

Shalom

Newspaper of
The Jewish Federation
OF THE BLUEGRASS

August 2011

Kentucky
UNBROKEN SPIRIT

AV/ELUL 5771

Play of Jewish interest offered at Danville's Pioneer Playhouse



The iconic entrance to Pioneer Playhouse. The building was built to be used as the train station for the movie Raintree County, which was filmed in Danville in the '50s. MGM later donated it to the playhouse.

By Hanna B. Smith

This season, from August 9 through August 20, Danville's Pioneer Playhouse offers a play of interest to the Jewish community. *Kosher Lutherans*, by William Missouri Downs, is a comedy of errors about a Jewish couple wanting to adopt a baby. In past years Pioneer Playhouse has shown other plays that feature Jewish characters and their concerns within the American melting pot. Most notable of these plays is *The Last Night of Ballyhoo*, by Alfred Uhry, about an assimilated Jewish family in the South during World War II.

When asked why she picked these plays, Playhouse President Charlotte

Henson said that both were good plays and that she liked the Neil-Simon-type of repartee in *Kosher Lutherans*.

Pioneer Playhouse specializes in sophisticated comedies. "We want to entertain people, make them feel good," Charlotte Henson stated. At the same time the content of the play has to have a solid core, a message, a heart, to be selected for the Playhouse. "To attract quality actors to work at the Pioneer Playhouse we have to give them something to work with," Ms. Henson said.

At the heart of *Kosher Lutherans* in this context are the issues of prejudice, honesty, and love of children.

see **Play**, page 17

CAMPAIGN NEWS

The new Jewish Agency for Israel expands role

On June 28 and 29, a number of members of our Jewish community had the opportunity to meet with Jeff Sokoloff, Director of Community and Donor Relations, Southern region of the Jewish Agency International. As the staff liaison to the Jewish federations of Texas, Louisiana, and Kentucky, Jeff was here to give us an update on the programs we fund at Ben Yakir and to explain the Jewish Agency's new strategic plan.

As most of you know, the Jewish Agency for Israel was founded before the State was born. Its first leader was David Ben Gurion. It initially functioned as a quasi-governmental body to help resettle refugees and Holocaust survivors into what was then the British Mandate of Palestine. Once the State of Israel was established, its role continued to be the rescue and resettlement of Jews from distressed lands.

Natan Sharansky, JAFI's new head, led the Agency's strategic planning process, which has expanded its role. The Agency will continue its leading role in encouraging and promoting aliyah. It will increase its efforts to encourage aliyah through Israel engagement and education, based on the belief that the only way to create future aliyah is through strengthening Jewish identity worldwide. There are two additional thrusts to this plan, based on regional circumstances. The first is a comprehensive approach to aliyah of the Jews of the former Soviet Union, reconnecting them to their Jewish roots. The second is ensuring the aliyah and integration into Israeli society of immigrants from distressed countries. Today this focus is on the Ethiopian olim.

In the future, Jeff will provide us with news about the JAFI and its many programs such as the unique Horseback Riding Therapy and Music Therapy programs we support at Ben Yakir. ☆



Sisters Dani and Rachel Heller in Tsfat on a Taglit-Birthright Israel trip in June. Read more about their trip in the September Shalom.

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Annual B'nai B'rith Sports Night and Cookout slated

This year's dinner will be on **Wednesday evening, August 24**
Temple Adath Israel from 6:00 to 8:00 p.m.
OPEN TO THE ENTIRE COMMUNITY

The speaker will be **John Clay**, popular sportswriter for the *Herald-Leader*. The topic will be UK athletics (what else).

As usual, there will be steak or salmon with salad, baked potato, dessert, and drinks. The cost is \$15 a person, payable at the door. Reservations are requested and can be made by contacting David Rose at bbsteakdinner@comcast.net or calling David at (859) 263-9606. Let him know your choice of steak or salmon. Judging from the attendance at last year's dinner with Doug Flynn, a reservation is recommended.

New Executive Committee

The following Board members have been elected to be on the Executive Committee:

President – Robert Grossman
Vice President – Gary Yarus
Secretary – Hanna Smith
Treasurer – Bill Lucas
At Large – Evalyn Block
At Large – Linda Ravvin

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Shalom Deadline

Deadline for articles for the September *Shalom* is August 10.
Email articles to shalom@jewishlexington.org

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Hadassah announces new vision for Young Judaea

Young Judaea, the world's premiere Zionist youth movement, will launch as an independent organization under a bold initiative announced today by Hadassah, the Women's Zionist Organization of America, which has supported the program for more than 70 years.

A group of nine former Young Judaea leaders, avid Young Judaea supporters, and Hadassah leaders has been asked to serve on the founding board of the newly independent organization. Hadassah will continue to provide financial support, have board representation, and work collaboratively with the 201-year-old movement, said former Hadassah National President Nancy Falchuk.

Most of the nine have been very active in Young Judaea and Hadassah in recent years, holding lay leadership positions on camp boards as well as task forces, commissions and committees of the organizations.

The immediate goals of the revitalized pluralistic youth movement include:

- Creating a cohesive summer camp network and broadening the scope of its Israel offerings, including Year Course in Israel, its preeminent college-gap-year program;

- Providing new energy for Young Judaea as a vibrant brand with relevant peer-led opportunities for connecting American youth to Israel and the Jewish people; and

- Reaching out to its vast alumni network and Jewish community leaders worldwide to participate in the re-envisioning process and serve on the new Young Judaea board.

Alan Hoffmann, Director General of the Jewish Agency for Israel, said Jewish community leaders are excited about a reinvigorated youth leadership movement. "Creating a vibrant, independent Young Judaea will strengthen the bonds between Israel and the next generation of leaders in the American Jewish community," he said.

Falchuk said Hadassah is committed to remaining an important partner, providing transition funding, and continuing to raise scholarships to make Young Judaea's five summer camps, year-round activities, and Israel programs increasingly available to all Jewish youth.

For more information, please visit www.youngjudaea.org. ☆

UK Jewish Studies: Professor Lisa Leff to lecture

Professor Lisa Leff of the Department of History at American University will speak on "Rescue or Theft? The Salvaging of French Jewish Archives after World War II" on Monday, Sept. 26, 2011 at 8:00 p.m. in the President's Room, Singletary Center for the Arts, UK campus. The talk is part of the Zantker Lecture series of the Jew-

ish Studies Program, University of Kentucky and is co-sponsored by UK Department of History.

The lecture is free and open to the public. For more information, contact Jeremy D. Popkin, director, UK Jewish Studies program, popkin@uky.edu. ☆

TAI Congregational Picnic to be August 7, 11:00 a.m.

Back by popular demand! We all had such great fun at last year's summer picnic, and you all clamored to make it an annual event, so we're doing it again. This year's TAI Annual Picnic will take place on Sunday, August 7, at Jacobson Park, Pavilion #6, near the soccer fields. Get ready for an afternoon of fun and games for the entire family. You bring your picnic, we'll provide the dessert, ice, soft drinks, and water.

Co-chairs Ray Archer and Joe Young are busy planning fun and games for young and old alike. We'll have relay races, water balloons, and watermelon-eating contests for kids and adults; maybe a softball game for the adults (or something less strenuous for the faint of heart).

Please join us on August 7 at 11:00 a.m.; we'll have a great time together. ☆



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Book Review

By Laurence H. Kant

Abraham H. Foxman, *Jews and Money: The Story of a Stereotype*. New York: Palgrave Macmillan, 2010. 256 pp.

In times of severe economic distress, Jews have often found themselves the recipients of stereotypical jabs and slurs, focused on money and often accompanied by discrimination and violence. Given the current global downturn, the treatment of Jews and money by Abraham Foxman is a timely reminder of this ancient prejudice.

Foxman begins his book with a review of two Jewish businessmen: Aaron Feuerstein and Bernie Madoff. Feuerstein is well known for his determination to treat his workers at the Malden Mills textile plant in Massachusetts fairly and with respect. When the plant burned down in 1995, Feuerstein not only refused to move to a cheaper labor environment, but continued to employ his workers even when the plant stopped functioning. He based his actions on Jewish ethics, as found in

the Bible, Talmud, and Midrash. Feuerstein looked to Hillel as his paradigm by trying to be a human being when he could find none—when Wall Street and popular culture lionized greed.

In contrast, Bernie Madoff used his sales skills to seduce numerous individuals and organizations into investing massive sums in a Ponzi scheme that eventually fell apart, with the detritus of lives left in the wake. Madoff was aided by powerful interests, including financial institutions and other respected organizations, and by Madoff's status in the Jewish community. Most of Madoff's victims were Jewish, comprising the network where he found his most vulnerable prey. Nevertheless, it is Madoff, not Feuerstein, whom most people associate with Jews because of centuries-long mischaracterizations of Jews as driven by greed, dishonesty, disloyalty, hunger for power, secrecy, and desire for world domination.

