

# Shalom

November 2013

Newspaper of  
The Jewish Federation  
OF THE BLUEGRASS



KISLEV 5774

## Dr. Ilona Szekeley: Kentucky's Higher Educator of the Year

Each year the Kentucky Art Education Association (KyAEA) honors excellence in teaching, research, and service to students and Kentucky schools. This year, the award for Higher Educator of the Year was awarded to Professor Ilona Szekeley, a member of the faculty in the College of Arts and Sciences, the Department of Art at Eastern Kentucky University. The awards ceremony was held at the Kentucky Museum of Art and Crafts in Louisville, followed by a gala reception.

Dr. Szekeley serves as the director of the Higher Education Division for the KyAEA. She is also coordinator of student

chapters in art education in Kentucky.

Professor Szekeley has been in charge of the Bluegrass Regional High School Art Show for the past 5 years. Last fall, Dr. Szekeley hosted the highly successful State Art Education Conference at EKV. Dr. Szekeley heads the Art Education Program in the Art Department and works with future art teachers in the undergraduate program and leaders in the field in the graduate art education Masters division.



Szekeley has published numerous articles, held art exhibitions, and participated in invited

lectures in the United States and abroad. Since Dr. Szekeley takes her art education students along to state and national conventions, many of her students participated in the Louisville conference joyous celebration of this award. ☆

## 75th Anniversary of Kristallnacht: Inside on Page 9

## Global Day of Jewish Learning returns to Lexington!

The Jewish Federation of the Bluegrass, in collaboration with B'nai B'rith, Jewish Family Services, the Lexington Chapter of Hadassah, the Lexington Havurah, Ohavay Zion Synagogue, and Temple Adath Israel, will take part in the fourth annual "Global Day of Jewish Learning" to be held on Sunday, November 17th, 2013 from 10:00 am to 12:00 pm and hosted by Temple Adath Israel, 124 N. Ashland Ave. This event brings Jews of diverse backgrounds, from around the world, together for a day to study Jewish foundational texts. A project of Aleph Society and Rabbi Adin Even-Israel Steinsaltz, The Global Day is an opportunity for our Lexington Jewish community to experience global Jewish unity by delving into the meaning

and importance of this year's theme: "Creating Together: Jewish Approaches to Creativity and Collaboration."

This year's event will focus on creativity and collaboration. On November 17 our community members will have the opportunity to learn together and, in doing so, create a stronger, deeper sense of togetherness, amongst ourselves and with Jews around the entire world. Our participation is an example of the diversity and vibrancy of global Jewry working together and creating together. Facilitators to date are: Alvin Goldman, Jennifer Rice, Beth Ellen Rosenbaum, Beth Goldstein, and Evalynne Elias.

see Global Day, page 4

## CAMPAIGN NEWS

## Join the GoodGiving Guide Challenge

Blue Grass Community Foundation and Smiley Pete Publishing have just launched the 2013 GoodGiving Guide Challenge to inspire charitable giving to 108 local nonprofit organizations. The Jewish Federation of the Bluegrass is one of them. The purpose is to get the whole local community excited about giving and to inform them about the vast array of agencies that serve the people in our community. The GoodGiving Guide was distributed with Smiley Pete's publications – the Chevy Chaser, Southsider and Business Lexington. There is a write up about each agency in the Guide. The Blue Grass Community Foundation and Smiley Pete have lined

up several challenge grants to award bonus money to the nonprofits that raise the most dollars and donors. They have also secured dozens of thank you gifts to be awarded to individual donors.

You can help us win the challenges by giving right now. Just go to [www.GoodGivingGuide.net](http://www.GoodGivingGuide.net) to make your secure donation to the Federation. Even if you have already made your annual gift to the campaign, please go online and add to it so that we can do even more to meet the needs of our Jewish family. The race is on for the Jewish Federation to

see Goodgiving, page 7

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# Shalom

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2 | November 2013 *Shalom*



The PJ Library is a national program offered locally, which mails free, high-quality and age-appropriate Jewish children's literature and music to families on a monthly basis.

All families raising Jewish children ages six months to eight years are welcome to enroll. JFB is proud to offer your family, through our partnership with local donors and the Harold Grinspoon Foundation, this opportunity to explore the timeless core values of Judaism through books and music.

Enroll your children or grandchildren today! Call us at 859.268.0672 or visit [www.pjlibrary.com](http://www.pjlibrary.com) and visit our Lexington community page.



Lunch and Learn with our Lexington community rabbis

November 26 with Professor Tikva Meroz-Aharoni

Topic: Israeli poetry

At 12 noon on the last Tuesday of each month, in the JFB office, rabbis, on a rotating basis, will be discussing the holidays, the Torah portion of the week, and other topics of interest. A dairy lunch is offered at a nominal charge. If you are interested in attending, please call Judy Wortman at 859-268-0672 so we can order lunch for you.



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# Shalom Deadline

Deadline for articles for the December/January *Shalom* is November 10.  
Email articles to [shalom@jewishlexington.org](mailto:shalom@jewishlexington.org)



Seats fill up fast.  
RSVP early!

Deadline for  
RSVPs is Dec 9.

Join us for a  
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**5:30 p.m. to 8:00 p.m.**

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- ☆ Convenient location with ample parking.

Adults \$20

Children 12 and under, \$5

(Price includes drinks and gratuity. Cash bar will be available.)

We ask that you bring 2 non-perishable food items  
or \$2 per person to support God's Pantry.

To make your reservation please visit our website at  
[www.jewishlexington.org](http://www.jewishlexington.org) or contact the office at  
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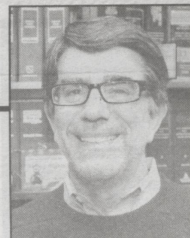


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## President's Message

Michael Grossman, President



It's just around the corner—Thanksgivukkah! In a rare convergence of the calendar, Thanksgiving and the first day of Hanukkah fall on the same date this year. The last time it happened was 1888. And according to those who track the Jewish calendar, it won't happen again for another 70,000-plus years, so there's plenty of time to plan for the next celebration.

Usually Hanukkah is a neighbor of Christmas, which tends to be a tough season for many of us trying to juggle the Jewish and American sides of our psyche. As kids, longing for the trappings of Christmas which so many of our neighbors enjoyed, we would be told, "but you have Hanukkah." But, beyond the presents, the stories of Hanukkah and Christmas are totally incompatible. Christmas commemorates the birth of the Messiah, according to Christian belief. Jews believe the Messiah has yet to come.

Yet Hanukkah and Thanksgiving share a common theme of a quest for religious freedom. The Maccabees led a rebellion against a Syrian king who ruled Israel in ancient times. Jewish subjects were ordered to worship the pagan deities of the Greek pantheon. Many Jews refused to surrender their ancestral religion, and the Maccabees were able to capture Jerusalem and relight the Temple's oil-burning candelabra, a victory commemorated by eating latkes cooked in oil on Hanukkah.

Two thousand years later, the Pilgrims faced a similar test of their religious commitment. England had left the Catholic Church, but had not quite become Protestant. For the Pilgrims, the

reform had not gone far enough, and rather than forsake their beliefs, they embarked on the Mayflower voyage. Those who survived an extremely tough first year held a Thanksgiving celebration.

Thanksgiving and Hanukkah share many of the same values: dedication, peace between nations, gratitude, and family. With Hanukkah falling on Thanksgiving this year, the message of freedom is magnified by combining the holiday meal with lighting the candles.

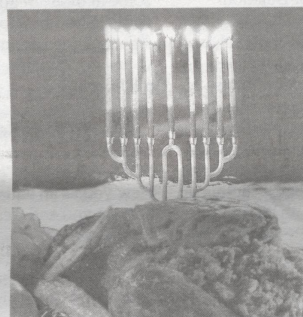
Thanksgivukkah is a time to reinforce the cultural connection between Thanksgiving and Hanukkah of family gatherings, eating delicious foods from both traditions, and rededicating ourselves to building community.

It's pretty amazing that in the United States we can have rich secular and rich religious

celebrations, and those of us who live in both worlds can find moments when they meet and can really celebrate that convergence. This is not the case in so many places in the world today.

So on November 28, 2013, Jews and non-Jews alike will sit down to their holiday meal to give thanks in America for the religious freedom we all enjoy here, to celebrate the ways religious freedom makes America great, and to celebrate the Jewish American experience. If ever there was a day for deep fried turkey and sweet potato latkes, this is it.

Shalom Rav al Yisrael Amcha Tasim l'Olam, and pass the stuffing. ☆







## JFS: At Your Service

Mimi Kaufman, JFS Director

The word abuse refers to situations or actions in which people experience coercion and/or fear for their safety.

It encompasses a pattern of control and behavior exercised by one person over another and can include physical, sexual, verbal, or psychological attacks against an adult, child, or even against pets and property. The term domestic violence refers to abuse that occurs within an intimate relationship. Abuse can be obvious like repeated physical beatings, or it can be very subtle such as verbal attacks, insults, or isolation.

Violence and abuse are learned behaviors that can sometimes be changed in the abuser. This cannot be accomplished, however, through marital or couples therapy. In a therapeutic setting, a spouse may put him or herself in serious danger by telling the truth about a violent partner. In the same setting, an abuser may avoid the truth by minimization, denial, and blame. Change only occurs when those who perpetrate violence upon others are held accountable for their actions. This is possible when a domestic violence program works within a larger social system, which includes legal intervention, to hold the abuser accountable.

October was National Domestic Violence Awareness month. Here in Lexington and the surrounding counties The Bluegrass Domestic Violence Program has a new name: "GreenHouse 17." The program is housed in a rural 18,000 square foot facility on the eastern side of Fayette County near the Clark County line. It serves 17 counties. The program advocates for women and children, and the shelter is available to those as a safe haven as well as a place to get control of their lives and heal from past experiences. The facility is confidential and offers services through a partnership with the Cabinet for Family and Children. The program offers

therapeutic services, including yoga, gardening, and nutrition. They also partner with Goodwill and Habitat for Humanity Resource. Families can shop at Goodwill for free or have access to furniture if they are moving. They provide a shuttle service to allow clients to stay active in their daily lives and focus on keeping them in their communities.

The toll-free crisis hotline number is 800-544-2022.

If you know someone who is being abused or you have found yourself in an abusive relationship, please reach out for help. And for all the folks out there who are dating or just starting to experience committed relationships, here are some markers of good vs. bad relationships. This can also be a helpful discussion tool when talking to your teens or young adult children about their dating relationships.

### Healthy Relationships

**DOES YOUR PARTNER...**  
View you as an equal?  
Respect you and treat you fairly?  
Listen to you?  
Value your opinions?  
Discuss disagreements peacefully?  
Allow the relationship to go at your pace?  
Support your goals in life?  
Communicate openly and honestly?  
Make family and money decisions with you?  
Compromise?  
Have a positive image of family?  
Make your friends and family feel comfortable?  
Act as a positive role model to those important to you?  
Trust you?

