

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

SEPTEMBER 2005

AV-ELUL 5765

Judaic Studies Program enters new era

Community input desired

By Oliver Leaman

This year saw the ending of a significant period in the history of the Judaic Studies Program at the University of Kentucky. Dan Frank, the director and the person who really created the degree out of *tohu ve-vohu* ["waste and void"], left to take up a post at Purdue University. I am the new director, and for most of the first year I am just going to concentrate on keeping the ship on an even keel, since a lot of the program is already organized and there are no resources for any significant changes.

Where I need the help of the community is in advising me on where they think the program ought to be going. There are two aspects of what goes on right now: the courses and minor at the University, and the outreach lectures arranged for the community both in UK and without. Are we doing broadly the right sorts of things or should we take a different tack? Is the lecture program for the community about right or is it too academic, too

unacademic, too unconnected with people's interests? One thought I had was to organize the lectures in terms of themes so that they are connected with each other. On the other hand, perhaps the present arrangement is the best. I would be very grateful for any feedback on this.

As far as the courses at UK go, there has been a pleasing steady growth in the numbers of students signing up for what we offer, and every sign that this will continue. I very much want to expand the courses we can offer, and am exploring with the University how to do this. At the moment the provision is actually rather tenuously connected to whoever is around and is willing to

see *Judaic Studies*, page 18

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Our Jewish story begins with a promise, passed from generation to generation like a golden chain, etched in our collective memories and recorded in our books and in our Bible. This promise represents our hope to be a free people, to return to our historic homeland and to create a better future; it represents our dream to be a compassionate people, whose purpose it is to make the world a better place. Our brothers and sisters in Ethiopia passed on the same promise to their children for countless generations. Twenty-five thousand Jews in Ethiopia are waiting to take their journey home, and those already in Israel need our help to fully integrate into Israeli society. The government

see *Promise*, page 20



Hadassah honoree Evelyn Hymson (seated) and daughter, Barbara. (See story on page 21)

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I beg your pardon: Forgiveness is at core of High Holidays

By Stanley Ned Rosenbaum

Alice asks the Caterpillar, "If rule #42 is the oldest one in the book, why isn't it first?" Similarly, how is it that Rosh Hashanah in the seventh month is the beginning of the New Year? In fact, ancient Israel had two New Year holidays. The fall New Year is the one we still observe, but the Northern Kingdom (Israel) that fell in 722 BCE had a spring New Year observed at Passover.

Both of these times are harvests in that part of the world, of course, and form the pre-Israelite foundations on which we've built. But the early agriculturalists are long gone and here we are, again, coming to the 5766th birthday of the world.

The first ten days, the Days of Awe, are a period of introspection. We go over the deeds and misdeeds of the past year, seeking forgiveness of those whom we have wronged. When that First Century Jewish teacher whose name I can never remember said, "Forgive us our trespasses as we forgive those who trespass against us," what he was doing was simply repeating a Jewish duty.

We want God to forgive us our misdeeds and write us down in the Book of Life for another year, but we cannot appear before the Deity and ask for this without first seeking the forgiveness of those whom we have wronged. Fortunately, in this regard, Judaism works like Robert Frost's poem, "The Death of the Hired Man." Frost writes, "Home is the place where, when you have to go there, they have to take you in." Your neighbor is required to give the forgiveness you seek. But seek and get it you must before you are allowed to seek pardon from God.

We have ten days in which to do this. Now, the Eternal would prefer us to respond promptly and without question, as Abraham did when asked to sacrifice Isaac. Consequently, we read their story on the first day of Rosh Hashanah.

On the afternoon of Yom Kippur, not long before the Gates of Repentance close completely, we read the story of Jonah. Asked to do something that was hardly more than an inconvenience, namely, go to Nineveh and warn the Ninevites about God's impending wrath, he refused.

Not only that, he tried hard to escape the duty imposed upon him. Had Jonah read Psalm 139, he might have

see *Forgiveness*, page 7

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Looking for Simchas, etc.?

We've rearranged. Please see page 17 for Around the Community, information about life cycle events.

Community Queries

We need your help. We're planning some stories for upcoming issues and need to identify members of the community from whom we can get information. So please email us at di-ifr@bardstown.com if

- you're a teacher, regardless of grade or institution;
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- your child who grew up in Lexington is doing something original and exciting and you'd like to share it with the community.

Share Your Simchas with *Shalom*

SEND IN PHOTOS

Have you celebrated a special event lately? Did you take pictures? Would you like to share those pictures? Are you getting where these questions are leading?

The editorial staff of *Shalom* would like to publish pictures of you and your family/friends. We especially want parents to provide the paper with pictures of their bar or bat mitzvah. Photos of other happy events are welcome, too, as are memorial pictures. Either electronic files (send to DI-IFR@Bardstown.com) or prints (bring to CKJF office) will do.

Don't be shy. You will be helping to enhance the look of *Shalom* and helping the community get to know you and your family. The goal of this paper is, in part, to bring the Central Kentucky Jewish community closer together. Getting to know each other through stories and pictures is a good way to reach that goal.

Let us hear from you!



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Deadline for articles for the October Shalom is September 9.

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Israel 21c

Israeli and US doctors team up to help emphysema patients breathe easier

By Allison Kaplan Sommer

Emphysema is a terrible disease for which there is no cure.

Until now, the only way to treat the terrible symptoms of the disease was through high-risk major surgery. But a new technique that is being fully tested for the first time at the Sheba Medical Center at Tel Hashomer may point to a non-surgical and less dangerous alternative.

When emphysema strikes, lung tissue loses its elasticity, and airways become obstructed. For patients, it means great difficulty breathing and generally impaired functioning in their entire body, as the exchange of oxygen and carbon dioxide is disturbed. It is an irreversible process: once lung cells are affected, there is no way to rehabilitate them.

Over 3.1 million Americans have been diagnosed with emphysema, and its aftermath: chronic obstructive pulmonary disease (COPD), which is the fourth-highest cause of death in the US.

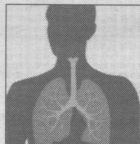
In more than 80 percent of the cases, emphysema occurs as the result of smoking.

Like all pulmonary physicians, Dr. Alon Yellin, Chief of General Thoracic Surgery at Sheba Medical Center in Ramat Gan and his colleagues have been continually looking for a way to help their emphysema patients after their disease advances past the stage that medication alone can alleviate their discomfort - surgically or otherwise.

"In recent years, it became clear to us that the trend in treating emphysema, as with other diseases, would have to shift from surgery, which carries high risks, to treatments that were not invasive. Surgery will always be an option, but another solution also had to be found," Yellin told Israel 21c.

Until a decade ago, managing emphysema meant medication—and in its most severe stages—a full lung transplant. For the past ten years, there has been another alternative—lung volume reduction surgery: a surgical procedure in which the most severely diseased portions of the lung are removed to allow the remaining lung and breathing muscles to work better. While the results have been promising, the risks involved in this procedure are considered unacceptably high for patients who are in an already weakened condition from the effects of the disease.

"The operation requires a long hospitalization. In the best-case scenarios, approximately five percent of the patients die and in the worst case—10 percent," Yellin explained. "This is what has reduced the enthusiasm for the procedure between when it first came on the scene and now."



Israeli and American doctors are collaborating on a new non-invasive procedure to treat sufferers of emphysema.

Several years ago, Yellin came upon an article that fascinated him describing a start-up in Boston, which was conducting experiments treating emphysema in sheep, in connection with the Tufts Veterinary School.

"What they were doing mimicked the lung volume reduction surgery but in a non-surgical way," said Yellin.

The technique involved injecting the lungs with material described as "biological glue" which completely destroyed the cell connections in the damaged portions and "sealed them up," combined with antibiotics to prevent infection. In the sheep, the damaged lung areas collapsed and scarred, leaving only the healthier, better-functioning parts of the lung intact - the technique essentially reduced the lungs without surgery.

Shortly afterwards, a member of Yellin's department, Dr. Yael Raffaeli, traveled to Boston to do training at Brigham and Women's Hospital, where the staff included the doctor who developed the technique used on the sheep.

"Through my colleague, we contacted him and suggested that when the technique was ready for

"In recent years, it became clear to us that the trend in treating emphysema, as with other diseases, would have to shift from surgery, which carries high risks, to treatments that were not invasive. Surgery will always be an option, but another solution also had to be found."

human clinical trials, we would test it together at the same time in Israel," he said.

They met with enthusiasm on the American side and set up their collaboration. After getting the approval of the Israeli Health Ministry to participate—a laborious process which took more than a year, the trials began last month. After the technique was tried on hundreds of sheep, the time had come to test it on human beings, both in the US and in Israel.

While the US trials and the Israeli trials are taking place simultaneously, they are of a different nature. The FDA gave the Boston hospital permission to conduct a Phase One study to check safety of the technique. Therefore, the 12 patients will have only two sections of their lung treated.



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The Israeli hospital is authorized for a full-fledged treatment in which it may inject the lungs in all 10 sites, testing not only safety but effectiveness.

So far, six patients have begun treatment in Boston and four in Tel Aviv.

Yellin is cautious about drawing conclusions in this early stage but "it has gone better than we anticipated."

Finding patients who volunteered for the procedure was "surprisingly not difficult," he reported. "It seemed everyone wanted to volunteer and be first."

He said that the relationship between the American and Israeli investigators had become "very close" with a considerable amount of travel back and forth. "The American doctors came here to make sure that we were doing it the right way in a top-level facility. It is very exciting for me knowing that we are the only two places in the world doing this procedure right now."

Both sides are being very carefully monitored by their government health authorities.

"Israel has been just as strict and difficult as the United States, and I think it's a good thing. When you are doing something new, there is nothing wrong with many precautions and restrictions that require you to take things step by step," Yellin said.

Yellin, who lives in Tel Aviv, received his medical training at the Hebrew University in Jerusalem and trained for two additional years in Los Angeles at the City of Hope Medical Center. He is an Associate Professor of Surgery at Tel Aviv University.

Assuming the trials go well, he believes the treatment will become popular quickly.

"We know the trend in medicine is towards minimal invasive surgery or no surgery at all. If you can achieve the same results without surgery, why put your patient through the trauma and risk? If this works and it seems to be working there will be tens of thousands of patients all over the world treated with the technique we are pioneering now." ☆



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President's Message

Marty Barr



Keeping the "J" in our lives

♦ ♦ ♦

My father was born in what is now Poland and came to the United States in the early years of the 20th century. He grew up in Boston, worked in the shipyard at Bath, Maine, served in the US Army in World War I, got a law degree by reading in an attorney's office, and spent his working career in what is now called the Veterans Administration. During that time, he also managed to meet my mother and have my brother and me.

His overriding passion, however, throughout his life was the improvement in the quality of life of the Jewish people and the

establishment of a Jewish homeland. If there was an organization whose name in anagram form contained the letter "J," you could be sure that he was involved in some manner. His most important work was through the Jewish War Veterans, or JWV, as it was known. Here he became the national commander and national executive director after his retirement from government service.

That period in my life was brought back to me when my brother sent me an email that in cleaning out some boxes he had come across some JWV caps. I asked him to send me several.

The pride I now feel and have felt for many years for the dedication he had to an ideal is in sharp contrast to the resentment I felt as a teenager when he couldn't attend a ballgame I was playing in. It is only as I have matured and had children of my

If there was an organization whose name in anagram form contained the letter "J," you could be sure that he was involved in some manner.

own that I recognized the importance of what he dedicated his life to. While my involvement will never

equal his, it has become an integral part of who I am and what I hope my children and grandchildren will adopt as a meaningful part of their lives.

The message is clear; Judaism lives through our involvement, both religious and cultural. It doesn't matter what avenue you choose. Just pick a way to be involved so that as the next generations come along, they will find a vibrant Jewish community waiting for them. ☆

A call for Lexington's unsung heroes

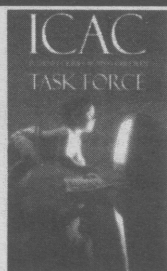
By Gloria B. Rie

The Humanitarium, in partnership with LexArts, the *Lexington Herald Leader*, WKYT, and other organizations, wants you to nominate ordinary Lexingtonians who have done extraordinary things. Starting September 1, you will have the chance to nominate people who have made a difference to you and /or your community, past and present. Twelve people will be honored in the media and in both traveling exhibits and a fine arts exhibit at ARTS Place on September 15, 2006. To find out more go online to www.lexstories.net. So... don't just stand there, nominate someone you believe in! ☆

Community Queries

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History of the Israeli-Palestinian Conflict, Part I

Origins of Zionism often misunderstood

By Daniel Cheifec

One hundred and eight years ago, on August 29 1897, the Jewish Congress that Theodore Herzl had worked for years to assemble convened in Basle. For the first time in more than 1,850 years, a worldwide congress of the Jewish people was taking place, with representation from North and South America, North Africa, almost every country in Europe, and beyond. The hall where they gathered was dominated by a banner designed by David Wolffsohn with a Star of David flanked by two blue stripes on a white field. By the end of the Congress, the World Zionist Organization had been established, with Herzl as its first president, a flag—the same one designed by Wolffsohn—and an anthem called *Hatikvah* ("The Hope") were adopted. Herzl, in his speech, predicted that 50 years from then there was going to be a Jewish State, and 50 years later the State of Israel proclaimed its independence.

