

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

SEPTEMBER 2008

ELUL-TISHRE 5768-5769

Crowd wishes Happy Birthday to Camp Shalom

Lexington Jewish community celebrates 40th anniversary

By Judy Levine

On the first Friday in August, more than 100 people gathered to celebrate the 40th anniversary of Camp Shalom, one of two community-wide programs that formed the basis of the present Central Kentucky Jewish Federation. Emceed by Pat Shraberg and Marilyn Moosnick, the evening began with a rollicking rendition of the original camp song written and performed by Harold Sherman, one of Camp Shalom's first counselors.

After the *hamotzi* led by Rabbi Sharon Cohen and dinner, the program continued with a presentation recognizing the services of the first camp director, Carol Wirtschafter. Carol recalled the warmth that greeted her and husband

Jonathan when they moved to Lexington in 1967. One of several social invitations was to a bridge game that included Sue Friedman, Harriet Cooper, Judy Levine, and four other women. Conversation, naturally, turned to their children, and when Judy bemoaned the fact that hers had attended a YMCA camp that summer because Lexington had no Jewish day camp, Carol noticed an ominous glint in Sue's eyes. Sue, an inveterate camper and former Girl Scout professional herself, inevitably and optimistically suggested, "We can do that!"

Carol continued, "As the mother of a bunch of Jewish boys, it did seem like a good idea. My fateful words were, 'I've had experience as a counselor at Girl Scout camps.' That's about all it took to become the first director of Camp Shalom." Thus the idea of Camp Shalom was born—and Carol remarked that this was the last time she ever played bridge.

Open House at CKJF

All are invited for a community farewell to Daniel Chejfec, Executive Director

Tuesday, Sept. 16th
7:00 - 9:00 p.m.

Light refreshments served

Carol led her listeners back to those early days, first at Idle Hour Park, then at the Weil Farm in Paris where the abandoned farmhouse served as camp headquarters:

see *Happy Birthday*, page 21

— CAMPAIGN NEWS —

It's about the Future

Campaign helps people from New Orleans to Kiev

In the former Soviet Union, 188,000 Jewish elderly and 28,000 Jewish children still live in dire need. The North American Jewish Community, with the Federations' support for the JDC and JAFI, provides for them. We make sure they have food on their table and education for their minds. This is part of the sacred trust of the Community Campaign, because it is about the future of the Jewish people.

Closer to home, this year we celebrated 40 years of a dream that became Camp Shalom. It sparked a program

that has already changed the Jewish lives of several generations of Jewish Central Kentuckians, a dream we continue to support and improve every year.

But we don't forget those who need our help else where; the Jewish community of New Orleans is still faced with great challenges: to rebuild

see *Campaign*, page 3

Racing Toward the Future is theme of Hadassah conference

Local chapter to host event

The Lexington Chapter of Hadassah is proud to be hosting the Central States Region Fall Conference Shabbat, November 14 to 16, 2008, at the Hyatt Regency Hotel. Mark your calendar now and plan to join us as we welcome representatives from throughout the Central States Region to a conference that is guaranteed to please. Our new region president, Carol Ann Schwartz, will be here for the first conference since her installation in May. Our Southern hospitality, Lexington-style, will help her begin her tenure on a high note as our region "races toward the future."

The conference theme, *Racing Toward the Future*, is definitely forward-thinking as Hadassah races into the future on so many fronts. Workshops and speakers will address matters that are of vital importance to us as individuals, as women, as Jews, as Americans, and as a group intimately tied to the future of Israel.

see *Race toward future*, page 10

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Bubbies, Zaydes, and Babies!

We have this great idea!

If you have a child under 4 years old, and you would like to spend a little time just hanging out with other parents and kids...

JOIN US! We plan a multi-generational playgroup with lots of fun for everyone.

Our first one will be at OZS on Sunday morning,
September 14, from 10:15 to 11:30...
and is open to the entire Jewish community.

Bubbies and Zaydes will be there to help,
so the parents can shmooze a little with kindred spirits.

See you Sunday the 14th!



STEWART HOME SCHOOL VISITATION SCHEDULE:

Sept. 23, Nov. 11

Hanukkah party on Dec. 16th

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



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

Mystical Major League Minyan scores

The Lexington Magical Major League Mystery Minyan—eight men from Lexington joined by Professor Sandy Goldberg, late of UK, and Rabbi Eric Slaton, formerly of OZS, visited Chicago on August 5. The Minyan saw games at Wrigley Field and at U.S. Cellular Field, home of the White Sox. Both home teams won. The total of runs scored in each game was EIGHTEEN. Some of us in the Minyan feel that this was not a coincidence.

WRITERS WANTED

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

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



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Shalom Deadline

Deadline for articles for the October *Shalom* is September 10.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

TAI Sisterhood to hold opening meeting September 17

The Temple Adath Israel Sisterhood will open the 2008-2009 season with a meeting at the home of Pat Shraberg on Wednesday, September 17, at 7:00 p.m.

You will have an opportunity to meet other women of sisterhood, enjoy some social time, meet the board members who will be leading our group for the next two years, and enjoy some light refreshments.

As a special treat, we will have Karen Sim, from the WRJ (Women of Reform Judaism) in Cincinnati, who will speak to us about the larger picture of sisterhood. Many of us are more or less familiar with the local level but have not much idea about the many facets of sisterhood.

We encourage everyone to join us at this meeting. If you've never attended a sisterhood meeting, rest assured you will be welcomed. If you're a bit hesitant to come alone, ask a friend. If you need a ride, we'll make every effort to provide one. Watch for the flyer, which will give detailed directions to Pat's home.

The Temple sisterhood is open to all women in the Jewish community and we strongly urge everyone to attend. Please call Sandee Wildes at the Temple, (859) 269-2979, to let us know you're coming. ☆

Campaign (from page 1)

not only the brick and mortar of their community, but its very soul. Volunteers from all over the country, with Federations' support, help New Orleans to rebuild their programs as well as their buildings.

Many lives are shattered by unforeseen circumstances, whether it is a sudden death leaving a child in the care of grandparents, or an accident making somebody unable to work, or a sudden disaster leaving people in the streets, or just setbacks requiring a helping hand to get folks back on their feet. This, too, is about the future, and our Jewish Family Services is part of a network serving 750,000 people across North America.

How would you feel if your children lived in fear? How would you feel if a siren signaled a run for a bomb shelter? The families in Sderot, in the northwestern Negev, live such a life. For them, the question is not a theoretical exercise but a reality. Children living in fear will learn to distrust and will have serious problems learning and relating to others. When people live in fear, every challenge life throws at them is more difficult and overwhelming. Contributions from the North American Jewish community, through Federation Campaigns around the country, fund special programs providing summer camps for these children. These pro-

grams give them hope and a better future; they make them understand that they don't have to live in fear.

One out of three Israeli children lives in poverty, and we help provide them with food, clothes, shelter, education, and emotional reassurance. Our own community is funding two projects in Israel addressing these problems: the Net@: From High Risk to High Tech training program for teenagers at the Youth Village of Hadassah-Neurim and the Horseback riding program at the Youth Village of Ben Yakir.

During a time of conflict between Judah and Israel in biblical times, God came to the prophet Ezekiel with a vision. God asked him to break a stick; then God asked him to gather twelve sticks, one for each of the tribes of Israel, put them together and try to break them. What applied then, applies now. Together we are stronger, together we can take care of our children, and together we can make miracles happen and build a better future.

When you are asked to make your pledge for the 2008 CKJF/UJC Community Campaign, remember what we do. Keep the flame alive, give generously and be a part of building a Jewish future. ☆

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President's Message

Linda Ravvin



Community bonding and community building—that's what the Camp Shalom 40th anniversary celebration saluted. It was the dedication of a few women, representing varying organizations in the Jewish community, who wanted and established a summer outdoor experience for their children. On August 8, over one hundred people came together to recognize the efforts of these women and all who followed them to keep the dream of Camp Shalom alive and prospering. Yasher Koach and many thanks to Gail Cohen, Judy Levine, and Judy Saxe, co-chairs of the 40th Anniversary Steering Committee, along with Jana LaZur, our professional staff person, for an outstanding, meaningful event.

The realization that our small Jewish community was able to work together to produce such a valuable and vital program for the community as a whole led to the creation of CKJF. CKJF started as a volunteer-ized organization, not hiring its first

staff person until 1980, when Judy Saxe was hired as the first part-time executive director. Since then we have moved forward and expanded our programs and services, staffed by a full-time executive director, two professional staff, and a social worker directing Jewish Family Services.

We offer educational programs,

It was particularly impressive to me that our current Camp Shalom staff felt so proud of their close connection to Camp that they were all part of the salute to Camp's history.

Israel-focused activities, community involvement events, and outreach to the community at large. Camp Shalom prospers and offers a wonderful opportunity for our children to have so much fun together that they do not realize until years later

how much they have really absorbed. We have also established Camp Gesher for our older children; it offers leadership training along with the camping opportunity. Through all the enjoyable activities, under the watch of our fantastic staff headed by Kathy Feinberg and Elissa Weinstein as director and assistant director, they learn about different aspects of Judaism and community responsibility. It is the one time in the year when all the children, regardless of affiliation, come together to celebrate being Jewish in a totally Jewish atmosphere. The only other Jewish-majority

atmosphere they experience is participation in congregation life, for those whose families are affiliated. We offer an incredible program that our staff develops for months before Camp meets in the summer. The camp is supervised by an outstanding Camp Shalom Committee, headed by David Levine and supported by the hard work of Jana LaZur, under the direction of Daniel Chejfec.

It was a truly moving experience to hear co-founder and first director Carol Wirtschafter talk about the establishment of Camp Shalom. She was followed by Greta

Rothschild, whose mother, Sue Friedman (of blessed memory), was the visionary and idea originator. Both former and current staff and campers recalled stories and songs, and talked about the impact of Camp Shalom in helping to instill Jewish values, love of Israel, and community connection. Many of these people are now community leaders, both here in Lexington and in the other cities where they have made their lives. It was particularly impressive to me that our current Camp Shalom staff felt so proud of their close connection to camp that they were all part of the salute to Camp's history. There were quite a few campers at the celebration, some now the fourth generation to have involvement in Camp. That is remarkable: we now have grandchildren who travel hundreds of miles to take advantage of the program that gave their parents their first taste of organized Jewish community life.

We should be proud as a community that our collective efforts continue to offer such superb quality programs as Camp Shalom. The appreciation of our efforts was expressed over and over during the 40th birthday celebration: look what we have created and continue to support, enlarge, and improve upon! Camp Shalom is an outstanding program, but it is only one of the programs the programs that we offer. It is programs like this that nurture and sustain a Jewish identity in our children, leading them to involved Jewish lives and leadership roles as adults in a secular world. We need to be constantly aware that programs such as these require our support, both monetary and physical. It takes time, money, and all of our efforts and hard work to nourish, sustain, and expand and improve. It is up to all of us to make sure that as a community we continue to enhance the life of our Jewish community, now and for the future. ✧

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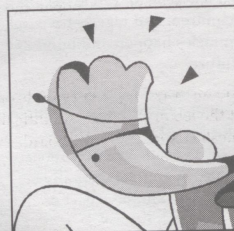
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NEW YORK DELICATESSEN

CKJF seeks Executive Director

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

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



*Hadassah wishes all
its members and the
Jewish Community a
Healthy, Happy and
Prosperous New Year.*

Not a book review: The life and music of Henry Russell a musical art form

Jewish composer with Kentucky connections chronicled

By Harold Sherman

There is a new book I plan to read, but it is unavailable at the library, Joseph-Beth, and Amazon.com. *Henry Russell—A Life on the Ocean Wave—The Story of a Composer, Singer, Entertainer* by Andrew Lamb, published by Fullers Wood Press in 2007, tells an intriguing tale of a colorful international character who made his mark in the United States by pioneering a trend in popular music. He was an English-born Jew with Kentucky connections. In the tradition of "not-counting" members of a Shabbat minyan, I will relate what I know about this individual from the sources I already have—in anticipation of the availability of this book—in this "not-book review."

I first discovered the name Henry Russell in the text for the American Music class I took while working toward my MM in composition at the UK School of Music in the middle of the last decade. I sold that book when the semester was over, but I distinctly recall that Henry Russell's songwriting career was either born or jump-started after he attended a speech given in Rochester, New York, by the fiery Kentucky orator Henry Clay. When he returned home that night, he set a goal of writing songs that were as inspirational as Clay's speeches. In the book *Music in Lexington Before 1840* (by Joy Carden, co-copyrighted in 1980 with the Lexington-Fayette County Historic Commission), Russell's 1840 concert appearance in Lexington is chronicled, along with the following quote from Chase's

America's Music:
"Why," Russell asked himself, "if Henry Clay could create such an impression by his distinct enunciation of every

word, should it not be possible for me to make music the vehicle of grand thoughts and noble sentiments, to speak to the world through the power of poetry and song!"