### Unhealthy Relationships

**DOES YOUR PARTNER...**  
Get jealous easily?  
Throw objects at you or destroy your property?

see JFS: At Your Service, page 24

## WINTER Dinner to be held on Sunday, December 15

Federation's Annual Winter Dinner will be held at Tandoor Fine Indian Cuisine on Sunday, December 15 at 5:30 pm. As it was two years ago, the restaurant will be closed to people other than members of our Jewish community. A multi-course buffet dinner, dessert, and beverages will be included and pizza can be available for your children. The cost of the dinner is \$20 per person and \$5.00

for children 12 and under. The address of Tandoor is 3130 Maple Leaf Drive.

Please make reservations by calling Federation at 268-0672 or sending us an email to [jfb@jewishlexington.org](mailto:jfb@jewishlexington.org). You can pay by check or by giving us your credit card information. Checks can be mailed to: JFB, 1050 Chinoe Rd, Suite 112, Lexington, KY 40502.

## Global Day (from page 1)

One facilitator new to the community is Michael Bell, Vice President & Dean of Tansylvania University. We are in the process of recruiting three more facilitators to round out our class offerings.

Communities in over 40 countries across 6 continents will collaborate in this day of celebration and learning. Events will take place in Communities throughout the United States, from Manhattan Beach to Manhattan Island, Texas to Tampa, and across the globe from Montevideo to Montreal, Tunis to Tel Aviv, Johannesburg to Jerusalem.

According to Rabbi Steinsaltz, "Inspiration as the primary source of artistic creativity is no more than an attractive fiction, for spontaneity plays a relatively minor role in art as it does in philosophical and scientific thinking. Creative action generally results from a combination of many factors, including subjective preparation, professional training, and a considerable amount of hard work."

This year, Global Day will be structured similarly to the previous two years; we will learn from each other as community members facilitate discussions during two 45-minute blocks with a break in between for refreshments.

Workshops will include text studies, two art programs, a PJ Library music program, and a Jewish Family Life Education program. This year we are also adding curriculum for school-aged children to participate.

For more information about the local program, visit [www.jewishlexington.org](http://www.jewishlexington.org) or contact the Jewish Federation staff at 859-268-0672. Additional information can be found at [www.TheGlobalDay.com](http://www.TheGlobalDay.com). We look forward to seeing you on November 17. ☆

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# Pew Study

By David Wortman

On October 1, the Pew Research Religion and Public Life Project published a "Portrait of American Jews." It contains many surprises, many "I told you so" results, and some controversial conclusions.

Surveys of this type are difficult to do because they depend heavily on how "Jewish" is defined. This makes it difficult to ascertain accurate comparisons to earlier surveys by other polling organization. Nonetheless, what follows are some of Pew's findings. For the full report, please see their website at: <http://pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>.

The survey suggests that there are 6.7 million Jews in the U.S. This represents 1.8% of all Americans. Overall, there has been a growth of Jews (under Pew definition) who self-identify as no religion.

The intermarriage rate is now 56% of in-married Jewish parents. This is com-

pared to 44% who are intermarried (58% of those married since 2005 have married a non-Jew. Surprisingly, the study concluded that in-marriages are more durable than intermarriage.

In education, 28% of Jews have post-graduate degrees, while the general population is measured at 10%.

Another surprise is related to movement identification. 35% are Reform, 18% Conservative, and 10% Orthodox. 30% respond "no religion" and 7% small denomination (Reconstructionist, etc.).

As to politics, 70% are Democrats; 30% are Republicans.

These are just a few of the salient results of the Pew Project. The interpretation of these statistics are varied and controversial. Elsewhere in this issue, you will find an excellent review of the study by Jay Sanderson, reprinted from *eJewish Philanthropy* (with permission). It follows the general interpretations of the results. To understand the other, far more critical, review,

see <http://forward.com/articles/185461/pew-survey-about-jewish-america-got-it-all-wrong/?p=all> in the "Jewish Daily Forward." For Pew rebuttal see <http://forward.com/articles/185615/pew-stands-by-sweeping-findings-on-jewishamerica/?p=all> (neither reprinted because we could not get permission in time). The work by J. J. Goldberg suggests that the conclusions of the survey are not accurate and that one cannot develop reliable conclusions from it.

**Shalom invites your letters in reaction to the Pew Survey. \***

## Crisis and Opportunity: Reflections on the Pew Report

(from *eJewish Philanthropy*)

By Jay Sanderson

**We need to create a Jewish journey for every Jew, a journey that they help to create.**

### Full Disclosure

I have been thinking about the results of the Pew report for over decade. I understand that Pew didn't release the results until last week, but these statistics and trends have been obvious to some in the Jewish community for a very long time. Four years ago, I made a major life change and became the President & CEO of The Jewish Federation of Greater Los Angeles because of the revelations in the Pew report. It is what drives me, our board, and our staff every day and it is what has motivated our Federation's major re-imagination and transformation. It is at the core of our mission and our work.

Over the past week, there has been a great deal of reaction to the study's findings ranging from defensiveness to rejection with a smattering of thoughtful responses. The truth is that we can no longer afford to look the other way. We must take a communal approach to building a Jewish community that will not just sustain, but will flourish.

I love Judaism, the Jewish people and the State of Israel. I strongly believe that being Jewish adds immeasurable value to me, my family and our world.

But, despite what many Jewish leaders are saying, we have a crisis and we cannot afford to ignore it any longer. The numbers and the trending in the Pew report say that loud and clear. Our crisis is not in the Middle East. It is in America. It is a crisis based on our success. We have truly succeeded in becoming American and in assimilating into this great country.

**This crisis impacts every Jew and every Jewish institution.**

But, this crisis offers us an extraordinary opportunity.

### What Got Us Here Won't Get Us There

Marshall Goldsmith, one of America's preeminent executive coaches, wrote an insightful bestselling book entitled "What Got You Here Won't Get You There." The book's central tenet provides us with a solid piece of Torah.

We, as a people, have built great synagogues and great organizations. We have created enviable Jewish communities across the Diaspora.

It is clear that what we have built did get us here, but it is now equally clear that if we want to ensure a vibrant Jewish future it may not get us there.

I say this with caution. This is not a time for a knee jerk-reaction and there are no "innovative" quick fixes. This is a time to take a break from our often preoccupation with our history and take a long, proactive look at the future, the future we want for the next generations. They are the loudest voices in the study. These voices demand to be in our communal conversations.

### We Need to Learn from Apple

Apple understood almost from the beginning that once the consumer was introduced to the power of technology that they would be hooked and once they were hooked it, was up to Apple to continue to deepen the relationship between the consumer and that technology by listening to the consumer and being ahead of the competition in introducing both new products and new applications.

We need to see Judaism as technology and we need to be more like Apple. We need to create a two-way conversation with our consumers and we need to re-

see **Reflections**, page 7



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# Jewish Family Life



## PJ Library Celebrates Hanukkah at Joseph Beth

On Monday, December 2nd, PJ Library will once again be celebrating Hanukkah at Joseph Beth Booksellers. The story hour will be from 5:30 to 6:30 pm and will include the lighting of a Hanukkah, songs, stories, an activity, and a traditional Hanukkah snack. In addition this year, we would like to recognize One Candle for Tzedakah, a program dedicated to encouraging families to

take one day of Hanukkah and devote it to helping others in our community. This year we would like to encourage families to purchase a children's book to be donated to a child in our community who does not have books of his/her own at home. We will collect them that night and distribute them in time for Christmas. ☆

## PJ Library Joins Global Day of Jewish Learning

Communities from around the world will be joining together for Global Day of Jewish Learning and PJ Library, along with the youngest members of our community will also participate. On Sunday, November 17th, at Temple Adath Israel at 10:00 am, PJ Library will be offering a program on Creating Togetherness. Beth Ellen Rosenbaum will lead children exploring in the mitzvah of Bikur Cholim,

visiting the sick through story, movement, and music. The program is open and free to every Lexington PJ Library child but we do ask that you contact us and let us know you will be attending so we can plan for everyone. Either call Lori at 859-268-0672 or email her at [lori@jewishlexington.org](mailto:lori@jewishlexington.org). ☆

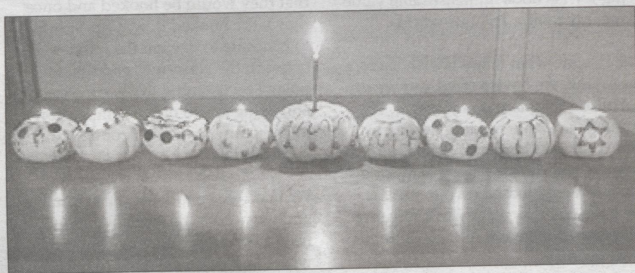
## How to Make a Pumpkin Menorah

By Leah Sherman

The once-in-a-lifetime holiday of Thanksgiving is the perfect excuse for a new menorah, but that doesn't mean you have to buy one (unless, of course, you want to). It's easy to create a fun twist on the traditional Hanukkah menorah by using materials you have on hand (well, most of them!). This homemade menorah uses pumpkins to bring a seasonal vibe to your holiday table and is a great way to engage kids of all ages.

### Materials

- Eight mini pumpkins and one medium pumpkin (for the shamash, or helper candle)
- Tea light candles
- Hanukkah menorah candles (these will be easier to use for lighting the tea lights)
- Hand or electric drill fitted with 1 ½-inch-wide paddle bit (you can find the paddle bit at a hardware store for about \$7)
- Paint and brushes or paint pens
- Other decorative materials of your choice (sequins, beads, buttons, gems, glitter, etc.)
- Newspaper to protect your work surface



### Instructions

1. *Kids:* Remove the stems from pumpkins. (Mine snapped right off but adults can use floral cutters if necessary.)
2. *Adults:* Using a drill with a 1 ½-inch-wide paddle bit, drill holes in the tops of the eight mini pumpkins. A hand drill will allow you to hold the pumpkin in place with one hand. I only had an electric drill, which worked great, but you will need a vice or a second adult (wearing work gloves) to hold the pumpkin in place. Make the holes just deep enough to fit the tea light candles.
3. *Adults:* For the pumpkin that will hold the shamash candle, use a regular drill bit and make a hole large enough for your Hanukkah menorah candles.
4. *Kids:* Decorate the pumpkins. I used glitter paint pens, sequins and beads, but you can use any craft materials you have on hand. Be creative!
5. *Kids:* When the decorated pumpkins are dry, line them up to create a menorah.
6. *Kids and adults:* Use your Thanks

givukkah menorah as you would any Hanukkah menorah, replacing the tea lights and shamash candle each night. Enjoy!

Leah Sherman is a licensed clinical social worker specializing in work with children and families. As a former preschool teacher in the JCC Early Learning Centers, she loves developing creative and fun ways to share Jewish holidays with young children. Leah lives in Newton with her husband, Rabbi Philip Sherman of Temple Beth Elohim.



On Sunday, September 22, 30 children and their families gathered together to celebrate Sukkot and enjoy nature and friendships at the Kentucky Children's Garden. This was a PJ Library program.