Whenever somebody asks about the origins of Zionism, the common mistake is to assume that Zionism was started by Theodore Herzl. Yet while Herzl was the key figure in bringing all the different Zionist groups around the table to define a common agenda, and kept them in focus to get things done (no small feat), Zionism needs to be understood in the broader context of the social and historical realities of Jews from the end of the 17th century.

For most of the history of Jews in the Diaspora, the relationship between Jewish communities and their host societies was clear: Jews kept to themselves, they paid taxes, and the larger society decided what would happen to them. Every now and then, when circumstances became really hard for Jews, somebody would rise and proclaim the coming of the Messianic times or even proclaimed himself Messiah. Since these individuals did not bring about the hoped-for redemption for the Jewish people, they are referred to as "False Messiahs." They rose in every community and under many circumstances. The times of the Christian Reformation and Counter-Reformation heralded a dark time for Jews in Europe,

caught as they were between the anvil and the hammer of those uncertain times. As in other times in history, a "Messiah" arose to save the Jews and restore Jewish sovereignty over the land of Israel. What made this "Messiah" different from the others was the timing of his appearance and his charisma.

Shabbetai Zvi—that is the Messiah we are talking about—was born in Smyrna in 1626 to a Sephardic family, and at the age of 22 proclaimed himself to be the awaited Messiah; by 1665 his movement had grown to comprise a sizable segment of the Jewish communities of the eastern Mediterranean and it had spread as far north as Poland and Lithuania. He announced the coming salvation for Israel, and many were convinced that this was true. Hundreds of thousands across Europe started to sell their homes and get ready for the travel to the Holy Land. The Ottoman Turks, however, were not disposed to allow him to get away with it, so he was taken prisoner and "convinced" to convert to Islam on September 16, 1666, becoming "Mohmet Effendi" and vanishing from sight. Most of the Jews abandoned his teaching and felt betrayed by his conversion, but a group of followers actually converted to Islam, keeping Jewish practices in secret. Another group remained Jewish and proclaimed that Shabbetai Zvi was going to return. This latter group still exists even today; they are known as "Shabbetaists." (One of the most famous members of this group is chess player Bobby Fischer.)

The failure of Shabbetai Zvi was followed by another failed movement around the figure of Jacob Frank, born in 1726, who converted to Christianity. His movement's area of influence reached

Poland, Western Russia, and Central Europe, and the demise of his movement coincides with the beginning of one of the darkest periods of Jewish history in Europe: between 1728 and 1748 more than a hundred thousand Jews were killed by the Cossacks in an area spreading from the Western regions of the czarist empire to Poland. The depth of the despair among Jews in those days knows very few parallels in Jewish history. Enter Rabbi Israel Ben Eliezer, who came to be known as the "Baal Shem Tov," founder of Hasidism.

The Baal Shem Tov's ideas were intended to help Jews cope with the harsh realities of his time, and were rooted in traditional Kabbalah. His basic tenet was that in order to serve God properly, it was important to do so with enthusiasm leading to the ecstasy of connection with the Holy One through the practice of mitzvot. Kabbalah was certainly important in his worldview, but he introduced a more important element in mainstream Judaism: we live in this world, and we need to make the best we can of the time we spend here. This particular idea, which was part of the original hasidic philosophy, is one of the elements that would build up to the Zionist ideology. Redemption was to be achieved not exclusively through study or through prayer, but through concrete action on this world as well.



Theodore Herzl

While Hasidism was spreading among the Jews in Eastern and Central Europe, another wave of social change was starting in Western Europe. The beginnings of the Enlightenment brought about the Emancipation, and with it a gradual crumbling of ghetto walls, putting Jews in contact with the general society in ways so different from all prior Jewish historical experience that Jews did not know exactly how to respond. Access to the general society and secular sciences, as well as the emerging concepts of national identity and modern political national states, made it difficult for Jews to know how to react. Enter Moses Mendelssohn.

Moses Mendelssohn, born in 1729 in Dessau, proposed a novel solution to the problem of existing as Jews outside the ghetto. While his philosophy has often been summarized with the phrase "a Jew at home and German in the street," it is an oversimplification. His proposal was parallel to similar ideas in the general society. The main concept was a distinction being made between the private and public spheres of life, a separation previously unknown. It is in this context that one had to be a Jew "at home," that is, in private life. When acting in the general society, however, he believed that it was important to understand that Jews were first citizens of their societies and Jews later. His ideas gave birth to a new movement in Western Europe, the Haskalah or Jewish Enlightenment. Many Jews who were becoming acquainted with secular society embraced his ideas, and in short order the movement became dominant in Germany. There, among other consequences, it would allow the birth of classical Reform Judaism and, as a reaction to it, the birth of Orthodoxy as we know it today. The Haskalah allowed Jews to interface between the general society and their Jewish Identity, greatly increasing the

see *Zionism*, page 16

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From the Executive Director

Daniel Chejfec



America 2020

The next generation of American leaders must be better informed



I recently received a study by Dr. Frank Luntz called "America 2020: how the next generation views Israel." The study focuses on students at elite universities known to provide a disproportionate number of legislators and other elected officials. For those of you unfamiliar with Dr. Luntz, he is considered to be one of the most honored communications professionals in America today and acclaimed by *Time*, the *Boston Globe*, and even the *Washington Post* as one of the hottest pollsters around. The guy does have some credentials.

The study focuses on the opinions of today's college students at Harvard, Yale, and other top universities. Some of those who participated in the focus groups are likely to become political leaders of our country in the coming years. The study indicates that we are losing the battle for the hearts and minds of America: not only losing it but losing it badly. The problems are not confined to their impressions of the Israeli-Palestinian conflict, but also include some problematic perceptions of American Jews.

One of the basic problems is that we are still trying to "sell" Israel to the American public in our terms, and as any good merchant knows, you make sales when you meet clients on their terms, not yours. Some common misperceptions include the notion, "Jews have significant monetary funds, which is one of the areas they have in common with most Republicans" — said not as an

The study indicates that we are losing the battle for the hearts and minds of America: not only losing it but losing it badly.

objective comment, but with the loaded meaning that "Republican" is a four-letter word, and therefore so is "Jew." Remember that these are not uneducated, unsophisticated Americans, but Ivy League graduate students who will become the leaders of America. One University of Chicago student went so far as to say, "Jews have a seriously negative influence in our policies in Israel-Palestine. With all their money and

power, they have succeeded in forcing our government to be involved in the Middle East."

These students wonder why the Jews feel they are entitled to their

own state when no other religious group has one—the idea of Jews as part of an ethnic-cultural heritage is completely lost. This aspect of the image is something we American Jews are responsible for ourselves by going out of our way to minimize our uniqueness even when everybody else claims their own. But how do people get such a distorted image of Israel? The answer is, the news media. Let me give you some examples.

A recurrent situation: Palestinian suicide bomber blows him/herself up at a mall; Israel retaliates by killing terrorist leaders. Most papers would publish a headline, with some variations, stating, "Israel kills militants," and somewhere in the middle of the article it might say, "This comes after a suicide bomber killed twelve at a mall in Hadera." The problem is that studies indicate that more than 70 percent of young people don't read beyond the headlines.

Add to the media the problem that lobbying is today considered by the younger generation something despicable connected to "special interests." In the words of one of the focus group participants, "I know about AIPAC and the pro-Israel lobby. It feels like I'm being manipulated. That's what they do." Ring a bell? It should, because while this is a prevailing sentiment among young people in our country today, it is also one of the basic assumptions behind the stereotype of Jews as bent on world-wide domination.

Just one more point. Good news is not news today. How many non-

Jews, or even members of our own

community, know that Hadassah Hospital has been nominated for the Nobel Peace Prize for their work with over 700,000 patients from all over the Middle East every year? Suicide bombers lucky enough to survive their own bombs were treated at Hadassah based on their needs, not their deeds. But this is "feel good" stuff, and the media does not like it.

So what do we do? We need to go back to the source. We need to focus more on educating the grassroots, Jewish and non-Jewish alike, about the history and nature of the conflict. We need to look critically at what is happening and criticize when needed, making it clear that we defend Israel's right to exist as a Jewish state in the Middle East. And we need to stop abusing the term "anti-Semitism." If somebody publicly denounces the policies of the State of Israel in the West Bank and Gaza, that does not necessarily mean they are anti-Semitic, but if they blame only Israel for the conflict and ignore the terrorist attacks of Palestinians or dismiss them as "appropriate"—saying in effect that Israel has no right to be like other countries and defend itself—that IS anti-Semitic.

We need to admit that the support we have been taking for granted among the American public is vanishing, and that momentum for the acceptance of a "one-state solution" is building up. Separation—divorce—from the Palestinians is not about what we are giving up; it is about keeping the Jewish and democratic character of the State of Israel of which we are proud. We need to be "out there" and educate our neighbors about what it means to be Jewish and why we support Israel. We need to speak up. Or we can wait until those who said, "Jews are over-represented at Ivy schools and have way too much power" become members of Congress and the Senate, not in an undetermined future, but in the here-and-now. By then, changing their minds might not be possible.

Those interested in taking an active role in pro-Israel advocacy, please let me know by email at ckjf@jewishlexington.org. ♦



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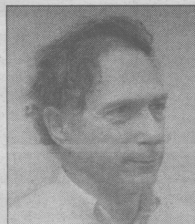
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Third Opinion

By Stanley Ned Rosenbaum, PhD

August Belmont: The Jew who won the Civil War

♦ ♦ ♦



Jews served with distinction on both sides of the Civil War or War Between the States. Seven thousand Jewish soldiers fought for the Union, including one who won a field commission as a brigadier. There were perhaps 3,000 in Confederate gray, a remarkable number considering the South's relatively small Jewish population. Of course, the most famous Confederate Jew did not wear a uniform. He was Judah P. Benjamin, former senator from Louisiana, who served first as Jefferson Davis' attorney general, then secretary of war and finally secretary of state. But his efforts were unavailing.

The Northerner who "won the Civil War" didn't wear a uniform, either. His name was August Belmont (1816-1890) and he is remembered, but mainly for founding the United States Racing Club. Belmont Park, the last leg of racing's Triple Crown, is named after him.

Belmont claimed descent from the well-known Portuguese/Dutch Sephardi Belmonte family, but in a somewhat ironic twist severed his ties with Judaism about 1850, the time he married the Episcopalian daughter of Commodore Matthew C. Perry, Oliver Hazard Perry's brother, and advanced himself socially and politically. In 1860 he became chairman of the Democratic National Committee.

The Belmonts lived in New York, where August had opened his own banking business at the age of 21, but he was also employed as an agent for the London branch of the House of Rothschild. Rothschild, along with a number of other British enterprises, had an eye for obtaining Southern cotton, the grist that ran Britain's clothing mills.

The Union had declared a blockade of Southern ports, effectively cutting off the flow of cotton. Some in the British government figured that they could get a sweetheart deal on cotton from the South by recognizing the Confederacy as a separate country, making an alliance with it, and using the British Navy to break the blockade. And by lending it money; the South was desperate for cash.

Investing was what Rothschild's did, so Lord Lionel Rothschild, the head of the English branch, wrote to Belmont asking for his input. In a long letter dated May 21, 1861, Belmont replied (in part):

"Who will loan a dollar to a confederacy of States, of which four have already repudiated their debts, while the remaining five will in less than three months be in default of their semi-annual dividends..."

He went on to proclaim in the strongest terms that the Union would surely win the war, though if Britain (and France) had recognized the Confederacy, that assertion would have been open to serious question.

Later that year Belmont went to Europe where he met British Prime Minister Lord Palmerston and worked to advance Union interests and to discourage support for the Confederacy.

