini Atzeret? Is it part of the holiday of Sukkot?

A : A few years ago, the Lexington *Herald-Leader* came to take pictures of our Gan Shalom Preschool children decorating the OZS sukkah in preparation for Sukkot. I expected to see pictures of our kids in the paper sometime that week as Sukkot continued, but they failed to appear. Then, on the final day of the holiday, one of the *Herald-Leader* writers called to ask a few more questions about Sukkot, telling me that the pictures and article would appear in the paper, most likely the next day, as the last day of Sukkot is observed. I tried gingerly to explain to the writer that, really, our Sukkot observance had already ended as we welcomed in the holiday of Shemini Atzeret.

Certainly, the writer was a bit confused. After all, who has ever heard of Shemini Atzeret? Isn't it just another name for the last day of Sukkot?

In order to understand Shemini Atzeret, we must first consider what the holiday of Sukkot is all about. Sukkot is our holiday of thanksgiving. In ancient times, when the Temple was still standing, pilgrims would come from all

over Israel to Jerusalem to take part in the large number of thanksgiving sacrifices offered for the holiday in celebration of the harvest. In modern times, during the seven days of Sukkot we express joy and gratitude for the bounties of the natural world and the food we eat just as our ancestors did. Without sacrifices, the major symbols of the holiday became

As Sukkot marks the final gathering of the harvest, Shemini Atzeret causes us to look forward to the next cycle of the harvest.

the sukkah, which is most often connected to the simple booths built by our ancestors at harvest time. These farmers had to work continuously to keep their produce from rotting, so they fashioned little huts close to their fields to protect themselves from the harsh elements as they worked to bring in the harvest before

winter arrived. The Torah also identifies the sukkah with the temporary shelters that the Israelites stayed in as they journeyed through the desert after leaving Egypt.

Being in a sukkah can be quite powerful. Made primarily of natural materials (and decorated with fruits and vegetables to remind us of the harvest!), the sukkah is a reminder of the fragile and temporary nature of life. Along with the sukkah come the lulav and etrog—the collection of various branches and sweet-smelling citron—which we shake in a ritual manner. The lulav and etrog, like the sukkah, are symbols of the cycle of nature and the world around us, and remind us of the gifts of the earth.

On the heels of Sukkot comes the additional festival day called Shemini Atzeret, often translated as the Eighth Day of Assembly. According to the Torah, God instructed the people (Numbers 29:35): "On the eighth day, you shall hold a solemn gathering; you shall not work at your occupations." The rabbis understood this verse to mean that God asked all those who had made a pilgrimage for the seven days of Sukkot to stay a bit longer (the word *atzeret* comes from the Hebrew root, "to hold back"). As a result, Shemini Atzeret is often viewed as the conclusion of

see Ask a rabbi, page 10

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JFS: At Your Service

By Paula Clancy, MSW, CSW
Director, Jewish Family Services



JFS: At Your Service is a monthly column covering a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to JFS: At Your Service, c/o Jewish Family Services, 1050 Chinoo Road, Suite 302, Lexington, KY 40502. You can also call in your confidential questions at (859) 269-8244 or email them to us at JFS@jewishlexington.org.

Three-Digit Phone Numbers – Short Cuts to Services

♦ ♦ ♦

There are several three-digit phone numbers that are easy to remember and are short cuts to services. These include 911, 211, 311, 411, 511, 611, 711, and 811.

Emergency 911 should be used for help that is immediately needed for life- or property-threatening situations, 24 hours a day, seven days a week. If you are calling from a standard land line your call is enhanced so that the dispatcher who answers the call can identify the location of your call. Most 911 calls from cell phones are also enhanced so that the dispatcher is aware of caller ID and can identify latitude and longitude (within 60 yards) of the call. On-Star services acts in the same manner as cell phones.

With so many new advancements in technology, many people wonder where the call is actually going when they place a 911 call from a new service such as Voice Over Internet Phone (VOIP) or Skype services where calling occurs via Internet. If you use these services, it is important to check with your carrier about whether your call to 911 rings in to the central dispatch center as an enhanced call or a basic call with no address. If you are using a service that involves a modem it is also important to consider that the phone may not work if the modem doesn't.

United Way 211 provides easy access to social services in Central Kentucky. Trained specialists provide free, confidential information and referral services that match people to organizations. The 211 staff provides guidance and information about a wide range of needs including emergency food or shelter, employment services, health care access, substance abuse, and support services for all ages. If you need help and don't know where to turn, 211 provides a complete source or information including listings for local support groups, clubs, and civic

organizations. Also, 211 is a great place to call if you are seeking volunteer opportunities. Office hours are Monday through Friday, 8:30 a.m. to 6:00 p.m.; however, calls are answered around the clock every day.

Lexcall 311 is "Your One Call For City Hall." This is a non-emergency number for answers to questions or concerns related to Lexington Fayette Urban County Government services. The beauty of 311 is that your call is handled—not transferred! You can call 311 concerning garbage, traffic lights, potholes, park maintenance, how to contact your council member, recycling, or other LFUCG services. Hours of operation are Monday through Friday, 7:00 a.m. to 8:00 p.m. It is also possible to make and track an online request for service by clicking on Lexcall at the lfucg.gov website.

Information 411 is one of the oldest three-digit phone numbers. It is the number to call for local directory assistance.

The Kentucky Transportation Cabinet sponsors 511 for highway traffic information, tourism, and travel conditions.

Cell phone companies reserve 611 to connect easily with your cellular carrier.

The Telecommunications Relay Service Program 711 is a round-the-clock service that connects individuals who are deaf, hard of hearing, or speech impaired with others. By dialing 711, a caller connects with a communications assistant who can relay the voiced conversation by typing it to a person who uses a teletypewriter telephone, and can read the typed response back to the caller. No charges are applied for local calls. By law, funds for the relay service are collected by telephone companies for about ten cents per line per month. It is simple to use 711, especially if you remember to say "Go ahead" after you are finished speaking.

Call 811, the 24-hour Before You Dig hotline, to avoid hitting any power lines! ☆

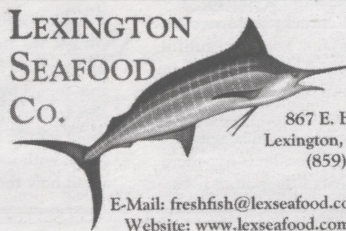
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Deadline for camera-ready art is the 10th of the month prior to the month of publication.

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



Tikkun Lexington visits Stewart Home for seventh year

Come out and be a part; new volunteers always welcome

November 11: Make Thanksgiving cards and talk about what we are thankful for
December 16: Hanukkah visit

The Stewart Home School in Frankfort, Kentucky features sprawling acres of land, horses, beautiful large homestead houses, and dormitories for both males and females. It is renowned in the country as an excellent facility for those with disabilities. Many residents live there for all or most of their adult lives.

Tikkun Lexington started visiting there in 2002 when the Central Kentucky Jewish Federation learned that their many Jewish residents celebrated Jewish holidays and Shabbat at the school as well as coming to the Temple or Synagogue once a month.

Dates for our next two visits are listed above and, as always, we offer carpooling options. We leave Lexington no later than 5:30 p.m. for the 45 minute trek to Frankfort and depart by about 7:15, usually arriving back by 8:00 p.m. In our visits to the Stewart Home we often hear about family, friends and outings as they share their world with us. Our volunteers talk the whole way home about how the residents enrich them as well.



Two Stewart Home residents with Ryan LaZur and Jessica Foster, Hanukkah, 2007.

Come join in the fun and you won't be sorry that you did. Contact Jana at jana@jewishlexington.org or (859) 268-0672 for more information or to sign up. ☆

Ask a rabbi (from page 8)

Sukkot, an eighth day which merely extends the joy and celebration of Sukkot. Yet the Rabbis concluded from the Torah that Shemini Atzeret was *regel beef'nay atzmo*, a holiday in its own right: a day separate from the seven days of Sukkot.