Andrew Lamb is also the author of *150 Years of Popular Musical Theatre* (Yale University Press, 2000). I hope his new book will confirm the following data I retrieved from several websites:

Henry Russell was born to Jewish parents in Sheerness, Kent, England in 1812, 1813, or 1814. His great-uncle was the British Chief Rabbi Solomon Hirschel. He was musically trained in piano, organ, and voice. Later, he studied with operatic masters in Italy. He became disillusioned by the sheer numbers of fellow aspiring students and the lack of creative expression allowed him in his studies and career opportunities. He eventually made his way to America, where this Jewish musician landed the job of organist for the Presbyterian Church in Rochester, New York. (Surprised? Would you like to know how many Episcopal midnight masses I have played?) He made the discovery that hymns played at fast tempos (OK, "tempi") made great popular tunes. For example, the melody to "Old Hundredth" was re-set to "Old Dan Tucker." (If you don't recognize the name "Old Hundredth," here's a hint:

"Praise God from whom all blessings flow. . ."

It was during his years in America—1833, 1834, or 1835 to 1841—that he became what could have been the very first singer/songwriter superstar. He wrote melodies to famous poems and collaborated with lyricists. Two of his most famous tunes, which he performed with great dramatic delivery, were "A Life on the Ocean Wave" and "Woodman, Spare that Tree." Two of his lyricists, Charles MacKay and George Morris Pope, also collaborated with a younger songwriter, Stephen Collins Foster (however remote, another Kentucky connection).

Russell lived the rest of his life in England and France. His first wife was Christian, but his second wife (at one point, "mistress," according to Raymond Jay Walker, who reviewed the book), was Jewish. Their son, Landon Ronald, became a

In an era characterized in this country by the likes of P.T. Barnum, melodramas, and minstrel shows, this predecessor to Barry Manilow could have been one of the "characters welcome" in a 19th century stage version of what could be a USA Network series.

well-respected English composer and conductor. Russell retired in 1857. The book should shed some light on how he spent his time for the next 43 years.

Russell died in London on December 6, 1900. According to the *New York Times* obituary the following day, he had composed more than 800 songs, published a memoir, and befriended the likes of Fenimore Cooper and Longfellow. "Carlo, the Newfoundland Dog" was one of the most popular of his songs, and he always prefaced it by telling the story of its origin. A mother was on an Atlantic liner when her child fell overboard. A Newfoundland dog saw the child, and immediately sprang in after it. The dog kept the child afloat until both were rescued." In an era characterized in this country by the likes of P.T. Barnum, melodramas, and minstrel shows, this predecessor

CKJF
Rosh Hashanah
Greetings 5769
2008

May this New Year, 5769, be one of joy, happiness, and good health. May we celebrate community and family and strive to strengthen the bonds between us. May we continue to hold Israel dear to our hearts and wish for peace—for her, and for all the world.

L'Shanah Tovah!
The Board and Staff of CKJF

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to Barry Manilow could have been one of the "characters welcome" in a 19th century stage version of what could be a USA Network series. I can only imagine his take on the story of Lola from the Copacabana. Mainly because of the subject matter, this is the first book I have ever recommended that I have not actually read. ☆

From the Executive Director

Daniel Chejfec



Wishes and reflections

♦ ♦ ♦

While this is not my final column as executive director of CKJF—you'll still have to endure one more—the end of September marks the end of the Jewish year 5768, and every year change, Jewish or secular, is a good opportunity to take stock: in this case, over nine years of association.

When I look back on the nine years I served the Central Kentucky Jewish Federation, I don't have any illusions. There have been successes and failures, progress and sometimes the lack thereof. When everything is said and done, however, I can honestly say that I feel the successes far outweighed the failures, and progress, rather than lack of it, was prevalent.

Since 5759 (1999), the community has seen a significant growth in the Campaign, in dollars (41 percent), number of donors (51 percent), and per capita giving, even in the last couple of years of recession. The way we communicate about the Campaign has also changed for the better, and quite a few initiatives have taken hold. Our connections with Israel have become more concrete with two partnerships with the Jewish Agency for Israel. One of them is the "Net@: from High Risk to High Tech" program held at the Youth Village of Hadassah-Neurim, a program that helps curb the cycle of poverty for hundreds of children a year. The second partner-

ship, with the Equine Division of the Campaign, is the Therapeutic Horse Back Riding program at the Youth Village of Ben Yakir, a program that offers adolescents with emotional difficulties a way to overcome them and reach their full potential.

Speaking of communications, our *Shalom* newspaper has been transformed from a publication that reprinted Jewish Telegraphic Agency news a month late into a newspaper that truly reflects the community, informs about local activity, shares stories about community members, and offers education on Jewish issues. Jewishlexington.org, from a simple gateway to other sites, has become a fully interactive website

When everything has been put on the scales, the last nine years have been very positive. And while sometimes it was a rough ride, it was always keeping in mind what is the best for our community.

with numerous features for our members' convenience, including secure e-commerce. To make up for the length of time in between issues of *Shalom*, and to remind our members about opportunities for Jewish involvement in our area, "Jewish Weekly" was born as a weekly email—first as a simple list of events, then progressing to a more sophisticated format in recent years. All these forms of communication

helped to identify an average of five new families a month, some of whom affiliated with local organizations.

CKJF today has more volunteers than ever before, and the leadership has grown younger. Programs to promote volunteerism, such as the partnership between JFS and Faith in Action, and the Tikkun Lexington initiatives, have made a difference. The Day of Giving, born eight years ago, has become a significant landmark in the life of our community.

Our offices moved from the basement at 340 Romany Road to the current building, first on the second floor and from there to the third; we changed from an office not encouraging to gatherings, to organizational headquarters that can hold two or three simultaneous meetings. Our new office also reflects the character of the community in the displays on our walls.

Other committees such as JFS, the Community Relations Committee, and the Community Activities Committee have over the years increased their service to our community in the form of support, representation of the organized Jewish community, and community celebrations including the Winter Dinner, Yom HaAtzmaut, and the commemoration of the Warsaw Ghetto Uprising on Yom Hashoah. We have created programs to connect with and educate the general community in Lexington, such as the Michael Adelstein Holocaust Memorial Program taking high school teachers to the USHMM in Washington DC, The Emilie Szekely Holocaust Awareness Essay Contest in public schools, the teachers training program "Echoes and Reflections" in partnership with national and local organizations, the joint program A.M.O.S. with the Catholic Dioceses, participation in downtown civic coalitions, and so much more.

Our administration improved greatly, facilitating the provision of services to the community and making it easier for our volunteers to do their jobs.

Last, but very certainly not least, the jewel in the crown of CKJF: Camp Shalom. In 1999, due to a series of circumstances, there was no Camp Shalom session. Since then, the program has grown in ways that would make Sue Friedman proud. Camp Shalom reached its 40th anniversary with a second program, Camp Gesher, as a spinoff for older participants. Camp Shalom provides ongoing training for counselors, active volunteer participation in every session, and high quality programming. It now attracts a record number of campers.

When everything has been put on the scales, the last nine years have been very positive. And while sometimes it was a rough ride, it was always keep-

see *Wishes*, page 24

Caring for those with emotional needs.



The therapeutic horse-back riding program at the Israeli Youth Village of Ben Yakir is funded, in part, by the Equine Division of the CKJF/UJC Community Campaign.



הסוכנות היהודית לארץ ישראל
Jewish Agency for Israel

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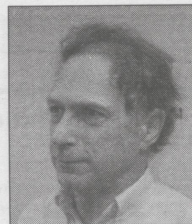


Support the 2008 CKJF/UJC Community Campaign.

**A Happy and Healthy
New Year
from
The Lexington Havurah**

Third Opinion

Stanley Ned Rosenbaum, PhD



Pastor Hagee was right!

♦ ♦ ♦

I first heard John Hagee in Ohio in 1967. I was visiting Kenyon College for a job interview and happened to catch him on radio. He pronounced his name "hag-gai" then, no doubt thinking himself akin to the biblical prophet Haggai. On this show he cited Chronicles to demonstrate how the visit of the German chancellor to the British prime minister (or was it the other way round?) had been predicted centuries ago.

People of any faith who use the Bible this way cause me serious gastrointestinal distress. Needless to say, I didn't attempt to follow his career any further. In fact, when the name surfaced again this year, I had to look him up to be sure he was the same guy. You will, no doubt, have heard him say that Hitler (may his name be blotted out) absorbed anti-Semitism from his Catholic surroundings.

Such a Furor! Rev. Hagee was compelled to apologize for what he'd said. However, like a stopped clock, this time he was right. Hitler was born Catholic. He wasn't German, but Austrian, and Austria took a back seat to no country in its hatred of Jews. In 1897 Gustav Mahler was compelled to convert to Catholicism in order to accept the post of conductor of the Vienna State Opera.

Austrians thought themselves superior to Germans, too.

Before the First World War, Hitler spent about four years in Vienna. When he arrived there, Vienna's mayor was Karl Lueger, an outspoken political anti-Semite. Hitler barely scraped by as a struggling artist, imbibing anti-Semitism and,

ironically, subsisting partly on Jewish charity. For Hitler NOT to be influenced by Catholic anti-Semitism, he would have to have been in a hermetically sealed bubble.

After the Anschluss of 1938, by which Austria was joined to the Third Reich, Cardinal Theodore

Innitzer of Vienna greeted Hitler's troops with the Nazi salute. This prompted Rabbi Stephen S. Wise, America's leading Reform rabbi,

Rev. Hagee was compelled to apologize for what he'd said. However, like a stopped clock, this time he was right.

to call the Cardinal "that prostitute." (Letter to Ludwig Lewisohn in Carl S. Voss, *Stephen S. Wise: Servant of the People* [JPS: 1969]. We were all a bit less politically correct back then.

However, let's call a spade a spade. The "Passion play" at Oberammergau, Germany, in which the part of Judas was traditionally played with a Yiddish accent, began in 1634. I don't know whether Hitler ever attended, but Oberammergau is only about 100 miles from his birthplace at Linz. Oddly, the Nazis shut the play down when they came to power; the *Encyclopedia Judaica* suggests their fear of religion trumped their hatred of Jews, at least for a time. Still, Germany's Catholics, mostly in Bavaria, resisted the Nazis better than their northern, Protestant brethren.

By 1933, though, Christian anti-Semitism—Protestant and Catholic—

had been burgeoning for over 1600 years. In his old age, Martin Luther, Germany's first Christian nationalist, penned a vicious attack on Jews (*Concerning the Jews and Their Lies*, 1543) in which he proposed physical violence against both people and property. (This screed was disavowed by the German Lutheran Church—but only in 1995.)

What's the *drash* here, the moral? There are two things to learn: we mustn't forget the past, we have to face it squarely, but we don't have to live in it. Indeed, to do so is to perpetuate the hatreds that have caused us all so much grief.

The world is now so small that even Senator McCain—who formerly sought pastor Hagee's endorsement—recognizes that we have to mount a serious effort to head off major consequences from global warming.

There is a Yiddish proverb that says, "If everyone pulled together, the world would tip over." I say, "Go for it." ☆

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

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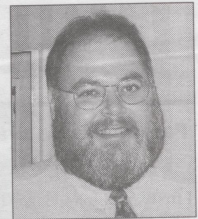
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Ask a Rabbi

Rabbi Marc A. Kline



Assimilation and tradition

Q : Why is it that I was always taught not to "make waves" growing up? Aren't we supposed to be public and open about our Judaism? It seems as though so many either hide or assimilate.

A : This one is loaded. I can answer this question a couple of different ways, and know that there are still abundant possible answers left to the imagination and for future conversation. I can start, though, with text.

Pirke Avot teaches us that we are not allowed to separate from our community. Some will most certainly read this as a command to affiliate with a congregation. Certainly it would be nice if every Jew did affiliate, but I am not sure that, in context, this is the goal to which the text was referring. Equally valid in the context is the idea that we are commanded to be good citizens. We are commanded to pray for our government and its leaders. We are commanded to work for and pray for peace. And, we are commanded to pursue justice. Justice can never be about "just us," and so we are obligated to be open about who we are. The varying movements within Judaism have found divergent ways to accomplish just this. The ultra-Orthodox mandate certain dress. The classic Reform movement sought the building of community through the merger of secular and religious life, so that Jews would be able to interact more freely with the wider community. Each, though, accuses the other of being the cause of the demise of Judaism. The ultra-Orthodox are accused of being irrelevant to the real world, while Reformers are accused of being irrelevant to Judaism.

Both extremes fulfill the goal of being lights to the nations (*Orei l'goyim*), though from radically different approaches. So the ideas of being publicly identifiable or being observant are not, by any means, monolithic.

We know from tradition that cultural assimilation is not a threat to Judaism. One of the great Talmudic names is a Greek one, Antigonus of Sokho. "Synagogue" and "afikomen" are also Greek words (and in

Justice can never be about "just us," and so we are obligated to be open about who we are. The varying movements within Judaism have found divergent ways to accomplish just this.

fact, the whole story of Hanukkah and the Maccabees is considered canonical scripture only in the Roman Catholic and Eastern Orthodox Christian Bibles). Moses was reared as an Egyptian, Esther and Mordechai were Persian, and despite being named after a tribe in Israel, a Reuben sandwich is not kosher. We have always assimilated into the communities in which we have been welcomed. Maimonides was the Sultan Saladin's physician in Egypt. Judah Abravanel was in the

court of King Alfonso of Spain. Joe Lieberman was all but elected to be vice president of the United States.

Deuteronomy tells us that there is one standard for the whole community, Israelite or not. Specifically, the offering of the Israelite is unfettered by baggage, and the *ger toshav* (the stranger among us) should have the same rights at the altar as that of the Israelite. Our tradition even teaches us that the thigh and hindquarters of an animal (the meat that kosher rules do not permit to be eaten) cannot be wasted and must be given to our neighbors. The implications of this command are incredible. First, we are supposed to see ourselves living among people of different faiths. Second, the most valuable and tasty pieces of meat come from this place in the animal. These are to be given (not sold) to our neighbors. Third, the rule tells us that community is far more important than money or complete sameness.