How important was his work? It's hard to judge, but England declined to recognize the South and the Confederacy foundered. Belmont's attachment to Judaism is equally hard to evaluate, but even if his formal ties were abandoned, his anti-slavery attitude must have been learned at home, for example around the Seder table, when he heard, "We were slaves in Egypt." For my dough (or matzot), he remains "the Jew who won the Civil War."

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



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Forgiveness (from page 1)

saved himself and his unfortunate shipmates some serious trouble. As translated by my Ph. D. advisor, the late Nahum Sarna and his Jewish Publication Society colleagues, it reads:

Where can I flee from Your presence?
If I ascend to heaven, You are there,
If I descend to Sheol, You are there, too.

Jonah's story tells us that our God is the only God, a universal Deity who cares for gentiles (Ninevites) as well as Jews.

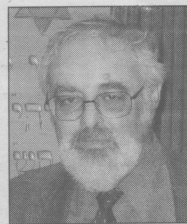
Another lesson we get from this is that God will, if necessary, compel us to do what we must in order to obtain forgiveness. After all, the storm and the great fish (there are no whales in the Mediterranean) that swallow Jonah are God's doing, a little extra pressure on Jonah to do as he's been asked. It's a comforting thought.

The bottom line is this: ours is a religion of ethical demands. Yes, of course, there are *mitzvot* [commandments], too. But the sum total of these is to produce and maintain a just and equitable society. "You shall have one law for yourself and for the stranger who dwells among you." "Do not favor the rich because of his wealth or the poor because of his poverty." "Love your neighbor as yourself."

And speaking of your neighbor, co-worker, or family member don't forget to ask his/her forgiveness this year. May you be inscribed. ☆

Rabbi's Corner

Rabbi H. D. Uriel Smith



Honor and Truth



The Presbyterian Church USA, headquartered in Louisville, announced at the beginning of August that they would press four American corporations to stop providing military equipment and technology to Israel. This same denomination had lost all honor a year ago when they voted to support a Messianic "synagogue" with false facades, including yarmulkes, tallitot, and Hebrew songs. Somehow they believed, and still believe, that lying distortions of Jewish symbols would attract Jews. Something like a pig waving its cloven hooves, trying to claim that it is kosher. Anybody who believes such half truths and distortions has a contemptible view of all religions including their own.

Similarly, they are waving their hooves, claiming that they are for peace. But by demanding that Israel become defenseless in an armed Middle East, they demonstrate that they have a completely distorted view of that area. As anybody knows, it takes two sides to have a war, but only one brutal side to have a massacre. And we know from the bombings of Christian churches in Pakistan, Iraq, and other Muslim countries that brutality is centered in the fundamentalist Muslim communities, not in Israel.

Muslim fundamentalism is a type of Moloch worship, where the terrorists openly sacrifice children to their God. There is a fundamental difference in sophistication between cultures that think that killing children may be a valid rite, or a valid punishment, and those that state, "Parents shall not be killed for children's [sins], and children shall not be killed for parents' [sins]." (Deuteronomy 24:16; 2Kings 14:6; 2Chronicles 25:4). The Hebrew Bible has remnants of the less sophisticated level

in its story of the Ten Plagues, including the deaths of the first-born. Rabbinic Judaism therefore added to the Jewish rites the Fast of the First-born before Passover, acknowledging the Jewish discomfort with this story. Islam can also rise to this more sophisticated level. The first step will be to say, "Do not judge a person until you have walked in that person's shoes." The next will be to stop claiming that massacres are

but pick and choose whichever verses make them feel good.

They are quite happy to let the Muslims treat the Qur'an the same contemptible way. Now, the Qur'an has several verses that indicate that the Children of Israel have first rights to the Holy Land. The Qur'an identifies only one country as *al'ard-al-muqqaddasa* ("the holy land"). In Sura 5, *Al-Ma'ida*, verse 23, Moses tells the Children of Israel, "O my people, enter the holy land which God has assigned to you, and turn not back ignominiously." The Children of Israel did hold back, and as a result (v. 29), "the land was out of their reach for forty years," after which they conquered their land. A similar story is told in the Bible, Numbers, chapters 13 and 14.

The culture of this denomination makes them empathize only with those who are like them, and not with those who differ from them.

Muslims cannot claim that the land was assigned to Israel only at one time, at the time of Moses, for the Qur'an (Sura 7, *Al-A'raf*:137) specifically recognizes that the land "whereon We sent down Our blessings" is an inheritance for the

Children of Israel. The term *mashâriq* ("inheritors") implies generations of inheritance. Furthermore, the Qur'an recognizes that the Israelites may govern it again, and may rebuild the Temple there in Jerusalem again, even long after the lifetime of the prophet, Muhammad. Sura 17, *Al-Isra*, 7-8, states that the Temple was destroyed twice, and that "it may be that your Lord may show mercy unto you," so that you can rebuild it a third time, "but if you revert [to your sins] We shall revert [to Our punishment]."

The idea that the prophet Muhammad deliberately left these verses in the Qur'an in the hope the all members of *ahl al-kitâb* ("people of the book": Christians, Zoroastrians, and—in connection with these verses—the Jews) could live in peace with the Muslims, should be taken seriously. My reading of the earliest biographies of Muhammad, by ibn Ishaq and al-Tabari, has led me to conclude that Muhammad was searching at the end of his life for such a peaceful resolution. I will show this in another article. In the meantime we can state that, since Muhammad left these verses in the Qur'an, it is clear that he did not foresee that the Jews would remain *dhimīs*, second-class people, in the Holy Land. They clearly should be able to defend themselves. Such defense is the basic reason for the fence that the Israelis are building to block the suicide bombers that the Muslim fundamentalists are trying to throw at Israel.

The biblical tradition states that no group, Jewish or non-Jewish, can live long in the Holy Land if they break the fundamental rules, committing forbidden fornication, murder, or idolatry. The Hamas support of murder is endangering the Palestinian stay in the Holy Land. They should learn from the change of heart of Muhammad during his last years, when he searched for solutions that were not just centered on himself as prophet and tried focusing on peaceful responses.

Until that new understanding of religious life occurs, Israel will have to remain in a defensive posture. It will always have to be strong. ☆

merely politically based, and that suicide-murders can be glorified.

The Presbyterian Church USA equates those who support suicide bombings with the Israeli resistance to such bombings. A passive fence, which creates travel difficulties but saves lives, is treated as being worse than the suicide bombings. The culture of this denomination makes them empathize only with those who are like them, and not with those who differ from them. Their blindness to their own self-deception makes it impossible for them to recognize when others lie to them, an activity that many fundamentalist Muslims consider honorable. (The present *Waqf*, the Muslim religious leadership in Jerusalem, still consider lying to non-Muslims honorable, as can be seen from their descriptions of their excavations of the Temple Mount.)

Part of the problem is that these left-wing Christians support the post-modernist stance that there is no objective truthful way of recognizing either moral standards or stages of sophistication in any culture. They believe in a multiculturalism that accepts the right of all cultures to exist, except for Judaism. The Jewish view that a people could have been witnesses to the one God must be suppressed. It makes no difference that this is exactly what the Bible states. Such left-wing Christians no longer take the whole Bible seriously,

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Compiled By Elissa Brown

Word Search

Search the puzzle for the words listed alongside it. As you find each word, circle it or draw a line through it. The words may be spelled forward or backward and may appear horizontally, vertically, diagonally, or even around the outer corners of the puzzle. (answers on page 18)

HEARTBURN

L	E	D	H	E	R	R	I	N	G	S	E	K	H	S
K	N	E	E	S	E	H	S	I	N	K	B	I	G	I
C	A	L	L	A	H	C	R	T	S	K	O	C	H	N
I	M	D	E	R	M	A	E	H	R	S	R	H	U	R
P	T	C	H	A	L	K	V	E	L	E	S	E	B	A
U	H	D	W	X	S	E	P	E	V	I	C	L	L	V
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S	V	L	R	R	A	A	L	E	V	S	T	L	N	H
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E	A	L	H	I	E	L	K	S	B	H	Y	D	Z	A
K	H	U	S	P	I	U	E	O	J	A	Q	U	E	K
C	A	R	P	F	G	K	N	D	Y	V	Z	R	S	R
I	F	O	E	E	T	S	E	A	N	P	J	T	V	O
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BAGELS
BLINTZES
BORSCHT
BRISKET
CARP
CHALLA
CHICKEN SOUP
CHOLENT
CHOPPED LIVER
DERMA
GEFILTE FISH
HALVAH
KASHA VARNISHKES
KICHEL
KNISHES
KREPLACH
KUGEL
LATKES
LEKACH
LOX
MANDEL BRODT
MANDELN
MATZA BALLS
PICKLED HERRING
PTCHA
SCHAV
STRUDEL
TZIMMES

Did you know...

Eliezar Ben Yehudah was the first person to speak modern-day Hebrew?

Crafts

Honey Cups

This month's craft has to do with the upcoming holiday of Rosh Hashanah. Here's how you create a wonderful honey cup.

Ingredients

1 lump of Crayola modeling clay
1 plastic knife
1 plastic cup
1 permanent marker

Directions

Start by flattening the clay into a round disc that's not too thin. Next, trace your hand onto the clay and use the plastic knife to cut out the hand shape. While the clay is still flexible, mold the clay around the plastic cup so that the base of the cup sits in the palm of the clay hand and the fingers wrap around it. Use the marker to write "honey," or if you're really adventurous, *d'vash* (honey in Hebrew) on the cup. Voila, your very own honey cup ready to use for the New Year!

Letter of the month

Bet



This month is being sponsored by the letter *Bet*. *Bet* is the first letter in the Torah and the second letter in the Hebrew alphabet. *Bet* is the first letter in *b'raisheet*, which means "in the beginning." *Bet* is also the first letter in the word *bayit*, which means "house." Here's one way that you can make a *Bet* with your body: sit on the floor with your legs together and straight in front of you, flex your feet so your toes point towards the sky, sit up as straight as you can and straighten your arms in front of you. Smile, and take three to five deep breaths. (Excerpted from *Aleph-Bet Yoga*, by Steven A. Rapp. Jewish Lights Pub., 2002.)

Mensch of the Month

Mensch of the Month will appear in every *Just for Kids* page. The student highlighted will be either a Temple or Synagogue member who is currently completing a Bar/Bat Mitzvah mitzvah project.

Justin Graff is a seventh grader who attends Winburn Middle School. He is involved in not just one, but two, mitzvah projects for his Bar Mitzvah. Justin is currently volunteering at the Catholic Action Center where he assists in serving food to the needy. He first became involved with this mitzvah during the Day of Giving. His second project is writing to his pen pal, who is an Ethiopian Jew living in Israel. Justin found his pen pal through the North American Conference of Ethiopian Jewry, or NACEJ. By contributing money to this organization, Justin has now given his pen pal school supplies and helped pay for his Bar Mitzvah. Justin has enjoyed writing to his pen pal so much that he plans to continue keeping in touch with him after his mitzvah project is over. Mazel Tov, Justin, what a mensch!

If you know of a good mensch out there, please contact Elissa Brown at elisleky@yahoo.com. ✨

Is the Internet safe for you and your children?

By Laurie Buchanan

Program Coordinator, Internet Crimes Against Children (Kentucky State Police)

Advances in technology generally benefit society: electricity, the gasoline engine, air travel, and computers, for example. In our lifetime, it is unlikely that there will be any advance that will have greater impact upon our daily lives than the Internet. A few mouse clicks grant us instantaneous access to people, places, and information that was unimaginable twenty years ago. Unfortunately, progress does not apply only to segments of society inclined to use these positive advances for good. The criminal element is always eager to find ways to use new ideas to further their own unlawful causes.

In August 2000, the Kentucky State Police (KSP) established the Electronic Crime Branch. Initially, this unit was set up solely to perform the forensic analysis on electronic

media seized as a result of criminal investigations. Recently, the branch has been awarded a federal grant as an Internet Crimes Against Children Task Force, which has meant the addition of personnel to conduct reactive and proactive on-line investigations.

Consistent with the goal of the KSP, this branch strives to promote safety through service, integrity, and professionalism—utilizing partnerships to prevent, reduce and deter crime and the fear of crime. It is this willingness to partner with other agencies that has made the Electronic Crime Branch (ECB) a vital part of the law enforcement community throughout the state. Requests for analysis are submitted not only by KSP, but by federal, local and other state agencies as well. Categorically, the majority of cases involve child sexual exploitation (67 percent) but there have been significant numbers of examinations done for investigations of drugs, identity theft, fraud, rape, and murder.