What is the practical difference between the two holidays? First, the tone of the two festivals is very different. Shemini Atzeret is a day of solemn assembly, a day in which we turn inward and "come down" just a notch from the celebration of Sukkot. Although some continue to eat and spend time in the sukkah on Shemini Atzeret, there is no legal requirement to be in the sukkah. In fact, traditionally, the blessing for dwelling in the sukkah, *Leishev ba-Sukkah*, is not recited indicating that it is not considered a mitzvah to be in the sukkah on this day. When we recite *Birkat ha-Mazon* (Grace after Meals) we do not recite extra words for Sukkot, but rather specific words for Shemini Atzeret. We do not wave the lulav and etrog on Shemini Atzeret either. All of these details help us to make a distinction between the two festivals.

As Sukkot marks the final gathering of the harvest, Shemini Atzeret causes us to look forward to the next cycle of the harvest. During the traditional worship service, in addition to reciting the memorial Yizkor service, liturgical expressions of hope for a winter season of adequate rain are added. It is on Shemini Atzeret that we begin to recite the words *ma sheev ha-ruach u-moreed ha-gashem*, "Cause the wind to blow and the rain to fall." We continue to say this "request" for rain in the Amidah until Passover, when spring arrives. Autumn through the early

spring was the rainy season in Israel; these words reflect the hope of our ancestors that this rainy season be, indeed, rainy. In an area like Israel where the dry, desert weather dominates, getting rain during the "rainy season" is of utmost importance to the success of the spring crops.

Beginning relatively late in our history, around the 10th century CE, Shemini Atzeret began to take on the character of a festival of Torah. Perhaps because there were no specific rituals associated with Shemini Atzeret aside from the prayer for rain, it was easy to add other significance to the holiday. The connection to Torah was not based on any historical event, rather upon a practical issue within the synagogue. It was at this time of year that the yearly cycle of the reading of the Torah was concluded, and it always fell on the Shabbat following Shemini Atzeret that the cycle of readings began again. As a result, the holiday of Simchat Torah was developed to

celebrate the end of the old and the beginning of the new Torah reading cycle.

It is important to remember that in Jewish communities outside of Israel, an extra day would be added to festivals as a way of maintaining the accuracy of the calendar. As a result, outside of Israel two days of Shemini Atzeret were observed (this, too, supports the argument that Shemini Atzeret was its own holiday independent of Sukkot). Slowly, the second day of the holiday became known as Simchat Torah in celebration of the end and new beginning of the Torah reading cycle. Today, in Conservative and Orthodox communities, the two days are still observed as separate holidays, with the more joyous and ritualized Simchat Torah often overshadowing Shemini Atzeret. The Reform movement follows the Israeli/biblical calendar. As a result, Shemini Atzeret and Simchat Torah are observed together as one day in Reform congregations.

This year, as you end your observance of Sukkot, don't forget about the often ignored, yet separate holiday of Shemini Atzeret. We are fortunate to have this additional festival day on our calendar sharing with us its own unique themes and messages.

This is the last question in the "Ask a Rabbi" hopper. Please send more. Otherwise, we are going to have to make this up as we go. ☆

Have a question? Ask a rabbi

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

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

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Memoir: That Year in Jerusalem—1968

T'chia

By Mary Helène Rosenbaum

Haifa, June

When we first arrived in Israel, we were among the last to disembark at Haifa, mostly because we refused to shove and rush. We muddled down the gangplank with a load of junk and screaming children. The dock was off limits to visitors, who had to wait inside the shed, but who should be standing there as though it were her God-given right but Ned's stepfather's friend, T'chia (Ta-KEE-ah, more or less) Steinmann. She held out her hand, said "Welcome to Israel," shoved a grape into each open mouth, shouldered a couple of bags, grabbed the nearest small grimy hand, and marched us off down the pier to the shed.

The only one of our friends who managed to show up not only didn't have a truck to carry our big steamer trunk as promised, he didn't even have a car. Mrs. Steinmann was undaunted. She plunked me and the children onto a bench, passed around chocolate bars, and went off to bully Ned and the suitcases and trunk through customs. Then she set us at a cafeteria table (still in the dock shed), bought us salad, cold meat, bread, and orange juice, and served it to us (including our friend) while insisting on hand-feeding 2-year-old Will, to his indignation.

Then she pulled out an airmail sheet pre-addressed to Ned's mother and stepfather and told Ned, "Write." She proofread his note, asking for translations where she didn't understand, and added a few words of her own. She flatly refused to let us wire our safe arrival, as we had planned. "Ridiculous," she said.

Meanwhile, she told us how she had arrived at Chicago alone ("I'm old and I'm not well") after her brother died there, and instead of the 50 or 60 cousins she says she has in the area, only Wilma and Milton (Ned's mother and stepfather) came to meet her, and only they ever called her to see how she was or were kind to her.

When we tried to thank her for lunch, she tried to say, "Cast your bread upon the waters..." but got a little confused and wouldn't concede that we knew what she meant. When we finished eating she went and practically came to blows with a couple of jitney taxi drivers, arranging the three-hour ride to Jerusalem for us. When all was to her satisfaction, she packed us (and our bemused friend) in, rode a little way with us, gave us, and the driver, our final instructions, and disappeared into the sunset with a cloud of dust and a hearty "Heigh-ho Silver!"

Jerusalem, Givat Shaul, July

This morning the doorbell rang at the outer door of our apartment here in Rabbi Horowitz's building, and when I went to see, whom should I find but T'chia Steinmann, looking as though she'd been born on our threshold. She'd ordered three or four of her friends in Jerusalem to check up on us, but wasn't satisfied with the quality of the information she was getting and decided to come see for herself. She found the place by going up to the first religious-looking person she saw upon getting off

the bus, and asking if he knew Rav Horowitz. She brought with her two cakes, a jar of homemade grape preserves, a bag of chocolate bars (she herself is diabetic and can't eat any of these things), and a gift of knives, all laboriously hauled with her on the bus.

She spent the morning here, telling me, among other things, how wonderful Milton is (which I already knew) and how she could never forget his kindness to her; that she didn't know Wilma very well, but she made "a very nice impression;" and that during her year in Chicago, "But for Milton Klein, I was alone as a stone in the deepness of the water."

She insisted that it wasn't her fault we had to look for a place to live, she had told Milton she'd arrange everything and have a place ready for us when we stepped of the boat. (Between us, I'm just as glad it worked out this way. Everyone here seems constitutionally unable to understand why we want more than two rooms.)

She instructed me on how to make yogurt at home, over my repeated protests that I've been making it for years, and informed Ned that he'd have to improve his Hebrew—ignor-

When she was 16, in 1922, she and her 13-year-old brother Eliezer walked from Kiev through Poland to Marseilles, where they embarked for what was then Palestine.

ing the fact that improving his Hebrew is the principal reason we're here. Then she invited us to stay with her in Tel Aviv over Rosh Hashanah and hobbled out on her arthritic legs to wait for the bus and the long ride home.

Tel Aviv, September

Rosh Hashanah with T'chia doesn't seem to be involving any religious activities. Her program for us was to relax and to see a show with the famous Israeli actress Hanna Maron while she entertained the children. The first day, we went to the beach, where we were completely intimidated by the lithe, tanned young *sabras* laughing and playing volleyball all around us. We hid our pallid, unfit bodies in the shelter of a pier and hoped no one would offer to save us before we even got into the water.



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Trekking back up the stairs to T'chia and the children, we found a silent tableau marking the end of their outing: a broken cookie and a little trail of urine.

Inside, we found her four rooms hermetically sealed against the summer weather. With grocers' stands heaped with every sort of fresh produce known to man on the streets outside, she served us a meal of boiled beef, boiled potatoes, and canned peas. For dessert we had sponge cake with stewed dried fruit, and Russian-style tea served in handled glasses with raspberry jam to stir in and sugar lumps to hold between our teeth.

While we ate, she regaled us with tales from her dramatic life story. When she was 16, in 1922, she and her 13-year-old brother Eliezer walked from Kiev through Poland to Marseilles, where they embarked for what was then Palestine. She managed to send him to boarding school—once subsisting for almost a month on oranges that washed up on the beach from a shipwreck—and to get trained herself as a nurse. She eventually became head surgical nurse at Hadassah Hospital.