The problem is that we sometimes forget that, while being part of the community is a mitzvah of the highest order, it is because we are Jewish that we understand what a mitzvah is to begin with. And it is not about keeping kosher. If there was "a" standard there would be one kosher labeling system, but I have been witness to the kosher wars between "koshering authorities" in the industry. Perhaps we have missed the boat as to what the whole process of kashrut means?

In truth, Judaism has very little to do with *what* one does, rather it has everything to do with *why* one does it. Adopting the ways of the community around us is only a problem if it is default behavior, as opposed to an intentional choice. The Conservative movement recognized the reality that people are going to observe in a host of different ways, and still rightly call themselves observant Jews. Actually, all the Jewish movements have accepted this reality. Even the chief rabbinate in Israel now approves of organ donation, since the International Red Cross told it that no Jews would get organs if no Jews donated them.

Whatever our observance, the fact that we tell people we are Jews is a fulfillment of the mitzvah of identification. It has been said that if there are six million Jews, there must be six million Judaisms. Our tradition is rooted in the doctrine of *Aelu v' aelu divrae Elohim Chayim* ("These words and these words are both the words of the living God"). No Jews will dispute this, except when your *devarim* (words) don't meet their own understanding.

So, for me, the real question here is not "Why do Jews hide?" The presumption that Jews hide is a problem for me, as well. I think that Jews, even those who choose not to affiliate (though I really wish they would affiliate), express their Judaism in ways that make sense for them. Their responses may not always make sense for us, but what I know for sure is simply this: where we start any question about identity with a presumptive statement that there are some who do it wrongly, we forever drive a wedge between us.

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see Ask a rabbi, page 24

JFS: At Your Service

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



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

New transportation service for seniors

♦ ♦ ♦

We are in the midst of an age wave. As the baby boomers age, the percentage of senior citizens in the total population is increasing. By 2025 Kentucky will rank fourteenth in the nation in the number of people over 60 years of age. This means that there will need to be more support services in place to help seniors remain independent and involved.

Older persons worry more about loss of independence or possibly being a burden to their families even more than they worry about loss of health or being alone. Not being able to drive or having to drive less is a very big deal because it not only causes problems about how to conduct essential appointments, errands, and responsibilities but also because it increases isolation. Life is not just about coping—it is also about being actively engaged, involved, and connected with others. Today's adult children often live in different cities from their aging parents, and even when living nearby may have hectic schedules.

The Independent Transportation Network (ITN) is a new ride service for persons 60-plus years of age and visually

impaired adults that will provide another way to get to personal or social destinations. ITN will provide personalized rides 24 hours a day, seven days a week in private cars driven by trained drivers who fold walkers, carry packages, and provide door-through-door service. ITN Bluegrass serves Fayette and surrounding counties. It is community-based, which means it operates without tax dollars or capital expense.

The beauty of the program is that there are several access approaches that make the service an option for everyone. Basically, a rider joins by becoming a dues-paying member (usually for \$50). ITN charges the member who makes a reservation by 6:00 p.m. for a ride the next day a \$3 pick-up fee, plus \$1.80 per mile. Those who want same-day service will be charged an additional 50 cents per mile. Members who share rides save 20 percent on their trips. There is also a reduced membership rate of \$15 for low-income people.

Credits may be built up for others through a unique involvement of volunteers. Riders are driven in the vehicles of volunteers as well as vehicles donated for credit by members who have given up driving. Volunteers receive mileage reimbursements as money or ride credits that they can use later themselves as ITN passengers or give to

someone else. There are many different ways to access ITN and to make it work for you or someone else.

ITN was established in Portland, Maine in 1995 by Katherine Freund, whose son was critically injured by a vehicle driven by an 84-year-old man. She will visit Lexington for the ITN kick-off and will speak at Temple Adath Israel on Friday, September 19 at 7:30 p.m. Gale Reece, a retired business woman and local philanthropist, has worked to direct and establish community support for this effort locally. There are other ITN affiliates in South Carolina, Florida, Iowa, Illinois, California, and Connecticut. For further information or to join or volunteer please call (859) 252-8665 or visit www.itnbluegrass.org. ☆

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Jewish music from the Tudor Court to come to Lexington

Concert October 6 open to all

By Oliver Leaman

"Fretwork" is the name of a consort of viols who have gained considerable international attention, in particular for their work in restoring to the concert hall the work of much earlier Jewish musicians and composers. There is a rich background to the concert they will perform on October 6 at the University of Kentucky.

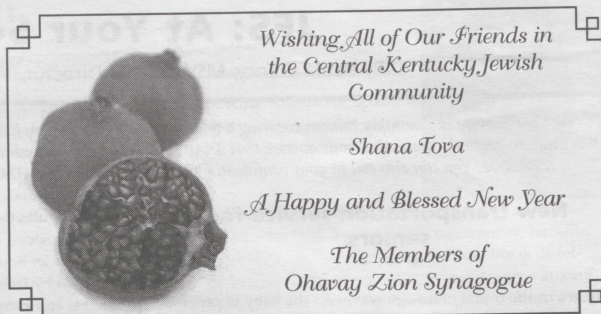
When Jews were expelled from Spain and Portugal at the end of the 15th century, a large number of Jewish musicians moved to Italy, where there was a demand for their services. In 1540 Henry VIII felt the need for an enhancement of his musical establishment in London and sent to Italy for new players to re-invigorate the band. What he got were two families of musicians, one predominantly wind players, the other a string band. The former were the Bassanos and the latter became known as the Lupos. We know now that the latter family certainly and the former possibly were Marranos, Jews who had publicly converted to Christianity in order to avoid the Inquisition, but who secretly remained of the Jewish faith. After 1540 it seems the majority of foreign musicians at Henry's court could have been Jews.

In fact, some Bassanos had arrived in England in the 1520s. We know that one of them, Jeronimo Bassano (1490 - 1545), had six sons. His third son, Alvise, was the father of Augustine (c.1538 - 1604), while Hieronimo (1559 - 1635) was the son of Anthony, Jeronimo's first son. Augustine and Hieronimo were therefore cousins.

Incidentally, Anthony's daughter, Lucrece (believed by some to be Shakespeare's "Dark Lady" of the Sonnets), was to marry Nicholas Lanier, another immigrant musician at the court, whose descendant played principal flute in the Baltimore Symphony Orchestra. (Another Bassano descendant, Peter, is a trombonist in the contemporary London scene).

There were good reasons why Marranos might want to come to England at this time for, although Jews were still officially banned from the country, Henry's split with Rome meant that the Inquisition was not present there. Perhaps Henry knew his new musicians were Jews but didn't mind, or was even protecting them. In any case, the Bassanos and the Lupos (*lupo* is Italian for wolf, and was probably a derogatory term for Jew, thus an ironical name for the family to choose) came, survived and prospered, becoming the backbone of the court musical establishment for over a century. We shall be hearing some of the music of these families during the concert, and also some by Salamone Rossi.

Leonora Duarte was a Jew living in Antwerp in the 17th century whose family were diamond merchants having frequent dealings with the English crown. Indeed, the family harks back to the very beginnings of the viol since they were of Portuguese descent, Jewish, and probably Marrano; some members of the family emigrated to the Dutch



Republic, where they re-converted to Judaism. Seven "Symphonies" survive of her work and they are clearly in the English consort "fantasy" tradition. As a viol player herself, and a remarkably competent amateur composer, she is to be treasured for, while there are few enough pre-20th-century female composers, she may be the only Jewish one.

To provide an Ashkenazi element to the program, the concert will finish with Orlando Gough's "Birds on Fire," based upon Aharon Appelfeld's novel, *Badenheim* 1939, which tells of an imaginary holiday resort at Badenheim in Austria where (gradually) people are segregated into Jews and Gentiles by the town's "sanitation department." No one seems to be aware of the impending tragedy; at least no one wants to admit to it. However, the resident band of reluctant musicians begin to take a pride in their shared Jewish identity and klezmer tunes start to subvert the Viennese schmalz they are expected to play; the piece's title refers to twin

brothers who recite poetry in the evening, their voices like "birds on fire." Eventually the trains arrive to take them east, and the ever-optimistic Dr. Pappenheim, the impresario, remarks that "because the trains are so dirty, the journey can't be long." Julie Anne Sadie in *Gramophone*, September 2008, says about this composition: "This is demanding, wonderfully offbeat music inspired by Ashkenazi Klezmer... which Fretwork brings off with a panache that astonishes and delights.... Fascinating, liberating music!"

We look forward to welcoming Fretwork to Lexington. All are welcome to this free concert at the Singletary Center on Monday October 6 at 8:00 p.m.

This concert is sponsored by the Judaic Studies Program and School of Music at the University of Kentucky, and is made possible by the financial support of the Zantker Charitable Foundation, Inc. ☆

Racing toward future (from page 1)

Keynotes and presentations include diverse topics ranging from bioethics to domestic violence, Youth Aliyah, and a discussion on the relevance of Hadassah today as a Zionist organization. And, of course, we will celebrate Israel's 60th anniversary.

Our keynote speaker, Hadassah National Treasurer Marcie Natan, will focus on the Hadassah Medical Organization in her talk, "The Future is Now."

Our Scholar in Residence for the conference will be Carol Goodman Kaufman, author of *Sins of Omission: The Jewish Community's Reaction to Domestic Violence*. Our Rabbi in Residence will be Lexington's own Rabbi Audrey Korotkin. Our music will be performed by the Bowling-Sherman Trio.

As you can see, there will be something for everyone in the wide spectrum of expertise represented by our special guests, who include Renee Resnik, Hadassah national on-line training chair; Susan Wilkof, immediate past president, Central States Region; and Noah Gallagher, Young Judea Midwest director.

Raye Ziring from Kalamazoo, Michigan, is the overall chair of the conference. Her committee is hard at work cooking up a conference that will inform you, educate you, and tickle your funny bone.

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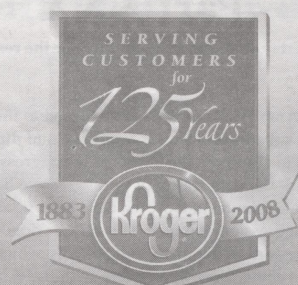
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History of the Israeli-Palestinian Conflict — Part XXX

Six Days to Yom Kippur

By Daniel Cheffec

In the last article we looked at the immediate consequences of the Six Day War. That war was, without doubt, a watershed event in Middle Eastern history. In this article we will follow the path that led from that war to the war of 1973, called in Jewish circles the "Yom Kippur War," in Arab/Muslim circles the "Ramadan War," and in yet other circles, the "October War."

The first important element to consider, other than the sociological and psychological consequences presented in the previous installment, is the 1967 Arab Summit of Karthoum and its main resolution, which has become known as the three "No's" of Karthoum. When the Arab countries gathered in Karthoum, the war was still a fresh wound and UN Resolution 242 was yet to be adopted. The Arab camp was deeply divided, with inter-Arab rivalry at one of its highest points. Nasser's resignation had been rejected by his people and he had vowed to continue the fight for the liberation of Palestine. The humiliating defeat by Israeli forces had also led Nasser and other secular Arab leaders closer to the USSR.

The so-called "moderate camp" Arabs, led by Jordan and Saudi Arabia, were in a minority supportive of the West, but still sworn enemies of Israel. The continuing war in Yemen was driving a wedge between Nasser and the Saudi king. All these frustrations and divisions had to be worked out if the Arab world was to succeed in forming a united front against Israel.

The Karthoum Conference yielded two important results. The first was an agreement between Egypt and

Saudi Arabia over the Yemenite question, leading to the withdrawal of Egyptian troops and an easing of the tensions. The second was the compromise reached in

issuing a resolution intended to present a united front against Israel without at the same time confronting the United States. In a way, some historians claim, the resolution was a victory for the Arab moderates, although most Israelis

would certainly disagree. Point three of the resolution stated:

The Arab Heads of State have agreed to unite their political efforts at the international and diplomatic level to eliminate the effects of the aggression and the ensure the withdrawal of the aggressive Israeli forces from the Arab lands which have been occupied since the aggression of June 5. This will be done within the framework of the main principles by which the Arab states abide, namely, no peace with Israel, no recognition of Israel, no negotiation with it, and insistence on the rights of the Palestinian people in their own country.

Point four of the resolution called for Arab oil producers to use oil as a weapon, a strategy that would fully blossom after the 1973 war but was clearly foreshadowed in Karthoum:

The conference of Arab Ministers of Finance, Economy and Oil recommended that suspension of oil pumping be used as a weapon in the battle...

I recommend reading the full text of the resolution at http://en.wikipedia.org/wiki/Karthoum_Resolution

Another consequence of the 1967 war was the replacement, after the Battle of Karameh (1968), of Shuqeiry by Arafat as leader of the Palestine Liberation Organization (PLO), a post that Arafat would retain until his death in

see History part XXX, page 23



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Memoir: That Year in Jerusalem—1968

Ashkelon

♦ ♦ ♦

By Mary Helène Rosenbaum

All right, class. Get out your Bibles. Look up David's lament over Saul and Jonathan in Samuel, and read the book of Zaphaniah (it's short) and there you will find references to the Philistine city of Ashkelon. We found ourselves there without really understanding how or why; some people in the hostel room next to ours invited us, we went.