To illustrate the variety of investigations that the ECB has been involved in, a couple of the more notable cases come to mind. A baby was found dead in a dorm room at Murray State University—the mother claimed that she did not know she was pregnant. Upon forensic examination of the mother's computer, the ECB proved that before the baby was born, she had visited websites for prenatal information and maternity clothing.

see Internet, page 15

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Ask JFS

Stacey Heisler

Ask JFS is a monthly advice column with questions from members of the community requiring assistance with 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 Ask JFS c/o Jewish Family Services, 1050 Chinoe Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@JewishLexington.org.

Grief: No one has to face it alone JFS begins new grief support group

There are many things to be celebrated in the life cycle. We all feel comfortable with joyous occasions. No one ever asked how to deal with getting through these times. However, when it comes to death and dying, people are often very uncomfortable with the issues that surround this part of the life cycle. Many questions often come up for both friends and family during this time.

People grieve in a variety of ways. When we lose someone that is important to us, we often ask why God did this or feel guilt over something that was unsettled between us and the deceased. These are natural feelings but ones that need to be dealt with. Some people find it easier to come to terms with the situation with help from their friends, family, rabbi, counselor, or support group. The important thing to remember is that these feelings will not just go away if ignored. Anyone who is grieving must come to grips with this change in order to keep living.

From my own experiences with grieving, I can say that it is not an easy thing to get over. For years after my grandmother's passing, I felt guilt over things that I felt I must do, but didn't, to fulfill dreams she had for me. With a lot of time, reflection, and talking with my family, I was able to come to grips with my guilt and disappointment. Our relationships with our loved ones don't end after they have passed; they continue to grow as we look inside ourselves to resolve unfinished business.

At times like these Jewish Family Services (JFS) is here to help. Starting November 7, 2005 at 7:00 p.m., JFS will be holding a grief support group. All information is strictly confidential. There is no commitment to attend all sessions. If you are interested in participating in this group contact me at (859) 269-8244 or email me at jfs@jewishlexington.org. ☆

Gesher Times

A Report on Camp Shalom by Campers

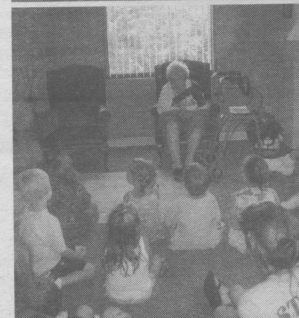
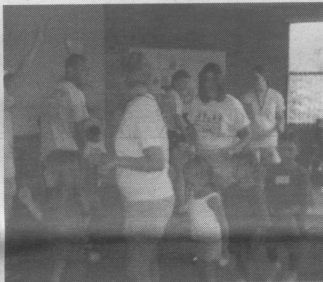
Interview with Deers (Ofarim) 4 & 5 years old

Camp Gesher reporters interviewed the Ofarim campers on their Camp Shalom experiences. Responding to the interview were Rachel, Charlie, Clair, Matthew, Jacob, Sid and Samantha:

Q: Do you like Camp Shalom?
A: yes
Q: What do you want to do more?
A: Coloring, golf, and the parachute
Q: What sports would you like to add to camp?
A: Soccer, Golf, Basketball, Football
Q: Do you like being the youngest?
A: Yes, because we get to ride in the van
Q: Would you like to do what Gesher does?
A: Field trip or fishing would be nice
Q: Would you rather be at the lower camp or the upper camp?
A: lower camp

Q: Would you like to decorate your own room?
A: yes
Q: How did you like the planetarium?
A: We liked it a lot
Q: What is your favorite story?
A: All the story tellers stories
Q: What is your favorite guest?
A: The snake guy
Q: What was your favorite animal?
A: The biggest snake and the tarantula
Q: Do you like to ride on your counselors?
A: Yes
Q: What would be your favorite field trip?
A: Toys R Us or the Zoo
Q: What is your favorite stuffed animal?
A: Scoobydoo

NOTE: They all hate time out



Camp Gesher branches out to older campers

A new and exciting camp for 2005

New to our community this summer was Camp Gesher (meaning bridge). Gesher was a unique two-week program for campers ages 10-13, which offered an exciting array of activities geared to this age group. Camp Gesher took place in a separate area from Camp Shalom, which was running at the same time. Gesher campers created unique art projects, fished, played disc golf, swam, traveled on two field trips, and concluded camp with an overnight camp-out which included a Friday night Shabbat service. Our Gesher campers were enthusiastic and had a great time moving through their daily activities, which were led by our Gesher staff.

During chugim (elective activities) half of the Gesher campers elected multi-media as their week two chug. These talented and creative campers have put together the following section by interviewing the campers and staff of Camp Shalom. They were assisted by Channel 27 TV reporter Cori Lake, Daniel Cheffec, and the camp staff, but the following articles are mainly their creations and impressions of their experience. ☺

Interview with Scouts (Tzofim) 6 & 7 years old

Elissa Brown - Assistant Director

Q: Do you think this year is the best or could it be better?
A: It could always be better
Q: Do you think adding Gesher this year was great?
A: Yes
Q: What is it like to be the Assistant Director?
A: Hard work but fun
Q: Do you like the groups you put the counselors in?
A: Yes
Q: Who was your favorite guest?
A: Jennifer Diamond the singer

Aaron - Tzofim Counselor

Q: What is your favorite thing about camp?
A: The kids
Q: If you could choose something not to do, what would it be?
A: Leave
Q: If you could give a special award to someone - who would it be?
A: Kathy
Q: Who is the worst camper?
A: Jonathan

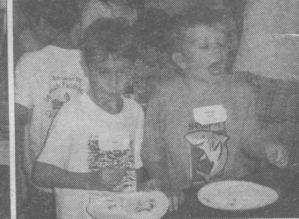
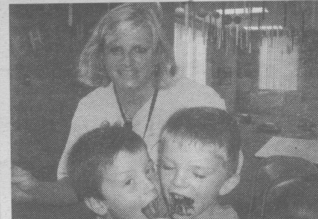
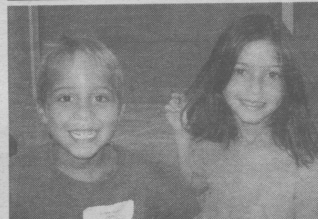
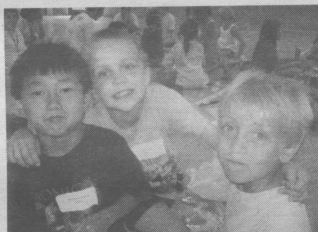
Mimi Kaufman - Parent & Volunteer

Q: Are you a cook?
A: I like to cook for my family
Q: What is your favorite thing to make?
A: Pasta with chicken and mushroom sauce
Q: How long have you cooked here?
A: Three years
Q: Do you do simple cooking or experiment?
A: I experiment, but I tend to follow recipes
Q: Do you remember the first thing you ever cooked?
A: Kraft Macaroni & Cheese out of the box with my mom

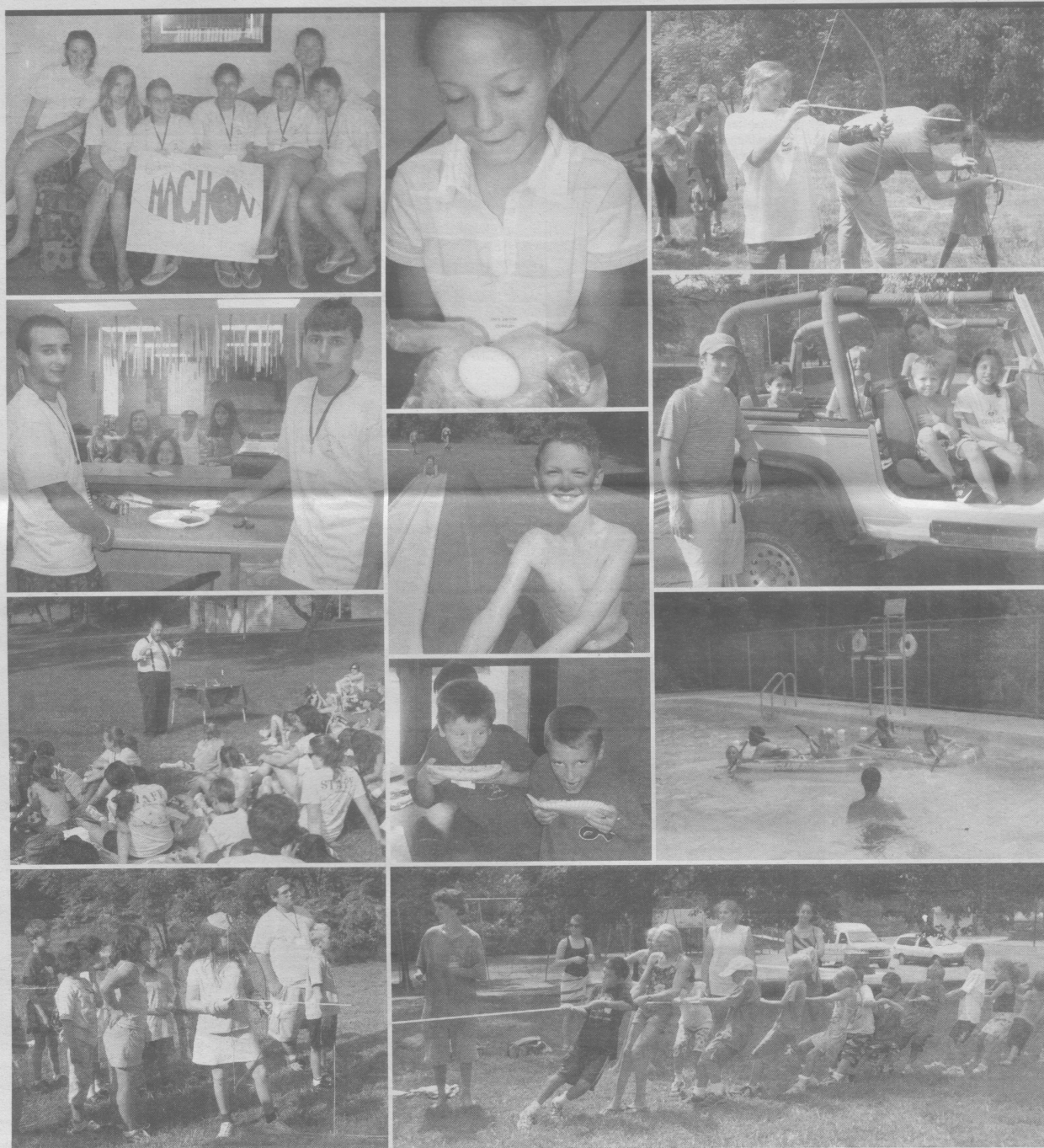
Dani Heller - Tzofim CIT

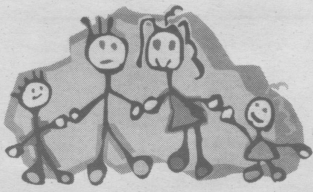
Q: Is this your first year as a CIT?
A: No, my second
Q: Had you been to Camp Shalom as a camper?
A: No
Q: Do you enjoy it?
A: Yeah, of course!
Q: What was your favorite part?
A: The kids of course

Nathan Foster (Tzofim) likes sports the best, but he also liked the stories and the starlab. Seth is his favorite Counselor.

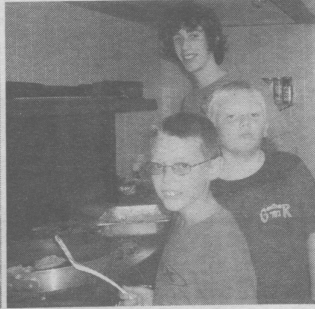
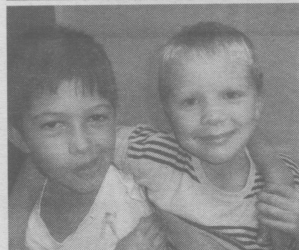
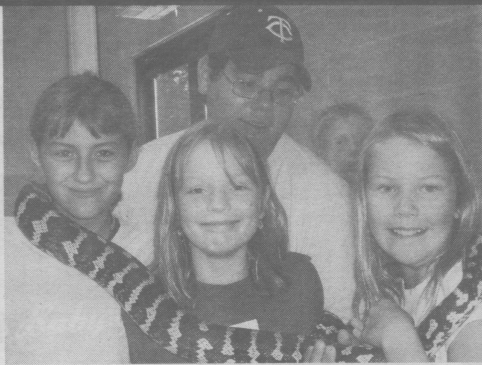
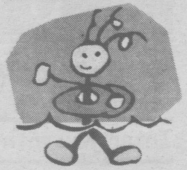


Camp Shalom





Summer 2005



Geshe גשר



Gesher Times

A Report on Camp Shalom by Campers

Interview with Pioneers (Chalutzim) 8 & 9 years old

Chalutzim made styrofoam balls on a stick into planets. They painted them and glued them into boxes!