Foxman reviews the history and content of the stereotype from antiquity through the Middle Ages to modernity, as it has spread from the Christian world of Europe to the Muslim world to as far away as Japan. He demon-

strates the absence of a factual basis for such a pernicious label, discusses the popularity of the stereotype today and the dangerous megaphone of the Internet, criticizes Jewish comedians who perpetuate it, and notes the double bind in which the stereotype puts Jews (for instance hiding success, which in turn produces suspicions of engagement in secret cabals).

If nothing else, this book is important and salutary, because both Jews and those who are not Jewish need a reminder of how old, how cliché, how misleading, and how harmful the stereotype of Jews and money is. Even here in Kentucky, it has reared its ugly head in the governor's race, and it can be found in political discourse worldwide. We need to think about this popular prejudice, deal with it, and grapple with the implications.

On the other hand, the book is a kind of pop social commentary that amounts to history of anti-Semitism lite. It is written more as a stream-of-consciousness diary than a serious analysis or a gripping story. Foxman only touches on important components, such as dishonesty, secrecy, and hunger for power, but these require

much fuller treatment. He does not display a strong grasp of history, erroneously calling Peter a gentile Christian on p. 48 (notwithstanding that Peter, like Paul, was a Jew and that Christianity did not yet exist). Foxman takes less than a page to discuss the Middle Ages, which is when the stereotype of Jews and money developed in its core form. How can one discuss the "story of a stereotype" without discussing the story? An active editor could have helped improve this and other sections of the book.

In one way, the book is not forthright. As a whole, Jews are more successful than other groups—not just financially, but in the fields of science, literature, politics, philanthropy, and film, among others. Jews comprise only two percent of the population in the U.S. (and much less globally), but they are found in disproportionate numbers in positions of prominence. That's why Jewish humor on the subject works (in spite of Foxman's discomfort).

I understand why Foxman does not want to discuss this topic, but we cannot hide from the reality and need to

see *Review*, page 6



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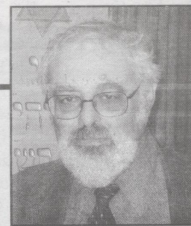
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Ask A Rabbi

Rabbi H. D. Uriel Smith



Q: In Hebrew we wish each other *shalom* in greeting both when we meet and when we part. We are told, "Seek peace and pursue it." (Psalms 34:14) How can we help Israel to achieve peace with its neighbors?

A: Michael Walzer identified four Israeli-Palestinian wars that were conducted simultaneously (*Arguing About War* [New Haven & London: Yale Univ., 2004], 113):

- A Palestinian war to destroy the State of Israel.
- A Palestinian war to create an independent state, ending the occupation of the West Bank and Gaza.
- An Israeli war for the security of Israel within the 1967 borders.
- An Israeli war for Greater Israel, including the settlements and the occupied territories.

This helps us understand the Israeli situation, but it does so by simplifying it in various ways. Thus, these four wars have intermediate sub-wars, including those manipulating the boundaries. Next, the tactics of war are extremely complex, including diplomacy, spying, smuggling, building and demolishing houses and farmland, both legally and illegally, and manipulating the news media, as well as guerrilla war and rocketry. The simplification furthermore conceals the manipulations of outsiders from the West and the East, including the Quartet supposedly guaranteeing the Oslo Road Map: Turkey, Iran, and the Arab League, each with its own prejudgments, promotions, and plans of action. For the West, *vox populi, vox Dei* ("the voice of the people is the voice of God"); in Muslim circles the voice of God remains God's voice, while Jewish tradition listens to the heavenly voice, but then starts arguing with it. However, in the West normally the majority *vox populi* ensures that the minority voices are heard. In the case of Israel, strong Western voices refuse to accept the minority Jewish culture. They think they know the Israeli situation better than Israel does. The conformist culture of Islam cannot understand that the Jewish culture deeply respects God, and that its disputatiousness is a tradition from Abraham (see Genesis 18:22-33). When we argue with God, we are also asking for His help (just as required by the Koran 1:3).

President Obama in his May 19 speech outlining his administration's policy on the Middle East, and in his May 22 speech to the AIPAC Policy Conference, stated that negotiations for an Israeli-Palestinian peace agreement should quickly start again, with the 1967 armistice lines serving as the basis for a future land-swap. In effect he declared the first and last of the wars identified by Walzer to be illegitimate. However, his formulation involves a whole series of obfuscations. The armistice lines were never legal borders. The proposed land-swaps were never capable of being equitable swaps. The "1967" date is really a 1949 date. And, since when Israel captured the West Bank only Great Britain and Pakistan had recognized Jordan's annexation of that area, the question whether the area was "occupied territory" remained from the start under legal dispute. All that President Obama did was to join the other members of the Quartet in trying to ram mutually contradictory half-truths down the throats of both the Israelis and the Palestinians, instead of guaranteeing the performance-based Oslo Road Map to peace, the only path to peace that had already been agreed upon by all sides. In short, his formulation diverted the Road Map to a gridlock.

Scholars have long ago shown that when there is a long-lasting dispute the strongest participant in the dispute is blamed for prolonging the dispute. So, by forcing Netanyahu to protest publicly President Obama's program ("the mouse that roared"), America is reinforcing the caricature of Israel's responsibility for holding back the peace prospects. Nobody wants to recognize that both sides, the Israelis and Palestinians, always have had very few viable options, all these options being mutually contradictory. The limits forced upon Israel by the outside world have been eclipsed by the holiness of the Holy Land, even though the outside forces are relentless. The problem is that when something is perceived to be holy, whether it is a ritual object, a land, or a people, its presence is so focused upon that it eclipses the objects in its environment.

Nevertheless, there is a path to peace, though it is steep and the summit is distant. The troubles in Northern Ireland took many decades to overcome. The recent visit of Queen Elizabeth to Ireland should have reminded us that it took 90 years till a British monarch could again visit Ireland. In contrast, both President Anwar Sadat of Egypt and King Hussein of Jordan visited Israel.

In order for there to be peace between Israel and its neighbors, Israel will have to remain strong, with a military edge over its neighbors. It will have to maintain an economic edge, continually developing scientific, engineering, and humanistic studies with practical applications at the forefront of human endeavors. And it will have to be capable of communicating easily with its neighbors.

For the last requirement to succeed, Israel will have to become trilingual, much as the Jewish inhabitants of the Holy Land were at the end of the Second Temple period. Israelis already learn English, French, or Russian, so that they can speak "computerese" and do business in foreign markets. They should also routinely learn Arabic. More completely bilingual (Hebrew and Arabic) primary and secondary schools have to be developed. The Mizrahi (Oriental) Jews should start learning Judeo-Arabic in their yeshivot (rabbinical academies), just as the Ashkenazi

yeshivot use Yiddish. In this way they can learn the classical texts of Rav Saadia Gaon, Bahya ibn Pakuda, Judah Ha-Levi, and the Rambam (Maimonides) in their original language. Each party in the Knesset should as a rule have half of its members being trilingual, speaking Hebrew, Arabic, and at least one other language. (This would in some ways be similar to the Canadian official bilingualism, where both English and French are official languages.)

A more general knowledge of Arabic would have shown the Israelis that the Koran (5:23-29; 7:137; and 17:7-8) gives the Children of Israel first priority to the Holy Land. In terms of traditional Muslim law, these Koran verses require that the State of Israel becomes permanently a *dar al-sulh*, a land with peace treaty obligations set with its Muslim neighbors. Many Salafists claim that Sura 5:44 indicates that all who do not rule by what God has revealed are unbelievers. However, as major Muslim jurists have pointed out, the context of that verse shows that the "ruling" (*hukm*) discussed can be conducted by Jews and Christians following their traditions. Consequently, this sura supports Israeli self defense.

We in the Diaspora have several advantages over the Israelis, which may help us help them. First, since

see Rabbi, page 6

In Muslim circles the voice of God remains God's voice, while Jewish tradition listens to the heavenly voice, but then starts arguing with it.

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 the 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 shalom@jewishlexington.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.

Review (from page 4)

confront it: Why do Jews have such a high performance rate in so many arenas? Foxman implicitly begins the analysis on pages 219-224 by discussing the different views of wealth that Jews and Christians hold. He should have expanded this discussion. For Jews, business at its core is not only about making money, but about establishing mutually beneficial exchanges and building meaningful human relationships. The Jewish view of learning and education is also paramount.

In spite of these criticisms, I am grateful to Abraham Foxman for writing this book. It will receive a wide readership at an important moment. ☆

Rabbi (from page 5)

we live as a minority day by day, we understand much more clearly how important it is for us to understand and communicate with those around us. Second, since we can succeed only by understanding those around us, we have a better practical understanding than the Israelis of how to express Israel's needs to our compatriots. Third, once we understand what Israel wishes to convey, we can formulate this in a more nuanced language and a more effective order than the Israelis can. Fourth, here in the U.S. we understand more clearly how important it is to maintain a pluralistic democratic culture and government. All this should induce us to help Israel develop the best framework for communicating with its Arab neighbors, without diminishing its defensive and technological edge.