But she was bitter at the fact that her beloved brother had married an American and moved to Chicago, where he died of leukemia. His having bequeathed her his property in Israel did not soften the blow; she refused to accept it, and turned it over to the State. When the judge asked her why she would do such a thing, she told us she said to him, "I cannot to eat two dinners [aside to us: 'this what you Americans are calling supper, but this is not correct']; I cannot to wear two dresses. When I am sleeping in the

see *Memoir*, page 13

History of the Israeli-Palestinian Conflict — Part XXXI

Yom Kippur: Not a fast war

♦ ♦ ♦
By Daniel Cheffec

The warning signs were all there, yet the Israelis did not see them. The debacle at Karameh in Jordan that brought Yasser Arafat and his Al-Fatah group into control of the PLO, the Jordanian-Arafat agreement, the Karthoum Conference—all these signs were clearly broadcasting Arab intentions and the direction of the shifting sands of Arab politics.

Following the Six Day War, the IDF (Israel Defense Forces)—but especially the air force—came to believe it was invincible, and developed a sense of contempt for their Arab foes. The Six Day War was won mostly on the shoulders of the air force, which early on destroyed their opposing numbers and established complete Israeli control over the skies. The Israelis knew it, but so did the Arabs and their Soviet puppet masters. What the Arabs needed was a different kind of leader, one who would have the ability to plan in the long term and have clear and realistic goals in mind. After Nasser's death, such a leader came to power in Egypt in the person of Anwar El-Sadat.

Internally, Israeli civilians were living under the same illusion as their army. They knew that in any agreement, Israel would have to trade land for peace, but they proceeded as if they could hold the conquered lands forever. They knew that controlling such a large Arab Palestinian population was a demographic time bomb jeopardizing

the Zionist dream of a Jewish democratic homeland, but they acted as if they hoped the Arabs would just go away. The best way to describe Israeli society at the time would be "intoxicated." Israel was intoxicated with victory and gaining control of the biblical Jewish heartland, including the Old City of Jerusalem and the Western Wall.

Sadat faced a country in a very serious situation: an economy in shambles, a political leadership disappointed over the inability (or unwillingness) of their Soviet allies to help improve the economic situation, a growing opposition from Islamic groups led by the Muslim Brotherhood, a demoralized society, and a destroyed army—to mention just the main challenges.

Sadat, like no Egyptian leader before him, understood that any hope for Egypt's improving its lot was not with the Soviets, but with the West. He also understood that in order to have Western support, he needed to

find an accommodation with Israel, and that was the crux of his political dilemma. Any attempt to accommodate with Israel short of regaining all Egyptian territory lost in the '67 war would lead to a rise in the opposition from Islamic quarters and very likely destabilize the regime. Regaining the Sinai by military means was not realistic, and Sadat knew it; he also knew that any military venture had at the very least to have Syria open a second front, but Syria was led by Hafez Al-Assad, who was extremely inflexible in his attitude toward Israel and eager to replace

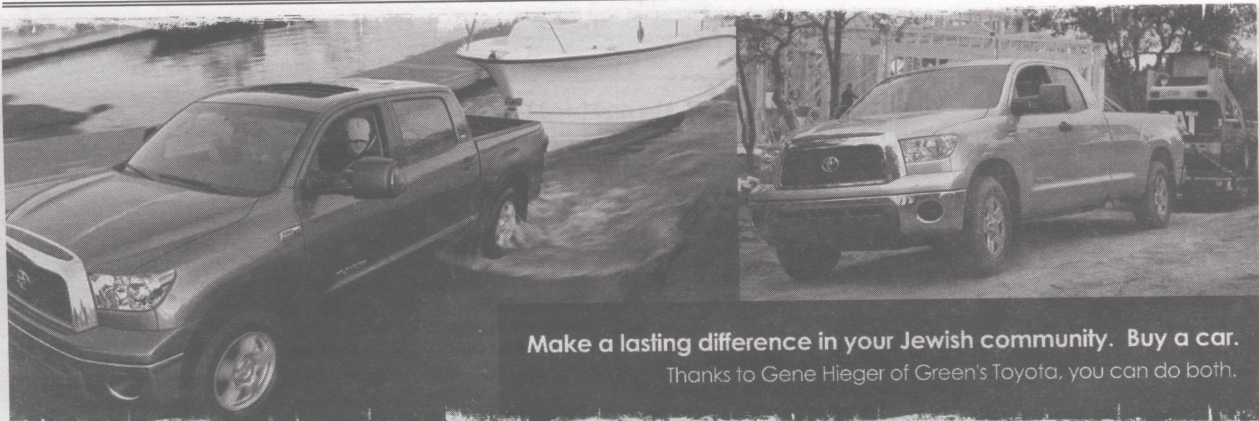
Egypt as the main Soviet ally in the region.

Israeli intelligence insisted on the improbability of war even on the eve of Yom Kippur.

Sadat decided on an alternative approach. He started by instituting universal military service. This allowed him to build an army in

which the officers and even many of the recruits were college educated, as opposed to the regular *fellahin* who had populated the ranks of the Egyptian army to that point. Over time, this allowed him to establish a more modern and effective army and more professional military leadership, eliminating much of the corruption that plagued the army under the nepotistic policies of Naguib and Nasser. At the same time, he enticed his Soviet allies to upgrade and even increase the number of SAM batteries on the western bank of the Suez Canal, and also to provide him with Soviet-made RPGs (rocket-propelled grenades), a weapon that would prove very effective against Israeli

see History part XXXI, page 15



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Book Review

By Vivian Bitensky

Fear and Yoga in New Jersey,
by Debra Galant (St. Martin's
Press, March 2008)

Reading Fear and Yoga in New Jersey is the literary equivalent of a good television sitcom. The author has a breezy style that carries you through the story with very little effort on your part. As in all "comic" novels, within the absurdities of the plot there are nuggets of truth. While you are laughing to yourself you can identify with the situation.

The story takes place post 9/11. Nina, a yoga teacher, her husband Michael—a meteorologist for a Newark-based airline—their 13-year-old son, Adam, and Nina's parents, who live in Florida, are the main characters.

Nina has rented an expensive studio and is concerned about paying her bills. Michael's job has been outsourced, so he is out of work. Adam is invited to a bas mitzvah. The description of the bas mitzvah is a hilarious one we can identify with. Of course, Adam decides he wants a bar mitzvah even though his mother has rejected Judaism. Into this mix, we have Nina's parents coming to New Jersey to escape an oncoming hurricane. Adding complications with their zealous efforts to root out terrorists are the agents at the airports, who are responsible for security. If you are looking for a good read, this short book is highly recommended. ☆

Crane (from page 3)

Bluegrass Days, sales, and many other events that brought people out. The well-known Phoenix Hotel housed radio station WVLK. Irving Steinberg was a friend of Arty Kay of the radio station. Mr. Steinberg often helped with man-on-the-street radio interviews.

Then there were colorful personalities such as "Sweet Evening Breeze," whose real name no one knew. "Breeze" loved to cook, and he brought many a homemade cake for his good friend Irving Greenberg.

With so many Jewish families working and living in close proximity, Janice and her siblings grew up in a Jewish environment, even though the total number of Jews in Lexington was relatively small. Families walked to services together. Friends dropped in for a chat or a meal. Because the succeeding generations stayed and took over businesses from their parents, there was a continuity of community that provided a safe place for children to grow and develop.

In spite of working hard, the Jewish community found time to have fun as well. Janice, whose family belonged to Ohavay Zion Synagogue, remembers many activities there: the famous post-Yom Kippur dance, Purim balls, plays for Hanukkah and Purim, and Sunday School luncheons prepared by the children's mothers. "There were many activities for the

adults," observed Janice, "and fewer for the children. This is exactly the opposite of what is happening today."