Gesher—A bridge to a new experience

Hannah Gould - Gesher camper

Q: Do you like camp?

A: Yes

Q: Favorite part?

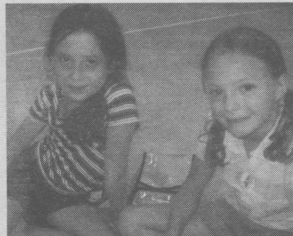
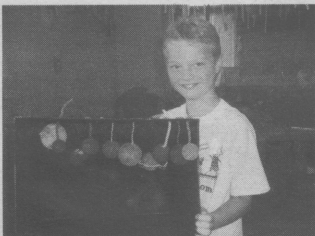
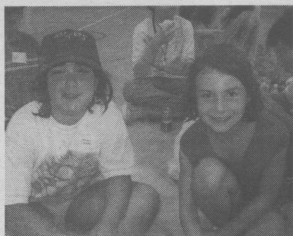
A: swimming

Q: Have you been here before?

A: Yes

Q: If you could change something, would you?

A: No, I like it



Interview with Gesher

Gesher

"Saver" - The game Gesher invented

Jonathan, Gideon and Eli last week at Camp Gesher, made a new game called "saver". It can be played by 1 to 3 players per team and one easy to kick ball.

Equipment: One court (could be played outside), one ball and people

Rules:

- Team "1" must kick the ball past team "2"
- If team "2" doesn't catch the ball, the team "1" gets one point
- If team "2" does catch the ball, nothing happens and "2" gets to kick then
- If one team kicks the ball and the ball touches rough then interference is called.
- If the ball hits the ground before getting to the other team, then interference is called
- If the ball goes out of bounds, then interference is called
- If three interferences are called, the other team gets a point
- First one to get 10 points wins.

1 PERSON



2 PEOPLE



3 PEOPLE

Hiking is Fun

We walked for four miles and were very tired. After one mile, Gideon started singing a very annoying song called "crazy". It drove everybody NUTS. We were not singing and very annoyed when Nature called Hannah's name. We were sitting there for 30 minutes sitting in 95 degrees listening to Gideon sing "crazy"!

Gesher goes Fishing

This morning most of our group went fishing. There were a lot of fish caught. For bait, people used mealworms. We tried to use some but we didn't succeed with that. Some people caught one fish after another. Some of the fish that were in the water were bluegills, trout and rock bass. All of the campers that went seemed to enjoy it. All the fish were released back to the wilderness.

Many people caught fish. The most common fish caught were yellow-bellied trout. The second most common fish was the bluegills. The counselors helped us a lot. The lines sometimes got tangled up. The fish were sort of hard to catch. About 15 fish were caught in one morning; we caught them by the dam. We used very cool rods. The bobbeys on the rods went underwater when we caught something. The mealworms make great bait.

Boy, going fishing was fun. Some of the campers didn't want to go fishing so they went swimming instead. Fishing was a blast; some people caught up to 4 fish in 10 minutes. Wow!!! That's pretty impressive if you ask me. William our counselor also caught some fish. Other campers caught one that is still pretty good. Everybody loved it but it was really hot, so we took our stuff back and then we went swimming, but fishing was more fun.

One of the counselors was interviewed by our reporters:

Q: Do you like being a counselor?

A: I do, I like it a lot

Q: How long have you been a counselor here?

A: Five years

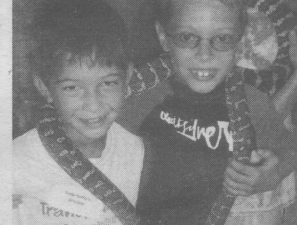
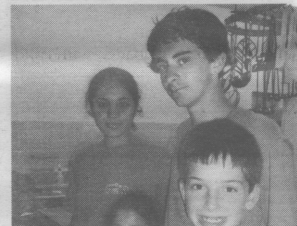
Q: What's your favorite part?

A: Seeing all the kids

Q: If you could, would you change anything?

A: No, I like it the way it is

Q: What do you want to do more?



GRIEF



You don't
have to face
it alone.

Internet (from page 10)

Another case originated with a call from an investigator in New York. Posing as a 15-year-old boy online, the detective was contacted by a subject in Kentucky who enticed him to perform sex acts on himself and then describe them to him on the Internet. The subject then sent pornography to the detective, still believing that he was only 15 years old. At that point, the ECB seized and searched the subject's computer and found it to be loaded with child pornography.

Not only do the examiners provide forensic expertise as requested, they are available for assistance with inquiries from investigators in the field. They can provide information on preparing search warrants and subpoenas, tracing email across multiple servers, seizure of specialized network computers, and other related topics.

As of November 2003, the branch had received 47 requests for the duplication and analysis of electronic media, resulting in the examination of 1,112 pieces of evidence—92 of which are computers, some with multiple hard drives. Furthermore, branch personnel have answered 825 calls from field investigators for service or information related to electronic crime.

As previously mentioned, the ECB was recently designated as an Internet Crimes Against Children (ICAC) Task Force. This grant, awarded by the Office of Juvenile Justice and Delinquency Prevention, created a program within the ECB to focus on predators whose intent is to exploit our children through the use of computers. This program will provide intervention, prevention,

Jewish Family Services will begin a "Grief After Loss" group. The group will begin November 7, 2005 and will meet every other Monday at 6:30 p.m. at CKJF. All are welcome and there is no commitment—attend one session or as often as you like.

ALL GROUP DISCUSSIONS AND MEMBERS IDENTITIES WILL BE HELD STRICTLY CONFIDENTIAL.



Please contact Jewish Family Services at 859.269.8244 or email Stacey at jfs@jewishlexington.org if you plan to attend

forensic, and victim services to law enforcement, parents, teachers, and other professionals dealing with child victimization issues. Complaints come from a variety of sources, including the National Center for Missing and Exploited Children, Internet service providers, the general public, and federal and local law enforcement agencies. Currently, 45 states are participating in the ICAC program, each one governed by standards and procedures created by the national governing board.

KSP serves as the lead law enforcement agency for the ICAC program in Kentucky, but as the name "task force" implies, this is a cooperative effort among agencies at all levels of law enforcement—from investigator to prosecutor to child advocate. The task force is actively seeking agencies interested in participating in this initiative. As a participant on this task force, each agency will be integrated into a network, sharing information and technological expertise to become an effective part of the fight against the victimization of our children.

Each ICAC program is linked to the other programs in 45 states by a common database, allowing the program coordinator to query suspect information to determine potential commonality with investigations conducted by other agencies. This prevents duplication of effort among agencies associated through the ICAC program. Additionally, it provides current referral information when an investigation involves multiple jurisdictions.

Even though the ECB is still in its infancy, the unit has earned the respect of law enforcement and judiciary throughout the state. In support of investigators who request assistance, the personnel within the branch are committed to maintaining the highest level of service possible in their roles of forensic examiner, advisor, and investigator. Once this is achieved, we can obtain our ultimate goal—serving the citizens of the Commonwealth.

The ECB is located in Frankfort and can be reached by calling (502) 226-2160. If you, or someone in your agency, should ever require assistance with any investigation involving electronic evidence, please feel free to call us.

Laurie Buchanan and Detective Jackie Pickerell from the Kentucky State Police Electronic Crimes Branch will be presenting on this topic September 27, 2005 at 7:00 p.m., at Temple Adath Israel in the library. This program is brought to you by Jewish Family Services. Call Stacey at (859) 269-8244 to respond. ☆

Book Review

Vivian Bitensky

Age alters memory

♦ ♦ ♦

One of our greatest fears as we grow older is not only losing our memory of people but also of time and place. In the novel *Someone Not Really Her Mother* by Harriet Scott Chapman (Dutton, Penguin Books, 2004), we meet Hannah, a resident in a nursing home in Connecticut who is experiencing the gradual loss of her memory. The story is told in the first person by Hannah. As her memory fades from the present she returns to 1940 when, as a young French girl, she was sent by her family to England to escape the Nazis. Her family, along with the father of her daughter, were later killed in the Holocaust but Hannah cannot come to terms with these losses and considers herself a young woman with a lover and family. She believes her daughter and granddaughters are the people she has lost. The familiar places in the Connecticut town she lived in becomes strange to her and the people she meets become, in her mind, those people she knew when she was young.

A poignant incident in the narrative is when Hannah walks out of the "home" in February wearing only a sweater and slippers. She gets to a drugstore but she does not know where she is. Her struggle to make the people in the store understand her, and their reaction to her, make for a touching scene.

Her daughter and granddaughters are reluctant to acknowledge that, as her daughter Mir observes, her mom was beginning to "not vanish exactly... but to become someone not really her mother."

This is a short novel, but it keeps the reader engrossed to the end and is definitely thought-provoking. ☆

Save the dates! October 21, 22, 23

Ohavay Zion Synagogue
and CKJF

bring master storyteller and
motivational speaker, nationally known

Eva Grayzel

to Lexington.

Three-day event includes storytelling
for children and motivational workshops
for adults.

Watch for details in
October issue of *Shalom*.

Letter to the Editor

Dear All,
Now that the Disciples of Christ General Assembly has finished its work (passing a resolution that denounces the Israeli defense barrier), we need to think long-term about how to respond to the current crisis in the mainline Protestant denominations. As someone who is Jewish and works as a faculty member at a Christian Church (Disciples of Christ) seminary (Lexington Theological Seminary), I would be glad to contribute to this discussion in any feasible way. At present, we are in a troubling period (and for Jews an anxious one). Though we can be glad that no one slipped in a divestment resolution at the General Assembly, I assume that this is coming down the pike.

Jewish-Christian dialogue has achieved some significant goals, but it has obviously not succeeded in getting enough Christians to understand and acknowledge the full extent of persistent anti-Semitism. This problem of prejudice against Jews has several different elements in the context of Israel.

First, the right of Israelis and Jews to defend themselves evidently exists only when they are perceived as victims. Once Jews are perceived as self-sufficient and secure, Jews are no

longer seen as having the right to engage in the same security measures that other nations use to protect themselves. For Jews this is painful, because it seems that the only palatable Jews in some Christian eyes are casualties (as in the holocaust) or submissive and self-loathing dependents. What does it mean to have a right to exist, if you cannot defend yourself?

Second, Israel and Jews are held to different standards than are other countries and peoples. Of all the nations and groups engaged in gross violation of human rights in the Middle East, mainline Protestant denominations have seen fit to condemn only Israel: not Saudi Arabia nor Iran nor Syria, which have all engaged in various kinds of ghastly violence and oppression, including the killing of ethnic and religious minorities, mass murder, and imprisonment and execution of dissidents—not to mention promotion of anti-Semitic literature and videos. Nor do some mainline Christians consider suicide bombings and other terrorist acts of Palestinians and others to be worthy of the kind of serious critique that they apply to Israeli actions. Mainline denominations

see Letter to Editor, page 19

Thank You

TO ALL CAMP STAFF TO A JOB WELL DONE!

CIT's: Isabel Barr, Lizzie Engle, Ariel Gerall, Danielle Heller, Madison Jourdan, Ryann Schermer, and Allison Schneider

Counselors: Solomon Alkhasov, Rachel Berger, Alexandra Domatov, April Finkel, Kaitlin Graff, Rachel Heller, David Jackson, Jennifer Jourdan, Joshua Kline, Daniel Mandel-Anthony, Aaron McKee, Ellen Reinhard, Katie Rose Taulbee, Jeff Westerman, and Seth Westerman

Group Leaders: Carolyn Barnes, William Reinhard, Ben Schechet, and Laura Marie Troutman

Art Specialist: Tami Ohayon

Assistant Camp Director: Elissa Brown

Camp Director: Kathy Feinberg



Geshe
גשר

Lowell's Toyota Repair Specialists

233-1173

Zionism (from page 5)

influence of scientific discovery and modern critical thinking in Jewish thought.

Where the messianic movements of the 17th century and Hasidism provided strong emotional components, and where the Enlightenment allowed Jewish thought to evolve with the incorporation of the findings of modern science, one more leap was necessary to complete the "recipe" for the idea of Zionism.