One day before we found our house here, we sat on our valises outside the Hospice de Notre Dame, awaiting our hosts, whose name at that point we didn't know. We had met them at the hospice, quiet little people who spent most of every day out sightseeing, and generally spoke to us only to say goodnight as they passed to their room. We had actually thought that the noise the children made annoyed them, so were very surprised and just a little doubtful about their invitation.

Everything was kosher, however. They packed us into their tiny car and we rocketed down the mountains and through the wadis and into the hot coastal plain. Their apartment is in a new building, with doilies, knick-knacks, and ivy. When I saw the artificial butterflies pinned to the organdy curtains, I thought we were in for an uncomfortable couple of days. (At least it didn't look like the sort of place white slavers would inhabit and besides, by that time we knew their names—we'd read them off their doorplate: Yitzchak and Ora Zafrani.)

They turned out to be odd and interesting people. He teaches "special ed" children, she teaches sewing (I don't know to whom). Yitzchak was born in Egypt, Ora was Moroccan. For all the fussiness of their apartment, they're very calm people, undemonstrative and casual.

As soon as we got into the house, Ora brought out a pair of sandals for me, which were very well-come. Then she asked me whether I wanted to "douche." I was taken aback, and stammered that I didn't think I would. She looked surprised in turn, and persisted: wouldn't I be more comfortable? Eventually it dawned on me that this originally Francophone lady was offering me a shower, which I then gratefully accepted.

I can see why the custom here used to be to bring water for a guest's hands and feet; the dust and heat make it virtually a necessity. They took us to the seashore each day. We would come just at sunset, when the air was getting cool and the tide was coming in huge, fierce breakers, so that the bath-warmth of the water was a delightful shock. The red sun before us and the full moon over the bluff behind us and the salty blood-warm surf made for a paradisaal setting, except that the water was dotted with flecks of oil from the passing ships which left ugly black spots all over us that would come off only with petrol.

We had some real Middle Eastern meals, of course, characterized by tomatoes and cucumbers three times a day, and Turkish coffee. I watched Ora in the kitchen—it's

quite modern by Israeli standards, and she knows how to use everything, but there were these odd little touches. For instance, they use the refrigerator to keep things cold rather than to preserve them. The fruits and cheeses were all kept refrigerated, but it just didn't seem to occur to her to put the fish for the evening meal in there during the afternoon. Also, she packed the olives in fresh brine every time she put them away. She (and everyone else I've watched here, including the maids at the YMCA) washes the floor with an old towel or rag wrapped around a rubber squeegee.

On our second day we visited the site of the old market and assembly place, where the pillars that Samson is supposed to have been chained to (except he pulled them down; I don't know who would have put them up again) are still standing. While we were there we saw a very moving thing: a touring group of blind people came along, and began to feel the rocks and pillars. They seemed very excited as they groped and chattered to one another. Perhaps they were remembering that the ancient hero was also sightless at the end. There was a slightly comic aspect to the whole scene, too. I couldn't help but think of the old story of the blind men and the elephant, each getting a different impression of the beast as

they grasped a different part of its anatomy.

Nearby was an old Arab well, of the

sort with a big wooden wheel to be drawn by oxen, which is still used. We climbed up onto it and found ourselves looking into a genuine Bedouin camp. There was a very large tent with the sides rolled up, so we could see the people lounging on the many rugs and blankets covering the floor of the tent area. Beside it was a small iron stove and a blackened coffee pot such as modern campers use. Nearby rested two asses and a camel. The Bedouin family called to each other in Arabic and laughed, probably at us. The whole atmosphere was quiet and otherworldly. It seemed a pleasant life.

Tuesday morning we were awakened by the usual melange of Ashkelon sounds: the swish and roar of pass-

see *Memoir*, page 25



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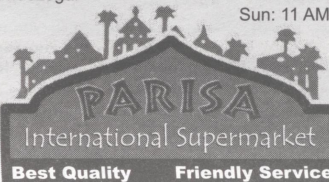
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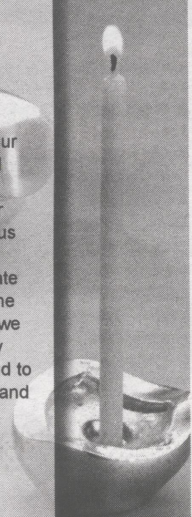
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TAI Holiday Greetings

On the first day of the seventh month, you shall celebrate a new year. Rosh Hashanah celebrates the beginning of creation of our world, not "The Beginning" of all. We believe that there was time before the world began, and creation of our world happened after time had passed. However young or old we are, time has passed in our lives, but this holiday reminds us that creation happens in time, and as God's partners we create over the course of time. May the atmosphere and relationships we create and re-create bring only blessings to our community and to our world. May it be a healthy and happy new year for us all.

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Camp Shalom reaches new heights

Counselors report best summer ever

By Alison G. Sumner and Alex Thompson

Shouts of excitement erupted from the swimming pool, laughter rose and fell through the air as painted campers grappled for the sack race and painted counselors paced the field with smiles broad on their faces. It was a day of shared victories and shared defeats, of *ruach* (spirit) and rivalry. Camp Shalom's final day of track and field and swimming events concluded with a thundering roar—a cheer-off during open house.

"At Macabbia I like seeing the kids have fun; it's human nature to compete, but it's nice to have it in a friendly and safe environment," head counselor of Chalutzim Asher Finkel said. "And it feels good to be proud of your team."

The usual sights and sounds of the average summer day camp were found at Camp Shalom, but the roots run much deeper than many of the young campers even realized. Camp

Shalom celebrated its 40th anniversary, and so Macabbia had not only competitors, but onlookers as well, including alumni and previous staff.

"As I watched the energetic kids at Macabbia with their spirit—it solidified to me that these women 40 years ago were so on target," Greta Rothschild said to alumni, founders, community members, and present staff gathered in a dinner celebrating Camp Shalom's 40th anniversary. Rothschild spoke on behalf of her mother, the late Sue Friedman, one of the founders of Camp Shalom.

Leading up to the final day of Macabbia, campers experienced a variety of activities, including sports, art, cooking, nature walks, games, and team building. Around 75 campers participated each week, building relationships with fellow campers as well as counselors.

"I think I had more fun as a counselor than as a camper," said Nora Simon, counselor for Camp Gesher. "Jared [Noffsinger] introduced us to a game called Lap Tag and it immediately became the official game of Camp Gesher," Simon said. The game itself could be described as round-table wrestling. During their weekly overnight the Gesher counselors covered the ground with water and passed out old T-shirts for campers to wear, removing the boundaries of cleanliness for the advancement of what Simon called "fun."

During the first week, a new tradition was formed at Camp Shalom. Instead of having a field day on Friday, staff and campers participated in a talent show followed by a carnival. The talent show included silly skits by staffers, a movie made by the Camp Gesher kids, and Hannah Montana dance numbers by a few campers. The show ended with a finale by the staff dancing to popular song choices from the past four decades.

After a morning of entertainment, the campers congregated outside for a fun-filled afternoon of carnival activities including a water balloon toss, pie throwing, face painting, and sack races.

So many moments captured the *ruach* of daily camp activities. The strong connection between campers and counselors could be felt through hugs and piggyback rides and heard through advice, direction, and giggles. In such a short period of time, strong bonds formed among campers and staff, especially those of Camp Gesher. Being closest in age to their campers, the Gesher staff frequently

assumed the role of fellow teenagers and confidantes.

"The counselors are cool and they're fun and they're always nice," Gesher camper Jonathan Feinberg said.

It was not uncommon for personal issues and opinions to be discussed during the exclusively Gesher activity "Chillin' With A," a dialogue between campers and counselors about topics concerning the Gesher age group. When asked his favorite moment, Feinberg replied that every day is full of hundreds of these moments.

"I mean, Camp is just fun," he said.

Feinberg attended for his last year as a camper, where his mother, Kathy Feinberg, has been the Camp director for almost a decade.

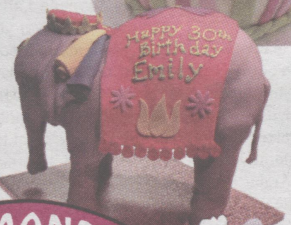
Images of Camp filled the slideshow at open house: the priceless enthusiasm of a 6-year-old's encounter with a tiny frog in *teva*; the hard work of little hands cutting, gluing and coloring; the wiggling of arms and legs while singing "Father Abraham"; and cheerful faces decorating miniature cakes with gumdrops and candy. We saw counselors walking hand in hand with tiny campers as they made their way to the pool while others circled round a storyteller, intently listening to her every word.

Although the images of Camp Shalom may become tucked away among childhood memories, 40 years from now campers will still maintain that precious *ruach*, the true spirit of what it means to be a part of such a wonderful community influence as Camp Shalom. ☆

Special occasion?

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WANTED: A few good letter writers

The Community Relations Committee is looking for additional people to participate in its letter-to-the-editor program. They would join an existing group who routinely write letters to the editor of the *Herald-Leader* on a variety of issues pertinent to Judaism, Israel, social justice, and the like. Each person writes about one letter every two to three months. Other than being supportive of Jewish causes, there is no particular point of view to be espoused. A schedule of letter writing is distributed in advance to the group. In addition, each person receives a reminder a few days in advance, and sometimes a suggestion of the topic to be addressed. If you wish to join this dedicated group or just want more information, please contact David Wekstein, co-chair Community Relations Committee, at (859) 269-4454 or mwdwrek@insightbb.com.

MANY PEOPLE MAKE CAMP SHALOM AND CAMP GESHER POSSIBLE: IT REALLY DOES TAKE A VILLAGE!

Thank You To Our Staff

Kathy Feinberg
Lizzie Engel
Asher Finkel
Ariel Gerall
Kaitlin Graff
Justin Graff
Danielle Heller
Rachel Heller
Katrina Knight
Kendall Levenson
Tyler Nelson
Jared Noffsinger
Alex Shapiro
Danny Shapiro
Nora Simon
Ali Sumner
Christopher Thompson
Alexander Thompson
Seth Westerman
Rachel Swanson
Elissa Weinstein



Robert Ziegler, Archery Specialist
Adam Tipton, High Ropes Specialist
Matt Coutts, Lifeguard
CKJF Staff Support: Daniel Chejfec, Executive Director; Jana LaZur, Activities Director and Camp liaison/Camp registration; Tamara Ohayon, Media and tie-dye t-shirt project

Thank you to our Camp Volunteers

Camp Shalom Committee
David Levine, Chair
Laura Creamer
Di Sobel
Ray Archer
Kathy Feinberg
Elissa Weinstein
CKJF Staff - Jana LaZur

Storytellers
Barbara Barr, Charlie Eyre, Kim Stewart, Weese Kidd, Nancy Maxwell, Alexander Thompson

Commando Krav Maga (Israeli Martial Arts) Demonstration
David Levine and Steve Mansfield

Shabbat Programming
Rabbi Sharon Cohen and Rabbi Marc Kline



Special Thank You to the BlueGrass Christian Camp staff for their continued support and daily assistance: Kelly Brandenburg, Bobby Cairrell, and Adam Tipton.



Josh Kline - carnival, Maccabiah, archery
Kim Stewart - carnival, storytelling, Maccabiah
Colby Cohen-Archer, Angie Ornstein, Angelia Thompson and Chloe Conaghan, Adrienne Nelson and family, and Kim Stewart for assisting with the tie-dye t-shirts

Supplies Moving Crew
Daniel Chejfec, Katrina Knight, Jeff Westerman, Jared Noffsinger, and Kathy Feinberg

Cooking Chug
Carla Barreiro, Gabi Hernandez, Susan Cobin and Anne Graff, Carol Kaplan, Vinnie Dubilier, Barb Umansky, Rose Rita Wurmser

Reptile Show - Troy
Insect Display - Blake (University of Kentucky Department of Entomology)

Volunteer Coordinator - Mimi Kaufman

T-shirt sponsors - Dubilier Family

THANK YOU to all who donate to the CKJF/C Community Campaign, who allow Camp Shalom and Camp Gesher to grow and thrive every year.

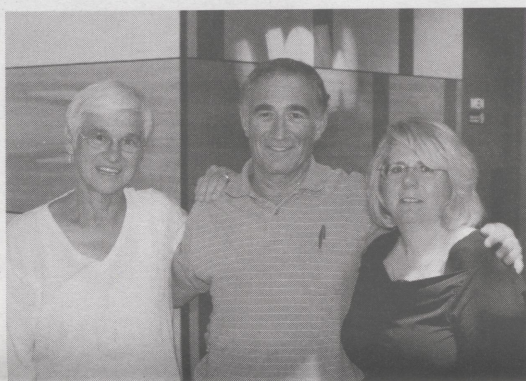
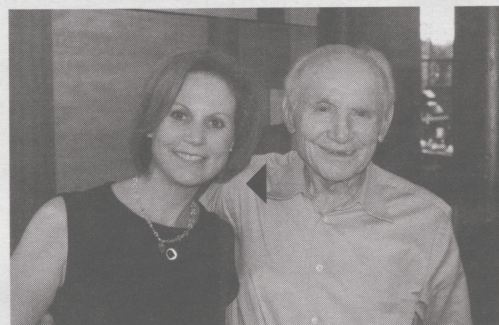




Camp Shalom 40th

◀ **Camp Shalom Founder**
Sue Friedman

Greta Rothschild Friedman
with dad, Ted Friedman ▶



▲ **Camp Shalom Directors Past and Present**
Carol Wirtschafter, Mark Scarr, and Kathy Feinberg.