Why did the early Jewish residents of Lexington opt for this lifestyle? There was little choice for an immigrant with scant knowledge of the English language and hardly any formal education to earn a living other than by buying and selling. Also, neighborhood stores and small businesses met the economic needs of communities in the 19th and part of the 20th century.

Janice Crane explained that there was a tradition in many Jewish families to send at least one child to college. Parents and siblings worked hard to raise the necessary funds. The child chosen for higher education was expected to study hard and to enter one of the professions, usually medicine. Hard work and discipline were core values in most Jewish homes, values well represented by the Jacobs and Steinberg families. ☆



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Memoir (from page 11)

night, I cannot to sleep in two beds. I have what I need for my life. Eretz Israel is my life. For what I need land? The State should have it."

Later, she added, "I would never leave Israel unless my Eliezer would come back to life in Chicago, and that is only because I am old and weak. When I am younger, I do not leave Israel even for the resurrection of Eliezer." Resurrection, by the way, is a translation for the name she took when she arrived here.

Tonight she invited an old beau over to meet us, a courtly gent who

speaks perfect English. At one point he turned to her. "Tell us, T'chia," he said, "what was your name in Kiev?"

She turned on him fiercely with an emphatic gesture. "T'chia!" she said.

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



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Israel 21c: Gearing up for energy efficiency with IQWind

By Karin Kloosterman

Wind power is a good energy alternative to free America from its oil dependence, but it could be made a lot more efficient. The wind as we know, can blow in gusts and spurts, it can tickle your ears or rip out trees—but the massive blades of today's wind turbines can't match the wind's temperament: the rotors are fixed to spin at an even speed, maintaining a constant RPM (rounds per minute).

The result is that a large amount of wasted energy just dissipates with the wind. A new Israeli company IQWind, exemplifying the spirit of the strong Israeli clean technology movement, proposes a new solution. The company founded in 2007, and recently voted a Top 100 Tech Startup by Red Herring business magazine, has designed a new gearbox that promises to squeeze the most energy from both new and existing wind turbines.

"IQWind has solved a painful problem in wind turbines, and allows them to work in an efficient way while significantly reducing the costs. Because when you add our gears in, other components become redundant, and can reduce the price of building a wind turbine by 25 percent," IQWind founder and CEO Gideon Ziegelman, tells ISRAEL21c.

Astorre Modena, a general partner at Jerusalem-based Terra Venture Partners, a major investor in IQWind, adds that the technology is "an elegant, smooth and solid gearbox that allows you to change gears without disconnecting the transmission," he says, noting that "there is much more meat" to the technology's innovation that he can't disclose.

It might not take long to get a sneak peak of IQWind's gears in action: Modena says that the company expects to have a beta test site in Israel—possibly outdoors, or in a lab—within the next six months. It will take another two years before the gearbox goes into production.

Putting wind in the market's sails
The \$30 billion dollar wind turbine market is growing, putting IQWind

and other wind power enabling technology in a lucrative position. There is currently a 12 to 24 month waiting list to buy a wind turbine and have it installed, and as the windiest spots of land are developed, Europeans and Americans will need to make existing operations more efficient.

Modena sees a future where wind energy technology will become more differentiated, especially in Europe where installing new turbine projects is limited: "There will be more play in efficiency and that's where the value is going to come in," he says, citing IQWind's and Israel's special position.

Israeli clean tech on the horizon

Israel has strong expertise in solar thermal and water technology, owing its success in clean technology to the massive influx of Russian immigrants, says Modena who remarks that in general, clean technology is a difficult field, requiring cooperation between multiple disciplines: "Israelis are good that," he says, noting that Terra has plans to invest in a new clean technology company every quarter.

The company doesn't have to be Israeli, says Modena, but it should be willing to establish an R&D center in Israel, if there is no other connection. Terra is looking to invest in energy efficiency solutions, like IQWind, as well as solar energy technology.

IQWind, founded by Gideon Ziegelman, a graduate from the Technion—Israel Institute of Technology, is based outside of Raanana, Israel, where it employs about 10 people. ☆

Plan Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.

History part XXXI (from page 12)

tanks. By 1972, Sadat had in place a veritable "anti-aircraft umbrella" that could cover a strip several miles deep on the eastern bank of the canal, and had updated Egyptian military doctrine to reflect the new realities of the Egyptian army. To any impartial observer, it looked as if Sadat was getting ready for another round.

The Israelis, in the meantime, continued to run their military exactly as they had in 1967. They believed that Nasser's death and his replacement by Sadat meant that Egypt was moving away from confrontation, and they considered Syria the most serious treat to peace. They were also convinced that Syria would not initiate military action on her own. In other words, they were convinced that the victory of 1967 had given them an iron-strong deterrent power that would keep the Arabs from attacking. They retained the same military doctrine that relied heavily on the air force and the armored units, and neither developed nor updated military plans for the possible crossing of Egyptian military onto the eastern bank of Suez.

At the same time, Israelis were living an illusion of invincibility that spurred messianic hopes in the fringe Right. Immediately following the '67 war, Israel re-established the Jewish communities lost in the 1948 war and started to build new communities in lands belonging to Jews in the West Bank, and respected as such under Jordanian occupation. These included northern suburbs of Jerusalem, the old Jewish quarter of Hebron, and old kibbutzim in the Jordan Valley. The kibbutzim on the Jordan, however, were not initially re-established as civilian communities, but under the auspices of Nahal (*Noar Halutz Lohem*—Fighting Pioneer Youth), a branch of the IDF populated mostly by kibbutz members who served their time in the military by working these farms. These paramilitary outposts on the Jordan River were seen at the time as early warning communities to prevent Jordan from invading the West Bank. By 1969, however, Israeli policies had changed and the thinking regarding the territories started to shift in the direction of establishing a political doctrine on which territories were necessary for Israel's security and which were not. The best-known piece of this new doctrine was the so-called Allon Plan, promoted by Yigal Allon.

Under the Allon Plan, the Jordan Valley and the Jerusalem environs as well as the Golan Heights were considered essential to Israel's security and therefore not up for negotiation. Requests to establish Jewish communities in these areas were routinely approved, while requests to establish communities in other parts of the West Bank were refused. The exception to this policy was the establishment, early on, of Kiryat Arba, overlooking Hebron and intended to make the Old Jewish Quarter in Hebron safer. This new policy, however, opened a crack in the door that would be impossible for any future Israeli administration to close, and the crack would widen over the years as the winds of Israeli politics shifted.

Also by 1969, Golda Meir—trying to find ways to defuse the demographic time bomb represented by the Arab population in the occupied territories—had proposed a plan for municipal autonomy in the West Bank for Arab cities and villages. This proposal, though, was ill-timed, as it came on the heels of Arafat's perceived victory in Karameh and his rise to power replacing Shuqeiry. The Arab population in the territories was not willing to validate Israeli occupation by accepting such a plan. While there were isolated exceptions in which Arab leaders did accept the proposal and held elections, they were not the norm. Israel was not preparing for the possibility of another war, but preparing for a permanent situation perpetuating the status quo.

Israeli intelligence insisted on the improbability of war even on the eve of Yom Kippur. When troop movements were spotted on the eastern slopes of the Golan Heights on Syrian-controlled territory, the government dismissed it as a simple show of force, believing it was similar to Nasser's mobilization on the early '60s. While provisions were made for fast mobilization if needed, the cabinet was reluctant to order a mobilization on the eve of Yom Kippur. The borders were staffed with a skeleton crew of mostly young recruits.

Sadat had not left anything to chance. Over time he forged a firm agreement with Syria to ensure a coordinated attack, and the military brass of both countries met often over a two-year period to establish common strategies and agree on common goals. In this regard, Sadat was

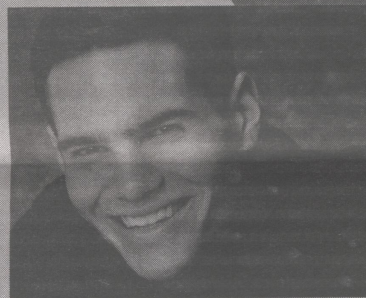
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History part XXXI (from page 15)

deceptive: while going along with the Syrian objectives, he kept to his own. Syria wanted not only to retake the Golan Heights, but it considered the invasion of Israel and the takeover of the Jordan basin including the Sea of Galilee (Kinneret) as part of her main war objectives. Depending on the initial results, it planned to continue the advance into Nazareth and the central Galilee, possibly going as far as Haifa. Sadat only intended to occupy the eastern bank of the canal, but presented to the Syrians Egyptian plans to occupy all of Sinai and the Negev.