While the Haskalah spread eastward to the cities of Poland, Central Europe, and the Pale of Settlement in the czarist empire, Hasidism spread westward from Belarus and Ukraine. Both movements quickly converged



Theodore Herzl

essay called "Auto-Emancipation." Pinsker claimed that it was not possible to return to the ghetto, but at the same time integration into the general society of Russia was proving illusory. He therefore proposed creating a Jewish society in which Jews could be like other

nations and have political sovereignty over their lives. This relatively small pamphlet addressing the Jewish concerns of his time initiated a real revolution in Jewish thinking and would eventually be

The beginnings of the Enlightenment brought about the Emancipation, and with it a gradual crumbling of ghetto walls, putting Jews in contact with the general society in ways so different from all prior Jewish historical experience that Jews did not know exactly how to respond.

referred to as the first true modern Zionist document.

in the cities of Poland and Lithuania, and their interaction provided a very rich cauldron for new ideas. The movement from the *shtetl* to the city, taking place at the same time, also started a new page in Jewish history. And these changes in Jewish society were happening while European society was discovering the concepts of modern nation states and a national market economy, creating new philosophical ideas and new realities. The unification of Germany and the unification of Italy, both completed in 1871, mark the high point of this new historical wave, of which Jews were a part.

The worsening conditions for Jews under the czars prompted a Jew from Odessa, Leon Pinsker, to write an

In rapid succession, a number of Jewish intellectuals picked up the concept in written essays. (Rabbi Hirsch Kalischer and Yehudah Alkalai, 20 years before Pinsker, stand out among the earliest ideologues of Zionism, along with such thinkers as Moses Hess.) But Zionism was still just an idea, not a political movement. Youth movements in Russia, most notably the "Hovevey Zion," made these ideas their own. Some of them would even become part of the First Aliyah in 1906, but the different movements were separate and uncoordinated. In the late 19th century, Zionism needed

see Zionism, page 20

Order your Rosh Hashanah Greeting Gift Baskets Today

Proceeds to benefit the TAI Preschool

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

The Rosh Hashanah celebration basket program operates much like the Uniongram program; each recipient will receive one



basket with a card listing the names of all those who are sending their greetings.

This is a wonderful way to share New Year's wishes with family and friends in the Lexington area, to show appreciation to religious school teachers or others who have been helpful to you, and to help build community spirit

while supporting the TAI Preschool. The baskets will be delivered to homes in the immediate Lexington area in time for Rosh Hashanah.

The cost is \$15 for each basket on which you want your name included (for example, if you want to send greetings to five families, the cost to you will be \$75). The quantity discount is ten baskets for \$125. In addition to, or instead of, sending baskets, we will print your name on all the cards as a sponsor of this fundraiser for a donation of \$50.

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

To assure that we have enough materials for all the baskets, we ask that you **send in your order no later than September 16**. We cannot guarantee that orders postmarked after that date will be filled.

Order Form

My name as I want it to appear on the card _____

My phone number _____

Please include my Rosh Hashanah greetings on baskets to the following individuals/families.

Name

Address

ZIP

(Please use the back of this paper for additional names.)

Send the order form, with a check for \$15 for each basket, made out to TAI Preschool to:

Rosh Hashanah Baskets • Temple Adath Israel Preschool • 124 N. Ashland Avenue • Lexington • 40502

B'tayavon (Hearty Appetite)

Ruth Poley



A trio of apple cakes for the holidays

♦ ♦ ♦

Rosh Hashanah will be here in a few short weeks. Since apples are such an integral part of this holiday, I am presenting below three recipes for apple cake, two

submitted by our readers and one that I've been making for years. You should try making one of these. Make it a family project; your kids and spouse can peel the apples and gather the ingredients. If all that is done for you, the rest is a cinch. Don't let the lists of ingredients daunt you—these cakes are all pretty easy and the raves you get will be well worth the effort. And a BIG thank-you to Fran Morris Mandel and Judy Levine for sending these recipes. Come on, Lexington. Surely a few more of you out there have recipes you'd like to share.

Auntie Frannie's Delicious Apple Cake

Fran Morris Mandel

I adapted this recipe from one I found on a Jewish online cooking site while looking for one that resembled my mother's apple cake. My family requests it at all family gatherings now, even for birthdays, and my brother-in-law Jonathan especially enjoys it.

4 cups peeled and sliced apples (about 5 medium-sized apples)
2 cups sugar (I use 1 cup brown and 1 cup white)
2 large eggs, beaten
2 cups flour
1/2 cup olive oil
2 tsp vinegar
1 1/2 tsp vanilla extract
1/2 tsp salt
1 tsp baking powder
1 tsp baking soda
2 tsp cinnamon
1/2 cup raisins

Preheat oven to 350°. Grease a 13 x 9-inch baking pan (I use an olive oil non-stick cooking spray). In a large bowl mix all ingredients together except for the apple slices. When the mixture is well combined, place the apples in the bowl and lightly fold. Try to space out apples within the batter, but don't worry if some are clumped together. Pour into your baking pan and bake for 45 minutes or until golden brown. Enjoy!

(You can substitute vegetable or corn oil for the olive oil, but I think the real secret to this cake's excellent taste is the combination of the olive oil in the mix and the olive oil spray in the pan. F.M.M.)

Apple Cake

Judy Levine

3 Granny Smith Apples, thin sliced
1 1/2 cup sugar
1 Tbsp cinnamon
1 tsp nutmeg
1 cup chopped pecans
3 cups pre-sifted flour
2 cups sugar
1 Tbsp baking powder
1 tsp salt
1 cup salad oil
4 eggs
1/3 cup milk or orange juice
1 Tbsp vanilla

Preheat oven to 375°. Grease and flour an angel food cake pan with a removable bottom.

Combine and set aside apples, 1/4 cup sugar, cinnamon, nutmeg and pecans. In a large mixing bowl, combine flour, 2 cups sugar, baking powder and salt. Make a well in the center of the dry ingredients and add oil, eggs, milk or orange juice, and vanilla. Thoroughly beat the combined ingredients with an electric mixer. The dough will be very sticky.

Drain the apple mixture. Spoon ingredients into prepared pan, alternating layers of dough with apples and nuts. There should be enough for three layers ending with an apple layer on top.

Bake at 375° for 1 to 1 1/2 hours, or until a toothpick inserted in the middle comes out clean. Allow to cool in the pan on a cake rack before removing. Serving with the apple/nut layer at the top.

Apple Cake

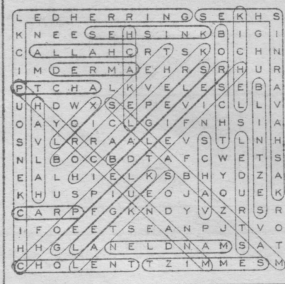
Ruth Poley

1 1/2 cups vegetable oil
2 cups sugar
3 eggs
3 cups flour
1 tsp. salt
1 tsp. cinnamon
1 tsp. baking soda
1 tsp. vanilla
3 cups peeled Red Delicious or Granny Smith apples, cut in small chunks
1 cup chopped walnuts
1 cup raisins

Beat oil and sugar at medium speed for 3 minutes. Add eggs and vanilla and beat until mixture is creamy. Mix flour, salt, soda, and cinnamon and stir into batter. Fold in all remaining ingredients and pour into a buttered and floured 9 inch angel food or bundt pan. Bake at 350° for 1 hour and 15 minutes or until tester comes out clean. Cool for 20 minutes and turn out of pan. Dust with powdered sugar when cool.

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.

HEARTBURN



Judaic Studies (from page 1)

lecture on something relevant to Judaic Studies. In this respect we are seriously damaged by Dan's departure, since he, like me, committed part of his timetable to Judaic Studies, and it is impossible to make that up in the foreseeable future. It is quite easy for individuals to be on leave in any particular year and for the course to experience difficulties in laying on what we should. On top of that I think we should be offering more, not just trying to preserve what we do right now.

As a new and very inexperienced director I would welcome the advice of members of the community as to how we

should proceed. I am aware that much of the impetus for the program came from the local community, and we are fortunate to benefit regularly from the generosity of individuals who contribute to the program financially. It is important in my view that instead of just taking we try to ensure that we are responding to the community in the appropriate sort of way. So a question I am asking myself is whether we ought to be doing more in terms of outreach, and what sorts of things could we do.

A new year is about to start for both the Jewish world and the program, and this is an appropriate time for making plans about the future. Please let me know what you think we should be doing, either by writing to me at the university or emailing me at oliver.leaman@uky.edu. ✧

Letter to Editor (from page 16)

do not make proposals to divest from Palestinian businesses on account of their acts of terror. In fact, divestment, and now educational boycotts (as now proposed by British higher educators), recall the Nazi boycotts of Jewish businesses during the 1930's. Apparently, in liberal Christian eyes, Israel's human rights violations are viewed as the worst in the Middle East. Israel has received virtually all the blame and responsibility, while Muslim nations and peoples barely register any notice for their human rights abuses. As has happened throughout history, some Christians have developed a new twist on an old procedure to scapegoat Jews instead of recognizing the complexity and multi-faceted dimensions of a difficult problem.

Third, some Christians seem to believe that they understand anti-Semitism and can determine whether or not they are anti-Semitic. After centuries of prejudice and persecution of Jews by Christians culminating in the holocaust, one might think that such persons would at least have the humility to keep silent on such matters. It is true that not every criticism of Israel is anti-Semitic, but one-sided resolutions that do not acknowledge the pain of Israelis, that were composed without the consultation of mainstream Jewish leaders in the U.S. or Israel (but with the extensive consultation of Palestinians), and that treat the conflict in terms of simplistic clichés can only lead to the conclusion that the writers and supporters of such resolutions simply do not care much for Jews.

For those like me, deeply involved in Jewish-Christian dialogue, this is all rather depressing. I have devoted my entire professional life as a scholar and teacher to studying and teaching both Judaism and Christianity. I studied New Testament and early Judaism at Harvard and Yale and have had the privilege to teach New Testament, Hebrew Bible, comparative religion, and Jewish studies (as well as many other subjects in religion) in several different contexts. Now I teach at a Christian seminary and have always been committed to working in this kind of interfaith and intercultural context. From time to time, I wonder what I'm doing when I see the same problems come up again and again and again. But sometimes you have to follow Sisyphus—just keep trying to roll that rock up the hill.

I still strongly believe in dialogue. Otherwise, the extremists win and the vast mainstream of peace-loving human beings lose. In addition, many members of mainline denominations

do not share the political beliefs of their leaders and representatives. Somehow, we have to reach these people and empower them. Anti-Israel resolutions are essentially done-deals before the national meetings take place and reflect the interests of certain elites. Jews and Israeli victims of terrorism have certainly not been part of the process. We need to move proactively at the beginning, not at the end, of the development of these resolutions, if we want to have a significant effect. At the same time, dialogue has to begin from a different place. No more can we simply sit and be nice to one another and muse about our commonalities. We have to find a way to talk about painful topics that engender strong emotions and recognize and celebrate our different approaches to life and spirituality. Honesty has to enter into the discussion. Self-criticism on all sides is vital. I certainly am ready to criticize Israel where appropriate (e.g. on settlement policy), yet am still strongly Zionist.

But, in the end, enough Christians have to decide that Jews are as fully human and as fully accepted by God as are Christians. The view that they are not is something that ideologues on the Christian left and right seem to share. Some liberal Christians engage in dehumanization by treating Israel unjustly and expecting Jews to sit quietly and meekly while under attack, by talking primarily to far-left, anti-Zionist Jews outside of the Jewish mainstream, and by viewing Zionism as contemptible. Some conservative Christians engage in dehumanization by promoting the idea that Jews (and other non-Christians) will not be saved, by attempting to convert Jews to Christianity, and by advocating a conflagration in the Middle East that will culminate in the second coming of Jesus and the triumph of Christianity.

At the same time, I have seen two progressive, mainline Christian leaders (DOC) put themselves on the line and demonstrate the depth of their humanity, doing what we Jews call a mitzvah: David Brown and Steve Monhollen. Thanks to each of you for being Righteous Gentiles. You've done something to help heal the world. Thanks also to Mike Bryant, David Renwick, and Clark Williamson for your words of understanding at a time when I needed to hear them. Thanks finally to Lexington Theological Seminary for its openness to Jewish voices. This was not an easy few weeks. But I also now know that there are many decent Christians who truly follow the Golden Rule.