▼ CKJF President Linda Ravvin, accepts commemorative
plaque honoring Camp Shalom Founders from Gail Cohen.



▲ Past Camp Shalom Co-Directors Cindy Derer and Karen Sabes with
40th Anniversary sponsor Ricki Rosenberg.



▲ Camp Shalom's cup runneth over at the SRO event.

Happy 40th Birthday Camp Shalom... Happy 40th Birthday Camp Shalom... Happy 40th Birthday Camp Shalom...

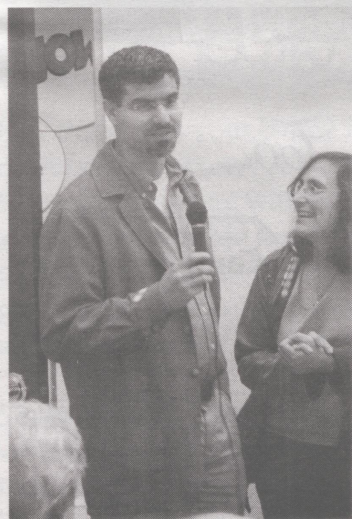
Anniversary Celebration



▲ Emcee Marilyn Moosnick and Jan Doctrow, Camp Shalom Founder.



▲ Alan Stein remembers his early days as a counselor at Camp Shalom.



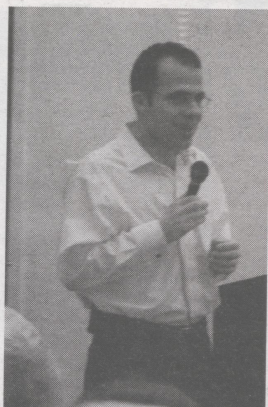
▲ Josh Wirtschafter and Arlene Gerson sing.



Leadership: Our Past

Top row: Beth Levine, Laurie Wekstein, Judy Saxe, Judy Levine, Carol Wirtschafter, Joe Belin, Jan Doctrow, Gail Cohen.
Front row: Cindy Derer, Karen Sabes, Greta Friedman Rothchild, Arlene Gerson.

Happy 40th Birthday Camp Shalom... Happy 40th Birthday Camp Shalom... Happy 40th Birthday Camp Shalom...



◀ Bruce Belin describes his day as a Camp Shalom counselor.

Leadership: Our Future
Arts Enrichment CIT Katrina Knight and camper Jessica Foster ▶



▼ **Leadership: Our Present**
Group leaders Elissa Weinstein, Alex Shapiro, Asher Finkel, Seth Westerman, and Rachel Heller sing current Camp song.



Harold Sherman sings original Camp Shalom song. ▶



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Jonathan and Lisa Miller
Franklin and Marilyn Moosnick
Stanley and Judy Saxe
David and Patricia Shraberg

Special Thanks to Wayne Masterman

Camp 40th Anniversary Steering Committee

Gail Cohen, Co-Chair
Cindy Derer
Janis Doctrow
Kathy Feinberg
Linda Gerall
Kelly Gunn
Rachel Heller
Judy Levine, Co-Chair
Marilyn Moosnick
Greta Rothschild
Judy Saxe, Co-Chair
Mark Scarr
Pat Shraberg
CKJF Staff - Jana LaZur

Camp Founders

Susan Caller
Harriet Cooper
Janis Doctrow
Sue Friedman
Alberta Gerson
Judy Levine
Judy Saxe
Merle Wekstein
Carol Wirtschafter

Happy Birthday (from page 1)

The setting was idyllic, rolling country with a creek, sheep, and barn. Our counselors and junior counselors enriched the environment with the Hebrew songs they learned at Young Judea Camps. We began with the premise that mixed age groupings would be an innovative way to organize the campers. As in a family, boys and girls were together in the units. There was lots of singing. It was the 60's, so every counselor had a guitar. Each morning we sang Woody Guthrie's, "This Land is Your Land" as we raised the flag.

We tie-dyed, built tree houses and cooked out on Fridays to celebrate Shabbat. The theme days were special: creating a Noah's Ark, reenacting Joshua and the Battle of Jericho, and, of course, crossing the Red Sea (the creek), our version of the Exodus including a protest against Pharaoh with signs and chants.

Carol concluded by recognizing the role of Sue Friedman and her advo-

cacy for a unified Jewish community. "It was a privilege to play a part in organizing the early years of Camp Shalom as the support of the community was always present. We were an extended family, and we created a joyful Jewish experience at Camp Shalom."

Judy Saxe expanded on Carol's tribute to Sue, noting her influence on the women of her generation.

Sue envisioned a Jewish community united in offering its members a wide range of programs and services. Tonight we celebrate a significant milestone for a very special, enduring program, Camp Shalom. With her inborn and professional talents, Sue steered us through the early months of planning.

Camp Shalom and the Camp committee benefited from her consummate skills as a social worker, an administrator, and university professor. She also contributed a wealth of camping experience and a fierce commit-

2008 CKJF/UJC Community Campaign



Thank You Event - October 25
with comedian Joel Chasnoff

Keep the flame alive. Celebrate our Jewish future.

ment to Jewish community and continuity. We really had a pro bono professional consultant guiding us. More to the point, she was our mentor. After all these years, so many of us recall her glowingly in that role. Sue Friedman's memory is indeed a blessing to us all.

Judy then presented a plaque honoring Sue to Ted Friedman and daughter Greta Friedman Rothschild. In accepting this, Greta recalled:

When I was 7 years old, Mom's passion for camping inspired a dream of a Jewish day camp in Lexington—the outcome, I understand, of a bridge game. Mom and her friends here in this room had a vision and that vision not only became a reality, but has continued and flourished through two generations.

Greta continued:

I remember the fun I had making "god's eyes," running relay races, playing charades, singing on the bus and dipping tie-dyed shirts at Idle Hour Park, the Weil Farm, and Jacobson Park. I remember my summers as a CIT, counselor, and unit head and the leadership and programming skills I acquired that I still use today. I know these valuable skills paved a path for me in my professional life as a Jewish educator and communal leader, including board president of Camp Young Judea Midwest.

As I watched the energetic campers today at their Maccabiad, their *ruach* and their friendships, I realized that 40 years later these women were so on target. I thank them for their commitment toward this dream, never giving up when enrollment or funds were down, and for creating

something so meaningful for us little Jewish kids from Lexington.

Look at us today—we are lawyers, doctors, social workers, educators, speech pathologists, and business people, and more importantly, we are leaders and active volunteers in the Jewish community. What tremendous role models we had! Thank you all for making a difference in our lives!

Next, Gail Cohen presented Central Kentucky Jewish Federation's president, Linda Ravvin, a plaque commemorating Sue Friedman and her vision and recognizing the contributions of Carol Wirtschafter and the camp founders. Linda commented that it will be prominently displayed in the CKJF office. This year's Camp leaders then sang the current Camp song. The evening ended as it began—in song. Josh Wirtschafter, assisted by Arlene Gerson, performed his translation of *Or Zaru'a*:

We can gather all / The seeds of light that scattered / On the morning that the sun first shone. / And if our hearts are true / And if we justice do, / We can harvest all the joy / that was sown.

On that first Friday in August, the Jewish community harvested all those seeds of light that Sue Friedman, Carol Wirtschafter, and the Camp Shalom founders have sown, all the seeds of light that ensuing camp directors and committees have planted and reaped over the past 40 years as they maintained and improved the camp, and all those seeds of light that Kathy Feinberg and the counselors and campers of today are planting as Lexington develops its next generation of Jewish leaders. ☆

From the Editor's Desk

Let Us Know...

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

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

Inquiring minds want to know.

Israel 21c: A hip reconstruction that mimics nature

By Sharon Kanan

Did you know that jogging puts five and a half times the body weight on your hip joints? And stumbling puts a peak load of eight times the body weight on the hips. Any high impact activity that repeatedly puts an extra load on the hip joints can eventually cause major damage and the need for hip surgery.

Today, the elderly are not the only patients. A growing percentage of patients are younger than ever before, and are paying the price for high impact sports. Both groups would like to know that their hip surgery will last and that they can return to an active life of jogging and basketball.

Now, Active Implants, an Israeli company has developed a new solution for hip reconstruction that mimics nature and promises to provide patients with just the long-term solution they are searching for.

Active Implants' TriboFit Buffer is a pliable, resilient cap that fits snugly in the socket in the hipbone that connects with the head of the femur to form the hip joint.

Made of a soft, pliable polycarbonate-urethane material invented only in the mid 1990s and already used successfully for cardiac surgery, it provides the same elasticity and cushioning as human cartilage. In addition it mimics the stress distribution functions of a healthy joint, and induces lubrication.

Eliminating wear

"A healthy hip joint comes with a shock absorber, a layer of cartilage and fluid, that helps to buffer the impact of significant loads and to establish normal stress distribution," Stephen Bradshaw, president and CEO of Active Implants tells ISRAEL21c "With optimum lubrication, you can essentially eliminate wear."

Active Implants was founded in 2004. The company's technology is based on the research of Avraham Steinberg, an Israeli engineer, who studied at the University of Michigan. Steinberg first applied advanced polymers for the Israeli navy, to increase boat speed and payload. He began developing orthopedic

devices in 1995, and is credited with 200 inventions in pliable implants.

Most current hip systems use polyethylene plastic that is 70 times more rigid than cartilage and discourages lubrication. Ceramic or metal-on-metal systems are cumbersome.

According to a study undertaken at Leeds University in England, the materials used by Active Implants in orthopedic devices showed little wear after five million cycles of testing.

Another study that took place at the University of Tennessee's Health Science Center, found that the material used in the TriboFit buffer also reduces the risk that users will develop osteolysis, a bone-weakening condition that sometimes forces doctors to perform a second operation.

Osteolysis occurs when a toxin, a "bug," enters the body like a Trojan horse and migrates to the joint. Studies show that infectious agents attach themselves to the polyethylene material, creating chemicals that destroy the bone around the hip joint and loosen the hip implants.

"Several renowned centers for orthopedic medicine in Europe have been involved in development and testing," says Bradshaw. In particular, Professor Antonia Moroni and Dr. Sandro Gianinni of The Rizzoli Institute in Bologna, Italy and Professor Werner Siebert of the Kassel Clinic in Germany.

Extending implant life

"We believe we have developed a truly innovative hip system," says Bradshaw, speaking from the company's headquarters in Memphis, Tennessee, a hub of orthopedic innovations. "The TriboFit Buffer is a less invasive, bone conserving implant that is designed to improve function and extend implant life."

Interest in the device is growing. An indication of the excitement it is generating is the decision by Jack Blair, a veteran expert in the field and one of the company's first investors, to become the company's chairman of the board in January this year. Blair recently served as chairman of the board of DJ Orthopedics, acquired by the Blackstone Group for \$1.6 billion.

In its last round of financing, Active Implants successfully raised \$20 million and is now preparing for another round. The company has already launched its TriboFit Buffer in Europe, the third largest market after the US and Japan, with more than 350,000 hip reconstruction procedures annually.

The device received the CE Mark in September 2006. The company hopes to gain FDA clearance in the US soon.

Meanwhile, Active Implants is moving ahead with a pliable structured artificial meniscus for the knee. It expects to introduce its implant solution early next year. ✪

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For more details about advertising please contact Tamara Ohayon at the CKJF office.
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Jewish Federation
Central Kentucky

History part XXX (from page 12)

2004. His ascension to power was marked by changes in PLO policies and relationships with other Arab countries, changes that would lead to an open confrontation in 1970 with the Hashemite regime in Jordan that came to be known as "Black September."

In Egypt, Nasser was fighting a multi-front battle. The Egyptian economy, in bad shape even before the war, was in shambles; his socialist inspired economic reforms were a failure; his army was in disarray; he faced a growing challenge by the Islamists of the Egyptian Brotherhood; the Yemen quagmire was dragging him down. The Karthoum conference allowed him to resolve the Yemen situation but hardly any of the others.

In 1969, after members of the opposition won the elections on the board of the Egyptian Judges' Club, Nasser countered with dismissal of more than one hundred sitting judges, a move known in Egyptian history as the "Massacre of the Judiciary." Also in 1969, Nasser, with Soviet support, fortified the Western bank of the Suez Canal and initiated a war that came to be known as the War of Attrition.

The War of Attrition was characterized by the fortification of both banks of the Suez Canal, but with very different objectives in mind on one side and the other. The Israelis, exhilarated by the Six Day War victory, saw Egyptian artillery bombing of the Israeli-controlled side of the Canal as irrelevant. They were convinced that Nasser was in no position to mount a real offensive, and that even if he did he stood no chance of defeating the IDF. The unshakable confidence of the Israelis in the army and especially in the air force took larger-than-life proportions. This overconfidence would become a serious problem in the Yom Kippur War. In the spirit of this confidence in the invulnerability of the Israeli army, the strategy adopted during the War of Attrition was that of establishing a line of forts along the canal as a static defense line modeled after the French Maginot Line. This approach was championed by General Hayim Bar-Lev and came to be known as the "Bar-Lev Line."