Since the foundation of the State of Israel, Arabic has been an official language in Israel. However, on February 24 this year, a draft bill was debated proposing the abolishment of Arabic as an official language. On the other hand, in March we had news that Palestinians are trying to flood Knesset emails with letters in Arabic containing "information about the Palestinian issue." So extremists on both sides are trying to harm the regular communications of official Israeli business. It is time to recognize that only through communication on all levels can peace be promoted. ☆

6 | August 2011 Shalom



From the Director

Judy Wortman, JFB Director

The impact of Jewish overnight camps

The summer is well underway, and as you read this our kids are enjoying their time at Camp Shalom. The summers always make me nostalgic for my many years at Jewish resident camps. In the past I have written about the importance of Jewish camping from my own experience. Now, I can report on a study completed this spring about the long term impact. The study was done for the Foundation for Jewish Camp, a non-profit organization founded in 1998 to increase enrollment in Jewish camps and to help camps strengthen their management and program. It was conducted by Steven M. Cohen, Ira Sheskin, Ron Miller, and Berna Torr, nationally known researchers and sociologists in the Jewish community, who utilized data from the 2001 National Jewish Population study and 25 recent local Jewish community surveys.

The study is particularly important as the challenge of passing down the tradition of Jewish commitment and connection to the younger generations is foremost on the agenda of the organized Jewish community today. Many in the non-Orthodox community are concerned about the future of the Jewish community because there have been numerous indicators of a lessening of commitment by younger people. This can be measured by decreasing rates of synagogue membership, attachment to Israel, and donations to Jewish charities, as well as by growing intermarriage rates.

This study has shown what many of us inherently believed—that the childhood camp experience has a significant impact on adult Jewish practices and commitments. In order to achieve an accurate measure of the impact, the study controlled for influences other than camp on adult Jewish behaviors, such as prior Jewish education and family background. There were thirteen areas of participation and commitment examined, from attachment to Israel to use of a Jewish website. In all thirteen areas, camp attendance was associated with increased involvement.

The behaviors were divided into three categories—high, medium, and low impact—and the range went from a 55 percent impact in the area of attachment to Israel down to a 5 percent impact in the area of lighting Hanukkah candles as compared to adults who did not attend camp. The impact of camp was shown to be most profound in areas that are the least common among today's non-Orthodox individuals. These areas require the most commitment, such as regular synagogue attendance and lighting Shabbat candles weekly. The four behaviors in the high impact group were attachment to Israel (55 percent), synagogue attendance at least monthly (45 percent), always or usually lighting Shabbat candles (37 percent), and donating to a Jewish federation (30 percent). Those that

had the lowest impact were areas most common to all American Jews, such as participating in a seder (8 percent) and lighting Hanukkah candles (5 percent).

As we look at these data, we can ask ourselves, "What do our children bring home with them after a stay at a Jewish resident camp?" The analysis indicates that these children bring home an increased tendency to engage in Jewish practices all of their lives, from Shabbat attendance to using a Jewish website to appreciating the value of a Jewish charity. They also will show a tendency to seek out Jewish community, whether that means synagogue involvement or feeling very attached to Israel. This should not come as a surprise, since the experience of being in a Jewish camp is one of belonging to a close-knit Jewish community engaging in Jewish practice.

As you watch your children and grandchildren enjoy their summer activities, please consider the possibility of enrolling them in a Jewish overnight camp next summer. Not only will they gain independence and self confidence, they will begin lifelong connections to Jewish peoplehood and creative Jewish lives. ☆

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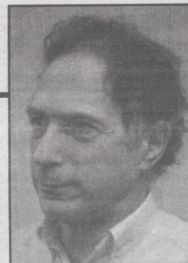
"Lunch and learn with our Lexington community rabbis"

Tuesday, August 28 with
Rabbi Moshe Smolkin

At 12 noon on the last Tuesday of each month, in the JFB office, rabbis, on a rotating basis, will be discussing the holidays, the Torah portion of the week, and other topics of interest. A dairy lunch will be offered at a nominal charge. If you are interested in attending, please call Judy Wortman at 268-0672 so we can order lunch for you.

Third Opinion

Stanley Ned Rosenbaum, PhD



Casey Anthony's trial and Jewish law

I expect most people agree that the recent acquittal of Casey Anthony for the death of her daughter is the greatest miscarriage of justice in this country since the O. J. Simpson case in 1995. Paradoxically, it is a victory for the system of trial by jury that may originate in part in Jewish law.

Most examinations of how we Westerners got to trial by jury begin with Greece and Rome, but they are both johnnies-come-lately. The city of Rome wasn't even begun until 500 years after Moses's time, and Solon of Athens—whose very name has become synonymous with "legislator"—was a contemporary of Jeremiah.

Jacob J. Rabinowitz's piece, "The Influence of Jewish Law on the Development of the Common Law," in *The Jews: Their Role in Civilization* (Louis Finkelstein, ed., Schocken, 1969) makes a case for some Jewish roots for jury trial, for release upon one's own recognizance, for property liens and mortgages, and, most important, for Article 39 of the Magna Carta, limiting the power of a king to make arbitrary legal decisions.

Jury trials are implied in Mishnah *Sanhedrin* 3:2 and due process is the basis of the medieval *Gezela Va-aveda* 5:13 and 5:14. Since Jews resided in England until 1290, 75 years after the signing of the Magna Carta, the possibility for Jewish influence here is quite real.

Rabinowitz's piece was published more than 40 years ago, so I don't

know the current state of the argument, but there are people alive today who remember the case of the Scottsboro Boys. They were eight Alabama Negro (hey, it was 1931) teenagers and a twelve-year-old accused of raping two white women. One woman later recanted, but the boys were nonetheless convicted and sentenced to death: several times, in fact, because the case bounced around the courts for years. Fortunately, the death penalties were never enacted because of a spirited defense.

Jewish lawyers were in the forefront of one defense that argued before the Supreme Court, successfully, that an all-white jury was, by definition, not a jury of the defendants' peers. The case returned to lower courts and led to the first black juror to serve in the South since Reconstruction.

Our system isn't perfect; no system is. Nineteenth century British Prime Minister William Gladstone observed, correctly, "Justice delayed is justice denied." Too often rich defendants—corporations—hire phalanxes of lawyers to stall and ultimately defeat legitimate claims of plaintiffs. The man who invented the variable windshield wiper got a \$20 million judgment against his employer, the Ford Motor Company, but it took him twelve years to get it.

It should come as no surprise that even well intentioned juries make decisions that popular majorities disagree with.

First though, understand that to vote a defendant guilty jurors must agree that the state has proved its case beyond a reasonable doubt. My wife once sat on a jury that felt a particular defendant was guilty, but freed him for precisely this reason. (Thank God this country isn't ruled by taking votes on everything.)

What disturbs me more is that judges have gotten increasingly "activist," and not just on the Democratic side. Citizens United, the decision that says money, in

any amount, is just a form of free speech, is a bald-faced attempt to skew the democratic process in favor of rich corporations. It's no coincidence that seven of the top ten corporate donors

in 2010 favored Republicans, while only three, all unions, favored Democrats.

Using the courts to advance political agendas is no new thing. In 1858 the country was headed for civil war when Chief Justice Roger B. Taney, a Southerner, ruled against Dred Scott, a Negro slave who'd been taken to a free state and claimed, therefore, to be free.

It would be another 58 years before the first Jewish person, Louis Brandeis of Louisville, was appointed to the Supreme Court. As I think I've pointed out before in these pages, all seven Jewish Supreme Court Justices were nominated by Democratic presidents. But I digress. ✱

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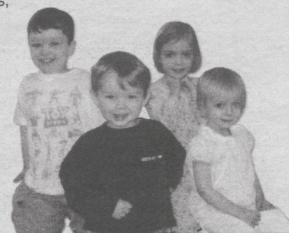
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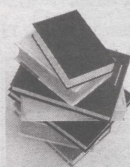
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Opinion: What If Jews Had Followed the Palestinian Path?

Postwar Jewish refugees left everything they had in Europe—no 'right of return' requested.

By Warren Kozak

It is doubtful that there has ever been a more miserable human refuse than Jewish survivors after World War II. Starving, emaciated, stateless—they were not welcomed back by countries where they had lived for generations as assimilated and educated citizens. Germany was no place to return to and in Kielce, Poland, 40 Jews who survived the Holocaust were killed in a pogrom one year after the war ended. The European Jew, circa 1945, quickly went from victim to international refugee disaster.

Yet within a very brief time, this epic calamity disappeared, so much so that few people today even remember the period. How did this happen in an era when Palestinian refugees have continued to be stateless for generations?

In 1945, there were hundreds of thousands of Jewish survivors living in DP Camps (displaced persons) across Europe. They were fed and clothed by Jewish and international relief organizations. Had the world's Jewish population played this situation as the Arabs and Palestinians have, everything would look very different today.

To begin with, the Jews would all still be living in these DP camps, only now the camps would have become squalid ghettos throughout Europe. The refugees would continue to be fed

and clothed by a committee similar to UNRWA—the United Nations Relief and Works Agency for Palestine Refugees in the Near East (paid for mostly by the United States since 1948). Blessed with one of the world's highest birth rates, they would now number in the many millions. And 66 years later, new generations, fed on a mixture of hate and lies against the Europeans, would now seethe with anger.