To understand why Sadat proceeded in this way, one must understand that he was trying to move away from the USSR and get closer to the West, as we mentioned before. When Sadat ordered the expulsion of Soviet advisors in the month before the war, he also sent a message to U.S. Secretary of State Henry Kissinger that he wanted to negotiate a settlement with Israel in exchange for the whole Sinai Peninsula. Israel was unwilling. Kissinger believed there would be war in the near future, and that the war would provide a great opportunity to bring peace. But in order for that to happen, the result of the war could not be one-sided. Both sides needed to feel that they had achieved significant objectives; only in that way the political landscape would change enough to allow an agreement between Egypt and Israel.

The war itself was a protracted military confrontation with significant initial gains for the Arabs. The Syrians operated under traditional tactics and doctrine, relying on their superior numbers, and took advantage of the initially undermanned Israeli lines, penetrating to the TAP line (the Trans Arabian oil Pipe) and even beyond. Egyptian forces landed in force on the eastern bank, avoided the fortresses of the Bar Lev Line, took control of a several-mile-deep strip of territory, and began the fortification of their position. The SAM batteries on the western bank created a protective anti-aircraft umbrella for their troops, effectively neutralizing the Israeli advantage in the air, while the very extensive use of RPGs transformed the Egyptian infantry into a formidable anti-tank weapon, initially neutralizing the Israeli armored brigades.

Israel was caught off guard in more than one way. While the Arabs had been amassing significant amounts of ammunitions, missiles, and reserves, the Israelis were operating as usual, with little or no reserves. This was because the Israelis were working on the assumption that any war with the Arabs was going to be a short one, and the air force was going to be the main tool. The SAM batteries on both fronts changed the equation.

Israel initially scrambled to mobilize its units to reinforce the front, calling the reserves during Yom Kippur. As the units arrived at the front they began to stabilize the frontlines. The difference between the two fronts was clearly one of professionalism. The Syrians operated as usual and moved ahead of their SAM protective umbrella in a rush to get to the western slopes of the Golan. Even when they had temporary significant gains, including the occupation of the Israeli listening post on the Hermon, their shortage of qualified officers and the fact that they did not use their RPGs as effectively as the Egyptians proved their undoing. Israel repelled their attack eventually, driving them back onto the road to Damascus.

On the southern front, things were not so easy for Israel. The Egyptian army, sticking to their strategy, gained firm control of the eastern bank but did not push forward beyond the SAM protective umbrella, a fact that embittered the Syrians. Several of the Bar-Lev forts remained manned through the war, but the Egyptians did not spend too much effort in conquering them—that was not their goal.

As the war dragged on, both superpowers went to a state of alert, getting to the brink of direct confrontation, and upped the ante in supporting their clients. Israel was resupplied by the U.S. in an operation known as "Nickel Grass." Those who wish to learn more about this operation can read a detailed account in *The Yom Kippur War and the Airlift that Saved Israel* by U.S. Air Force Col. (Ret.) Walter J. Boyne.

Eventually, Israel was able to find a chink in the Egyptian armor—an unprotected seam line between the Second and Third Armies on the northern tip of the Bitter Lake. Exploiting that weakness, Israel crossed the canal and encircled the Third Army on the southern part

B'tayavon (Hearty Appetite)

By Ruth Poley



My grandmother always made kreplach on Erev Yom Kippur (and lots of other times). I never liked them; she filled them with liver (not even chicken liver, which I liked, but plain old liver, which I loathed). I would probably enjoy them today, but my palate is a bit more sophisticated than it was when I was 8. These little stuffed goodies are sometimes referred to as Jewish wontons and they are very similar to the Chinese variety. In fact, although the original recipe I'm using calls for homemade noodles, I'm telling you perfectly acceptable kreplach can be made from wonton wrappers, which are available in almost any supermarket. Kreplach are pretty easy to make and are a nice change to put in chicken soup in place of matzo balls. They can also be served as a side dish when tossed with oil and topped with tomato sauce and some herbs. They were traditionally served Erev Yom Kippur and on the last day of Sukkot. The following recipe is adapted from *What's Cooking Jewish* by Elizabeth Wolf-Cohen. ☆

Kreplach (makes about 48)

- 4 dozen pre-made wonton wrappers
- 1 cup cooked beef or ground beef
- 1 onion, roughly chopped
- 1/2 tsp. salt
- pepper to taste
- 1 tbsp. chopped fresh dill
- 1 egg
- chicken soup (homemade is nice but not required)

Put the beef and onion into a food processor and process until finely chopped but not pasty. Add the salt, pepper, dill, and egg. Process, using the pulse feature, just until the mixture is blended and holds together.

Place about 1/2 teaspoon of the mixture in the center of a wonton wrapper

and brush the edges with a little water. Fold into a triangle and press the edges together firmly to seal. Repeat until all the wrappers and filling are used. Transfer the kreplach to a lightly floured baking sheet. At this point you can cover them and refrigerate overnight.

To finish the kreplach, bring a large pot of water to a boil and, working in batches, simmer for about 12-15 minutes, until tender. Remove to a colander to drain. Continue until all the kreplach are cooked. They can be covered and either refrigerated or frozen at this point. To serve, bring the chicken soup to a boil, add the kreplach and simmer for 6-8 minutes to heat through. You may be tempted to cut out some steps by cooking the kreplach directly in the chicken soup. This will work, but your chicken soup will be cloudy.

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.

of the east bank. Contrary to public belief, it was not Sharon leading this charge, and in fact the documents mention Sharon's undisciplined behavior as a hindrance to Israeli strategy.

As Israel finished encircling the Egyptian Third Army, the U.S. intervened to allow Sadat to save face and leave the door open for Egypt to re-approach the West and to promote an accommodation between Egypt and Israel. To read a full, blow-by-blow description of the war, I recommend the book *The Yom Kippur War*, by Abraham Rabinovich.

The active "shuttle diplomacy" by Kissinger that followed the military confrontation would eventually lead to the Camp David Agreements.

The aftermath of the war was ground-shaking in geopolitical terms, and it was also extremely traumatic for Israeli society. We will explore this aftermath in the next article. ☆

Campaign (from page 1)

A recent visit with the family indicates just how pleased both Vazha and Irina are with their decision to go directly to a Kibbutz. "It was really the decision of our sons," says Irina, 29, shyly. "When we were thinking about making aliyah before the war, the Jewish Agency emissary showed us a number of options. When the boys saw the video about the Kibbutz they were very excited."

"We wanted to do what was best for our children," says Vazha, 39. "If they are happy, then we are happy."

The Mamisashvili's were living with Vazha's family on the outskirts of Tbilisi when the war broke out. Their area was bombed; a missile made an almost direct hit on their building. Vazha decided not to wait a minute longer to take his family to Israel. With the assistance of the Jewish Agency emissary, they were on their way to Israel only a few days later.

The haste and commotion surrounding their aliyah meant that the Mamisashvili's arrived with only a few suitcases filled with clothes, family pictures and some household items, including a beautiful tea set that Irina did not want to leave behind.

After being met at the airport by a Kibbutz volunteer, they were taken to their new home - a three room Kibbutz bungalow that was already equipped with living and



The Mamisashvili's sort their pictures from Tbilisi as they start their new life in Israel.

bedroom furniture, kitchen appliances, a television, and most importantly in the stifling hot weather of the Jordan valley, an air conditioner.

"Everyone has been so kind and helpful," says Vazha. "We have been given so much. More than the physical assistance, we have someone from the Kibbutz, Lusha, who is helping us to adjust here in Israel in every aspect of our lives."