If you have suggestions for topics you would like to see on this page, please contact Lori at [lori@jewishlexington.org](mailto:lori@jewishlexington.org).



## Important "911" Service Expansion In Lexington, Jessamine County, & Three Other KY Communities

Anyone can have an emergency and the Lexington 911 system has taken a giant step toward meeting the need for superior emergency responses by partnering with "Smart911" which is a free service to the public.

Previously, when citizens called 911, the Emergency Call Center automatically recognized the address of the caller but nothing more. Call Center dispatchers had to get other important information verbally and that wasn't always possible.

People who go to < <http://www.smart911.com> > can enter as much (or as little) information about themselves and their families as they wish. The information is secure; nobody but the citizen or the emergency responders can see it. When a call comes in from a number recognized by the Smart911 system the information is immediately displayed and responders arrive with a wealth of critical information they wouldn't otherwise have.

The information can include anything potentially critical in an emergency including, but by no means limited to:

**HEALTH CONDITIONS  
ESSENTIAL MEDICATIONS  
PHOTOS OF THE OCCUPANTS  
LOCATION OF HIDDEN DOOR  
KEYS  
AGGRESSIVE / NONAGGRESSIVE  
PETS  
LOCATIONS OF BEDROOMS**

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## Reflections *(from page 5)*

imagine our product line.

This analogy speaks directly to our Millennials and the generations to come.

There is another central change we need to make. We have promoted "episodic" Judaism based on lifecycle milestones and communal events. Our institutions have promoted powerful programs like PJ Library, Taglit Birthright Israel and Jewish pre-schools. Our Federation supports these important, highly successful programs, but what this study says loud and clear is that episodic Judaism is not enough.

We need to create a Jewish journey for every Jew, a journey that they help to create. Think of the iPod. Millions and millions of people using the same device to listen to their music, but with customized play lists. They listen to their iPods alone or they plug them into speakers and play for their friends for a communal experience.

**We Need to Embrace Our Young People Not Blame Them**

Our young people are redefining their Judaism. We need to be an active part of

that redefinition process. It is up to the Jewish community to reach out, engage and embrace them.

At the Federation, we are committed to not just engaging our young people, but engaging them in our re-imagination and our transformation. They are not the problem. They are a part of the solution.

Many of our organizations have built models based on philanthropy first. We need to move away from "pay-to-play" Judaism. If young people are meaningfully engaged, they will become philanthropists, but we are pushing too many of them away by expecting them to give before they connect.

### The Challenge

Our future demands our attention. We need a strong, communal approach to build a rich, vibrant Jewish future. The Jewish Federation of Greater Los Angeles has made the commitment to this process. Will you join us? Jay Sanderson, President & CEO, The Jewish Federation of Greater Los Angeles.✧

## Goodgiving *(from page 1)*

attract as many online donors as we can.

Look for our updates about how we're doing on our website, Facebook, and via Twitter. And watch the leader board at [www.GoodGivingGuide.net](http://www.GoodGivingGuide.net) to see how we're doing in real time. Go to [www.GoodGivingGuide.net](http://www.GoodGivingGuide.net) and search for the Jewish Federation of the Bluegrass's profile.

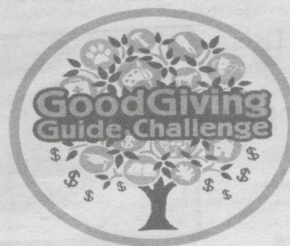
Don't wait. The Challenge is over on December 31. After making your gift, please tell your friends, family, and colleagues about us and the GoodGiving Guide Challenge.

Join the challenge. Give local. Give now. ✧

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November 2013 Shalom | 7



## Ask A Rabbi

Rabbi Moshe Smolkin



**Q:** In the JPS translation of the Bible, Ecclesiastes 9:8 says, "Let your clothes always be **freshly washed**, and your head never lack ointment." In other translations, like the King James translation, it reads, "Let thy garments always be **white**; and let thy head lack no oil." The Hebrew seems to match more closely with the King James version. So why does JPS translate this verse in the way that it does?

**A:** The JPS translation of the Bible is a good translation. It generally focuses on the intent of the original Hebrew, though this sometimes differs from a literal translation.

In the quote you mentioned, the Hebrew is more literally translated, "Let your clothes always be **white**." However, people might read this translation and wrongly conclude that the author was advocating against having any color in one's wardrobe. In contrast, the original Hebrew text gives a sense of having clean clothes and a fresh

appearance. The JPS translation "Let your clothes always be **freshly washed**" more accurately reflects this intent.

While the JPS translation strives to accurately reflect the intent of the original Hebrew text, other translations focus on a literal translation of the text. For a wonderful literal translation of the Torah, I would highly recommend Everett Fox's *The Five Books of Moses*. The translation can feel awkward at times, but it is a very accurate literal translation.

For example, the Fox translation of Genesis 1:1 reads, "At the beginning of God's creating of the heavens and the earth..." This literal translation excellently conveys the meaning of the original. In contrast, the well-known King James translation "In the beginning, God created the heaven and the earth" neither reflects the literal meaning nor the intent of the Hebrew original. It makes it sound as if this was the first

thing that ever occurred, whereas the Hebrew original has a grammatical nuance that indicates that this was simply the beginning of a process of creation, not the beginning of everything. Fox's "At the beginning of God's creating of the heavens and the earth" may be awkward, but it is an excellent literal translation of the original.

Sometimes translations derive not from a commitment to accurately present the original intent or the literal meaning of the text, but rather stem from the translator's theological commitments.

For example, the Artscroll translation is committed to a traditional interpretation based on Rashi. To their credit, they are honest about their commitment and process. However, this "translation" can differ immensely from the original Hebrew text. Their "translation" of Song of Songs 1:1-2 is "The song that excels all songs dedicated to God, Him to Whom peace belongs. Communicate Your innermost wisdom to me again in loving closeness, for Your love is dearer to me than all earthly delights." Compare this with JPS's "The Song of Songs by Solomon: Oh, give me of the kisses of your mouth, for your love is more delightful than wine," which more accurately reflects the Hebrew original.

You mentioned the King James translation. While that translation is beautiful, it also adjusts its "translation" based on the theological commitments.

For example, the King James translation of Isaiah 7:14 reads "Behold, a **virgin** shall conceive." While there is a Hebrew word for virgin, it does not

appear in the original Hebrew text. JPS more accurately translates, "Look, the **young woman** is with child."

Another example: the King James translation of Psalm 22:17 reads, "For dogs have compassed me: the assembly of the wicked have inclosed me: they **pierced** my hands and my feet." The Hebrew does not say "they pierced," rather it says Ka' Ari - **like a lion** [mauls] my hands and feet. The translation of "pierced" has christological overtones, and is translated this way due to theological motivations.

There are more accurate Christian translations of the Bible, and the NRSV translation is often recommended. For Psalm 22:17, the NRSV translation says "My hands and feet have shriveled" with a note that the Hebrew is uncertain. Here the NRSV translation focuses on the meaning of the Hebrew original rather than on theological commitments.

Translating is always a challenge. Does the translation convey the literal sense of the text, or does it strive to provide the original intent? Does the translation adjust the text to fit a theological commitment, or does it work to convey the meaning of the text within its historical context? All of these questions are important to ask when considering translations. I would recommend exploring a few translations, and if you have questions, please ask! ☆

## Have a question? Ask a rabbi

The rabbis write columns in response to questions submitted by the readers. We encourage you—whether you are a member of the Jewish community or not—to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis. If you have an issue you would like to see addressed, please email it to [shalom@jewishlexington.com](mailto:shalom@jewishlexington.com) and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

**jfs** Jewish Family Services

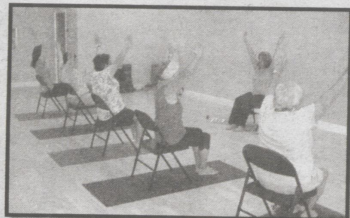
Save the DATE

### Leisure Club

Wednesday, November 13th • 12noon

Chair Yoga with Debra Booker of the Lexington Healing Arts Academy at the JFB offices.

A light lunch to follow.



For more information about these events, to RSVP, or to arrange transportation to the event location, please contact Mimi Kaufman at (859) 269-8244 or [jfs@jewishlexington.org](mailto:jfs@jewishlexington.org).



# 75<sup>th</sup> Anniversary of Kristallnacht

November 9-10, 1938, the Nazis initiated the Night of Broken Glass." The name refers to the wave of violent anti-Jewish pogroms which took place on November 9 and 10, 1938, throughout Germa-

ny, annexed Austria, and in areas of the Sudetenland in Czechoslovakia recently occupied by German troops." (US Holocaust Museum). This was in response to the assassination of Ernst vom Rath,

a German embassy official stationed in Paris. Herschel Grynszpan, a 17-year-old Polish Jew, had shot the diplomat on November 7, 1938.

This month marks the 75th anniversary of this horrific event. We have gathered below and over the next pages several experiences of present or former Lexingtonian residents or their families. ☆

## Kristallnacht in Austria

By Joe Engelberg

I lived in Vienna, Austria.

My parents were born in a small Polish town, Podhajce. They left Poland and fled to Vienna at the beginning of WW II to escape the Russian invaders. There they started a firm that manufactured baby carriages.

I had an older sister. She was the first member of the family to leave Vienna by escaping into France. She had encountered a group of Jewish boys being beaten up on the street, returned home, and had said, "I am leaving."

Not long thereafter, my mother woke me up in the middle of the night and dressed me. Two men took me by taxi to a station where a train filled with Jewish youngsters awaited me. It took us to Holland, and from there by boat we moved on to England.

My parents later crossed the border from Germany into Belgium.

Miraculously, about a year later, the family reunited in New York City where at first we lived in a Lower East Side tenement.

When I was ten years old, the radio announced that Germany had invaded Austria. Within an hour the wide street in front of our apartment house was filled with a procession of local cars and motorcycles flying Nazi flags.

Two days later, the Catholic Bishop pub-

lished a statement enjoining the Austrian people to "welcome" the Nazis. A day later posters quoting the Bishop were plastered all over Vienna.

My school's classroom had had a picture of Christ on the Cross on the wall facing us; every morning the class stood up, faced it, and recited the Lord's prayer. Two weeks later the picture was replaced by a color photograph of the Fuehrer in army uniform; the class stood up and led by a student yelled, "We greet our Fuehrer, Heil Hitler."

One morning as I left the building I passed by an elderly Jewish woman in her nightgown kneeling on the pavement and scrubbing it with a brush. A group of smiling bystanders stood by.

Kristallnacht was triggered by a Jewish French teenager who shot a German diplomat in Paris. He was later deported to Germany. Interestingly enough he was imprisoned but not executed and was known to be alive in 1943.