Sometime in the early 1960s, the Jewish leadership of these refugee camps, having been trained in Moscow to wreak havoc on the West (as Yasser Arafat was) would have started to employ terrorism to shake down governments. Airplane hijackings in the 1970s would have been followed by passenger killings. There would have been attacks on high-profile targets as well—say, the German or Polish Olympic teams.

By the 1990s, the real mayhem would have begun. Raised on victimhood and used as cannon fodder by corrupt leaders, a generation of younger Jews would be blowing up buses, restaurants and themselves. The billions of dollars extorted from various governments would not have gone to the inhabitants of the camps. The money would be in the Swiss bank accounts of the refugees' famous and flamboyant leaders and their lackeys.

So now it's the present, generations past the end of World War II, and the

festering Jewish refugee problem throughout Europe has absolutely no end in sight. The worst part of this story would be the wasted lives of millions of human beings in the camps—inventions not invented, illnesses not cured, high-tech startups not started up, symphonies and books not written—a real cultural and spiritual desert.

None of this happened, of course. Instead, the Jewish refugees returned to their ancestral homeland. They left everything they had in Europe and turned their backs on the Continent—no "right of return" requested. They were welcomed by the 650,000 Jewish residents of Israel.

An additional 700,000 Jewish refugees flooded into the new state from Arab lands after they were summarily kicked out. Again losing everything after generations in one place; again welcomed in their new home.

In Israel, they did it all the hard way. They built a new country from scratch with roads, housing and schools. They created agricultural collectives to feed their people. They created a successful economy without domestic oil, and they built one of the world's most



PHOTO FROM ASSOCIATED PRESS

Golda Meir pondered what would have become of the Jews had they been destroyed by the Arab armies.

vibrant democracies in a region sadly devoid of free thought.

Yes, the Israelis did all this with the financial assistance of Jews around the world and others who helped get them on their feet so they could take care of themselves. These outsiders did not ignore them, or demean them, or use them as pawns in their own political schemes—as the Arab nations have done with the Palestinians.

I imagine the argument will be made that while the Jews may have achieved all this, they did not have their land stolen from them. This is, of course, a canard, another convenient lie. They did lose property all over Europe and the Mideast. And there was never an independent Palestine run by Palestinian Arabs. Ever. Jews and Arabs lived in this area controlled first by the Turks and then by the British. The U.N. offered the two-state solution that we hear so much about in 1947. The problem then, and now, is that it was

see Refugees, page 13

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JEWISH FEDERATION 2011 ANNUAL CAMPAIGN

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Israel 21c: Getting cancer on the world health agenda

By Viva Sarah Press, at the United Nations, New York

Cancer activists from Israel and worldwide flew to the U.S. in a bid to get cancer on the world health agenda. ISRAEL21c was there to take part in the event.

For Miri Ziv, director-general of the Israel Cancer Association (ICA), the most worthwhile aspect of her work is the chance to save lives.

Armed with a message about the necessity to raise awareness and promote early intervention, Ziv recently went to United Nations headquarters in New York as part of an international advocacy plea to put non-communicable diseases (NCDs) on the global agenda.

She was brought to the U.S. by the American Cancer Society (ACS), which flew in cancer activists, survivors and journalists from around the world. ISRAEL21c was the only media organization from Israel invited to take part in the event.

The aim: to persuade the UN to demand a coordinated effort by all governments to properly address NCDs such as cardiovascular disease, cancer, chronic lung diseases and diabetes.

"The UN doesn't usually deal with health issues," Cristina Parsons Perez, manager of the Latin America Cancer Initiatives at ACS, told the global gathering. "It does deal with a health issue considered to have a global development impact."

Putting cancer on world health agenda

NCDs are responsible for 63 percent of the world's deaths, killing 36.1 million people annually, according to an April report by the World Health Organization.

On September 19-20, the UN General Assembly will convene a high-level meeting on NCDs. Health advocates consider this a unique opportunity for the international community to take action, save millions of lives and enhance development initiatives.

"You have to die of something. But you do not have to die prematurely of something," said Nathan Grey, ACS national vice president of international affairs. "This is a once-in-a-generation opportunity to get cancer on the world health agenda."

Cancer advocates and experts at the New York conference were under no illusions regarding eradicating cancer entirely.

"Cancer won't be resolved quickly; it takes time. What's important is that we have a health summit," Cary Adams, CEO of the International Union Against Cancer, tells ISRAEL21c.

Cancer No. 1 killer in Israel

In Israel, cancer is the No. 1 cause of death.

Ziv rolls off the figures: There are some 200,000 patients/survivors in Israel today. About 28,000 Israelis are diagnosed with cancer annually. And some 10,000 Israelis die every year from cancer.

"It's tough to do what I do," Ziv tells ISRAEL21c. "You can't work at the Israel Cancer Association unless you know the work is important."

Ziv lost her son, Oren, to melanoma and her brother, Benny, to liver cancer. She initially joined the ICA in 1982 for professional reasons. Ten years later she agreed to lead the organization, a last request from her son.

"Oren wanted me to go on," she says, tears welling up in her eyes. "If he thought it was important, then who am I to say it's not?"

Israel leading global war on cancer

Israel is recognized as a remarkable source of scientific innovation and among the leading research centers for cancer.

"Young Israeli researchers are very promising," Dr. Sandeep Kishore of Cornell University told ISRAEL21c. "The academic association in Israel is very well respected."



Cancer awareness UN Delegates and journalists meet to raise awareness of cancer at the United Nations in New York.



Israel Cancer Association at UN: Miri Ziv, director-general of the Israel Cancer Association, with Ron Prosor, permanent representative of Israel to the United Nations, in New York.

In anti-tobacco policy, specifically, Israel is seen as a "role model" in the region. "The Middle East is ... one of the few places in the world where smoking rates are going up," says Dr. Michael Eriksen, founding director of the Institute of Public Health at Georgia State University. "Israel is in the unique role to serve as an exemplar. Just because you're in this part of the world it doesn't mean smoking rates have to go up. Israel can serve as a model for countries in the region."

"Israeli scientists have a rich tradition of doing state-of-the-art cancer research," adds Dr. Lawrence Shulman, chief medical officer and senior vice president for medical affairs at the Dana-Farber Cancer Institute in Boston. "They're really good partners for collaborative research."

Ziv is not surprised by these compliments.

"We have great scientists. Some of them we lose because they go to places where they get more money for research. The government has to invest more money in research, awareness

and prevention," she says. In the long run, she adds, government investment will save a lot of money lost through health-care coverage and lost productivity. "For example, if you prevent lung cancer you don't need to invest in targeted therapy that costs so much money. If you invest more money in technologies and research, it not only saves lives but also will be efficient economically."

NCDs threaten global economy

Experts at the ACS meeting echoed Ziv's call for governments to invest in stopping NCDs as a way to stabilize physical and human capital.

"Non-communicable diseases will evolve into a staggering economic burden in the coming years," said David E. Bloom, professor of economics and demography at Harvard University's School of Public Health in Boston.

"Economic policy-makers, like ministers of finance and ministers of planning, see non-communicable diseases

see Israel 21c, page 18



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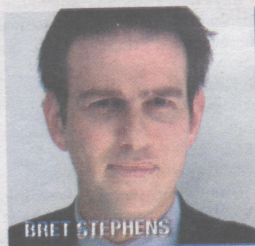
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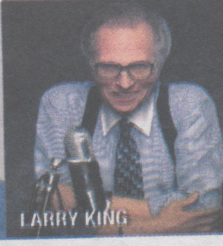
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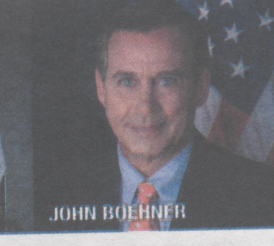
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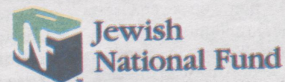


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Zhmerinka Jewish Ghetto Documentary: Part 2

Steven Spielberg letter sent to Ufa

By Leonid Dayen

This letter was sent by an outstanding filmmaker, author of the famous masterpiece of the twentieth century, *Schindler's List*, to Ufa (Russian city). Addressee: Joseph Kushnir, Oleg Berezovsky's uncle.

Joseph, along with Oleg's mother, Sheindl, lived through the torments of the Zhmerinka Ghetto as a teenager. When the Nazis occupied Zhmerinka in July, 1941 he was 11. But the tragedy of those years forever lives in his heart and memory. Joseph, who lives today in the capital of Bashkortostan city of Ufa, shared his memories with his contemporaries. His testimonies were recorded on videotape.

When they were examined by Steven Spielberg, the story of the ghetto excited him so much that he sent to Ufa the following soulful message.

Dear Mr. Kushnir,

By sharing with us your memories that you had experienced during the Holocaust, you gave future generations the opportunity to enhance their own personal connection with history. Your interview will be carefully preserved as an important part of the most comprehensive library of memories of already collected.