On the other hand, the Egyptian strategy was based on very different assumptions. First, Egypt relied on its superior numbers and believed that a protracted war would drain Israeli resources to a point at which Egypt could overcome them—and it would have worked were it not for the growing American support for Israel that followed the Six Day War. A second aspect of the Egyptian strategy was based on the recognition that the Arab air forces were no match for the Israelis, and it was therefore necessary to find a way to neutralize Israeli air supremacy other than confronting air force to air force. Egypt began to experiment with forms of anti-aircraft defense. Nasser died before taking this strategy to its full conclusion; the strategy would play out fully under Nasser's successor with the incorporation of Soviet supplied SAM batteries on the Egyptian-controlled side of the Canal.

After the end of the 1967 war, Al-Fatah, under the leadership of Yasser Arafat, stepped up its cross-border attacks on Israel—this time from bases in Jordan, since the Israeli occupation of the Golan Heights made it almost impossible for them to operate on the Syrian front. On March 1968, Israel decided to attack the main base of Al-Fatah in Jordan, in the village of Karameh. King Hussein, already weary of the growing military power of Al-Fatah in his own territory, as well as Arafat's alignment with Egypt and Syria, told his forces not to intervene. But some Jordanian forces led by General Mash'hor Hadith ignored the order and confronted the Israelis. This opposition was unexpected by the Israelis and resulted in a severe blow to the IDF, which withdrew to Israeli-controlled territory with unprecedented casualties. The victory was claimed by Arafat and made him a hero. As a result, after mounting pressure, Ahmed Shuqeiry resigned his post as head of the PLO in favor of Arafat. After the battle, Hussein and Arafat reached an agreement in an attempt to find a *modus vivendi* that would, on one hand, ensure the stability of the Hashemite regime, and on the other, not limit the ability of Al-Fatah to strike against Israel. The agreement, however, created rifts in the Palestinian camps and groups like the Popular Front for the Liberation of Palestine (PFLP) with a more orthodox Marxist ideology, split from the unified command of the PLO. The precarious balance achieved with Jordan would hold until September of 1970.

COOL FACTS ABOUT ISRAELIS



PROF. ADA YONATH

THE FIRST ISRAELI TO WIN A LIFETIME ACHIEVEMENT AWARD FROM L'OREAL AND UNESCO FOR HER VITAL WORK IDENTIFYING HOW BACTERIA BECOME RESISTANT TO ANTIBIOTICS.

From trying to see if she could touch her tongue to the tip of her nose as a young child huddled in a Jerusalem bomb shelter during Israel's War of Independence, to accidentally starting a fire while trying to see whether water moves faster than kerosene, award-winning Israeli scientist Ada Yonath has always been fascinated with how things work.

"All my life there were experiments. It was just plain curiosity. Once I broke my arm when I fell into the garden trying to measure the height of our balcony," says Yonath, 69, a molecular biologist at the Weizmann Institute of Science who recently became the first Israeli to receive the \$100,000 Life's Work Prize for women in science from L'Oreal and UNESCO.

She was born in Jerusalem to an impoverished Jewish family, and while her parents had little opportunity for education themselves, they were supportive of their daughter receiving a good academic education. Her family moved to Tel Aviv after the death of her father.

Ada Yonath graduated with a bachelor's degree in Chemistry (1962) and a master's degree in Biochemistry (1964) from the Hebrew University of Jerusalem and earned a Ph.D. in X-Ray Crystallography at the Weizmann Institute of Science (1968). She has also accepted postdoctoral positions at the Carnegie Mellon University (1969) and MIT (1970).

In 1970 she established what was for nearly a decade the only protein crystallography laboratory in Israel. After returning from a sabbatical year at the University of Chicago, she headed a Max-Planck Institute Research Unit in Hamburg, Germany (1986 - 2004) in parallel to her research activities at the Weizmann Institute.

At the Weizmann Institute, Yonath is the incumbent of the Martin S. and Helen Kimmel Professorial Chair.

Yonath has a sister, a daughter, and a granddaughter (Noa).

[TAKEN FROM WWW.WIKIPEDIA.COM AND WWW.MFA.GOV.IL]

On September 1, 1970, several attempts to kill King Hussein of Jordan failed, and on September 7 the PFLP staged a simultaneous hijacking of three airplanes. The planes were blown up after getting the passengers out. Arafat needed a propaganda coup to retain his initiative as the main Palestinian leader, so he encouraged his followers to declare the region of Irbid, in the northwestern corner of Jordan on the Jordan River, a "liberated region."

King Hussein declared martial law on September 15, and on the 16th he ordered his armored brigades to attack the headquarters of the different Palestinian factions in Amman, as well as the strongholds of the rebels in the Irbid region. The fight was fierce, since the armored brigades were not very effective in the close quarters of the refugee camps, forcing the army into a close battle in the streets. The battles lasted for weeks, and the situation was complicated by the invasion of Jordan by troops of the Palestine Liberation Army supported by Syria and headquartered

in Damascus, aided by some 300 Syrian tanks. Hussein appealed to his Western allies for help.

Israel, acting as U.S. proxy, sent the IAF to attack the Syrian column, prompting Syrian President Attassi and Syrian Defense Minister Hafez Al-Assad to order the withdrawal of Syrian troops from Jordan. This move demoralized the Palestinian forces, who saw it as a betrayal. In view of the deteriorating situation, the U.S. and the USSR increased their forces in the eastern Mediterranean with great increase in tension and danger of superpower confrontations.

On September 27, an emergency meeting of Arab leaders in Cairo hammered out an agreement between Hussein and Arafat to end the fighting provided the PLO forces remained in the frontlines and away from Jordanian cities. This agreement, very much favorable to Arafat, was championed by Nasser.

see History part XXX, page 26

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"23 Years of Excellence"

Wishes (from page 6)

ing in mind what is the best for our community. (I reserve my thanks to volunteers for my last column.) Against this background, 5769 finds a community that is stronger, more welcoming, more active, and more visible than it was nine years ago.

But as with any New Year reflection, we cannot dwell on what was; we also need to look forward to what will be. While I will no longer have the privilege of being executive director of CKJE, I am sure that the community will face the challenges ahead with the same determination it showed during my tenure and will establish new landmarks and partnerships in years to come. I would like to use one of my favorite phrases as my New Year wish to the community:

May the worst of the years to come be better than the best you left behind

L'Shanah Tovah Tikateivu v'Tekhateinu!

May you be inscribed and granted a good year in the Book of Life. ☆

B'tayavon (Hearty Appetite)

By Ruth Poley



Although we tend to think of September as fall—the kids are back in school and we know cooler weather is coming—there's still plenty of warm weather, and home gardens and farmer's markets continue to bring in lots of wonderful produce. The following recipe takes advantage of the succulent and tasty tomatoes still coming in. It's also a dish that can be made the day before or early in the day you plan to use it. Bulgur, or tabouleh, is cracked wheat; it is available in boxes in most supermarkets and in bulk at the Good Foods Coop. I've always made this dish with tuna and used it for a light lunch or dinner entrée, but without the tuna it could easily serve as an unusual and refreshing side dish. For me, one of the biggest benefits of this dish was that my boys really liked it and I felt I was getting some really healthy food into them without a lot of discussion. ☆

Tabouleh Salad

- 3/4 cup bulgur
- 2 cups cold water
- 3 large tomatoes, peeled and coarsely chopped
- 3 tablespoons chopped parsley (preferably flat-leaf)
- 2 tablespoons sliced scallions
- 1 teaspoon salt
- 2 tablespoons good quality olive oil
- 2 tablespoons lemon juice
- 3 cups finely shredded crisp lettuce (iceberg or romaine)
- Salt and pepper to taste
- 1 can tuna (optional)

Soak the bulgur in water for 30 minutes. Drain well, squeezing out extra water. Stir in tomatoes, parsley, scallions, salt, and tuna (if using). Mix olive oil and lemon juice until well blended and stir into bulgur mixture. Cover and chill. Fold in lettuce just before serving. Add salt and pepper as needed.

NOTE: If you have an appropriate food story you'd like to share, or a recipe you think others in the Jewish community might enjoy, please email me at rgp@insightbb.com.

Ask a rabbi (from page 8)

I do not believe that one can have an authentic Jewish experience absent from a community, but I also know that there are communities that have made it financially, socially, or geographically impossible for Jews to affiliate. Ultimately, then, the question that we need to ask is not why Jews don't affiliate. Rather we should ask, how do we do a better job letting Jews know that it is good to be proud as a Jew and still live in the real world, that affiliation is a blessing and not just an expense, and that judging each other's commitment to our tradition based on our own sometimes very narrow points of view is only counterproductive to the effort of building and maintaining a strong, vibrant, healthy, affordable, accessible—and diverse—Jewish community?

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

Have a question?

Ask a rabbi

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

If you have an issue you would like to see addressed, please email it to di-ifr@bardstov.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.

Israel 21c: Saving energy in the greenhouse

By Karin Kloosterman

Americans love vine-ripened hothouse tomatoes, pest-free lettuce and cucumbers, and a myriad of vegetables grown commercially in greenhouses. Growing produce in a greenhouse can be a great way to reduce the need for pesticides, and can make it possible to extend the growing season for local produce.

Moreover, greenhouses can help ensure that people in developing nations, where seasonal crops are hard to come by, can eat fresh and healthy food all year long.

When the sun is shining, greenhouses collect thermal energy from the sun, trap it inside (the greenhouse effect) and keep the plants warm and happy. But on colder cloudy days and at night, energy is required to keep the greenhouse warm, and that's when it starts to become expensive both in terms of costs and the environment.

An Israeli company, Trio Energy Systems, has developed a solution that minimizes energy consumption in the greenhouse, keeping both our vegetables and planet happy.

The company expects it to become an important solution in America, where fuel costs are rising, and also in less developed countries, where resources are rare. The solution also reduces harmful carbon dioxide emissions.

"We are collecting the heat dissipating from the greenhouse. It goes back in a heat pump, like air conditioning," Hila Weiss, the manager of Aravot International, who works with Uri Drori, from Trio Energy, tells ISRAEL21c.

Any crop, any greenhouse, anywhere

One of the greatest costs to greenhouse owners and operators is the price of fuel. Costs are "out of control," experts now say. Trio Energy boasts that the energy savings it offers are "enormous."

From a one kilowatt supply of energy, Trio can convert it to 5kW worth of heat. For example, in order for a greenhouse the size of 1,000 square meters to have a temperature rise of seven degrees, about 70KW of energy is needed. "With Trio, we can reduce this need to 15kW," says Drori. This amounts to savings of about \$15 per square meter, per year, while giving rise to higher quality crops.

The technology, the company says, is a breakthrough product for commercial greenhouse heating and dehumidification, saving up to two-thirds of the energy used in conventional greenhouse operations. Specially designed heat pumps supply and recycle heat energy within your greenhouse, while keeping humidity low. The result is lower, or even "zero," fuel consumption by greenhouse boilers and furnaces.

Suited to any climate or crop, Trio's technology can be fitted to existing greenhouses and conventional heating systems, or can be added onto new greenhouse projects.

The technology works by cooling the roof of the greenhouse instead of heating it, and by decreasing the humidity in the greenhouse environment. Extracting water from the greenhouse decreases humidity by about 20 percent, which also has positive environmental effects.

Clean water is bonus by-product

For one, a reduction in humidity, they say, reduces plant diseases in the greenhouse. The technology also sucks about 250 litres of water a day out of the air (per 1,000 sq/m greenhouse), providing fresh drinking water, or irrigation water in regions where water is scarce.

Based in Zichron Yaacov, Israel, with offices in New York, the two-year-old company has been working with Bio-Bee, a pest management company based in Kibbutz Sde Eliyahu, and is looking to build a pilot plant in either Italy or France this year.

The company expects American greenhouse growers will be keen on the technology, as growing greenhouse crops, such as tomatoes, escalates with the rising cost of oil. ✧

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Mitchell Barnes - Owner

Memoir (from page 13)

ing buses from the central station across the street, the thwuck-splash of sprinklers moistening the lawn with water piped all the way from the Jordan River, the tok-tok of horses pulling old wagons with rubber automobile tires, and the crowing of cocks.

The Zafranim took us over to the station and put us on a bus, loaded up with plums, grapes, hard-boiled eggs, cheese, bread, cookies, candy, tomatoes, and cucumbers, and said goodbye, still perfectly offhand and unexcited about the whole thing. Here's the kicker: the day we arrived, they were invited to go to Italy and points north for five weeks, beginning Wednesday. They wouldn't hear of our leaving sooner than Tuesday, and in fact seemed a little amused that we should think there was anything so difficult about getting passports, vaccinations, and packing done in three days with four houseguests in a three-room apartment.

So we took the bus back—actually a more comfortable trip than the one in their sardine can car had been. For one thing, in a vehicle as big as a bus, the typical Israeli driving isn't as terrifying as it is when you're in the smallest thing on the road. At each stop, the driver leaned out and intoned, "Yerushalayim, Yerushalayim," like a litany. And so we came up to Jerusalem.

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

SAVE THE DATE

SEPTEMBER 21, 2008 — Sunday

Hadassah's Opening Meeting/Program

"GOING GREEN"

Watch your mail for details

September 2008 *Shalom* | 25

HADASSAH WANTS YOU

Volunteer as much or as little as you can. Pick an area that fits your interests or talents. Hadassah will welcome you, whether you are young or older, a new or a long time member.

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

Erasing history?