Our apartment overlooked a little street. On one side there was our two-story synagogue. On the eve of what was later called Kristallnacht I looked out on the street. A mob was milling in front of the synagogue. As a policeman stood by, the mob invaded the building. Soon prayer books and tallitot were flying out of the smashed second-story windows, then smoke curled out. When we awoke the next morning we found the word "Jude" scrawled in large letters on the windows of Jewish stores. ☆

## Sylvia Green – A Teenager's Experiences during Kristallnacht

As told to Hanna Smith on September 25, 2013

*(Sylvia Green was born in Karlsruhe, Germany. At the age of 15 years she, her mother, and an aunt were deported to Poland and from there sent to concentration camps. Sylvia and her aunt survived and eventually immigrated to the United States, to Lexington, Kentucky, where they had family. After her marriage to Jake Green, Sylvia made her home in Winchester, Kentucky. She and Jake were active members of Ohavay Zion Synagogue and other Jewish organizations. In 1983 she participated in an award-winning television program about the Holocaust called, "And I Was There," giving testimony about her experiences. Sylvia was also a volunteer for 25 years at Clark Regional Medical Center in Winchester. Sylvia lives in Chattanooga, Tennessee, near her daughter.)*

"In November 1938 only Mother and I were at home. My father had been deported to Poland earlier in the year, and my brother was away in Wurzburg, at a Jewish teacher's college. I was fourteen years old, and had been dismissed from school because I was Jewish. That night we suddenly heard boots kicking our apartment door and male voices shouting for us to open up. The German police, like the military, wore a certain type of steel enforced boot that made a noise that was hard to forget. My mother went to the door but did not

open it. Instead she called out that she was by herself, her husband was away, and therefore, she could not let anyone inside the apartment. The kicking and banging continued, accompanied by cursing. Mother and I were very frightened, but she stood her ground and refused to open the door. The men eventually left without gaining entry into our apartment, and I surmise that they knew us and then decided to finally leave us alone.

In the middle of the night there was another, quieter, knock on the door. My brother had returned from Wurzburg because the teacher's college had been shut down and he had nowhere else to go. The next day, we learned what had happened to Jewish businesses, including the one for which my father had worked, and to the city's synagogue. From then on, the three of us, Mother, my brother, and I no longer went out. I was scheduled to go to England on the Kindertransport, the train that was to take Jewish children from Germany to stay with English Jewish families. My mother feared for my brother, and she prevailed upon me to tell the people in charge of the Kindertransport that I did not want to go to England and to take my brother instead. As a result, my brother soon left for England. The following year, Mother, my aunt, and I were deported to Poland." ☆



## Alice Goldstein – A Small Child's Memory of Kristallnacht

(The following is an excerpt from the book "Ordinary People, Turbulent Times," by Alice Dreifuss Goldstein, AuthorHouse 2008, reprinted with permission of the author. Upon suggestion of the author, small changes in the text have been made for the purpose of clarity.

Alice Dreifuss Goldstein was born in Kenzingen, a small town in southwestern Germany, near the French border. In 1938, when Alice was seven years old, her parents sent her to nearby Freiburg where there was a Jewish school, and where her maternal grandparents lived. Following the events of Kristallnacht, Alice's mother brought her back to Kenzingen. The family eventually was able to escape to the United States. Alice is the mother of Lexingtonian Beth Goldstein.)

"In July 1938, when school recessed, as the public schools did, for a four-week summer vacation, I went home to Kenzingen, and then returned to school in August. I had no hesitation going back to Freiburg to live with my Oma\* and Opa\* again. My parents joined us for the High Holy Days, and we were able to celebrate Sukkoth and Simchas Torah in near normal fashion. I delighted in marching around the synagogue with the beautiful flag that my Opa had made for me. The synagogues during this difficult, uncertain time were often filled to overflowing as Jews sought comfort and community. School continued through the fall, and so I was not in Kenzingen on November 9 – Kristallnacht.

Kristallnacht – the night of broken glass and burning synagogues. Jewish school was abruptly cancelled, the beautiful

Freiburg synagogue went up in flames, and the next day my Opa disappeared from our household. I have very few recollections of that horrible time, and was spared some of the worst sights because I was sheltered in my grandparents' apartment. But in a few days my Mama came to take me home to Kenzingen, where our store was boarded up, and both my Papa and my Kenzingen Opa were missing. Only decades later did I learn the story of Kristallnacht in Kenzingen.



Alice Goldstein recalls her memories of Kristallnacht.

All during the day of November 9, school children were mobilized to march in the village streets singing nationalistic and anti-Semitic songs. Red flags with the black swastika hung from every possible window. Tension rose with each turn of the marching children and Hitler Youth through the streets. That evening, a group of men, ostensibly from the surrounding area, were organized by the Gestapo, plied with liquor, and marched into

Kenzingen. There, they zeroed in on the only Jewish-owned shop in town – ours, broke the glass window, and looted the store. The pitifully few goods remaining in the store were piled in a heap in the street. The men then went up to the third floor – my parents' home – and gathered all the books and piano sheet music they could find. These, too, they piled in a heap on top of the merchandise. And then they set fire to the entire mound and kept the flames going through much of the night, while my terrorized parents and grandparents\*\*

see *Reflections*, page 17

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# My Six Miracles

By Ernest Peter Guter (father of Flora Guter)

In November 1938 we were living very modestly in two furnished rooms in the fashionable west end of Berlin. My parents' room was furnished with a double bed, while I slept on a living room couch in the other. I had already finished over ten months of my apprenticeship as social worker, looking forward to a better-paid promotion in about six weeks. I had to work very long hours, because the poverty of formerly comfortable Jewish individuals and families was enormous. We were understaffed and lacking much needed financial backing. Often all we could offer was sympathy. Imagine a family of three, penniless, with the rent overdue and the kitchen stark empty. All we could muster would be one rye bread and one quart of milk for the whole week. My mother gave me every morning two wrapped sandwiches for lunch. Often I gave one of them to people who were hungrier than I.

In the east end of Berlin there was an area that was almost a Jewish ghetto. My father's oldest sister, Mrs. Nadel, lived there with her husband and their only son, about ten years older than I. Early in the morning of November 10th she telephoned and warned us. The Gestapo, Hitler's secret police, was all over their neighborhood arresting all Jewish men and boys, but leaving the females unharmed. Her two men had seen the secret police trucks arriving and had immediately gone into hiding in their attic. Incidentally, they were lucky and got away with it unharmed. The parents, like mine, were eventually killed in the Holocaust, but my cousin Heinz Nadel managed to get into the United States and lived out his lifespan in New York. He even served three years in the American army as cook, which enabled him thereafter to study full-time and to earn a doctorate in psychology. My dad and I immediately dressed as inconspicuously as we could, grabbed a few sandwiches and whatever cash money was around, kissed my mother good-bye and ran out on the street.

Thank God, we were not overweight, bearded, hook-nosed, or in any other way looking like the anti-Semitic caricatures in the weekly Nazi propaganda paper "Der Stürmer," owned by Hitler's friend Julius Streicher. Also, we both were fully German educated and therefore able to sound right and to fully blend in.

We leisurely walked and went by public transportation all over Berlin, never showing any apprehension or fear. After our sandwiches were finished, we patronized street vendors and small restaurants and we stayed in touch with mum over pay phones. When tired, particularly at night, we took long subway rides, because we did not dare to try to enter any hotel or motel. Luckily, the city was full of public toilets in parks and railway stations, so we managed to stay clean and looking decent.

What we witnessed was indescribably horrible! We had both thought that the German character was basically decent and that in time tolerance would prevail. Now we lost all hope. We realized that all Jewish life in Greater Germany was utterly doomed.

So here we were, father and son going from one neighborhood to the next, in the midst of four million people, seeing one horror after another. During those ten or more hours we felt utterly isolated and alone. There was smashing, destruction, burning, and looting everywhere. Jews and others, mistaken for Jews, were degraded, beaten, hurt, and wounded all over the place. If male, they were finally, by Gestapo, forced into vans and trucks to be taken to headquarters for so-called interrogation, or into one of the three recently enlarged concentration camps.

Wherever possible, local police and fire

brigades were standing by, often causing or cooperating with the destruction, but also always preventing it to endanger nearby gentiles and their properties. Much of the mayhem, and particularly the looting, were done by private individuals of both sexes who did not wear any Nazi or other uniforms. Some may have been just neighbors or bystanders. This alone shows the strength of the ever present anti-Semitic Nazi propaganda.

I distinctly remember one murder. An elderly man ran out of the burning synagogue near the Münchener Platz carrying a book of the bible, called a Torah. Of course, he tried to save it. This is God's word and our symbol of divinity. This is also why we are called The People of the Book. A black uniformed member of the Nazi SS brigades pulled



Ernest Peter Guter recalls his memories of Kristallnacht.

his revolver and shot him dead right on the spot. The holy Torah burned to ashes alongside his corpse. My aunt Bertha was my father's next sister, only two years older than he. I never got to know her very well, but remember her as good looking and friendly. She made beautiful, self-designed lady's hats to special order in her own large store, just off one of

Berlin's most famous shopping thoroughfares, the Kurfürstendamm. After more than ten hours of walking, we happened to pass it. Of course the store did not escape the Night of Broken Glass. The landlord was in front, up a ladder, busy fixing plywood for temporary cover. He recognized my father. Very furtively, with an almost invisible gesture, he beckoned for us to enter.

Once inside, we found five or six other men, equally sheltered and, after us, he let in one or two more. Frankly, now sixty-five years later. I do not remember exactly how many we were or what they looked like. We all were scared and suffering great stress.

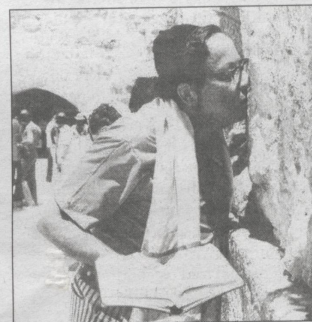
Everything inside the premises was severely damaged and ready for the junk heap. Two large counters, when

covered with torn textiles, could still be used to lie down upon and likewise one could still sit on a few damaged chairs. Being the youngest, I spent most of my time there sitting or lying on the floor. All mirrors were smashed and neither electricity nor gas was functioning, we did not even think of heating. There was one toilet without paper and one sink, thank God, with drinkable cold water. The telephone had disappeared, so there was no way we could call Mother to tell her that we were OK. We stayed there for two days and nights in almost full darkness and did not dare to make any noise.

All this time we did not see a single outside face. However, we were not forsaken. The landlord or somebody on his behalf, left each morning and evening at our inside entrance, a supply of sandwiches and black coffee, then knocked and disappeared. All this time we did not even have a chance to say thank you. At the end of our second night the landlord yelled in loud voice: "The coast is clear, you can go home!" and, of course, we left immediately.

I never knew the landlord, nor did I ever learn his name. He was a German and certainly not Jewish, nor any kind of a foreigner. While saving ours, he was risking his own life and safety and those of his family and associates. Here was one righteous German hero who should be remembered for always alongside Raoul Wallenberg!

Thanks to my unknown savior, for the third time I survived! ☆



Ernest Peter Guter at Western Wall.