In the distant future people will be able to see faces, hear voices, and learn the fate of the ghetto martyrs. They can listen to and always remember them.

Thank you for your contribution to this important mission, for your courage, for your generosity.

Sincerely,
Steven Spielberg, Chairman of the Holocaust Foundation.

One can understand the feelings of Steven Spielberg, whose black-and-white film *Schindler's List* explores the fate of the Jewish people during the Holocaust. The film won seven Oscars and earned \$321 million.

But the prominent American director, screenwriter, and producer, born to a Jewish family in 1946 in Cincinnati,

declined payment. According to him, it would be blood money. Instead he used the money earned from the film to open the Shoah Foundation. (In Hebrew, *shoah* means "calamity" and is used to refer to the Holocaust.)

Oleg Berezovsky gave me a copy of a videocassette with the testimony of his uncle Joseph Kushnir, a former prisoner of the Zhmerinka ghetto. During the five hours of watching this exciting testimony it was impossible even for a moment to break away from this sad, painful story. This is a groan of the soul. This is a call of the heart: the people do not forget. This horror should never be repeated in human history!

One of Joseph's first recollections is of a Jew who was killed and crucified on the wall of a house at the entrance to the newly founded ghetto. It served as a warning to the captives, and a ruthless occupier's order: anyone who tried to escape from the ghetto would face such a fate.

Some might question why Berezovsky, Kushnir, and other Jews did not flee Zhmerinka before Nazis captured the town. Why did they stay?

Each family situation was different. Some could not make it in time, some were ill, some were too old to go, some managed to leave in a horse-drawn carriages, but were caught by the Germans...

Gray hair, black body

Oleg's mother, Sheindl, and her younger brother Joseph could not leave Zhmerinka because they had waited for their older sister Hannah to arrive. This beautiful young woman married just before the war started and lived in the neighboring town of Dunaevy. Hannah's husband was drafted into the army and went to the front. When the Germans came to Dunaevy, they staged a brutal shooting of Jews. When the shooting started, Hannah lost consciousness and fell into the midst of bodies collapsed on the ground. Miraculously, the bullets did not hurt her. The killers missed.



Former Zhmerinka ghetto prisoners Sheidl Berezovsky (top left), her sister Hahhah (top right) and their children Leah and Oleg (Sheidl's children in middle), and Hannah's sons Mark (in front row) and Jacob (front row, right).

Before the massacre, all the victims had been stripped naked. In the dark of the night, long after the killers left, naked Hannah began to scramble out of the pile of dead bodies of this local Babi Yar. Not a skirt, a blouse, or a handkerchief could be found anywhere. The non-humans had taken all away. Hannah scraped mud from the ground and completely plastered her body so that it turned black and blended with the darkness of the night. She got out as if she had taken a bath in an oil well.

I write these lines and feel a lump rising to my throat. O Lord, why did she, the innocent young beauty with Jewish biblical name Hannah, have to go through such hellish torment?

She managed to climb out, guided by the bright summer stars, so inappropriately beautiful in that tragic hour. Hannah walked along the forest paths to the east, toward Zhmerinka. She hid behind the trees. In the dark Hannah's bare legs and feet were pierced by thorns, splinters, and projectiles, and were all bruised. But she would not feel it and kept going. She lived with one desire: to meet in Zhmerinka with her mother, younger sister Sheindl, and brother Josef. But there was quite a long way before her to get there, dozens of miles. And the river called Southern Bug needed to be crossed on the way.

At early dawn she ran into a small cottage at the edge of the forest.

"Who is there?" Hannah heard a female voice. It was a Ukrainian woman who sat on a bench near the cottage. Hearing the story of Hannah, the woman started to cry with compassionate tears. She helped Hannah to clean up the sticky mud, and fed the unexpected guest. She also gave her some clothes. This indeed was a right-



Former prisoners of Zhmerinka Ghetto Perl Berezovsky (in the middle), her daughter Rivka and son Vladimir at the Ghetto memorial in Brooklyn, NY.

teous person who deserves the highest admiration for her humanity, and for the courage to risk her own life by helping a Jew.

On the next day of her journey, Hannah came across a quite different person. It was the local forest ranger. Hannah attempted to hide behind the trunk of a tall tree, but the forester still noticed her. "Why are you hiding, Jew?" he asked. He tied the young woman to the horse on which he rode, and told Hannah that he would take her now to the German commandant. Suddenly he noticed the woman wore a watch on her left wrist, which she had completely forgotten about. It is unclear how it was not taken away from her before the mass shootings in Dunaevy; probably, the Nazis simply did not notice it. Then the ranger reached out to take the watch.

She replied, "Take it. Just let me go. My mother, younger sister, and brother are waiting for me in Zhmerinka." He took the watch and rode away.

A few days later Hannah came to the Zhmerinka Ghetto. The first person she met there was her brother Joseph.

Joseph Kushnir recalled, "Sister Hannah was hard to immediately recognize. Her hair was all gray. She wore an old, all torn sweatshirt. I immediately broke up with tears. I clung to her bitterly, bitterly weeping. Since then nearly seven decades have passed. And almost every night I have the dream about this meeting with the battered young, but completely gray-haired, sister, who miraculously escaped death."

Miraculously, Hannah, Joseph, Sheindl, and their mother, Motya, survived in

see *Documentary*, page 18

B'tayavon (Hearty Appetite)

By Ruth Poley



Panzanella is a wonderfully refreshing summer salad. As I write this, it's 97° outside and it probably won't be appreciably cooler when you read it (although, you never know). At any rate, salad sounds good to me about now, and now is certainly the time to make this one. Fresh vegetables abound, might as well take advantage of them. It's also a great way to use up leftover bread and, although the recipe calls for French bread, almost any kind of crusty loaf will do. This dish makes a very nice lunch; it's a bit light for a main meal but would make a good addition to a simple dinner. Or, you could always add some protein to make it a meal. Have fun with it.

Panzanella

3 tablespoons good olive oil
1 small French bread or boule, cut into 1-inch cubes (6 cups)
1 teaspoon kosher salt
2 large, ripe tomatoes, cut into 1-inch cubes
1 hothouse cucumber, unpeeled, seeded, and sliced 1/2-inch thick
1 red bell pepper, seeded and cut into 1-inch cubes
1 yellow bell pepper, seeded and cut into 1-inch cubes
1/2 red onion, cut in 1/2 and thinly sliced
20 large basil leaves, coarsely chopped
3 tablespoons capers, drained

For the vinaigrette:

1 teaspoon finely minced garlic
1/2 teaspoon Dijon mustard
3 tablespoons Champagne or white wine vinegar
1/2 cup good olive oil
1/2 teaspoon kosher salt
1/4 teaspoon freshly ground black pepper

Heat the oil in a large sauté pan. Add the bread and salt; cook over low to medium heat, tossing frequently, for 10 minutes or until nicely browned. Add more oil as needed.

For the vinaigrette, whisk all the ingredients together.

In a large bowl, mix the tomatoes, cucumber, red pepper, yellow pepper, red onion, basil, and capers. Add the bread cubes and toss with the vinaigrette. Season liberally with salt and pepper. Serve, or allow the salad to sit for about half an hour for the flavors to blend. ☆

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 rpg@insightbb.com

Opinion A positive light

By Bonnie Sobel

The upheaval in the Middle East, so inappropriately called the Arab Spring, is far from being a precursor to tulips, crocuses, or freedom for that matter. Rather, a new crop of hatred directed against Israel and the Jews has emerged from the desert sands and is taking hold in fertile soils around the world. Israel, like the sheriff in the early westerns, is being set up for a showdown at the OK Corral, and let's hope *good* still wins out over *evil*.

But when it comes to the rest of the world, it doesn't seem to matter how many fellow countrymen the Arab dictators slaughter in the streets, let one bullet come from an Israeli gun and all hell breaks loose.

These days, it takes guts to go to Israel. The parents of our young people who are planning their Birthright trip to Israel this summer cannot be in a relaxed mode, nor should any of us relax, for that matter. These are scary times for Jews everywhere.

It is against this backdrop that Glenn Beck has decided to organize a non-

Refugees (from page 8)

accepted by only one party, Israel. No doubt, the situation of Arab residents of the Middle East back then may have been difficult, but it is incomprehensible that their lot was worse than that of the Jews at the end of World War II.

We don't hear about any of this because giving human beings hope and purpose doesn't make great copy. Squalor, victimhood and terror are always more exciting. Perhaps in the end, the greatest crime of the Jews was that they quietly created something from nothing. And in the process, they transformed themselves.

political rally this summer in Israel, to shed a positive light on the Jewish State. He has called for a worldwide gathering of people to stand up on the side of the Jewish people. Can you imagine what might have transpired in the 1940s if someone had had the courage to call for a worldwide rally against Hitler? Beck is a person who makes things happen, and he is attracting an interesting group of people to stand with him, one being Senator Joseph Lieberman. I am betting, however, that a majority of the individuals standing with him will not be Jewish. They will instead be religious Christians who feel they must protect the Holy Land. These are also people who have read history and don't want to be accused, this time, of standing by and doing nothing to help the Jews survive a new round of persecution. While the cameras are rolling, they are willing to befriend the Jews. These are very brave people who, I suspect, are willing to die for their convictions.