Lusha Stav, a veteran Russian immigrant who lives on Kibbutz Masada, is like a mother to the family. From day one, the Mamisashvili's have been benefiting from her strong and capable care. She introduced them to other Kibbutz members, showed them where to go shopping, took them to the bank to open a bank account, to the HMO to register for health care, to the school to sign Nikoloz up, to kindergarten to register David, who will begin immediately, and to the ulpan (Hebrew language class) for Vazha and Irina to register for the fall session. She explained to them about the "basket of services" they are entitled to from the State, including a monthly stipend to help them in their first year in Israel.

Lusha also arranged for Nikoloz to be tested for a hearing problem he has, and for his hearing aid to be upgraded.



New Israelis Vazha and Irina Mamisashvili.

She will be by the side of Vazha and Irina when they meet Nikolaz's school teacher, and make sure that when he begins school on September 1 he will get the proper attention he needs to thrive and learn.

Lusha found Irina a job immediately working in the Kibbutz guest house. "Our Kibbutz has been helping new immigrants for years in cooperation with the First Home in the Homeland program and we are attuned to their needs," says Lusha matter-of-factly. "Finding employment is an immediate morale booster and provides additional economic security."

"Most of the families that I have assisted have either remained on the Kibbutz or in the area after their initial year long absorption period," says Lusha with pride.

"The personal care that the new immigrants receive from the First Home in the Homeland program is exceptional," says the Jewish Agency's Shai Shoshani. "The Kibbutz volunteers make the new immigrants feel at home and bring them into Kibbutz life and into Israeli society in a natural way."

Vazha, an engineer and small business entrepreneur, is very emotional



Eight-year-old Nikoloz is adjusting quickly to Kibbutz life.

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about the support they have received, especially from the Jewish Agency. "The emissary in Tbilisi, Grisha Brodsky, is a great man," says Vazha. "He puts his heart and soul into helping the Georgian Jewish community. I saw all the support the Jewish Agency gives to people in Tbilisi and in Israel. They help all the time."

"After we adjust, I want to work for the Jewish Agency to help other new immigrants like us," he says firmly. "If I can give back what we received, I will be satisfied." Vazha left behind his parents and younger, single brother in Tbilisi. The rest of his extended family is in Israel. "They said they will think about coming after they see how we cope," says Vazha. "The children miss their grandparents very much, but I am sure that they will eventually come here, where their only grandchildren are."

The Jewish Agency has brought 100 new immigrants from Georgia to Israel since the start of the crisis there. Another 100 Jews still in Georgia have had their request for aliyah approved and will be arriving in Israel in the coming weeks. In addition, there are several dozen more Georgian Jews who have begun the aliyah application process.

The new immigrants are now arriving on regularly scheduled flights from Tbilisi, which leave every other day to Israel; there are generally between one and two dozen olim on each flight.

"There are no other people in the world who take care of each other like the Jews," says Vazha with a slow smile. ♦



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Jewish music producers advanced racial awareness - Part 1

Benny Goodman and Norman Granz promoted tolerance, appreciation

By Harold Sherman

Benny Goodman, dubbed the "King of Swing," is a name familiar to most Americans, even those born after his death. A Jewish musician from Chicago, he owed his success—at least in part—to producer John Hammond (not Jewish), who was also his brother-in-law. Hammond, along with Goodman, promoted the careers of African-American jazz musicians Teddy Wilson (piano), Lionel Hampton (vibraphone), and Charlie Christian (pioneer in electric guitar) into the mainstream of what was then a segregated art form. It is interesting that jazz producers spearheaded integration before Jackie Robinson joined the Brooklyn Dodgers.

Other familiar jazz names include Ella Fitzgerald, Duke Ellington, and Dizzy Gillespie. These artists, and a host of others, were associated with Jewish producer Norman Granz, who took Hammond's mission of racial equality giant leaps forward. Hammond can be said to have influenced bandleaders and record labels to include black musicians on recording sessions, as well as to have put them on tour in previously all-white groups.

Norman Granz was born in Los Angeles, the son of Ukrainian immigrants. Norman was a teenage friend of Lee Young, the brother of the famous tenor saxophonist Lester Young. Later, while at UCLA, he worked by day in a brokerage house and on Sunday nights putting on jazz concerts in a signature manner that upgraded the form to a level on a par with classical music for listeners. At one point he found himself working as a film editor for MGM. The combined educational, financial, and film and concert production experience laid the groundwork for the career that was to become his legacy.

The history of jazz parallels that of other forms of modern music in several ways, the two most obvious being the media of live performances and recordings. But, partially because of the creative/improvisatory nature of jazz, there were both formal (in clubs) and informal locations (apartments and just about anywhere else) for get-togethers (often after-hours) known as jam sessions. The musicians liked to gather in settings less restrictive than their regular concerts and dance jobs to improvise and experiment. There was another reason for jam sessions: white and black musicians were not allowed to play together professionally in many situations, and the jam sessions afforded them the opportunity to do what they were not allowed to do elsewhere.

Norman Granz did what had not been done before—he put the jam session concept on stage in concert form. In 1944, he started a series of such concerts at the Los Angeles Philharmonic Auditorium and called it Jazz at the Philharmonic (JATP). Somewhat like an all-star game, with musicians playing together but not in their own bands, it had an excitement and spontaneity that was new and refreshing. Top musicians of the day would find themselves in sink-or-swim situations, challenged in ways that were not business as usual.

When JATP went on the road, Granz had challenges of his own facing him in a way that gave the opportunity, sometimes at great personal risk, to change history. He would require open seating at his concerts, thereby eliminating the racial barriers. This approach, along with the fact that he insisted on equal accommodations and pay for black musicians, made the authorities in Southern communities quite angry, to say the least. In Houston, Texas, the local police arrested Ella Fitzgerald and Dizzy Gillespie for "playing cards" between shows. The story goes that Granz convinced the arresting officers that there could be some angry ticket-holders, white and black, if the concert were cancelled. Charges were dropped. Pianist Oscar Peterson is said to have witnessed an incident where

Granz insisted that white cab drivers take black fares, even with a policeman's loaded pistol aimed at him.

As a record producer, he owned several labels, being one of the early proponents of live jazz concert recording. He eventually sold his Verve label to MGM in 1960. But his recording continued on the Pablo label, which he kept until 1987.

One of his Pablo artists was pianist Mike Longo. Mike was Dizzy Gillespie's last regular pianist, as well as his musical director. Norman Granz figured prominently in Dizzy's career, both in concert and on vinyl.

Norman Granz was a businessman whose goal was to make money. But no amount of money could persuade him to compromise his principles. He forfeited large sums of money by refusing to book his performances in segregated venues.

Granz moved to Switzerland in 1959 but stayed active with career management of Ella Fitzgerald and others, as well as producing JATP tours in Europe. He died Nov. 22, 2001, in Geneva. According to his obituary in the *Jerusalem Post*, "Throughout his life, he maintained that he was nothing more than an astute businessman..." It could easily be argued that very few businessmen made that kind of history. ☆

The Lexington Chapter of Hadassah

Evalyn Block, President

On power and partnerships

♦ ♦ ♦

The power of one is astonishing. We are continually awed by the unique and passionate commitment of individual Hadassah women, each offering her distinctive contribution to our success, each providing her matchless talents and insights adding to the ongoing viability of our chapter. It is then that we begin to understand the power of one and the combined strength of the partnership—you and Hadassah.

None of us exists in a vacuum. We acknowledge how fortunate we are to share in the successes of our great Hadassah organization, which provides opportunities for each of us to enrich our own lives and also offers us the privilege to make a difference in the lives of others. We recognize, too, that our financial obligations have progressively increased. Given that we have greater needs, not only in our local community but for our people in Israel, our national president has challenged each of us to make a special commitment to further strengthen our projects and programs both domestically and in Israel.