# Blaustein Family Experience during Kristallnacht

By Eric W. Blaustein

(Eric Blaustein is the brother of Lexingtonian Hanna B. Smith)

The 1938 Kristallnacht pogrom in Germany went off with the customary German precision. Though billed as a spontaneous outbreak of popular anger, in reality the pre-trained Storm Troopers of the Nazi Party had received orders in the early hours of November 9 to destroy assigned targets, Jewish property. At the same time, Gestapo units were ordered to occupy Jewish community offices, arrest or assault prominent Jews, and even kill some of these leaders for shock value. The German police was ordered not to intervene. Fire departments had to restrict firefighting efforts at burning Jewish-owned properties to preventing fires from spreading to adjoining buildings.

When people awoke on the morning of November 9, they heard radio newscasters telling them that their "people's rage" had created the riot damage which most of them had as yet to see.

In November 1938, I was 12 years old, but already wise to the anti-Semitism, which had become part of the daily life experience of Germany's Jewish citizens. My family lived in Chemnitz, Saxony. Saxony's Jewish population was about 8%, integrated, and hardly noticeable among the general population.

The previous year all Jewish students had been expelled from public schools and forced to attend government-controlled schools for Jewish children. I had to leave early for school because I lived at quite a distance, and public transportation was prohibited for Jews. When I arrived at school on November 9, the building was locked. A stern-looking official told us children that the school was closed until further notice.

The official did not reveal the reason for the school closing, namely that the Jewish teachers, as well as community lead-

ers, had been arrested during the night. I went home and found my mother, very tense, listening to the radio. The Nazi propaganda machine was in full swing, reporting about the "righteous anger" of the German people against the Jews.

My father, optimistically believing in the goodness of the German people, was at his office. I guess that work took priority over pogrom.

By noon Mother had heard enough horrible news and decided to see for herself what was happening. I went with her. There were no Jewish businesses in our neighborhood; therefore, we went downtown. It was worse than expected. The shop windows

of all Jewish-owned businesses were broken and merchandise thrown into the street or stolen. Masses of people stood around, confused, incredulous. Germans had no experience with public disorder. They were stunned that, according to the news, they had done this.

People knew very well that the Storm Troopers, now cordoning off the destroyed properties, were the perpetrators. But people either approved of the actions or they were afraid to speak out. The only comment that I overheard was: "What a shame to destroy all that good

merchandise."

Mother and I saw few other Jews, and only women and teenagers. What they told us confirmed the extent of the catastrophe. All Jewish community leaders, including the rabbis, had been arrested and badly beaten. One man had been shot and killed in front of his family. Jewish community offices and properties were occupied by Storm Troopers. The synagogue was burned to

the ground. Rumors abounded that Jewish men were being arrested wherever they were found.

We went to Father's office, Mother imploring him to leave and to hide with non-Jewish friends for a few days. He responded that as a war veteran (WWI) he did not

have to hide because no one would dare touch a war veteran. Mother gave up, unhappy, and we went home.

That afternoon the radio announced further actions. Since the "public anger" supposedly arose in response to Vom Rath's\* murder in Paris, the German government had to address the situation. As a civilized nation, the German government would respond fairly. For protection from the people's justified anger, all Jewish men older than eighteen years would be placed in protective custody. Starting now, Jews were

considered a separate population group, without citizenship rights, subject to special rules and regulations. Also, the Jewish community of Germany owed reparations to the nation of 1 billion Reichsmark (about 200 million dollars at the time).

How the government was able to write this comprehensive legislation within a few short hours was not explained.

During the afternoon two concerned gentile friends offered to hide Father until the furor had died down, but Father remained at work until 6:00 PM. Upon returning home, Mother, frantic, urged him to accept the offer of our gentile friends. Father calmed her, repeating that nobody in this patriotic nation would touch a WWI veteran.

We ate dinner and settled down for the evening. Around 8 o'clock the doorbell rang. Father went to the door, and then reappeared in the living room followed by two dour-faced plain-clothed police officers. They announced that Father was under arrest. When Mother asked why, they responded with "government orders." I noticed that these men never removed their hats as was customary in those formal times.

My older sister and I were playing a game of chess when the two officers arrived. Tense but refusing to show any emotions we pretended to play until the officers left with Father. The moment the door closed behind them, I jumped up, crying, screaming, and cursing the Germany that did this injustice to my father.

This event changed me profoundly. Germany became "them." Since then, when questioned about my German background, I respond always, "I gave up being German at age 12, on November 9, 1938, at 8:15 in the evening."

(\*Ernst vom Rath, diplomat, assassinated in Paris by Herschel Grynszpan, German-born Polish Jew, see Wikipedia.org) ✧



Eric Blaustein at the brit milah of his great-grandson in Israel, 2012





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# Sim Shalom News

From Jesse Weil

The Rabbi's sermon at Rosh Hashanah was based on a tale from Rebbe Nachman of Bratslav, and it was so impressive, that many people were immediately saying "Skaya" when she finished, which is what one says here after a particularly fine reading of the Torah. Yom Kippur was celebrated in our usual fashion, services on Kol Nidre Eve and the next morning, followed by two study sessions in the afternoon, a short memorial and closing service, and a very well prepared Break Fast. Our congregants are slowly learning how to make this a real feast, having never grown up with this tradition, as non-practicing Jews.

We repeated for the third time our Sukkot-in-the-Park celebration for our own members and the inhabitants of the modern Jewish neighbourhood near the Danube. We erected a large sukkah seating about 40 people in St. Istvan Park, and there were programs every evening and during the day on the weekend. Every evening started with the lulav and etrog ceremony, and singing of the Hallel psalms. After that there were either services or lecture/interviews with eminent people (an ecologist and a theologian/philosopher), or music, or movies. One of the most popular and successful programs was for families with pre-school children, of which there are many in the St. Istvan Park area. This was financed by a generous donation from an American supporter, who wanted to honor the birthday of her grandson. Zsuzsana Gyenes and Kristina Szmirnov are Jewish professionals who tell tales to small children

and engage them in simple arts and crafts. They held over 20 youngsters spellbound with the stories they told, and the chance to make and decorate things was also very popular.

Then on Simchat Torah, Sim Shalom hosted the kindergarten class of the Lauder Jewish Day School, who came to participate in the Torah dancing that is always part of our celebration. The children were delighted to participate in the dancing, and also enthusiastic about the hard candies that were being thrown around. But it was the parents who were most impressed by the warmth and openness of our celebration. They'd been received so strictly and negatively in previous years when they visited the synagogues of the Neolog and Orthodox movements, they and their children were quite turned off from any further attempts at synagogue participation. So we're hoping that some of them will be encouraged to try again with us. If we can find the needed funding, we plan to offer monthly programs for families with young children, given by Gyenes and Smimov. And, if successful, we'll need to figure out how to send some of our maturing young people to workshops on teaching in a religious school.

Any U.S. reader who wishes to make a donation to Sim Shalom Congregation can do so by going to the web site of our support organization, Friends of Sim Shalom; <http://www.friendsofsimshalom.org/>

Your support will be much appreciated at this difficult time. And for more information about the congregation visit the website <http://www.sim-shalom.org> ✪

10:00 a.m. at  
Temple Adath Israel

400 Communities. 40 Countries.  
Thousands of lives touched through  
our shared Jewish texts.



**MISSION**  
To bring the Jewish people  
together once a year to celebrate  
our shared Jewish text through  
community based learning.

**GUIDING VALUES**  
To foster Jewish unity, empower  
individuals through increased  
Jewish knowledge, and create  
meaningful shared experiences.

**Connect. Learn. Belong.  
Take a Step Ahead.**

The Global Day of Jewish Learning – Sunday, November 17, 2013



Torah is the shared inheritance of all the Jewish people. It does not belong to a special sect or an elite group of the Jews. We have a responsibility to share our common heritage with all Jews. We each get an equal share.

Rabbi Adin Steinsaltz

## JOIN US. BE A PART OF THE GLOBAL DAY.

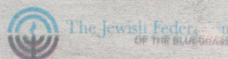
The Global Day of Jewish Learning was conceived to further Rabbi Adin Steinsaltz's call, "Let my people know" – bringing Jews from across the spectrum of beliefs and backgrounds together for a day of study. As individuals we gain in our own knowledge, as communities we are strengthened by our joint efforts, and as part of the Jewish People at large we connect across denominations, cultures and continents.

## "CREATING TOGETHER: JEWISH APPROACHES TO CREATIVITY & COLLABORATION."

This year our facilitators will include:

Michael Bell, *It's the Little Things in Life: Jewish Folk Traditions and Creativity*  
Evalynne Elias & Beth Goldstein, *Creating Shabbat - Jewish Family Life Education program*  
Alvin Goldman, *Creativity and Torah Study*  
Jenny Rice, *Storytelling*  
Beth Ellen Rosenbaum, *PJ Library music program*  
Dmitry Strakovsky, *Art as an Expression of the Divine*

Sponsored by



In conjunction with: B'nai B'rith, Stanley Rose Lodge  
The Lexington Chapter of Hadassah • The Lexington Havurah  
Kentucky (UK) Hillel/Jewish Student Organization  
Ohevay Zion Synagogue • Temple Adath Israel



NOV. 17.13  
WORLD PEOPLE DAY  
[www.theglobalday.com](http://www.theglobalday.com)



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OF THE BLUEGRASS



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**YES WE BRUNCH**  
SATURDAY & SUNDAY 11AM-3PM



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Excludes Tax and Gratuity - Not Available on Special Events and New Year's Eve

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OPEN 7 DAYS A WEEK.    MUST BE 21+ TO ENTER.**

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THIS  
CHANUKAH,  
be the  
light  
IN SOMEONE'S  
LIFE.

Chanukah brings light into our lives at a dark time of year. And when you make a donation to the Jewish Federation, you share that light with those who need it most right now. Help an unemployed neighbor learn new job skills. Visit a homebound elderly woman. Give a young child a Jewish book. Your gift to Federation does all of that and much more. Be the light at [JewishLexington.org](http://JewishLexington.org).



The Jewish Federation  
OF THE BLUEGRASS





The American Israel Public Affairs Committee (AIPAC) Cordially Invites You To Attend A Special Briefing:

### The Rapidly Changing Middle East

Please join us for an exclusive briefing with Jonathan Harris, AIPAC Assistant Director of Policy and Government Affairs and Senior Policy Analyst on Egypt and Syria. Jonathan will give an in-depth analysis on the instability raging through the Middle East and the regional security threats posed to Israel. Jonathan will also discuss the importance of AIPAC during this critical time, share insights into legislation AIPAC is working on, and address the role we can all play in ensuring that America continues to stand with Israel.

Thursday, November 7, 2013  
6:00 PM - Reception • 6:45 PM - Program

Hors d'oeuvres will be served during the reception compliments of Wayne Masterman.

Portofino Restaurant  
249 East Main Street  
Lexington, KY 405070

A minimum \$100 contribution to the AIPAC 2014 annual campaign is required.