You may not have this date, August 24, 2011, marked on your calendar, but I do. And I predict this rally, called Restoring Courage, will prove to be a powerful moment in Israel's history. I also believe that one man can make a positive difference in this world. But most of all, I respect all people who are not willing to give evil a free ride. ☆

Golda Meir is credited with having said that if the Jews had not fought back against the Arab armies and had been destroyed in 1948, they would have received the most beautiful eulogies throughout the world. Instead, they chose to stand their ground and defend themselves. And in winning, they received the world's condemnation. Meir said she would take the condemnation over the eulogies. ☆

Mr. Kozak is the author of *LeMay: The Life and Wars of General Curtis LeMay* (Regnery, 2009).

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The Lexington Havurah

Jeremy D. Popkin, 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 responsibility for all services. For additional information about services or membership in the Havurah, please contact me at popkin@email.uky.edu, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg, (859) 223-1304, kdjfm@insightbb.com.

Among the peculiarities of the Lexington Havurah is that we are a congregation without a synagogue or building of our own. As a small group of around 30 member families, we do not have the necessary resources to maintain one, nor do we really need one since we usually hold services no more than once a month.

It's not that Havurah members don't appreciate the deep meaning of synagogue buildings in Jewish life. Many of our members are also members of one or the other of Lexington's larger congregations and help support their facilities. We have several members who studied at Ramaz and who certainly share the pain all of us feel about the damage done by the fire in New York's Kehilath Jeshurun synagogue on July 11.

Earlier this summer, I had the opportunity to visit one of the most historic synagogues in Europe, the Etsnoga Ets Haim in Amsterdam. Opened in 1675 by descendants of the Sephardic Jews from Spain and Portugal who had found refuge in the Netherlands, it is a remarkable expression of the faith of its congregants in their religion and in the tolerance they had encountered on the part of their Dutch neighbors. For centuries, synagogues in Europe were small and humble buildings, often undistinguishable from ordinary houses. The restrictive laws imposed on Jews lived forbade them from putting up houses of worship that might look as impressive as a church.

Ets Haim is a simple building, but an impressive one. It rises proudly above

the surrounding houses, and the lofty ceiling of the sanctuary is a statement in itself. It proclaims that Jews should be free to honor G-d without fearing that they might offend those of other religions. (To be sure, Ets Haim also made a statement to the poorer Ashkenazi Jews, whose smaller synagogue across the street is now Amsterdam's Jewish Museum.)

At the moment, Ets Haim is being renovated. Its sanctuary is filled with scaffolding, and other parts of the synagogue, such as its famous library, are closed to visitors. An unusually well done audio guide uses music and images to help visitors imagine the religious life that has gone on there for more than 300 years.

I was very moved by my visit to Ets Haim, and look forward to visiting it again when the current renovations are completed. As a frequent visitor to Temple Adath Israel and Ohavay Zion Synagogue here in Lexington, I also hope that there will be active Jewish life in both of them for many years to come.

Nevertheless, there is something to be said for the intimacy of the religious services of the Lexington Havurah as well. Jewish faith survived after the destruction of the Temple because Jews learned that G-d will hear our prayers wherever they are uttered. It is well to love our synagogue buildings, but it is also good to know that a meaningful service can be held in a simple living room, as the Havurah often does. Join us for one of our upcoming services and see for yourself! ☆

Our 2011 Shalom Contributors

Thank you for your generous contributions to keep Shalom solvent.

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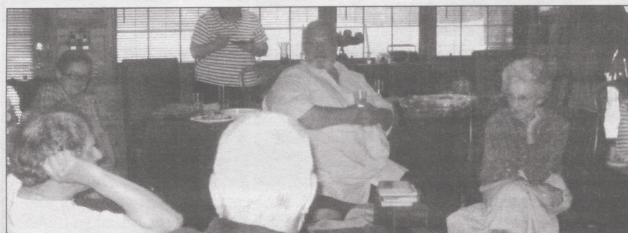
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If you cook it, they will come... Havurah Lag b'Omer pot luck.



Havurah members listening to Ned Rosenbaum's Lag b'Omer talk at Rosenbaums' in Nelson County.

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

You can help save the Jewish 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 Federation 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

Are you on the Jewish Federation's email list?

We send updated announcements and special event details weekly to those who wish to receive them.

Send Tamara Ohayon an email if you would like to join the list.

tamara@jewishlexington.org



The Jewish Federation
OF THE BLUEGRASS

Here is my contribution to help keep Shalom solvent

- ☐ \$18 Chai
- ☐ \$36 Double Chai
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Mail to:

JFB, 1050 Chinoe Rd., Suite 302, Lexington, KY 40502
Make checks payable to JFB and write "Shalom" on the memo line.

Ohavay Zion Synagogue

2048 Edgewater Court • President, Jonathan Glixon • (859) 266-8050

Friday Morning Talmud Study

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

Weekday Minyan

A minyan is held each Tuesday and Thursday Afternoon at 5:45 p.m. in the sanctuary. Please come and help make a minyan.

D'Vine Minyan 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 library (or outside when the weather is nice). The brief afternoon/evening minyan follows in the sanctuary. A great way to end your day.

Kids' Shabbat and PJ Library

A monthly Friday evening Shabbat for children ages 4 to 9, with pizza, song, & schmoozing: 5:15 p.m. on August 19.

Young OZS-ers' Shabbat

Folks in their 20's and 30's get together monthly for Fabulous Friday Nights with Food, Fun and Festivities. Please join us and feel free to bring friends. The next Young OZS-ers' Shabbat is scheduled for August 12.

Shabbat Dinner

Come for Shabbat dinner and socializing and enjoy some singing and learning as well. Please R.S.V.P. to the OZS office to make your reservation for this enjoyable event, (859) 266-8050 or ozslex@insightbb.com. The next Shabbat dinner is scheduled for 6:00 p.m. on August 26.

August Shabbat Schedule

Celebrate Shabbat. The Friday night schedule for August is:

August 5 – Family & Friends Shabbat at Home. No service at OZS.

August 12 – Young OZS-ers' Shabbat at 6:00 p.m.

August 19 – Kids' Shabbat at 5:15 p.m.

August 26 – Shabbat Dinner at 6:00 p.m.

We hope you will join us for our spirited Shabbat morning service each Saturday at 9:30 a.m. with Kiddush lunch following in the social hall.

Gan Shalom

Gan Shalom, OZS's preschool, opens for the fall on August 11. Call Amy Howe at (859) 335-9922 for more information.

Religious School Schedule

Religious school will start for the fall on Sunday, August 28; Hebrew classes resume on Tuesday, August 30.

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.

Rosh Hashanah

This Rosh Hashanah card designed by Chanan Mazal of Jerusalem features intricate drawings of Synagogue architecture. The beautiful illustrations show the movement and culture of Sephardic Jews following their expulsion from Spain and Portugal in 1497. Synagogues represented are from Turkey, Morocco, Curacao, Italy and Spain.

To order, or for further information, contact:

Lori Bernard

513-608-4497

lori.bernard211@gmail.com



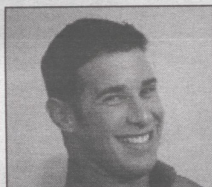
Inside: "L'Shana Tovah, Warm wishes for a sweet new year!"

IS YOUR COLLEGE GRAD BACK IN TOWN?

CALLING ALL JEWISH MOTHERS (Fathers, Bubbies, Zaydes and Friends Too!)

WANTED:

YOUR NICE JEWISH SON OR DAUGHTER... For not getting involved in Jewish Life.



Oy,
it's such
a crime!

REWARD:

Peace of mind knowing that your son or daughter is building new friendships and getting connected to Jewish life and the Jewish community!

If you have a lead on any suspects between the ages of 21-35 who fit this description, let us know and we'll start sending them information and invitations to some of the **hottest parties and events in Cincinnati** where they can meet other Jewish people and **get connected to Jewish life** on their own terms!

All events are free or deeply subsidized.

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August 2011 Shalom | 15

Temple Adath Israel

124 N. Ashland Avenue
President, Ken Slepyan • (859) 269-2979

Summer Picnics

Congregational Picnic to be August 7—see article on p. 2.

New and prospective members' picnic Sunday, August 21. Call (859) 269-2979 for details.

Chavurat Chochma

We will meet on August 26 for an interesting program. Lunch will be served at 11:30 a.m. and the program will follow. While this program was designed for those 60 and over, any and all are welcome to join us. Please let us know by August 24 if you can attend.

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Drop in to the library on alternate Saturdays at 9:00 a.m. and join the provocative and friendly discussion. **August 13 & 27.**

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. **August 6 & 20.**

Parsha

Join us each Saturday morning at 11:00 a.m. to take a look at the Torah portion for each week. The rabbi will lead some, and everyone else will take turns with the others. On August 13 we will join Jacob Young for his bar mitzvah and on August 20 we will have worship service with a large study component. See you in the library!