Imagine if every Life member and Associate made an additional con-

tribution; we would demonstrate the stunning impact of the strength of one individual and the power of partnership. Imagine if every member brought in just one new member; we would be an organization of 600,000. It's a powerful combination. By taking action, each one of us has the power to change the dynamic of the moment and further strengthen Hadassah. While I acknowledge that these are difficult economic times let us remember that those in need of the programs and services that Hadassah supports struggle at these times more than most.

At this time of year, we mark the birth of the world and a time of new beginnings. What will we make of this remarkable opportunity for new beginnings? With your support and activism, the power of the individual and the strength of the partnership will be a catalyst for change.

Wishing you and your families a happy, healthy and peaceful year.

October 19 and 26 – Breast Cancer Cookie Sale at Joseph-Beth Booksellers ☆

Plan Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.

CKJF seeks Executive Director

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

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

The Lexington Havurah

David R. Wekstein, President

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

The Havurah's annual Sukkot observance, Pizza in the Sukkah, will take place on October 19 from 5:00 to 7:00 p.m. (location TBA). All members of the Lexington community are welcome. Attendees should bring fruit, veggie snacks, or a dessert.

During the afternoon, Mary Rosenbaum will speak on "Jezebel's Daughter: Reconstructing Biblical History." Mary—whose latest novel, *Jezebel's Daughter*, was published by Blue Grape Press last fall—says, "Understanding the historical and cultural context is always important in looking at biblical texts, but especially in this period. Jezebel has had a largely undeserved bad reputation. Faithful wife, bold leader, dedicated queen: what's not to like?"

This event is a great way to sample the Havurah's offerings. Plan to attend to daven, to nosh, and to take part in the informal discussion. Please check with David at (859) 269-4454 or mwdrwek@insightbb.com for further details and location. ☆

From the Editor's Desk

Let Us Know...

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

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

Inquiring minds want to know.

Temple Adath Israel

124 N. Ashland Avenue • President, Samye Miller Stith • (859) 269-2979

TAI Mini U. courses 2008

Temple Adath Israel's "Mini University" is now enrolling for classes beginning September 2008. Classes emphasize discussion or hands-on activity, with short readings to be done in class. No prior knowledge of the subject matter is necessary—just a willingness to participate in a subject that interests you.

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

Transition to college workshop #1 —making choices

This workshop will be held on October 25 from 5:00 to 7:00 p.m. and will explore how to approach the college search process with an emphasis on clarifying your priorities and values. Students and parents will join their own separate group discussions to be followed by a question and answer period with a panel of professional educators and guidance counselors. Call the Temple office at (859) 269-2979 at least one week before the workshop.

Getting to know each other: Vivian Weil

With this issue, we are beginning a series of profiles of members who are willing to share what Temple Adath Israel has meant to them over the years. Some of our

members grew up in the Temple and raised their children here; others have joined more recently.

Each member enriches our collective life through the contribution of time, energy, thought, and financial support to the community. Through those who built the congregation, those who strengthen it today, and those who will sustain it for future generations, we live a richer Jewish life.

Our first interviewee is Vivian Weil, who went to our Sunday School, was confirmed in our Temple, was president of Sisterhood, and is the widow of Temple president David Weil, who was himself a third-generation member. David's mother, Edith Weil, was a perpetual Sunday School teacher and our local parliamentarian. When Vivian was asked what the Temple had meant to her, she said "I can't remember a time when it wasn't important to me, when I wasn't always proud of the Temple and my membership here. Our social life revolved around the Temple, our friends were here and our children were confirmed here.

"David Jr. and Agatha, our children, both went away to prep school and college and unlike their father, they never came back. If they had and our grandchildren had been here, no doubt I would still be a regular attendee. But the Temple is greatly changed, no one knows me when I go to services, and looking around at the seats formerly occupied by family and friends is an emotional experience for me, an uncomfortable one which does not tempt me to repeat it. I would never leave it, however. No other place has the feeling of home that this Temple has for me. My identification as a Jew is here, and my many Gentile friends (some of whom I've had since Ashland School, my elementary school down the street) know my feelings about that."

Vivian is philanthropic with her time as well as her money. Her favorite charity is the Markey Cancer Center, but her name appears on the donor list of many arts and charity lists and she shows her compassion to those in grief and in joy.

"When I look back to when we were young women in the Temple, the older women gradually stepped back and let us take over the Sisterhood—the only way we could serve then—and now we have stepped back and are grateful for the young women to take their turn, bless them. I realize what a blessed life I have had: I've been such a lucky woman, and I expect to live it out right here in my house in my town."

Concluding our short visit, we who have known each other since we were 8 and 10 decided to go out to dinner together, and sometimes to go to Temple, where at least we will know each other and remember where our old friends and family sat, for Fridays at Temple was our habit.

Hey, college student parents

If your child is in college or will be entering this fall, please let the Temple office know and send us your child's address at college. You can email your info to Anne Graff, College Committee Chair at agraff8@aol.com or call Sandee at the Temple office, (859) 269-2979.

The College Committee keeps in touch with our out-of-town and local college students throughout the year. We would like to put them on the mailing list to receive the bulletin to keep up to date on their Temple's local news. Your help in this matter is much appreciated.

Book Discussion Group meets October 23

Join us on October 23 at 7:30 p.m. to discuss *Bread Givers*, by Anzia Yezierska. All are welcome to join this group at any time.

Mah Jongg group meets on Fridays

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

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. **October 11 and 25.**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. **October 4 and 18**

Start the New Year right Blood and Bagels, Sunday Oct. 12:

Our annual blood drive returns. This is your chance to literally save someone's life. Many sick and injured people need blood. If you are healthy, you can spare some. It's easy and painless, and we serve bagels and lox to donors. The timing (9:00 a.m. to 1:00 p.m., Sunday morning) means many of you can do this without making a special trip to the Temple because you'll be bringing your children for religious school anyway. Call Bruce Engel at (859) 252-3734 if you have any questions.

see TAI, page 21



Temple Adath Israel Preschool
Newly Expanded Quality Program
for toddlers and preschoolers
is now enrolling for the 2008-2009 school year.

- Full-day and Half-day programs available (8:00 a.m. - 5:30 p.m.)
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 - Extended care options daily until 5:30 p.m.
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 - Nurturing, family environment
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124 North Ashland Avenue
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Around the Community

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

Mazel Tov to...

Susan Dworkin, whose son, **Ross O'Connor**, graduated in May, 2008 from DePauw University with a double major in political science and French. He lives in Arlington, Virginia, and works at FBI Headquarters in Washington, D.C.

Bill Wenneker on the birth of his granddaughter, **Charlotte Cook Wenneker**, on August 25, 2008. The proud parents are **Mark and Nicole Wenneker**.

Rosalyn Weisenberg, whose name we inadvertently omitted last month, on the b'nai mitzvah of her great-grandchildren, **Hannah and Eli Gould**, on August 30, 2008

TAI couples celebrating marriages of 50 years and longer, who were invited to receive a special blessing on Shabbat Shuvah, October 3:

Raymond and Edna Miller 2/3/35
Jack and Frances Goldenberg 3/9/43
Saul and Audrey Rubin 1/28/45

TAI (from page 20)

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet again on October 31, 2008 for a very interesting and informative program. Watch your mail for more info on the guest speaker. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

Finding a Jewish Path continues

Larry Kant will continue his classes. All are invited to join and discuss issues important to Jewish people today. His classes for this fall and winter are October 12, November 30, and December 14 at 10:00 a.m. We will meet in the Sisterhood lounge on each of the above Sundays. Please join us!

John and Paula Frank 12/23/45
Dan and Alice Yarus 7/6/1946
Irvin and Sybil Stern 7/14/46
Warren and Betty Rosenthal 8/31/46
Jim and Ann Levenson 10/6/46
Gene and Barbara Straus 6/14/47
Jerry and Rose Rita Wurmser 6/18/47

Stan and Phyllis Scher 6/12/49
Max and Mindy Kavinow 6/15/49
Norman and Adele Potter 6/11/50
Dale and Fran Jarvis 1/21/51
Charles and Leona Stern 6/17/51
Irving and Irma Rosenstein 8/2/51
Abe and Marian Rabiner 11/25/51
Joe and Judy Engelberg 4/11/54
Arthur and Marilyn Lieber 6/27/54
Harold and Kaye Frankel 6/19/55

Condolences to...