Dr. Laurence H. Kant ✧

Hats Off to All Our Volunteers!!!

Cooking Chug: Susan Cobin, Anne Graff, Carol Kaplan, Mimi Kaufman, Jana LaZur, Doris and Stacey Heisler, Ruth Poley, Gwen Rosenblum, Lisa Satin, and Sharon Wainshilbaum

Challah Team 1st Week: Lynley Anderman and Sharon Wainshilbaum

Challah Team 2nd week: Mimi Kaufman.

Challah Dough Makers: Elissa Brown, Nelle Cohen, Harriett Copper, Laura Creamer, Kathy Feinberg, Mimi Kaufman, Jana LaZur, and Rebecca Young

Story Tellers: Barbara Barr, Charlie Eyre, Evelyn Geller, Sandy Goldberg, and Louise Kidd

Fishermen and Fisherwomen: Bob and Mary Lou Fischbein, Mimi Kaufman, and Irvin Stern

Movers and Schleppers: Elissa Brown, Kathy Feinberg, Micah Kaufman, Jana LaZur, David Levine and all Group Leaders, Counselors, and CITs

Special Projects: Special Thanks to: Micah Kaufman (Woodworking), David Levine and Gerald Dubillier (Campfire Chefs, CampOut Experts), Robert Ziegler (Archery), Sandy Berger (1 day Group Leader), Jonathan Satin (Science Chug Leader), Linda Gerall (Art Project), Sandy Hardy (Art Project), and Daniel Chefec (Geshet Reporting Project & Mosaic Artist)

Entertainment: Jennifer Diamond: Music Leader, Star Lab: Planetarium Presentation, Casey Mays' Reptile Zoo, and Robert Ziegler's Archery Activity



The Noon-Timers

Formerly Known As
The Leisure Club

will be having a luncheon on
September 15th, 2005
12:00 noon at Temple Adath Israel
located at 124 N Ashland Ave.

Amelia Brown, from the U.K. Extension
office will speak about:

"Live Smart"

Please RSVP no later than September 12, 2005 - to Stacey
at 859.269.8244 or jfs@jewishlexington.org



FEDERATION STANDS AGAINST DISCRIMINATION AND HATE.

WE PROMOTE SOCIAL JUSTICE AND EQUAL OPPORTUNITY.



TAKE PRIDE.
YOU ARE THE FEDERATION.

SUPPORT THE 2005 CKJF/UJC COMMUNITY CAMPAIGN

Promise (from page 1)

of Israel, in partnership with UJC and the Federation system, has made a commitment to bring them home in the next three years.

We accept this promise as our legacy and our opportunity. We are responsible for one another's safety, health, and quality of life. Operation Promise reminds us of our commitment to a rich tradition of generosity and justice that is the hallmark of the Jewish people.

Operation Promise is a \$160 million initiative to raise new funds to help poor, elderly Jews in the FSU; to build Jewish identity among young Jews in the FSU in danger of assimilating; to bring the remaining Ethiopian Jewish community, known as the Falas Mura, to Israel; and to help mainstream the entire Ethiopian-Israeli community.

As proud as we are of the work we do for Israel and Jewish communities around the world, we are also proud of our local achievements—see the first coverage of our recently finished session of Camp Shalom/Gesher, the most successful session yet (at least until next year).



All this is possible because of the contributions of the community to the CKJF/UJC community campaign, which allow us to enhance Jewish life locally and to be part of the greater effort for Jews everywhere. Take pride, for YOU are the Federation.

Help us to help—when you are contacted for your contribution to the 2005 CKJF/UJC community campaign, give generously. Together we do good. ☆

BAR MITZVAH

Wayne & Anne Graff invite you to share their great happiness as their son

JUSTIN TYLER GRAFF
is called to the Torah as a Bar Mitzvah

Saturday, The Third of September
Two Thousand Five
at Ten-Thirty in the Morning

Temple Adath Israel

Kiddush luncheon immediately following
the morning service

Justin will also lead the Shabbat evening service on
Friday, September 2, 2005
at 7:30 PM at the Temple

Can **YOU**
Help?

An elderly member of our
community is in need of a
bookcase and a chair for
her room. If you are able to
help, please call Stacey at
269-8244 or email at
jfs@jewishlexington.org

Zionism (from page 16)

a leader who could mold the masses into a political movement with an action plan.

Enter Theodore Herzl. A Viennese journalist, Herzl considered his Jewishness secondary for most of his life. While he never denied his Jewish identity, he was fully integrated into Austrian society and had marginal contact with the organized Jewish community of Vienna. All this was going to change.

In December 1894, the French government accused an artillery captain of offering to sell military secrets to the Germans. The captain's name was Alfred Dreyfus, a Jew from Alsace. He was found guilty, stripped of his rank, drummed out of the army, and shipped to Devil's Island. What made this case unique was that the dominating theme was his Jewishness (he was the only Jew on the French Army's general staff), and the French masses felt free to scream in the streets, "Death to the Jews." The increase in anti-Semitism in France at the time was highly visible and troubling for French Jews, who had grown to think of themselves as "French citizens of the Mosaic faith." Dreyfus was pardoned in 1906, thanks to a campaign to reopen his case spearheaded by French writer Emile Zola. But what makes this case relevant to the history of Zionism is that Theodore Herzl was among the journalists covering the events in 1894.

Herzl was shaken by the reaction of the French masses to the point that he became obsessed with the ideas of Zionism and inspired by a group of "Hovevey Zion" from Russia who went to Palestine to make it their home. Over the next three years, Herzl would be an indefatigable worker for the consolidation of a Zionist political movement.

While this was happening in Western Europe, Eastern European Jewry was also shaken by an eruption of anti-Semitic feelings, in this case triggered by the assassination of Czar Alexander II in 1881. Pogroms and open anti-Jewish discrimination fueled the ardor of those who embraced the Zionist ideals. Among them was that group of young people who called themselves "Hovevey Zion." From their ranks came the members of the First Aliyah in 1882. Zionism, fueled by anti-Semitism and what was perceived as a failure of the Haskalah to facilitate the integration into the general society, began to grow.

While Zionism was coming into existence as a movement in Europe, the Arabs under Turkish rule were also changing. Arab Nationalism was on the rise in the Middle East.

More in the next issue of Shalom. ☆



Calling All Volunteers

Jewish Family Services is scheduling volunteers for the second Faith in Action training, to be held Sunday, September 25, 2005. Build rewarding relationships while performing a mitzvah.



For more information or to sign up, call Jewish Family Services at 859.269.8244 or email Stacey at jfs@jewishlexington.org

Around the Community

Bar Mitzvah...

Justin Graff, son of **Wayne and Anne Graff**, will be called to the Torah as a Bar Mitzvah September 3, 2005, at Temple Adath Israel. Justin's older sister, **Kaitlin**, will join in this celebration.

Justin is a 7th grade student at Winburn Middle School where his favorite subject is math. He also plays the french horn in the school band. Justin likes sports very much. He plays soccer and last year did track.

Mazel Tov to...

Stephen & Nancy Kesten, on the birth of their granddaughter, **Sadie Grace Kesten**, on July 10, 2005. The proud parents are **Daniel and Stacey Kesten**, who live in New York.

Alvin & Ellie Goldman, on the marriage of their son, **Douglas**, to **Cedra Ginsburg** on July 3, 2005 in

Boulder, Colorado at Congregation Bonai Shalom. The best man was **David Gorodetsky**, a former member of TAI. The couple will reside in Westminster, Colorado. Doug, who has an MBA from the University of Colorado, Boulder, is employed by Sun Microsystems of Interlochen Colorado and Cedra, a licensed architect, is employed by Jacobs, Inc. architects, at their Denver location.

Condolences to...

To **Harold Baker**, **Evelyn Hymson**, and **Ben & Ruth Baker**, on the death of **Harold & Evelyn's** brother-in-law and **Ben's** uncle, **Walter Siegal** on July 28, 2005.

Refuah Shlema to...

- **Alberta Gerson**
- **Ann Levenson**
- **Harriet Cooper**
- **Rose Rita Wurmser**

Community Queries

We need your help. We're planning some stories for upcoming issues and need to identify members of the community from whom we can get information. So please email us at di-ifr@bardstown.com if

- you're a teacher, regardless of grade or institution;
- you have children living in Israel;
- your child who grew up in Lexington is doing something original and exciting and you'd like to share it with the community.

Share your family's events with your Federation family

We have decided to consolidate our various life-passage and milestone notices into one page, and to expand the content of those notices. But we can't do that without your input. So please send us information and photos about:

- | | | | |
|--|----------|-----------------------------------|----------|
| • Births | • Awards | • Illnesses | • Deaths |
| • Welcoming/Bris Ceremonies | | • B'nai Mitzvah and Confirmations | |
| • Graduations and higher degrees | | • Engagements and Weddings | |
| • Professional achievements and publications | | | |

You needn't write up the information in article form; just send us the facts and we'll take it from there. Please email your information to **Mary Rosenbaum** at DI-IFR@Bardstown.com, along with any digital photos (if you only have regular prints, you may mail them to or drop them off at the Federation office) or call **Mary** at (502) 549-5440.

THE LEXINGTON CHAPTER OF HADASSAH

President, **Odette Kaplan**

Odette Kaplan, nominated to serve as the 40th president of the Lexington Chapter of Hadassah, will be installed at the chapter's opening meeting on Thursday evening, September 8, 7 p.m., at Temple Adath Israel. A buffet dinner, catered by **Portabella** restaurant, will be served.

Odette, an active community volunteer, most recently was the co-chair of Hadassah's annual auction and also chaired the CKJF major donors event. She succeeds **Elise Mandel**, who served for two years as co-president with **Di Sobel**, and in 2004-05 as president.

Born in Morocco, **Odette** came to the United States as a young woman, while her sister made aliyah to Israel. **Odette** has visited her family in Israel many times. During those visits she has had the opportunity to experience Hadassah's projects first hand, especially the two Hadassah Hospitals and the Hadassah College, Jerusalem.

Inspired by the work of these institutions and on behalf of all the citizens of Israel, she accepted the top leadership responsibility in the local chapter.

In July, **Odette** attended her first national convention in Washington, DC and said, "I was inspired by the incredible work Hadassah contributes to Israel and the world with its health care, medical research, education, and social services. I realized that our work with Hadassah makes the world a better place."

Evelyn Hymson, one of the earliest presidents of Lexington Hadassah will also be honored that evening. **Mrs. Hymson** served as president in the 1940s, during World War II.

Other officers to be installed include vice-presidents **Evalyn Block**, Program; **Rebecca Craft**, Fund Raising; **Fran Morris Mandel**, Membership; **Cindy Kline** and **Connie Grobstein**, Education; Treasurer, **Merle Wekstein**; and Secretary, **Vivian Bitensky**. Board members: **Jacquelyn Johnson**, **Lynn Furness**, **Judy Craft**, **Judy Baumann**, **Elisa Klein**, **Kathy Grossman**, **Gail Cohen**, **Carole Wilson**, **Kathy Feinberg**, **Linda Ravvin**, and **Ruth Moser** will also be installed. **Judy Saxe**, a former chapter president and member of the national board of Hadassah, will be the installing officer.

Vivian Bowling, a familiar and favorite musical voice in Lexington will be singing songs from Israel and *Fiddler on the Roof* as part of the evening's program. She most recently performed in the Shakespeare in the Park production of *Fiddler*, along with her husband and two sons.

All members of the Lexington Jewish community are invited to this gala evening.

Reservations may be made by calling **Janice Hensley**, (859) 277-8027, or by email: Hensley34@insightbb.com.



Hadassah members have a "Day on The Hill" during July's Hadassah National Convention in Washington, DC, visiting with Rep. Ben Chandler. From left to right: **Susan Rostov** (Louisville), **Judy Saxe**, **Odette Kaplan**, Rep. Ben Chandler, **Rebecca Craft**, **Martin Kaplan**, **Gail Cohen**.

TEMPLE ADATH ISRAEL

124 N. Ashland Avenue • President, Starr Gantz • (859) 269-2979

Temple Adath Israel bottled water

The Temple now has its own label for bottled water. The water H₂Oy has been blessed by the rabbi and you can get your bottle(s) at the Temple. The cost is \$1 per bottle or 6 bottles for \$5 or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. This is a wonderful refreshing way to support the Temple. Get your bottled water today! Stock up your fridge, your boat, your summer home, and your RV.