Book Club

The TAI book club will gather again on August 18, and we hope you'll join us. For August we will be reading *Wherever You Go: A Novel*.

Torah Lishmah Study

Torah Lishmah (A Look at Jewish Traditions) scheduled on August 11 with Rabbi Kline, who will discuss the topic "Forgiveness: When No One Says They're Sorry—A High Holy Day Primer"

at 7:00 p.m.

See the calendar vs.

Rebecca Young, President
We're Back!

Sisterhood took a break from programs for the summer, but your Sisterhood board members continued working to plan for this upcoming year. We are excited to get together with our "sisters" to learn, laugh, eat, and have a great time.

Sisterhood Board Members

President: Rebecca Young
Vice Presidents: Laura Creamer,
Elissa Weinstein
Secretary: Deb Flomenhaft
Treasurer: Debbie Masters
Financial Secretary / Correspondence:
Christy Roth
*Past President: Mimi Kaufman

Membership Letter Coming Soon

It is time again for us to ask you to please renew your Sisterhood membership. We are grateful for your past support and hope that we can again count on you to join our Sisterhood. Your financial contributions make it possible to not only support our Temple but also to help fund various tikkun olam projects in our community and the Jewish community around the world. If you have yet to become a Sisterhood member, now is the time! Our Sisterhood reflects the diversity of our Temple, with members of varied backgrounds, ages, and interests. Whether you would simply like to get to know some of the other women in the congregation, or would like to get involved as a volunteer, there is a place for you in Sisterhood. How involved you are is up to you, but please know that a warm and caring group of women waits for you, however you choose to participate.

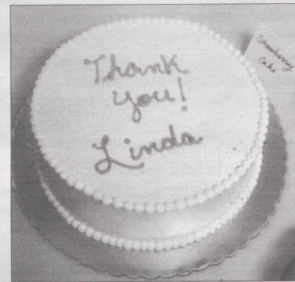
Opening Program

Wednesday, Sept. 21 at 7:00 p.m. at Temple. Our opening social program is always a lot of fun. The Fru-Gal, Deb Morris, will be here to share some money-saving tips with us. Please RSVP to Sandee in the office at (859) 269-2979 by Friday, Sept. 16. See you then!

JFB Annual Meeting June 1, 2011



Linda Ravvin passing on her President's keys to newly elected President, Bob Grossman.



Martine's Pastries donated cakes.



Temple Adath Israel Preschool and Pre-Kindergarten

OPEN ENROLLMENT

- Half-day program (8:30 a.m.-noon)
- Classes for 2-, 3- and 4-year-olds
- Jewish, music and art enrichment programs for all ages
- Excellent student-teacher ratio
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CALL: Katherine Henry, director

269-2979

124 North Ashland Avenue

"25 Years of Excellence"

The Lexington Chapter of Hadassah

Jane Chaput, President

I recently read of a high level UN meeting that recognized 30 years of the AIDS pandemic. Since I have just assumed the presidency of our Lexington Chapter, I wondered what Hadassah was doing to help in this global fight. My research led me to the ART-JOY-LOVE program.

ART-JOY-LOVE is a Pediatric AIDS program in Ethiopia, under the auspices of the Hadassah Pediatric AIDS Center in Jerusalem. The volunteers in this program treat HIV/AIDS orphans with antiretroviral therapy (ART) and other needed medical care—and dispense the JOY and LOVE that are so needed.

The ART-JOY-LOVE program was initiated by Prof. Dan Engelhard, Head of Pediatrics and the Pediatric AIDS Center at the Hadassah University Hospital-Ein Kerem, Jerusalem. The program consists of physicians, nurses, students, trained medical clowns, and non-professionals who volunteer to go to Ethiopia to treat, care for, and love Ethiopian HIV/AIDS children.

ART

ART (anti-retroviral therapy) was initiated in an orphanage in Addis Ababa in 2005 and in an orphanage in Debre Markos in 2006. The medications are prescribed according to the guidelines of the Ethiopian Ministry of Health. Additional non-ART drugs are also available in the orphanages, many of them donated.

Because of this project, these orphans were the first Ethiopian children to get ART. Within a year and a half, more than 170 children were being

treated with ART in the orphanage in Addis Ababa. By 2007, the number had grown to more than 200. There is ongoing contact and frequent consultation among the local team, the ART-JOY-LOVE volunteers in the orphanage, and the multidisciplinary team at Hadassah hospital in Jerusalem. This intensive collaboration has resulted in a rapid decline in the previously high mortality rate in the orphanage. At the beginning of the project, 25 percent of the children died. The mortality rate is now only 1 percent per year, and the happiness and quality of life of the children have improved dramatically.

JOY

Hadassah's medical clowns are part of the "Dream Doctors" at Hadassah Hospital. They have two years experience in medical "clowning," using a unique clowns' language for children suffering from AIDS and HIV. The "Dream Doctors" have visited the orphanage in Addis Ababa twice. They had great success in making the children happy, increasing their hope, and strengthening their motivation to battle the disease while helping alleviate their stress and suffering. They have also visited the orphanage in Debre Markos.

LOVE

The volunteers stay weeks and months in the orphanages dispensing love and care and assisting the local teams. All of them have wonderful stories to tell about each child and what hugging can do.

I was so pleased to learn that Hadassah is on the cutting edge of the fight against HIV/AIDS. I expected no less.



The Henson Family and Pioneer Playhouse Board Chairman Mike Perros on Press Night 2010. From right to left: Artistic Director Holly Henson, Manager and Culinary Director Tom Hansen (husband of Holly Henson), Board Chairman Mike Perros, Board President and Producer Charlotte Henson; second from left Managing Director Robby Henson.

Play (from page 1)

According to Charlotte Henson, the Playhouse has experimented with a variety of plays over the years but found that comedies worked best. Over the past few seasons the Playhouse has also shown plays grounded in local history: *The Dillinger Dilemma*, by Elizabeth Orndorff, in 2010 and *Death by Darkness*, a play about the exploration of Mammoth Cave during the 19th century by the same author. While these plays are locally grounded they must have universal appeal to be selected for the Playhouse, said Henson. The Playhouse's offerings have featured other minorities as well as Jews. The main character in *Death by Darkness* is the cave guide Stephen Bishop, an African-American slave.

This season's local play is *That Madcap Moon*, by Janet Henson Dow and Robert Schroeder. The play is about Danville during the World War II years. One of the play's characters is a Jewish

woman from New York, the mother of the Playhouse's founder.

Pioneer Playhouse was founded in 1950 by Colonel Eben Henson, who pioneered the outdoor theater movement in Kentucky. In 1962 it was the first theater to be accorded the legal status of state theater. It was also the first Governor's School of Arts and Drama in Kentucky.

Colonel Henson died in 2002, but his wife and family continue the tradition. In addition to experienced actors, the Playhouse offers a select handful of interns the opportunity to work alongside professionals. Many of the Playhouse's actors and interns have gone on to successful careers in the entertainment business. ✱

Pioneer Playhouse is located at 840 Stanford Road, Danville, Kentucky 40422, telephone (866) 597-5297 or (859) 236-2747, Web site www.pioneerplayhouse.com.



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a gathering of local Jewish adults, ages 21 to "40ish" (about 45), who get together at least monthly for social events.

Join our mailing list. Contact Tamara Ohayon at tamara@jewishlexington.org, (859) 268-0672, or find us on Facebook!

UPCOMING EVENTS

Sunday, August 14
Krav Maga Intro
Class and Middle
Eastern Lunch

Sunday, September 18
King's Island

Israel 21c (from page 10)

as an issue confined to the health sector," said Bloom. But the dangers of NCDs are "well-ensconced in the business screen of the world community."

The global decline in productivity due to illness and deaths from NCDs will reach \$35 trillion by 2030, Bloom said. That's seven times more than the current level of global health spending.

"It is possible to halve the morbidity rate"

The international delegates at the ACS conference were urged to push their UN representatives into action regarding the upcoming UN meeting.

Ziv said that Ron Prosor, permanent representative of Israel to the UN, promised to do his best.

"We need to intensify the global struggle against cancer, and to get this message to citizens in Israel and across

the world: It is possible to halve the morbidity rate," said Ziv.

For more than 50 years, the ICA has initiated and implemented nationwide awareness programs.

The ICA's anti-tobacco campaigns have already made a difference. In the 1980s, 45 percent of Israelis smoked. Today, 22% of the population lights up.

The association's Skin Cancer Awareness Week still has a way to go in persuading Israelis to stay out of the sun. But in its latest survey, the ICA reported a significant decline in death rates among Jews from melanoma skin cancer.

Says Ziv: "The most rewarding feeling from advocacy work is when you succeed to change people's behavior, which results in saving lives." ☆

Documentary (from page 12)

the ghetto. They had to wear a Star of David on their clothing. They had to work from dawn to dusk. The ghetto was under the control of Romanians. A number of ghetto prisoners had to work on the railroad station controlled by Germans who were especially brutal toward Jews. Many died from the unbearable working conditions and torture.