Renee Hymson, daughters **Marcy Hambleton** and **Dr. Patty Kahn**, and the extended family on the death of their husband and father, **Sheldon "Cokie" Hymson**, on September 8, in Lexington. ☆

Sisterhood

Mimi Kaufman, President: I would like to wish everyone a happy and healthy New Year. Please join the Temple community for Break the Fast after Yom Kippur services. I would like to say a BIG thank you to Mary Engle and all of the helpers who organize, shop, cook, and more for the congregation's Break the Fast.

Sisterhood's October program will be a day at Keeneland on October 12. If you haven't signed up and would like to see if there is still room, contact Rebecca Young. This event is open to the whole family.

I would like to also remind everyone that the gift shop will be open on the first and third Fridays for 30 minutes before services as well as every Sunday morning. ☆

Jewish Family Services Upcoming Programs

Leisure Club

**Thursday, October 16
12:00 p.m. to 2:00 p.m.**

at

**Ohavay Zion Synagogue
2048 Edgewater Court**

Rabbi Cohen will speak to us about Sukkot, and we will also be joined by a speaker on "Strategies for Preventing Falls."

**To arrange transportation
please RSVP by October 9.**

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



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

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

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

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

Ohavay Zion Synagogue

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

As October begins, the High Holiday season continues at Ohavay Zion Synagogue with a number of services and celebrations. We welcome newcomers to the community and wish everyone a Shana Tova u-M'tooka – a very happy and healthy 5769.

Yom Kippur, Sukkot, Shemini Atzeret worship

The Kol Nidre Service for Yom Kippur will begin promptly at 6:50 p.m. on Wednesday, October 8. Our full day of Yom Kippur prayer and study begins at 9:15 a.m. on Thursday, October 9. While we do not require tickets at OZS, we ask that you call the office to let us know you plan to attend. We will welcome in the holiday of Sukkot at a special Erev Sukkot service on Monday, October 13, at 5:45 p.m. Everyone is invited to join us for the Festival Morning Service for the first day of Sukkot on Tuesday morning, October 14 at 9:45 a.m. We will observe Shemini Atzeret on Tuesday morning, October 21 at 9:45 a.m. Yizkor will be recited. For a complete schedule of holiday services, contact the OZS office.

OZS Religious School celebrates Sukkot

The OZS Religious School will be celebrating Sukkot at its annual "Pizza in the Hut" on Friday evening, October 17 at 6:15 p.m. Following dinner, the Religious School students will lead the brief Shabbat/Sukkot service at 7:00 p.m. followed by a dessert Oneg. Call Ilona at OZS for more information.

Simchat Torah: Let's Celebrate!

Everyone is invited to join us on Tuesday evening, October 21 at 6:30 p.m. for food, music, singing, and dancing as we celebrate Simchat Torah and mark the completion of the yearly cycle of Torah reading and begin anew. During the service we will honor our students who are beginning Hebrew and Religious School with a special Consecration and Alef Ceremony. Following the conclusion of the service, adults are invited to continue the celebration with dessert and music. For more information, call OZS.

Kever Avot

The community-wide Kever Avot service led by Rabbi Cohen and Rabbi Kline will take place at the Lexington Cemetery in the "old" Jewish section (E-1) on Sunday, October 5 at 12:45 p.m. It is a Jewish

custom to visit the gravesite of loved ones during the period of the High Holidays. During this brief yet meaningful service, we will pause to remember those who have touched our lives. Even if you don't have relatives buried at the Lexington cemetery, you are welcome to attend as we honor all of our loved ones who have formed our past and given shape to our future.

Weekday minyan schedule change

Back in August, we began a new schedule for our afternoon/evening minyan. We will have regularly scheduled weekday minyan on Tuesdays and Thursdays ONLY (at the usual time of 5:45-6:15 p.m.). Monday and Wednesday will be on an as-needed basis (in the case of shiva or a yahrzeit). You can contact Jon Glixon or the OZS office and we will arrange for the minyan to take place. If you would like to gather a minyan to say kaddish for a yahrzeit, even on a Tuesday or Thursday, please invite friends and family to help. Questions? Contact our Religious Chair, Jon Glixon: jonathan.glixon@uky.edu or (859) 263-7937.

D'Vine Minyan continues on Tuesdays

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

Bubbies, Zaydes, and Babies

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

Shabbat at OZS

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

- October 3 – Kabbalat Shabbat service begins at 5:45 p.m.
- October 10 – Family and Friends Shabbat at Home. No scheduled OZS service.
- October 17 – Kabbalat Shabbat service following Religious School Dinner.
- October 24 – Kabbalat Shabbat service begins at 5:45 p.m. Stewart Home will be in attendance.
- October 31 – Host Home Shabbat service begins at 5:45 p.m. Call OZS for host home information.

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

Membership Committee

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

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Deadline for early enrollment
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Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org
1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

OZS - Ohavay Zion Synagogue - www.ozs.org

2048 Edgewater Court • 266-8050 • Art Shechet, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel - www.lextai.org

124 N. Ashland Avenue • 269-2979 • Samye Miller Stith, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

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

Evalyn Block, President • eblock3375@windstream.net

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

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

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

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Erev Rosh Hashana CKJF Office Closes at 3:00 p.m.	Rosh Hashana CKJF Office Closed	Rosh Hashana CKJF Office Closed		Mah Jongg at TAI	
28	29	30	October 1	2	3	4
	Fretwork, Jewish Music Concert, Singletary Center 8:00 p.m. Free	OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m. Hadassah Board Meeting	Erev Yom Kippur CKJF Office Closes at 3 pm	Yom Kippur CKJF Office Closed	Shalom Deadline Mah Jongg at TAI	
5	6	7	8	9	10	11
OZS Bubbies, Zaydies & Babies at OZS 10:15 a.m. TAI Brotherhood Variety Show	CKJF Office Closes at 3:00 p.m.	Sukkot CKJF Office Closed	Sukkot	Sukkot Chabad Rabbi Litvin visits 12 noon CRC Meeting 7:30 p.m.	Sukkot Mah Jongg at TAI	Sukkot
12	13	14	15	16	17	18
Sukkot Hadassah Breast Cancer Cookie Sale TAI Brotherhood Variety Show	Sukkot Hoshana Rabah	Shemini Atzeret CKJF Office Closed	Simchat Torah CKJF Office Closed		Mah Jongg at TAI	CKJF Comedy Night w/ Joel Chasnoff at 7:45 pm Temple Adath Israel
19	20	21	22	23	24	25
Hadassah Breast Cancer Cookie Sale TAI - Transitioning to College			Rosh Chodesh Cheshvan	Rosh Chodesh Cheshvan	Mah Jongg at TAI	
26	27	28	29	30	31	November 1
		OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.	Hadassah Board Meeting CKJF Executive Committee Meeting 6:45 p.m. CKJF Board Meeting 7:30 p.m.		TAI Bar Mitzvah Ryan Siegel Mah Jongg at TAI	TAI Bar Mitzvah Ryan Siegel
2	3	4	5	6	7	8

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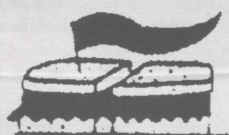
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Special Sandwiches

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The Manhattan, or The Sailor

Kosher All Beef Hot Dogs

Vegetarian Sandwiches

Veggie Delight, Pimiento Cheese,
or Cool Cucumber

Homemade Salad Sandwiches

Chicken Salad, Tuna Salad, Egg Salad,
Turkey Salad, and Olive Nut.

Homemade Soups

Our Famous Chicken Noodle (served daily)
Soup of the Day
Matzo Ball with Chicken Noodle (Fridays)

Salads

Tossed Salad, Mrs. Wilson Salad, Julienne
Salad, Tuna Salad Plate, Chicken Salad Plate,
Turkey Salad Plate, or Pimento Cheese Plate.

Sides

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

Desserts

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