Torah Study

Rabbi Kline conducts Torah Study in the TAI library, Saturdays at 9 a.m. on alternate weeks. He is joined by a congenial group that brings together members of TAI and others, who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. September schedule is 9/3 and 9/17

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, a critique of Biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, the relation of Judaism to Christianity, Islam, and Buddhism. The purpose of the Kollel group's study is not to assert these principles as eternal truths, nor to refute them, but to discover the wisdom there is in them and to expand upon them. Drop in any time and join in the provocative and friendly discussion. September schedule is 9/10 and 9/24

Adult Education for 2005-2006

Larry Kant's Class

This year "Finding a Jewish Path While the Ground Shifts Beneath Us" will once again meet monthly on Sundays in the TAI Sisterhood Lounge from 10:00 a.m. to 12 noon. For fall 2005, we have the following dates (2006 dates will

come later): 9/25, 10/23, 11/13, 2/11, 1/22, 2/26, 3/26, 4/23, & 5/21. We will concentrate our efforts on the traditional Jewish prayer book (siddur) so clearly presented in the wonderful series, *My People's Prayer Book*, published by Jewish Lights Publishing. This series is easy to use and full of information that is simple to find and to understand. Of course, most Jewish prayers involve biblical interpretation and midrash, which should help us to look at traditional Torah texts from an interesting vantage point. Much of the time, congregants in synagogues go through the motions of reciting prayers, both in Hebrew and English, without really considering their meaning. In our class, we will think about what the words actually mean, consider their beauty and poetry, and try to adapt them to our own lives in the modern world. We will begin by working our way through the material on prayers at home for Shabbat (Shabbat at Home). This should help us in our Shabbat preparation. I am very excited about continuing our learning and thinking about what it now means to be Jewish.

Book discussion group open to all

The September book for discussion is *Jane Austen in Boca*, by Paula Marantz Cohen. We'll meet in the Temple library on Wednesday, September 28 at 7:30 p.m. Everyone is welcome.

Books & Bagels September 18

TAI's Social Action Committee will hold its annual "Books and Bagels" fundraising event on September 18 this year. If you are doing your spring cleaning and want to get rid of some books in good condition, please bring them to the stage in the social hall to store over the summer. By September, we'll have a great book collection to be sold off at very reasonable prices. As always, all proceeds will support our important social action programs, including our Ashland Elementary School partnership, providing meals to the Hope Center, and our collaboration with the religious school. For more information, please contact Ray Archer, 219-9854 or Nancy Schoenberg, 323-8175.

Rabbi Kline will teach the basic Judaism class beginning on September 25, 2005

Rabbi Kline's Basic Judaism class is open to the Lexington community as well as the Temple family. If you are interested in learning about Judaism, plan to sign up for this class and meet new friends and expand your knowledge. The class will be held from September 25 to October 30 on Sundays from 3:30 to 5 p.m. at Temple Adath Israel.

In order for us to be prepared with the necessary materials, please send in your application (below) with your check no later than September 5 so we can order the books that will be used for the class.

The cost for Temple members will be \$18 and the cost for non-members will be \$36.00. If you have any questions, please call the Temple office at (859) 269-2979.

Name _____

Address _____

Phone _____

My check for \$ _____ is enclosed

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building and Tikkun Olam (repairing the world). It is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct and share responsibilities for all services. For more information, please call Gail Cohen, President, at (859) 272-1459.

Shabbat Evening Service held Friday, August 12

The Havurah convened for the final event of the summer with a Shabbat evening service on Friday, August 12, at the Lexington Theological Seminary. The Havurah explored the meaning of Tisha B'Av, which followed a few days later.

Havurah makes plans for the coming year

Lexington Havurah committees have been hard at work planning a schedule of services and activities for the coming year. There will be a full schedule of High Holiday services and monthly services. Also planned are

educational experiences including the highly anticipated spring retreat, which is for members only.

It is also a time when many people consider membership. The Havurah welcomes new members. It encourages those who would like a participatory experience to attend services or other scheduled events to see if they wish to become a part of the Havurah family. The celebration of the High Holidays will begin with Selichot services on Saturday evening, September 24 at the home of a Havurah member.

For more information about Havurah High Holiday services, see the October issue of *Shalom* or call (859) 272-1459.



TAI Preschool is now enrolling for the 2005-2006 school year.

Half-day, high quality program (mornings)

- 2-1/2, 3, and 4 year old classes
- Extended care options available
- Nurturing, family environment

CALL: 269-1915

124 North Ashland Avenue
Lexington, KY 40502

OHAVAY ZION SYNAGOGUE

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

The High Holy Day season is rapidly descending upon us and Ohavay Zion Synagogue will be busy with lots of events and activities. For a complete schedule of services for the High Holy Days please call the OZS office or consult next month's Shalom. Below are some highlights for September and early October. We welcome newcomers to the community and wish everyone a Shana tova u-m'tooka – a very happy and healthy 5765.

New Adult Education classes

"Modern Ethical and Social Issues from a Jewish Perspective," a new Adult Education class taught by Bennett Bayer and Rabbi Sharon Cohen, will examine some of the most pressing social and ethical dilemmas and issues facing us as Americans and as Jews. Possible topics include abortion, euthanasia (the Terri Schiavo case), assisted suicide, cloning, living wills, animal rights, stem-cell research, and business ethics. The class will meet on selected Sunday evenings at 7:00pm. The first session will be September 18. On Monday evenings, following the evening minyan, Rabbi Uri Smith will be teaching a new Jewish texts class, "Humash with Rashi." The class will examine the Torah text as seen through the eyes of the great Medieval commentator, Rashi. For more information on these opportunities for learning call the OZS office.

Social Action at OZS

A reinvigorated OZS Social Action Committee has some special projects planned for the year as we work to fulfill the Jewish mission of Tikkun Olam—repairing the world. For years, several OZS congregants have volunteered at and raised funds for Harrison Elementary School, a downtown school with many students coming from low-income families. This year, the Social Action Committee has reestablished our ties to Harrison through several levels of involvement. Volunteers are needed to serve as mentors to a student meeting once a week during school hours to help with reading, homework, and general support. In addition, several supply drives for Harrison will be held throughout the year. In September, used or new children's clothing (shirts with collars, navy, khaki, or black pants, skirts or shorts, and belts) are needed to help Harrison students meet the school dress code. Also, basic school supplies (pens, pencils, folders, paper, notebooks, etc.) are being collected this month. There is a collection bin for all of your donations located in the OZS foyer. Please help us support the children at Harrison. For more information, contact Sue Dworkin at sidwor2@email.uky.edu.

OZS Religious School News

We are already off to a great start as we gear up for the fall holidays and other exciting events. Our Shabbat morning Junior Congregation program was a wonderful success last year and we look forward to a new year of learning and fun. The first Jr. Congregation of the school year will take place on Saturday, September 10 at 10:45 a.m. in the music room. The program is coordinated by Steve Davis-Rosenbaum and led this year by Heidi Zimmerman with help from Asher Finkel and our Religious School aides. The first Religious School Service of the year will take place on Friday evening, September 30 at 7:30 p.m. followed by an oneg.

Senior Chai

Our OZS and TAI Jewish study program for 11th and 12th graders, Senior Chai, had its first session in late August. Now in its 5th year, Senior Chai offers our Jewish juniors and seniors the opportunity for monthly study and socializing in a warm and welcoming atmosphere. The next session for Senior Chai is

September 21 at 6:30 p.m. If you are interested in participating and need more information please contact .

S'lihot Sweep

Join us for our fifth Annual S'lihot Sweep on Saturday evening, September 24 at 8:00 p.m. We will begin the evening with Havdalah. Following will be a special adult program after which we will "sweep" the Synagogue as we clean and prepare the building for the upcoming High Holy Days. The evening will conclude with the brief S'lihot Service meant to prepare our spirits and souls for the arrival of Rosh HaShanah and Yom Kippur. For more information, contact the OZS office.

Rosh HaShanah and Yom Kippur Worship

The Erev Rosh HaShanah service begins Monday evening, October 3 at 8:00 p.m. The morning service on Tuesday, October 4 and again on Wednesday, October 5 begins at 9:15 a.m. each day. Tashlikh, during which we cast our "sins" into the water as sign of our commitment to change, will take place on Tuesday, October 4 following the service (about 1:30 p.m.). The Kol Nidre Service for Yom Kippur will begin promptly at 6:45 p.m. on Wednesday, October 12. Our full day of Yom Kippur prayer and study begins at 9:15 a.m. on Thursday, October 13. For a complete schedule of High Holiday services and youth activities contact the OZS office. Please note that we do not require tickets for non-members to attend any of the services but ask you to call the office if you plan to attend.

Sukkot is around the corner

It is not too early to prepare for Sukkot! If you would like to order a lulav and etrog set please contact the OZS office for price information. **Orders must be turned into the OZS office no later than Thursday, September 29 to assure that the sets are received by Sukkot. All orders must be accompanied by your payment, as OZS does not make a profit on the sale of the sets.**

USY Youth Group: Project Isaiah and Sukkah building

Once again, our USY youth group members will be facilitating the collection of canned goods for Project Isaiah—a nationwide program to collect food for the hungry during the High Holy Days. When you attend the Kol Nidre or Yom Kippur morning service at OZS, please bring a bag of canned/boxed goods with you to be donated to God's Pantry. If you prefer, you can drop off

your donations in the OZS lobby during the week between Rosh HaShanah and Yom Kippur. Let's help our teenagers make this year's collection the most successful yet!

Do you want to put up a sukkah for the first time this Sukkot? Do you need help putting up an existing sukkah? The OZS USY will be helping community members build sukkot again this year. For a small donation, USYers will come to put up an existing sukkah for you. If you don't yet have a sukkah, you can purchase a sukkah kit through USY and they will come to help you assemble it. Sukkah building is planned for October 14 and October 16. Call Mike Mayer or the OZS office for more information.

Daily Minyan

Our daily minyan continues to meet each afternoon Monday through Thursday at 5:45 p.m. in the Sanctuary. Each afternoon during the month of Elul (that is until Rosh HaShanah) we will be sounding the shofar. The shofar serves as a spiritual "alarm clock"—a reminder to prepare ourselves for the upcoming High Holy Days. Please come and help make a minyan!

Shabbat at OZS

Celebrating Shabbat is always the focus of our weekly events here at OZS. We welcome in Shabbat during the Kabbalat Shabbat service each Friday evening. Following a new time format, the Friday Evening service begins at 5:45 p.m. On the **LAST** Friday of the month, the service will begin at 7:30 p.m. followed by an oneg and program. We hope you will join us for our spirited Shabbat Morning Service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week.

DONATE THAT CAR to OZS!

Help OZS with your donation.
All donations are tax deductible.

Vehicles, Reals Estate, Lots, Boats, RV's & more!



Contact:
Larry Herman 859.269.5229
Jimmy Mischner 859.269.3783



September 2005 Shalom • 23



AROUND THE COMMUNITY



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

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Services on the 1st and 3rd Friday evenings at 6:00 p.m.,
on the 2nd and 4th Friday evenings at 7:30 p.m. • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel • 124 N. Ashland Avenue • 269-2979 • Starr Gantz, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

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

HAV - The Lexington Havurah • 272-1459 • Gail Cohen, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						• Rosh Chodesh Av • Camp Shalom • Bar Mitzvah - TAI Justin Graff
28	29	30	31	September 1	2	3
Rosh Chodesh Elul	Rosh Chodesh Elul	• OZS Board Meeting • TAI Board Meeting		Hadassah Installation 7:00 p.m. at Temple Adath Israel	Shalom Deadline	
4	5	6	7	8	9	10
Tisha B'Av		• Chabad-Rabbi Litvin visits • Camp Shalom Meeting		Noon-Timers Lunch at Temple Adath Israel		
11	12	13	14	15	16	17
18	19	20	21	22	23	24
				• Tikkun Stewart Home visit • AIPAC Luncheon at Buddy's - Noon		
25	26	27	28	29	30	October 1
		Internet Safety Program at Temple Adath Israel Library 7:00 p.m.	• CKJF Executive Committee Meeting 6:00 p.m. • CKJF Board Meeting 7:30 p.m.			
	Erev Rosh Hashanah	• Rosh Hashanah • OZS Board Meeting • TAI Board Meeting	• Rosh Hashanah • Tikkun Stewart Home visit	Tzom Gedaliah - Fast of Gedaliah		
2	3	4	5	6	7	8
	Shalom Deadline	Chabad-Rabbi Litvin visits	Kol Nidre	Yom Kippur		Bar/Bat - TAI
9	10	11	12	13	14	15