To RSVP contact Kate Samuels, AIPAC Southern States Area Director at (678) 254-2624 or [ksamuels@aipac.org](mailto:ksamuels@aipac.org).

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

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

*Celebrate your loved ones and support our Jewish community by giving a special contribution.*

Thank you for your support.

Thank you to:

David Schwager for his gift in memory of Anita Reiner.



The Jewish Federation  
OF THE BLUEGRASS

## Alice Goldstein (from page 10)

huddled helplessly in their home.

My mother never played the piano again after that night.

The next day, the Gestapo arrived in Kenzingen in open lorries. They went to each of the three houses in Kenzingen where Jews lived and arrested all the males age 16 and over. At the time, my Opa was out of the house, taking his usual morning walk in the countryside. Farmers told him that the police were looking for him, so, not wishing to get the family in more trouble, he

hurried back home. He arrived just in time to take off his walking shoes and change into slippers before the Gestapo arrived. He and my Papa, like Jews all over southwestern Germany, were transported to the Dachau Concentration Camp. Many, like my relatives, were taken in open trucks, in plain sight of their neighbors. None in Kenzingen tried to stop the trucks or protest the deportation."

\*Opa and Oma – affectionate German terms for grandfather and grandmother  
\*\*these were Alice's paternal grandparents ☆



### Hadassah Chanukah Party and Kentucky Children's Hospital Mitzvah Project

Thursday December 5, 2013

7:00 P.M. to 9:00 P.M.

At the home of Judy Baumann  
685 Shasta Circle  
Lexington, KY 40503-4110

For our traditional gift exchange, bring a wrapped or bagged gift valued at \$10 and a snack or dessert to share (vegetarian, dairy or parve)

#### Mitzvah Project

Bring items for babies or adolescents who are patients at the Kentucky Children's Hospital  
*Bring unwrapped, new items only*

Please RSVP by Dec. 2 to Gayle Bourne at 312-0359 or [lexhadassah@yahoo.com](mailto:lexhadassah@yahoo.com)





## Moosnick Lectures

This year's Moosnick lecture will take place on November 12 and 13, at 7:00 pm, at Transylvania University on November 12 and at TAI on November 13.

Amy-Jill Levine is University Professor of New Testament and Jewish Studies, E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, and Professor of Jewish Studies at Vanderbilt Divinity School and College of Arts and Science; she is also Affiliated Professor, Centre for the Study of Jewish-Christian Relations, Cambridge UK. Holding the B.A. from Smith College, and the M.A. and Ph.D. from Duke University, she has

honorary doctorates from the University of Richmond, the Episcopal Theological Seminary of the Southwest, the University of South Carolina-Upstate, Drury University, and Christian Theological Seminary. Her most recent books include *The Meaning of the Bible: What the Jewish Scriptures and the Christian Old Testament Can Teach Us*, co-authored with Douglas Knight, and the *Jewish Annotated New Testament*, co-edited with Marc Z. Brettler. A self-described Yankee Jewish feminist, Professor Levine is a member of Congregation Sherith Israel, an Orthodox Synagogue in Nashville, TN, although she is often quite unorthodox. ✧

## ATTENTION

proud grand-parents, parents, and students

We want to publish any original writing produced by our community's elementary- and high-school-age children. If you're proud of something written by one of our kids, either fiction or non-fiction, please email it to [shalom@jewishlexington.org](mailto:shalom@jewishlexington.org)

## SALES TEAM NEEDED FOR SHALOM NEWSPAPER!

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

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



The Jewish Federation  
OF THE BLUEGRASS

## 8<sup>th</sup> Annual

## Hanukkah Night

### Ha-Tizmoret

Featuring Aviva & Lew Bowling  
December 4, 2013

At Natasha's Bistro 112 Esplanade

Candle Lighting  
Holiday Songs  
Israeli Music



New Program!  
Sing-Along  
Special Menu

Dinner at 6:30, Program at 7:30  
For Reservations, call (859) 259-2754

Cover: \$9.00.

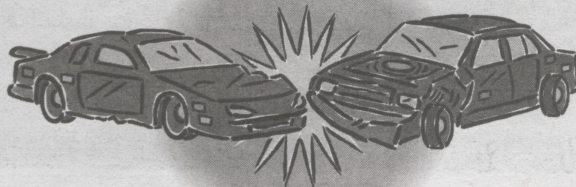
You don't have to be Jewish to join in the fun!

## Support the Jewish Community — Ca\$h for Clunkers

If you're thinking of getting rid of a car, why not support the Jewish community by donating it to the Jewish Federation of the Bluegrass, Ohavay Zion Synagogue, or Temple Adath Israel through the Blue Grass Community Foundation?

Each organization has an account at the BGCF, and it can pick up your unwanted vehicle and provide a tax write-off for you.

Contact JFB, OZS, or TAI for more information.





## B'tayavon (Hearty Appetite)

By Lynn Furness

One December my college roommate visited my family in Cincinnati during Chanukah, which she had never celebrated before. And celebrate she did by eating a record number of my father's world famous thin and small potato latkes for which there is no written recipe. Some years later she introduced me to the wonderful world of a Jewish cook extraordinaire, Faye Levy, and our horizons broadened. Enjoy this recipe for a change of pace from the traditional latke in this unusual year of Chanukah and Thanksgiving occurring at the same time.

### Zucchini Pancakes

3 C. coarsely grated zucchini  
(3 med zucchini, total about 12 oz.)

1 T chopped garlic

Salt and pepper

Mint sprigs for garnish

1 large egg, lightly beaten

3T all-purpose flour

¼ C. vegetable oil, for frying

### Garlic and Yogurt Mint Topping

½ C. plain yogurt

minced

1-1/2 tsp. chopped fresh mint

½ small garlic clove, finely

salt and pepper

Mix yogurt with mint and garlic. Add salt and pepper to taste. Set aside at room temperature.

Combine zucchini, garlic, salt, and pepper. Add beaten egg and stir in lightly. Stir in flour.

Heat the oil in a deep, heavy, large skillet. For each pancake, drop 1 heaping tablespoon of zucchini mixture into pan. Flatten slightly with the back of a spoon and fry over medium heat about 2 to 3 minutes on each side, or until golden brown. Turn very carefully so oil doesn't splatter. Drain on paper towels. Stir mixture before frying each new batch. If all the oil is absorbed, add a little more to pan. Serve hot, with topping. Garnish with mint sprigs.

Makes 12 small cakes for 4 appetizer or side-dish servings

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## First and third Sundays of the month Yiddish Drop-in!



The Jewish Federation  
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10:30 a.m. at the JFB office. An hour of Yiddish with Refoyle Finkel (Rafi Finkel). Beginners welcome, fluent speakers welcome, and those who remember "a por verter fun der heym" also welcome. We'll adjust what we do to the levels of those who come. No long-term commitment necessary. No charge. Worth every cent, at least!



## iTNBluegrass™

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Volunteer drivers help people 60+ and adults with visual impairment in Fayette County stay connected to families, friends, and activities!  
*Bring meaning to their lives – and to yours!*

Drivers earn mileage credit which can be used toward a parent's, spouse's or friend's ride account. Can't drive at this time? Surprise an iTNBluegrass member-rider with a gift certificate – we have them for all occasions!

For more information about this program visit  
[www.itnbluegrass.org](http://www.itnbluegrass.org) or call 859-252-8665.



## Temple Adath Israel Preschool and Pre-Kindergarten

**OPEN  
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- Half-day program (8:30 a.m.-noon)
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CALL: Katherine Henry, director  
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# The Lexington Havurah

Stan Saxe, President

The Lexington Havurah, founded in 1978, is a network of diverse people dedicated to Jewish learning and renewal, community building, and tikkun olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibility for all services. For additional information about services or membership in the Havurah, please contact me at [sabastanley@insightbb.com](mailto:sabastanley@insightbb.com).

## The 'English-Speaking Rabbi' and Other Startling Changes

When I was a Bar Mitzvah during the Second World War, the Rabbi gave his Saturday morning talk in Yiddish. There was some mention of children starving in Europe because they did not have potatoes to eat. If the Rabbi took any notice of my presence on the bimah, I have no such recollection. Speaking to the adults, and in Yiddish, was the apparent norm in the Orthodox congregations of my community north of Boston.

In the late 19th and into the 20th centuries when a new rabbi was needed by any of the three orthodox congregations located in the heart of my Jewish community, he was chosen from a yeshiva in that region of Eastern Europe from which the synagogue's founders came. And, of course, the new recruit spoke only Yiddish but in the dialect most all of the adult Jewish population of that particular congregation could understand and speak.

At some later time there was a great buzz in the community. One of the three Orthodox shuls had hired a rabbi who was noticeably different. "They hired an English-speaking rabbi!" was the word. The world is changing. These young Jews are changing.

The fact that American Jews are changing has been dramatically shown in the results of a recent major survey done by the Pew Research Center's Religion and Public Life Project, and released early last month. Jewish identity is changing where one-in-five Jews (22%) now describe themselves as having no religion. Americans with direct Jewish ancestry or upbringing and who describe themselves as atheist, agnostic or having no particular religion appears to be rising, notes the study.

The survey reports "The changing nature of Jewish identity stand out sharply when the survey's results are analyzed by generation. Fully 93% of Jews in the aging Greatest Generation (born 1914-1927) identify as Jewish on the basis of religion (called 'Jews by religion' in the Pew report); just 7% describe themselves as having no religion ('Jews of no religion'). By contrast, among Jews in the youngest generation of U.S. adults - the Millennials (born after 1980), 68% identify as Jews by religion, while 32% describe themselves as having no religion and identify as Jewish on the basis of ancestry, ethnicity or culture."

Intermarriage is a related phenomenon, the study states: 70% of married Jews of no religion have a spouse who is not Jewish, compared with 36% among Jews by religion. Intermarriage rates have risen over the last five decades. The survey reports those Jewish respondents who have married since 2000, nearly six-in-ten have a non-Jewish spouse. Among those who got married in the 1980s roughly four-in-ten have a non-Jewish spouse. Among Jews who got married before 1970, just 17% have a non-Jewish spouse.

Reform Judaism continues as the largest Jewish denominational movement at 35%, followed by Conservative identification at 18%, Orthodox at 10%, and Reconstructionist and Jewish Renewal at 6%. Thirty percent do not identify

with any denomination.

The Pew Research Center report stated a key aim was "to explore Jewish identity: What does being Jewish mean in America today?" Remembering the Holocaust (73%), leading an ethical life (69%), working for justice and equality (56%), caring about Israel (43%), having a good sense of humor (42%) were considered essential to Jewish identity and to the respondents sense of Jewishness.

Complete reports and summaries are available on-line at [pewforum.org](http://pewforum.org). In a story on the survey a New York Times reporter elicited a comment from the editor of The Jewish Daily Forward, Jane Eisner, who said "This should serve as a wake-up call for all of us Jews to think about what kind of community we're going to be able to sustain if we have so much assimilation."