Tisha b'Av observance could aid rebirth of hope

By Hanna B. Smith

In the August 2008 edition of *Shalom*, a reader asked a rabbi for information about Tisha b'Av, the Fast of the 9th of Av. Tisha b'Av is a fast day commemorating the destruction of the First and Second Temples in Jerusalem. The reader had never heard of Tisha b'Av.

In her thoughtful response Rabbi Korotkin explains that the Reform Movement decided to discontinue the observance of Tisha b'Av. The reason was that the Reform liturgy does not include prayers for the restoration of the Temple, the priesthood, and the sacrifices—the loss of all of which the observance mourns. Also, the Reform movement rejected the idea that the destruction of Jerusalem and of the Temple was inflicted upon our ancestors as punishment for their sins, one of the themes of the Book of Lamentations, which is read on Tisha b'Av.

In all fairness, the Reform Movement was not alone in dropping Tisha b'Av. At least the Reform Movement made a reasoned decision. Plenty of Jews have simply lost contact with their heritage, and not only in the past few decades.

A need for assimilation into German culture is a recurring theme in the personal accounts and diaries of German Jews of the 19th and early 20th centuries. German culture was perceived as progressive and therefore superior, while Jewish customs and traditions were considered to be quaint and even outlandish. Many German Jews of the time aspired to be considered German citizens of the Mosaic faith.

The 19th century American Reform rabbis dropped Tisha b'Av from the Jewish calendar and from the prayer book because they wanted Jews to assimilate into the prevailing American culture. Many of the early American Reform rabbis were transplants from Germany. They brought with them the concept of the fully integrated citizen of the Mosaic faith to be duly translated into an American model.

We have learned, though, that Judaism and Jews do not function well without knowing their history. The spiritual, ethical, and legal aspects of Judaism are intertwined with the nationhood of the Jewish people. If this were not the case, the past three decades would not have seen the return to a more traditional way of life by so many assimilated Jews.

Every nation honors its dead, and especially those who gave their lives for the common good. Imagine the outcry if the leadership of the United States were to declare Memorial Day obsolete. Nations with countries of their own erect war memorials and establish national cemeteries for their fallen soldiers. We Jews, chased from place to place until the establishment of the State of Israel, had only the Ninth of Av and the Book of Lamentations.

Lamenting over the destruction of Jerusalem and the Second Temple in 70 CE and declaring the cause of the catastrophe to be the sins committed by our ancestors

are only a part of Tisha b'Av. Over the centuries the rabbis added the commemoration of other calamitous events to Tisha b'Av. Foremost, of course, was the destruction of the First Temple in 586 BCE. Then there were the Crusades, the expulsion of the Jews from England in 1290, and the expulsion of the Jews from Spain in 1492. Recently, I learned that it is appropriate to consider Tisha b'Av as the *yahrzeit* date for victims of the Shoah whose date of death is not known.

In the popular mind, the ninth day of Av began to be regarded as a date of ill omen, a sort of Bermuda Triangle of the calendar. Other cataclysmic events, like the First and Second World Wars, became associated with that date. The rabbis had not intended that to happen. For the rabbis Tisha b'Av was a day of mourning and of introspection.

This does not mean that Judaism and Jewish holidays are static. On the contrary, Judaism has always adjusted to changes, but in a manner that has left us grounded in our tradition. Tisha b'Av is no different. Originally Tisha b'Av focused on the despair over the destruction of the Temple and of Jerusalem. Over the centuries the day became the memorial for other calamities as well.

Judaism, so positive in its outlook, does not suppress grieving; rather,

it seeks to channel grieving in order to allow for healing and for the continuation of life. Therefore, one day a year when people can mourn openly is wholesome for a nation that has had more than its share of calamities.

In addition to the proverbial weeping and sackcloth and ashes, the Book of Lamentations pushes us towards introspection. The concept that Jerusalem was destroyed because of our sins is alien to the modern mind. We see it as blaming the victims, especially as it relates to children and their fate. Yet before we completely reject the idea of bearing responsibility for a calamity let us look at this concept in a modern light.

People who are so powerful that their sins can bring down a nation surely have the strength to build up a new one. In grasping this idea, my mind's eye perceives the *Almoneh Yisroel* (the "Widow Israel") of the Book of Lamentations get up, brush the ashes off her dress, straighten her kerchief, and plan to take care of those who are still left!

It is doubtful that Judea of the 1st century CE could have held out militarily against the Roman Empire. Yet the history of the Second Temple period is full of internal strife even as the Roman legions were advancing. What if there had been cooperation among the Israelites? Could diplomacy have achieved what was impossible militarily?

Given our internal divisions today, we would do well in heading the warnings of the Book of Lamentations, of the horrible consequences of "baseless hatred." What if the various Jewish branches met every Tisha b'Av to dialogue about our differences?

According to Jewish tradition, the *Mashiach* (the Messiah) will be born on the Ninth of Av. We all have a chance to assist at his birth! ♫

History part XXX (from page 23)

But the next day, September 28, Nasser died of a heart attack, stripping Arafat of his main ally and allowing Hussein to resume the attacks. The situation destabilized the Syrian regime and Hafez Al-Assad replaced Attassi as Syrian president. By the end of October, Arafat was too weak to continue the fight and he signed a new agreement with Hussein similar to the 1968 agreement, essentially returning control of Jordan to the king. Two Syrian-sponsored Palestinian factions, the Popular Front (PFLP) and the Democratic Front (DFLP) refused to accept the agreement and issued statements proclaiming that Jordan would be part of a Palestinian state, to comprise Jordan as well as Israel. While the agreement was formally reached, fighting continued until the beginning of 1971 and Palestinian leaders, including Arafat, were calling for the overthrow of Hussein,

who was characterized as heading a "Western puppet regime."

When Jordanian troops finally gained firm control of Jordanian territory, Palestinian forces were forced to move to Southern Lebanon, where they were to become a major destabilizing force. In Egypt, Nasser's trusted advisor Anwar El Sadat was elected to succeed him; his presidency would mark a significant departure of Nasserite policies.

As a consequence of the events of September 1970, a new Palestinian terrorist group formed, calling itself "Black September." The crisis taught the Palestinians that if they wanted to call the world's attention to their grievances, attacking Israel was not enough, so a new era of international terrorism began which would include airplane hijackings, bombings in foreign countries, and the massacre at the Munich Olympic Games.

Black September became another defining landmark in the history of the conflict, and its impact on terrorism and its strategies would resonate in our own day. More on this is to come in the next article. ♫

Around the Community

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

Mazel Tov to...

Lou and Judy Hersh on the birth of their grandson, **Alexander Walden Hersh**, on May 28, 2008. The proud parents are **Matt Hersh and Deborah Walden-Hersh**.

Cory and Faith Erdmann on their marriage on July 6, 2008. Cory is the son of **Richard and Michele Erdmann**.

Masha Alkhasova, 15, on winning a scholarship for a summer study program at Brandeis University. The program, called "Genesis," is geared towards Russian-speaking high school students who live in the U.S. Masha is the daughter of **Shebetey and Svetlana Alkhasov**.

Loren Baum on receiving his bachelors degree from the Raphael Recanti International School, part of the Interdisciplinary Center in Herzliya, Israel. Loren is the grandson of **Ruth Moser**.

Eva Shooter, infant daughter of **Rebecca Broudy and Nick Shooter**, on being welcomed into the Covenant of the Jewish People with a special naming ceremony at OZS on September 19, 2008.

Vivian Weil, who was honored on National Philanthropist Day by the University of Kentucky Markey Cancer Foundation as the outstanding Volunteer of the Year. She has served on the board for more than three decades, as well as on several other boards of UK and community organizations.

Susan Dworkin, whose son, **Ross O'Connor**, graduated in May, 2008 from DePauw University with a double major in Political Science and French. He is now living in Arlington, Virginia, and working at FBI Headquarters in Washington, D.C.

Janis and David Doctrow on the B'nai Mitzvah of their grandchildren **Hannah and Eli Gould** in Louisville on August 30. The twins parents are **Pam and Kenny Gould**.

B'nai Mitzvah...

Charles Flomenhoft — September 13, 2008

Charles Flomenhoft, known as **Charlie**, son of **Steven and Deborah Flomenhoft**, will be welcomed to Jewish adulthood when he is called to the Torah as a bar mitzvah at Temple Adath Israel on

September 13, 2008. Joining in this joyous event will be his two younger brothers, **Samuel and Eli**.

Charlie will be an eighth grade student at Lexington Traditional Magnet School this fall. Last year his favorite subject was math because "I like working with numbers." He is on the Academic Team at school. Last year his team competed at the state level.

Outside of school, **Charlie** plays baseball as either the pitcher or the left fielder. He also is left forward on a soccer team.

For his Mitzvah Project, **Charlie** fulfilled the mitzvah of helping the aged. Every week he assisted residents at the Mayfair Village retirement center.

Charlie says, "Bar mitzvah is a lot of work, but I think it's worth it in the end."

Russell Hunter — September 6, 2008

Russell Hunter, who prefers being called **Russie**, son of **Barry Hunter and Debra Katz**, will assume the responsibilities of a Jewish adult when he is called to the Torah as a bar mitzvah at Ohavay Zion Synagogue on September 6, 2008. His older siblings, **Sam and Julia**, will join in this joyous ceremony.

This fall, **Russie** will be an eighth grade student in the Lexington School. His favorite subject last year was social studies because "I catch on to things in history very well and it stays with me."

Outside of school, **Russie's** major interest is drama. He has been with

Lexington Children's Theater for eight years, where he is now a member of the Junior Company, a troupe of middle school kids who are interested in drama. Becoming part of this group requires passing a competitive audition. This summer, **Russie** had a role in the LCT production about Harry Potter and played the Bone Crunching Giant in *The Big Friendly Giant*. He also plays tennis.

For his Mitzvah Project, **Russie** is collecting dog food and pet supplies for the Lexington Humane Society.

Austin Stone Gardner — September 27, 2008

Austin Stone Gardner, son of **John and Carol Gardner**, will be called to the Torah as he is initiated into Jewish adulthood at his bar mitzvah on September 27, 2008 at Temple Adath Israel. Joining in this joyous event will be his older brother, **Logan**.

This fall, **Austin** will be a seventh grade student at The Lexington School. Last year his favorite subject was French because "the teacher was the best." At school, **Austin** plays shooting guard on the basketball team. He also runs track.

Outside of school, **Austin** plays golf and tennis as sports.

For his Mitzvah Project, **Austin** is working at a school for visually impaired children. He helps with playgroups by entertaining the children and assists the school by helping with paperwork.

Austin would like the readers to know that "I enjoy getting to know people in the Jewish community."

Jacob Rackmil — September 13, 2008

Jacob Rackmil, son of **Howard Rackmil and Jessica Sacks**, will be called to the Torah as an initiate into Jewish adulthood on September 13, 2008 at Ohavay Zion Synagogue.

This fall, **Jacob** will be an eighth grade student at The Lexington School. Last year his favorite subjects were social studies and history because "I like learning about different parts of the world and about how they differ from the United States." At school, **Jacob** plays guard on the basketball team. He also played track for the past three years.

Outside of school, **Jacob** plays on a tennis team and plays the violin for his own enjoyment.

For his Mitzvah Project, **Jacob** identified a group of homeless orphans who have no place to keep their clothes. He is collecting suitcases for them.

Condolences to...

Jerry and Karen Sander on the death of **Jerry's** aunt, **Sashcha Kaufmann**, on July 19, 2008.

Carole and Terry Wilson on the death of **Terry's** mother, **Jennie Wilson**, on August 17, 2008. **Jennie** was the sister of **Kiki Freedman**.

Help needed for TAI Break-the-Fast

Because a large number of people who attend Break-the-Fast, TAI Sisterhood needs several volunteers to help with this event. In particular, we will be making kugel on Sunday morning, October 5, and doing last-minute preparations on Erev Yom Kippur and Yom Kippur, October 8 and 9.

If you would like to help, call **Mary Engel** at (859) 252-3734 for specifics. If you plan to attend Break-the-Fast, please bring a salad, gelatin mold, or vegetable or dairy (non-meat) dish for six to the Temple. It is best to bring it in the afternoon when you attend services, because storage space is limited in the kitchen.

The Lexington Chapter of Hadassah

Evalyn Block, President

Welcoming a New Year

♦ ♦ ♦

Nature presents her beautiful display with each changing season, in sync with our holiday cycle. As we leave the lazy days of summer, the scent of autumn begins to fill the air. Soon the sound of the *shofar* will awaken us to the new season and the year ahead.

This is a season to discover and reflect upon the opportunities before us, to explore the challenges in our world, and to assess the potential possibilities within ourselves. It is a time to take both personal and communal inventory of our own actions.

None of us exists in a vacuum. We acknowledge our own inherent abilities to make a difference. We also recognize how fortunate we are to be part of our great organization, Hadassah, that provides opportunities for each of us to grow and to have an impact as we work to strengthen our Israel projects and American programs. Hadassah affords us the chance to meet new friends, provides us with avenues for

individual growth, education, and enrichment, and offers us the chance to perform *mitzvot* of communal service.

Each of us is involved in myriad activities within our Hadassah world. Often these actions may seem small and uneventful. It is only when we realize that, when multiplied by our vast network of Hadassah volunteers, they expand exponentially and truly change people's lives. Through these extraordinary efforts each of us helps heal and repair the world both in the United States and in Israel.