With each passing day the situation in the ghetto got worse. The boy Joseph Kushnir constantly suffered from hunger and dire forebodings. Sometimes he managed to go in secret through a steep ravine to get out of the ghetto into a little house of an old school friend, the Russian boy Volodya Berezhkov. Good people there washed him and gave him some food to eat. After a few hours spent at his friend's house, Joseph again was sneaking through the same steep ravine back to the ghetto, to his weary, exhausted by grief, hard work, and hunger mom and sisters Sheindl and gray-haired Hannah. Sometimes he was able to bring them a loaf of bread from Volodya.

How was Hannah's life after the war ended? Her husband came back from

the front. She gave birth to two children, Mark and Jacob.

And what happened to Joseph Kushnir? In Zhmerinka, after its liberation by the Red Army, he met a girl, Shura, who returned from the evacuation. They fell in love, got married, and had a beautiful daughter, Marina. They lived together for a long happy life. After graduation from Lvov Polytechnic Institute, Joseph had worked in Ufa for many years at the largest oil refinery in Europe. He quickly advanced from ordinary engineer to the chief engineer position of the enterprise. He is the author of many inventions and rationalization proposals.

Oleg Berezovsky twice came to visit his uncle Joseph in Ufa, to talk with the brother of his deceased mother, and again to absorb the history of their violent youth in the Zhmerinka ghetto. A number of ghetto prisoners had to work on the railroad station controlled by Germans who were especially brutal toward Jews. Many died from the unbearable working conditions and torture. ☆



Tamara Ohayon and her father's cousin, Yocheved, at the Kotel in Jerusalem while on vacation in June. Read more about Tamara's trip in the September *Shalom*.

The Jewish Federation of the Bluegrass accepts donations for special occasions in honor or in memory of important people in your life.

What an excellent way both to celebrate your loved ones and support the Jewish community at home and abroad.

Send us your special contributions with a note specifying the intent of your donation. Also let us know if you would like your contribution published in *Shalom*.

Thank you for your support of the Jewish Federation Annual Community Campaign.

Thank you to:

Evelyn Dantzic Geller in honor of the Jewish Federation staff.

Judy and Rabbi David Wortman in honor of David Ravvin who received his MBA from New York University, and his brother, Mike Ravvin, who graduated from Harvard Law School.



The Jewish Federation
OF THE BLUEGRASS

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; except for b'nai mitzvah, 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 shalom@jewishlexington.org. Remember, we welcome photos, too!

Mazal tov to...

Ned and Mary Rosenbaum on the birth of their granddaughter **Naomi Grace Rosenbaum Tezuka** on June 13 in Philadelphia. Naomi joins her 7-year-old brother, **Benjamin Yoshito Rosenbaum Tezuka**, and their parents, **Yukio Tezuka** and **Dr. Sarah Rosenbaum**.



Susan and Steve Caller on the bar mitzvah of their grandson, **Ilan Kappenstein**, on July 16 in Jerusalem. Ilan is the son of **Jill and Jim Kappenstein**.

Judy and David Wortman on the bar mitzvah of their grandson **Yosi Weitzman** on July 16 in Palo Alto. Yosi is the son of **Rabbi Mira Wasserman** and **Dr. Steve Weitzman**.

Joe and Rebecca Young on the bar mitzvah of their son, **Jacob Mersack Young**, who will be called to the Torah on August 13 at Temple Adath Israel.

Steven and Laura Hopkins on the bar mitzvah of their son, **Adam Louis Koller**, who will be called to the Torah

on September 17 at Temple Adath Israel.

Jessica Schumacher, who graduated with honors from The College of Wooster and was inducted into Phi Beta Kappa. She also received departmental and college awards for high achievement. Jessica is interning this summer with Teach For America in their sister organization, Leadership for Educational Equity, in Washington, DC, and is participating in the Truman Foundation's summer program as the 2010 Truman Scholar from Kentucky.

Ben Schumacher, who has received his MBA with distinction from the Harvard Business School. He is also an HBS Leadership Fellow, one of eight members of the HBS MBA class of 2011 who will be working in one-year fellowship programs in nonprofit and public-sector organizations. Ben will be working with Teach For America as director of strategy.

Ben and Jessica are the children of **Scott and Beth Schumacher**.

Ned and Mary Rosenbaum on being invited as scholars in residence to Temple Emek Shalom in Ashland, Oregon. They spoke and gave a series of workshops on interfaith marriage from biblical times to the present.

Condolences to...

Robin and Steven Gall on the death of Robin's grandfather, **Daniel Adams**, on May 8, 2011.

Michele Erdmann and Cory and Faith Erdmann on the death of Michele's mother and Cory's grandmother, **Mae Kahan**, on June 18, 2011.

Suzanne Miller and Stephen, Deborah, and Rebecca Miller on the death of their husband and father, **Joseph Herman Miller**, on May 22, 2011, and to his sisters, **Samye Stith** and **Freda Miller**.

Advertise Your Business

The **Shalom Newspaper** is published ten times per year. It is mailed to over 1,200 local businesses and households. **Shalom** is distributed free of charge and is the most effective, cost-efficient way to reach Central Kentucky's Jewish community.

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*All other ads are billed at \$12 per column inch.

*Ad production is available at \$15 per hour.

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Size	5x	10x	w/Color
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1/2 Horiz.	125	121	+75
1/4	82	77	+40
1/8	55	50	+40
Bus. Card	38	28	+40
Dbl. Truck	420	396	+160

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All material is subject to approval by the Federation. The Federation reserves the right to reject any material it deems objectionable for any reason.

Deadline

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 Ohayon at the JFB office (859) 268-0672 or tamara@jewishlexington.org



The Jewish Federation of the Bluegrass

SALES TEAM NEEDED FOR SHALOM NEWSPAPER!

The Jewish Federation is in need of new sales associates to bring in advertising for **Shalom**. Set your own hours—earn your commissions.

Contact Tamara Ohayon at the JFB office if you are interested in joining our team. (859) 268-0672 or tamara@jewishlexington.org



The Jewish Federation OF THE BLUEGRASS



Community Calendar

• **Jewish Federation of the Bluegrass - www.jewishlexington.org**
 • 1050 Chinoe Road • Suite 302 • 268-0672 • Robert Grossman, President

• **OZS - Ohavay Zion Synagogue - www.ozs.org**
 • 2048 Edgewater Court • 266-8050 • Jonathan Glixon, President
 • Minyan Tuesdays and Thursdays, 5:45 p.m. Tuesdays are D'vine Minyan: wine at 5:00 p.m., service follows. Friday evening rotating Kabbalat Shabbat 5:45 p.m., Kids' Shabbat 5:15 p.m., Shabbat dinners 6:00 p.m., Young OZS-ers' Shabbat dinners 6:00 p.m. Check OZS Google calendar for monthly schedules. Shabbat Services Saturdays 9:30 a.m.

• **TAI - Temple Adath Israel - www.lextai.org**
 • 124 N. Ashland Avenue • 269-2979 • Ken Slepian, President
 • Shabbat Services first & second Friday at 6:30 p.m., remaining Fridays 7:30 p.m.; Worship Service Saturday 10:30 a.m.

• **HAD - The Lexington Chapter of Hadassah - www.centralstates.hadassah.org**
 • Jane Chaput, President • chaput1@windstream.net

• **HAV - The Lexington Havurah - www.lexhavurah.uscjhost.net**
 • 338-5725 • Jeremy Popkin, President • popkin@uky.edu • 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
Camp Gesher Overnight JFB Tsofim Friendship Caravan Show! TAI, 7:00 p.m. 31	JFB Camp Shalom & Camp Gesher August 1	JFB Camp Shalom & Camp Gesher 2	JFB Camp Shalom & Camp Gesher 3	JFB Camp Shalom & Camp Gesher 4	JFB Camp Shalom & Camp Gesher 5	JFB Camp Shalom & Camp Gesher 6
JFB Yiddish Class 10:00 a.m. at JFB Hadassah Associates Event TAI Picnic at Jacobson Park, 11:00 a.m. 7		Jewish Lutherans starts @ Pioneer Playhouse, Danville 8		Gan Shalom Opens at OZS 11	Jacob Mersack Young Bar Mitzvah at TAI 12	Jacob Mersack Young Bar Mitzvah at TAI 13
JFB - YBJ Krav Maga and Mediterranean Lunch 14		Chabad of Kentucky Lunch and Learn 16				
JFB Yiddish Class 10:00 a.m. at JFB TAI New & Prospective Members Picnic - Call for details 21			JFB Board Mtg B'nai B'rith Sports Night & Cookout 6:00 p.m. at TAI 24		Chavurat Chochma at TAI 11:30 a.m. Harriett Roco to speak 26	
Hadassah Book Club 28		Lunch and Learn with our local rabbis 30				
JFB Yiddish Class 10:00 a.m. at JFB 4	Labor Day Federation office closed 5			September 1 8	2	3
		6	7		9	10