Included in The Lexington Havurah schedule for the remainder of the year is our annual Education Retreat, a major event for 2014 which is being planned by our Education Committee co-chairs Dianne Bazell and Larry Kant.

Havurah Religious committee co-chairs Judy Baumann and Jeremy Popkin are reminding us of the celebrations of Shabbat and the Holidays yet to come:

Sat., November 9, Shabbat morning service and pot-luck lunch.

Tue., December 3, Annual Chanukah Party

Wed., January 16, Tu B'Shvat Seder

Fri., February 21, Kabbalat Shabbat and Pot-luck

Sat., March 15, Purim celebration and Havdalah

Sat., April 19, Pesach Shabbat and Kiddush lunch

Fri., May 23, Kabbalat Shabbat and pot-luck supper

Wed., June 4, Shavuot service and dairy pot-luck supper

July and August are the months the Havurah schedules "Out-in-the-Country" and "Under-the-Stars" - a Friday evening Kabbalat Shabbat and a Saturday evening Havdalah and pot-lucks. Non-members are always welcome to join us at these monthly events - please contact me for exact details of time and place at my email address shown above. Yes, Insightbb is still the correct email address. For members, the details of time, location, hosts and service leaders are in the Havurah Email Bulletins sent by our Vice-president and communications expert, Dave Wekstein. ✡

## ATTENTION proud grand-parents, parents, and students

We want to publish any original writing produced by our community's elementary- and high-school-age children. If you're proud of something written by one of our kids, either fiction or non-fiction, please email it to [shalom@jewishlexington.org](mailto:shalom@jewishlexington.org)



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## Temple Adath Israel

124 N. Ashland Avenue | President, Judy Engelberg • (859) 269-2979

### WHO WE ARE!

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

### FAMILY SHABBAT

Our lively Family Shabbat takes place on the second Friday of each month at 7 PM. We sing songs and enjoy great stories geared to our families and their young children, but with valuable messages for all. This year we will have a Potluck dinner at 6 PM immediately preceding services.

### TOT SHABBAT

Our Tot Shabbat Friday night service is held on the last Friday of each month (during the school year).

### TEMPLE TOTS

The Temple Tots program is designed to give 2 1/2 and 3-year-old children and their parents a positive and nurturing beginning to their Jewish educa-

tional experience. We meet about once a month (during the school year).

### PJ LIBRARY READING TIME

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

### KOLLEL STUDY GROUP

Kollel meets at 9 AM every two weeks in the TAI Library. The group explores cultural, ethical, and historical aspects of our 4000-year tradition. Its emphasis is on dialogue and exploration. Please join us any time. November 2, 16, & 30.

### TALMUD STUDY

Rabbi Kline conducts the study of Pirke Avot, a section of the Talmud on alternate Saturdays at 9 a.m. in the Library. The discussion is always lively, informative and, you can join the group anytime. We are currently studying the Book of Nehemiah. November 9 & 23.

### PARSHA

Join us each Saturday morning at 11 AM

in the library as we take a look at the Torah portion for each week. Rabbi will lead some discussions and everyone will take turns on November 2, 9, 16, 23, & 30. We will have Parsha with worship on November 16.

### SISTERHOOD NEWS

Rebecca Young, President  
In recognition of WRJ's (Women of Reform Judaism) commitment to social justice, Sisterhood will be marking this Centennial celebration by collecting 100 items each month. This month, we will be collecting dog and cat food for the Lexington Humane Society as well as blankets and sheets. Please bring what you can and put in the basket in the main hall. Thank you for supporting this important project.

### CHAVURAT CHOCHMA PROGRAM

(A Friendly Gathering of Wisdom)  
We will meet on December 6, 2013 at

11:30 am in the social hall for a delicious lunch and to hear an interesting speaker. Cost is \$6 per person. While this program is designed for those sixty years old and over, all are welcome. Please RSVP to Sandee at 269-2979 by December 2nd.

### MOOSNICK LECTURE SERIES

Amy Jill Levine (an incredible Jewish Bible Scholar - probably one of the very best out there) is the Moosnick lecture series scholar speaker on November 12 and 13. She is speaking at Transylvania University on November 12 and at TAI on November 13, at 7:00 p.m.

### HONOR

"In appreciation of her leadership and dedication to the Religious School for over two decades, the Temple Board presented former director Jane Gris  a hand-crafted house blessing by Yemenite Israeli artist Amalya Nini"

**Will all people who had  
insight.bb email addresses  
please email us your new  
email address?**

Send to: [administrator@jewishlexington.org](mailto:administrator@jewishlexington.org)

## Gan Shalom Preschool

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

Now enrolling for the  
2013-2014 school year.

### Creativity & Learning through Diversity.

We welcome children from all ethnic, religious, social, and economic backgrounds.

- Flexible Full Day and Part-time Programs
- Warm, Nurturing Environment
- Special Enrichment Programs
- Ages 12 months to 5 years (Pre-K)
- Quality, Licensed Childcare and Preschool Programs
- Weekly Fitness and Music Programs
- Real Life Activities, Hands-on Learning,
- Cultural Awareness, Highly Qualified Teachers,
- Small Child/Adult Ratios

Convenient Location: On Alumni Drive  
just off of New Circle Road. Five Minutes from UK.

For more information 335-9922 or visit [www.ganshalom.com](http://www.ganshalom.com)

November 2013 *Shalom* | 21



## Ohavay Zion Synagogue

2048 Edgewater Court • President, Shirley Bryan • (859) 266-8050

### WELCOME

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

### KIDS' SHABBAT AND PJ LIBRARY

Please join us for this month's Kids' Shabbat service on **Friday, November 15 at 5:30pm.**

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

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

December 20  
January 17  
February 21  
March 21  
April 18  
May 16

For more information or to RSVP, email Rabbi.Smolkin@gmail.com.

### YOUTH SHABBAT AND STEWART HOME

Please join us for this month's Youth Shabbat service on **Friday, November 22 at 5:30pm.**

Youth Shabbat offers our students the opportunity to help lead services, and it allows our community to celebrate Shabbat with our friends from Stewart Home School ([www.stewarthome.com](http://www.stewarthome.com)).

We begin by welcoming our friends from Stewart Home with a dinner. Then we join together in song as we celebrate Kabbalat Shabbat, with our students helping to lead the service. This is a

wonderful service filled with music and joy.

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

December 13  
January 24  
February 28  
March 14  
April 11  
May 9

For more information or to RSVP, email Rabbi.Smolkin@gmail.com.

### THANKS-GIVE-IKAH

Celebrate Thanks-give-ikah and Jewish Book Month at OZS Sunday, November 3, 10am - 1pm. Donate any of the below items or a monetary donation to the following mitzvah projects, then pick as many books to take home as you like.

**Sisterhood: Dress for Success**  
Donate new and nearly new professional attire, handbags and accessories for women re-entering the workforce.

**Men's Club: The Hope Center**  
Donate new white socks, large-sized clothing and shoes, winter coats, washcloths and towels. Also, accepting trial size toiletry items.

**Religious School: Family Resource Center at Mary Todd Elementary**  
Need all of your gently used or new shoes. Kids and adult sizes needed...all styles accepted.

### KABBALAT SHABBAT LEARNERS MINYAN

Please join us on Friday, November 8 at 5:30pm for our first Kabbalat Shabbat Learners Minyan. This minyan will be a warm and welcoming way to enter into the traditional Kabbalat Shabbat service. With uplifting melodies, prayer books with translation, and teachings guiding our way, we will enjoy our Shabbos

exploration together.

### BACKPACKING FOR GOD'S PANTRY

Join us each month as backpacks are filled with food that children take home on weekends from Mary Todd Elementary School. All of the food is child-friendly, nonperishable, easily consumed and vitamin fortified. Our next backpacking dates are **November 17 and December 15 at 11:00AM at OZS.**

### SHABBAT MORNING SERVICES

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

### TUESDAY MINYAN

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

### STUDYING THE PROPHETS

Please join us Wednesdays at noon as we explore the book of Isaiah through the teachings of our Jewish tradition. We will learn about Isaiah's focus on righteousness and justice, and we

will hear Isaiah's deep concern for the orphan, the widow, and the underprivileged of society. We have a wonderfully diverse group of learners and terrific conversations. All are welcome.

### TALMUD STUDY

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

### INTERESTED IN OZS?

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

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## The Lexington Chapter of Hadassah

Jane Chaput, President

This year, Hanukkah will not be competing with Christmas. The radio and TV won't be blaring Christmas Carols. Comedians won't joke about a Hanukkah bush. No, this year, the first day of Hanukkah coincides with Thanksgiving Day, so we'll hear songs like "Over the River and through the Woods." Rabbis might deliver drashot comparing Judah Maccabee with John Alden and/or the Pilgrims.

We'll all be gathered around the Thanksgiving table trying to incorporate the best of both holidays in our menu. The hanukkah will have been lit and Moaz Tsur sung. Children may come to the dinner table dressed in costume – some as the Maccabees, others as Pilgrims. This will definitely be an occasion to remember.

The parashah of Hanukkah week is Miketz. It's the story of Joseph's re-

turn to his family and to his people. Joseph, Vizier of Egypt, meets with his brothers, who don't recognize him. Of course not. He is second in command to the Pharaoh. He doesn't dress like a Jew. He doesn't talk like a Jew. He is an Egyptian. However, when Joseph recognized his brothers, he remembered who he was and from where he had come. The pintele yid (that little bit of Jewishness) came to the forefront and Joseph returned to his people. Miketz is the story of Hanukkah. The real story of Hanukkah is not about a crock of oil in the Temple. Hanukkah is the story of the war between assimilationists and those who wished to retain Judaism and its heritage. At the time of the Maccabees, many assimilated Jews had been appointed by the Romans to leadership positions. Like Joseph, they forgot their culture and values and adopted the Greco-Hellenist way of life – including polytheism.

Miketz is appropriately read during Hanukkah because Joseph was the first assimilated Jew to return to his people.

Hadassah has always respected, promoted, and been engaged in Jewish values, culture, and tradition. Anyone who sees our name immediately knows we are a Jewish organization. From our very beginning, we've known that Jewish/Zionist education is an imperative. At the same time, we have embraced our American citizenship and given thanks to this country for the freedoms we possess, especially that of freedom of religion. While the Thanksgiving Day holiday expresses our gratitude for the privilege of American freedoms, the lighting of the hanukkah reminds us of our unique traditions and values to which we have been faithful for 4000 years. ☆

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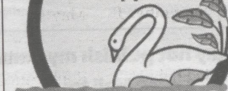
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Featuring Sonya and Elizabeth Schumann,  
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November 2013 Shalom | 23



### Our 2013 *Shalom* Contributors

Thank you for your generous donations to keep *Shalom* solvent.

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- ☐ \$18 Chai ☐ \$36 Double Chai  
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## JFS: At your Service

(from page 7)

Ask you to account for every moment?  
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Threaten to hurt you, your loved ones, your pets?  
Try to manipulate you with lies or promises?  
Make you feel you don't have the right to say "no" or disagree?  
Isolate you from family, friends, work or school?  
Make decisions for you?  
Control all the money?  
Scare you with weapons?  
Experience negative behavior change with drugs/alcohol? ☆

(Ed. note: in last month's edition we inadvertently left out the dates of the exhibition. We offer the following information.)