As we approach the new Hebrew year 5769, we reaffirm our commitment to the important work of Hadassah in advocating for, and supporting the sovereign State of Israel. We pray for peace for ourselves, our families, our country, and for our people in Israel.

May we all savor the changing seasons and the opportunities for the New Year. ✧

Flower Power

Planning the Garden of your dreams or landscaping your patio? Make your selection of hanging baskets, patio plants, flowers, herbs & vegetables directly at the wholesale greenhouse. Buy Cash Certificates (\$5 each with no expiration date) from Hadassah and use them like cash at Proper Plants, on Military Pike. Use the form provided or call one of the following Hadassah members to arrange to pick up certificates in person. Pricing information will be included with your certificates.

- Erin Gold 523-2586
- Janice Newman 272-6807
- Vinnie Dubilier 223-5146



Mail this form & and your check, including 90 cents for postage, payable to Lexington Chapter of Hadassah and mailed to:

Erin Gold
4201 Evergreen Dr.
Lexington, KY 40513

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City _____ Zip _____

Amount enclosed (please include 90 cents for postage) \$ _____

The Lexington Havurah

David R. Wekstein, President

The Lexington Havurah, founded in 1978, is a network of diverse people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington

Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about services or membership in the Havurah, please contact me at (859) 269-4454, mwdrwek@insightbb.com, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg (859) 223-1304, kdfjm@insightbb.com.

The Lexington Havurah is planning another full year of religious, educational, and social activities. The Havurah will celebrate all of the High Holidays at the Firebrook Club House (see following schedule) and religious services at least once each month. As in the past, all services, sermons, and the like will be lead by members. All religious programs this year will be organized by Religion Committee co-chairs Uri and Hanna Smith.

This year the Education Committee, co-chaired by Larry Bitensky and Judy Saxe, is planning several adult education programs and the annual Havurah retreat in the spring. The educational programs routinely involve a speaker and discussion. The retreat invites an expert from the national Jewish scene to give a presentation on a particular topic and foster discussion among the Havurah. Recent topics discussed at the retreat include Jewish genealogy, Kabbalah, and Jewish music.

All Havurah programs other than the retreat are open to all members of the community. For additional information, please contact membership chair Lynn Furness, (859) 873-0593 or mamanewbs@yahoo.com. ✧

Havurah High Holiday Schedule

Slichot **Saturday 9/20/08**
Social Hour 8:00 p.m.
Slichot Service 10:00 p.m.
Location To be announced

Rosh Hashanah, first day .. **Tuesday 9/30/08**
Service begins 9:30 a.m.
Location: Firebrook Clubhouse, Firebrook Blvd.,
Firebrook Subdivision
Tashlich 5:00 p.m.
Location: To be announced

Rosh Hashanah, second day **Wednesday 10/1/08**
Service begins 9:30 a.m.
Location Firebrook Club House

Yom Kippur **Wednesday 10/8/08**
Kol Nidre 7:00 p.m.
Location Firebrook Clubhouse

Yom Kippur **Thursday 10/9/08**
Shacharit 9:30 a.m.
Minchah/Maariv Neila 5:00 p.m.
Break-the-fast 8:00 p.m.
Location Firebrook Clubhouse

Sukkoth **Party and Program Sunday 10/19/08**
Party and Program 3:00 to 5:00 p.m.
Location To be determined

Temple Adath Israel

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

Book Discussion Group meets August 28

Join us on September 25 at 7:30 p.m. to discuss *The Conversion*, by Aharon Appelfeld. All are welcome to join this group at any time.

God's Pantry Night

Please join representatives from the entire Jewish community at God's Pantry on the third Tuesday of each month, from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. For more information and directions, please contact Karen Petrone at (859) 226-9145 or email Petrone@uky.edu. Join us on **September 16, 2008.**

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new *Jewish Study Bible* on alternate Saturdays at 9:00 a.m. in the Library. **September schedule: 13 and 27.**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays

TAI High Holiday Schedule

September 29... Erev Rosh Hashanah

7:00 p.m. Child Care
8:45 p.m. No Child Care

September 30... Rosh Hashanah

8:30 a.m. Child Care
10:45 a.m. Child Care
5:00 to 7:00 p.m. . Tashlich, Youth Service and Picnic, Jacobson Park Shelter #1

October 1... 2nd Day Rosh Hashanah

10:30 a.m. Torah Study

October 5... Cemetery Memorial Service

12:00 p.m. Lexington Cemetery

October 8... Kol Nidre

7:00 p.m. Child Care
9:00 p.m. No Child Care

October 9... Yom Kippur

8:30 a.m. Early Service (Child Care)
10:45 a.m. Late Service (Child Care)
1:30 p.m. Children's Service (No Child Care)
1:30 p.m. Afternoon Study (No Child Care)
3:00 p.m. Afternoon Service (Child Care)
4:30 p.m. Yizkor Service (Child Care)
5:15 p.m. Concluding Service (Child Care)
Break-the-fast following services

at 9:00 a.m. and join in the provocative and friendly discussion. **September schedule: 6 and 20.**

Tuesday Bridge Club

The Tuesday Bridge Group meets on Tuesdays at various locations to include bridge players who may not be able to come to Temple. If you would like to join this group on Tuesdays at 11:00 a.m., call Leona Stern at (859) 277-0350 beforehand to find out where they are playing for the week. Bring your lunch and play until 2:00 p.m.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet again on September 26, 2008 for an interesting and informative program. Watch your mail for more info on the guest speaker.

While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

Mah Jongg Group

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

TAI Mini-U Courses 2008

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

You may take as many Mini U. courses as you like. The one-time registration fee of \$18.00 covers all courses offered in the 2008-2009 academic year (though some courses may charge additional fees for class materials). Enrollment is open to the entire Jewish community. Here are the courses for the fall, 2008 term:

"Just One Voice: A Legacy of Action from Holocaust Rescuers and Resisters" with Mixon Ware (Wednesdays, 7:00 – 9:00 p.m. September 17, 24, October. 1)

Can just one voice make a difference? In Denmark, the voices of a few committed people helped save thousands of Danish Jews from Nazi concentration camps. Through images from the Danish Museum of Resistance in Copenhagen and the Occupation Museum in Arhus, Denmark, we will explore the rescue of the Danish Jews and see how one tiny country made a big difference in the lives of many. We will view and discuss an award-winning documentary, *Unlikely Heroes: A Salute to Personal Acts of Resistance against Evil*, from the Simon Wiesenthal Center, and we will use what we have learned from the heroes of history to find our own voices. From stories of valor and victory, we will look to the present and ask how we can make a difference today. Participants will exchange concerns, ideas, and resources as we share dialogue about the fight for human rights and human dignity in our world today. "Never again" must be an action, not just a slogan.

"Living Well" with Lauren Howard (Sundays 12:30 – 2:00 pm, October 12, 19, 26, November 2, 9, 16)

"Lamb Cookery" With Eden Myers (Classes scheduled for one evening per week during the weeks of November 10, 17, 24, December 1, 8, 15; exact dates and time TBA).

To enroll for fall courses, or if you have any questions, please contact Ken Slepian at kslepian@transy.edu or (859) 226-9145. You may enroll at any time, but the sooner the better to guarantee your place! Please make checks out to "Temple Adath Israel" and write on the memo line "Mini U." Views expressed by Mini U instructors are their own and do not necessarily reflect those of the Temple.

Sisterhood

Sisterhood is getting ready to start off another year, picking up where we left off. All TAI women are welcome to attend our kick-off meeting on Wednesday, September 17 at 7:00 p.m. at the home of Pat Shraberg. Come and join your old and new friends.

If you haven't already joined Sisterhood, please consider doing so. Sisterhood needs the support of all the women of the congregation, whether we are mothers, daughters, sisters, aunts, or wives. You may choose to attend meetings and programs, help organize and plan events, or just pledge your financial support to Sisterhood. The level of participation is totally up to your comfort level. TAI Sisterhood is a dynamic, creative, and very friendly group of women that awaits you, however you choose to participate.

All paid-up Sisterhood members will receive a ten percent discount in the Temple gift shop this year! ♡

Let Us Know...

What's going on with you? Send announcements and pictures of special birthdays, weddings, honors, celebrations, happy and sorrowful occasions to di-ifr@bardstown.com.

Ohavay Zion Synagogue

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

For a complete schedule of services for all of the High Holy Days please call the OZS office. We welcome newcomers to the community and wish everyone a Shana Tova u-M'tooka — a very Happy and Healthy 5769.

Welcome Back Cookout

Come and catch up with friends after the long summer break at OZS' Welcome Back Cookout on Sunday, September 7, at 12:00 noon at OZS. Hot dogs and a vegetarian option will be provided. Don't forget to bring your cornhole game! We look forward to seeing you there.

Bubbies, Zaydes, and Babies

Children under 4 years old, along with parents and grandparents, are invited to join us for our new Bubbies, Zaydes, and Babies intergenerational playgroup. If you are a parent who would like to connect with other parents and children, or if you are a grandparent in need of a grandkid "fix" (even if your own grandkids aren't here!), come join us for this program of fun. The first meeting will be on Sunday, September 14, from 10:15 a.m. to 11:30 a.m. at OZS. This playgroup is open to the entire Jewish community.

Weekday Minyan Schedule Change

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

D'Vine Minyan Continues on Tuesdays

Although our minyan schedule has changed (see above), Tuesday remains d'Vine Minyan Day at OZS! Join your friends for a relaxing glass of wine and socializing each Tuesday

afternoon beginning at 5:00 p.m. in the OZS Social Hall. The brief afternoon/evening minyan follows from 5:45 p.m. to 6:15 p.m. A great way to end your day!

Slichot Sweep

Join us for our eighth annual Slichot Sweep on Saturday evening, September 20 at 8:00 p.m. We will begin the evening with Havdalah followed by our "sweep" of the Synagogue as we clean and prepare the building for the upcoming High Holidays. The evening will culminate with an innovative musical Slichot service meant to prepare our spirits and souls for the arrival of Rosh Hashana and Yom Kippur. For more information, contact the OZS office.

Rosh Hashanah and Yom Kippur Worship

The Erev Rosh Hashanah service begins Monday evening, September 29 at 8:00 p.m. The morning service on Tuesday, September 30 and again on Wednesday, October 1 begins at

9:15 a.m. each day. Tashlich, during which we cast our "sins" into the water as sign of our commitment to change, will take place on Tuesday, September 30, following the service (about 1:30 p.m.). The Kol Nidre Service for Yom Kippur will begin promptly at 6:50 p.m. on Wednesday, October 8. Our full day of Yom Kippur prayer and study begins at 9:15 a.m. on Thursday, October 9. For a complete schedule of High Holiday services and youth activities contact the OZS office. While we do not require tickets at OZS, we ask that you call the office to let us know you plan to attend.

Membership Committee

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

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For further information, please call

Sara Levy 266-2858,
Ricki Rosenberg 269-2300
Simone Salomon 269-1585



Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org

1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

OZS - Ohavay Zion Synagogue - www.ozs.org

2048 Edgewater Court • 266-8050 • Art Shechet, President

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

TAI - Temple Adath Israel - www.lextai.org

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

Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

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

Evalyn Block, President • eblock3375@windstream.net

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

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

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

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Rosh Chodesh Elul Labor Day CKJF Office Closed	OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.			OZS Bar Mitzvah Russie Hunter Mah Jongg at TAI	OZS Bar Mitzvah Russie Hunter
31 OZS Welcome Back Cookout	September 1	2 Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.	3 Shalom Deadline	4	5 OZS Bar Mitzvah Jacob Rackmil TAI Bar Mitzvah Charles Flomenhoft Mah Jongg at TAI	6 OZS Bar Mitzvah Jacob Rackmil TAI Bar Mitzvah Charles Flomenhoft
7 OZS Bubbies, Zaydies & Babies at OZS 10:15 a.m. TAI Brotherhood Variety Show	8	9 CKJF Open House for Daniel Chefec 7:00 p.m.	10 TAI Sisterhood Program Opening Meeting at Home of Pat Shraberg	11 Workshop on Organizational Security 7:30 p.m. at CKJF offices, open to entire Jewish community	12 Mah Jongg at TAI	13
14 Hadassah Opening Meeting	15	16 Stewart Home Visit	17	18 CKJF Executive Committee Meeting 6:45 p.m. CKJF Board Meeting 7:30 p.m.	19 TAI Bar Mitzvah Austin Gardner Mah Jongg at TAI	20 TAI Bar Mitzvah Austin Gardner
21	22 Erev Rosh Hashana	23 Rosh Hashana CKJF Office Closed	24 Rosh Hashana CKJF Office Closed	25	26 Mah Jongg at TAI	27
28	29	30 OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.	October 1 Erev Yom Kippur CKJF Office Closes at 3 pm	2 Erev Yom Kippur CKJF Office Closed	3 Shalom Deadline Mah Jongg at TAI	4
5	6	7	8	9	10	11

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Catering Available



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Eye of Round Roast Beef
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Reubens and Rachels
with corned beef, pastrami,
or turkey

Special Sandwiches

The Wayne, Deli Franks,
The Manhattan, or The Sailor

Kosher All Beef Hot Dogs

Vegetarian Sandwiches

Veggie Delight, Pimiento Cheese,
or Cool Cucumber

Homemade Salad Sandwiches

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

Homemade Soups

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

Salads

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

Sides

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

Desserts

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