## Chagall Exhibit

At 7 pm on Wednesday, November 20 Oliver Leaman will be giving a lecture on "Chagall and the Bible" to accompany the exhibition (now through November 30) at Apostles Anglican Church, 200 Colony Blvd. Lexington 40502. The lecture will take place at the church and will be followed by a conducted tour of the exhibition. ☆

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

Help Federation save money. Inform us of your plans and prevent the U.S. Postal Service from charging us for returned mail and address change notices.

Before you go, contact the office and let us know if you would like your mail held or sent to a different address temporarily.

Contact Tamara at (859) 268-0672 or [tamara@jewishlexington.org](mailto:tamara@jewishlexington.org)

Are you on the Jewish Federation's email list?

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

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

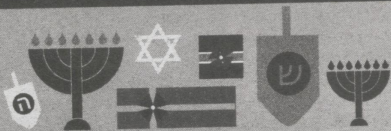
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The Jewish Federation  
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The Jewish Federation  
OF THE BLUEGRASS



## Israel21c: Shaike El-Ami invents the community center of the future

'All my life is about trying to combine between religious and not religious, community and culture,' says Jerusalem community council CEO.

By Abigail Klein Leichman

public, not from city hall or from the synagogue."

El-Ami is a contender for the job of CEO of the Israel Association of Community Centers (IACC). If elected, he

and tourists can feel at home in its public spaces, institutions and services.

"Who holds responsibility for the culture of the community?" El-Ami asks. "My agenda is that it should belong to the community."

Accordingly, Ginot Ha'ir gets just 15 percent of its budget from the municipality. About 65% is generated by member fees, while the remaining 20% comes from fundraising.

"It gives us a lot of independence," he says. "We work with the city, but what we are really doing is providing a space for the people in our confederation of neighborhoods. It's about making added value for the community."

Born on Kibbutz Sa'ad in 1959, El-Ami served as an officer in the tank corps, then studied education, Jewish philosophy and history, and taught high school. In 1989, he helped establish Beit Midrash Elul, a groundbreaking plural-

istic Jewish study hall whose employees and students come from a wide cultural-religious-political spectrum.

Before taking over as director of a small community center in Jerusalem's Morasha neighborhood, El-Ami owned and managed Zusha, a legendary Jerusalem pub that fused contemporary pop culture with aspects of Jewish tradition.

"All my life is about trying to combine between religious and not religious, community and culture," he says.

### 'Make it happen'

Twelve years ago, he took on the task of revitalizing the long-dormant community council that is now Ginot Ha'ir, based in a large, friendly edifice on trendy Emek Refaim Street that also houses the Orthodox egalitarian congregation Shira Hadasha, which serves as a model worldwide.

"I came to this building and founded [the council] with a big deficit and a lot of ghosts," he says. "We reestablished the place as the core of a new community organization."

El-Ami shows ISRAEL21c a thick brochure filled with photos of smiling kids, young families and senior citizens involved in a host of activities at Ginot Ha'ir, including ecology, music and open dialogues.

But he stresses that what the council does not do is just as important as what it does do.

"For me, the measure of success is not how many activities we offer but how many people are involved," says El-Ami, who sees himself as a facilitator more than a manager.

A survey of local activists paints a picture of a highly accessible chief executive. One wrote: "Shaike's keyword is 'Make it happen' — not 'I will do it for you' but 'I will give you the staff, budget and space to make it happen.' He does not say if something is a good idea or not. He says, 'Take the responsibility; I'm behind you.'"

El-Ami and his wife, Hagit, raised their four children in Efrat, just south of Jerusalem, for 21 years. Last year they moved to the city to which he has devoted his life.

"I understand that to take a strong position in civil society it has to be personal and not just professional," he says. "I can't make a revolution for Jerusalem from Efrat."

He tells his frequent overseas visitors that the world's Jewish community centers won't survive if they don't follow his lead in strengthening civil society. "It's not enough anymore to have a pool or a gym. People are looking for added value. So let the community take responsibility for itself," advises El-Ami.

"The government cannot take care of values. True values, in my opinion, come from the bottom up." ☆

November 2013 *Shalom* | 25



An accessible executive.

Photo by Abigail Klein Leichman

You can sign up for lots of activities at Jerusalem's Ginot Ha'ir Community Center — gardening, pottery, martial arts, you name it — but that is not what makes this three-branch institution stand out.

Ginot Ha'ir (City Gardens) Community Council was built on founding director Shaike El-Ami's belief that community members themselves must determine the character of their community center rather than the professionals who run it.

To the many Israeli and overseas community center professionals who come to see how he runs his organization, El-Ami explains that he is spearheading no less than a revolution in Jerusalem.

"I call it the community revolution, the next step for Israel's social agenda," he tells ISRAEL21c. "It is the idea that the responsibility, anywhere, for quality of life and culture should come from the

pledges to spread his vision to the 160 other centers and beyond, as the IACC cooperates with international partners to develop and promote training in communal service.

### Community ability

Ginot Ha'ir serves 50,000 residents in many of Jerusalem's most upscale neighborhoods: the German Colony, Greek Colony, Rehavia, Talbieh, Old Katamon, Yemin Moshe, Kiryat Shmuel and Nayot. Ordinarily, community centers rely heavily on government funding to provide services. But not here.

"My position in the Jerusalem picture is about 'community ability,' the concept of public involvement in the civil society of the city," says El-Ami, who also heads Yeru-Shalem Coalition for an Inclusive Judaism, founded in 2011 to highlight and strengthen Jerusalem as a pluralistic urban center where Israelis



## Around the Community

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

### Mazal tov to:

Rabbi Marc Kline and Lori Bernard on the marriage of their daughter, **Corey Kline** to **Adam Buckman**. Corey is the daughter of the late Cindy Jennings Kline.

David & Jill Silver, on the birth of their granddaughter, **Larkin Claire McConnell**. The proud parents are Scott & Alexandra McConnell.

The TAI Consecration Class, who began their formal Jewish education as part of the Simchat Torah celebration this year.

Judy and Steve Craft on the marriage of their daughter **Leah Craft** to **Matthew Braffman**.

Martha Murdock and Dan Rattner on the occasion of their wedding.



Lynn Furness, who was elected Executive Vice President and President Elect of Hadassah's Central States Region at the Hadassah Fall Forum on October 13. Furness will take office in November of 2014.

Sen. Kathy Stein on her being appointed to Fayette Circuit Court judgeship by Gov. Beshear.

### Condolences to:

Jeff and Jean Kessler on the death of their daughter Elizabeth Mitchell.

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The Jewish Federation of the Bluegrass will not be responsible for errors, except to cancel charge for such portion of advertisements as may be rendered valueless by error.

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

#### Deadline

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

For more details about advertising please contact Tamara Ohayon at the JFB office.  
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The Jewish Federation  
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Potato  
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# Community Calendar

• **JFB - Jewish Federation of the Bluegrass - [www.jewishlexington.org](http://www.jewishlexington.org)**  
1050 Chinoe Road, Suite 112 • 268-0672 • Michael Grossman, President

• **OZS - Ohavay Zion Synagogue - [www.ozs.org](http://www.ozs.org)**

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

• **TAI - Temple Adath Israel - [www.lextai.org](http://www.lextai.org)**

124 N. Ashland Avenue • 269-2979 • Judy Engelberg, President  
Shabbat Services Fridays 7:00 p.m.; Worship Service Saturday 11:00 a.m.

• **HAD - The Lexington Chapter of Hadassah - [www.centralstates.hadassah.org](http://www.centralstates.hadassah.org)**

Jane Chaput, President • chaput1@windstream.net

• **HAV - The Lexington Havurah - [www.lexhavurah.uscjhst.net](http://www.lexhavurah.uscjhst.net)**

338-5725 • Stanley Saxe, President • sabastanley@insightbb.com • Shabbat Services monthly, call for schedule.

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

1050 Chinoe Road, Suite 112 • Austin Cantor, Chair, Executive Committee • ahcantor@twc.com

| Sunday                           | Monday                                    | Tuesday                                   | Wednesday                               | Thursday                     | Friday                                                                             | Saturday                           |
|----------------------------------|-------------------------------------------|-------------------------------------------|-----------------------------------------|------------------------------|------------------------------------------------------------------------------------|------------------------------------|
| B'nai B'rith Brunch              |                                           | JFB Lunch and Learn with our Local Rabbis |                                         |                              | GoodGiving Guide Challenge Launch Party<br>TAI Presentation by Rabbi Joan Friedman | TAI Lecture by Rabbi Joan Friedman |
| 27                               | 28                                        | 29                                        | 30                                      | 31                           | November 1                                                                         | 2                                  |
| OZS Thanks-give-ikah             |                                           | JFS Advisory Committee Meeting            |                                         | AIPAC Meeting                |                                                                                    | TAI Jewelry Auction                |
| JFB Yiddish Class                |                                           |                                           |                                         |                              |                                                                                    |                                    |
| Hadassah Book Club               | 3                                         | 4                                         | 5                                       | 6                            | 7                                                                                  | 8                                  |
| Jessie Grossman Brit Bat         |                                           | Chabad-Rabbi Litvin visits                | Leisure Club Chair Yoga with Deb Booker |                              |                                                                                    | 9                                  |
| TAI Sisterhood Program           |                                           |                                           |                                         |                              |                                                                                    |                                    |
| TAI Film: "The Policeman Azulay" | 10                                        | 11                                        | 12                                      | 13                           | 14                                                                                 | 15                                 |
| Global Day of Jewish Learning    |                                           | TAI/OZS God's Pantry Night                | JFB Board Mtg                           |                              |                                                                                    | 16                                 |
| JFB Yiddish Class                |                                           |                                           |                                         |                              |                                                                                    |                                    |
| TAI on Rye                       | 17                                        | 18                                        | 19                                      | 20                           | 21                                                                                 | 22                                 |
|                                  |                                           | JFB Lunch and Learn with our Local Rabbis |                                         | Thanksgiving Day<br>Chanukah | Chanukah                                                                           | Chanukah                           |
| 24                               | 25                                        | 26                                        | 27                                      | 28                           | 29                                                                                 | 30                                 |
| JFB Yiddish Class                | Chanukah                                  | JFS Advisory Committee Meeting            | Chanukah                                | Chanukah                     | TAI Bar Mitzvah                                                                    | TAI Bar Mitzvah                    |
| HAV Chanukah Party               | Family Hanukkah Story Time at Joseph-Beth | Chanukah                                  |                                         | Hadassah Chanukah Party      |                                                                                    | TAI Vodka/Latke Event              |
| Chanukah                         | 1                                         | 2                                         | 3                                       | 4                            | 5                                                                                  | 6                                  |
|                                  |                                           |                                           |                                         |                              |                                                                                    | 7                                  |