

Global Day of Jewish Learning: Study with the world!

By Rabbi Sharon Cohen



On Sunday November 20, the Lexington Jewish community once again has the opportunity to be a part of an international program designed to unite Jews through the study of our ancient texts. Now in its 7th year, the Global Day of Jewish Learning is celebrated in over 500 communities across 43 countries, allowing Jews of diverse backgrounds to explore the same Jewish foundational texts on the same day. Regardless of our background, location, or connection to Judaism, the study of Torah and traditional Jewish texts reminds us of the unique heritage all Jews share.

The Global Day of Jewish Learning is a project of The Aleph Society and Rabbi Adin Even-Israel Steinsaltz, a leading Jewish scholar who has worked tirelessly to advance Jewish scholarship and make Jewish text accessible to all. Rabbi Steinsaltz's mission has been to

"Let My People Know" and his challenge to Jews everywhere is "to take a step ahead in Jewish learning and commitment." Fostering Jewish unity, creating meaningful shared experiences and empowering individuals through increased Jewish knowledge are the guiding values of Global Day.

This year's Global Day theme, Under the Same Sky: "The Earth is Full of Your Creations," explores our world and nature and the human being's place within it. Through the richness of Jewish texts and discussion, participants all over the globe will have the opportunity to examine such topics as the tension between God as healer and the practice of medicine, the blessings and curses of rain, the concepts of sh'mita and planting, and the human being as ruler, steward, or servant of the natural world. In addition, live video broadcasts will be available on the web from around the world in several languages to provide fresh perspectives from global thinkers.

Sponsored by the Jewish Federation of the Bluegrass, the Lexington Jewish community's participation in the Global Day of Jewish Learning will be held on Sunday, November 20, 2016, from 10:00 a.m. to noon, and hosted this year by Ohavay Zion Synagogue.

This year, Global Day will be structured a bit differently than in the past. The first hour will include an introduction to the Global Day theme through a short, recorded video lecture given by Rabbi Steinsaltz himself, followed by discussion in pairs or small groups based on the Rabbi's lesson. During the second hour, (*continued on p. 2*)

Campaign News

By Tamara Ohayon and Daniel Baker



The #GoodGivingGuide Challenge: A fun and important way to support your Federation

The #GoodGivingGuide Challenge is an online fundraising event which benefits over 100 local nonprofit organizations in Central Kentucky. Launched in 2011 by Blue Grass Community Foundation and Smiley Pete Publishing (producers of Southsider and Chevy Chaser, among other local papers and magazines), the GoodGiving Challenge will begin its sixth giving season on Giving Tuesday, November 29 at 9:00 a.m. and will end at 11:59 p.m. on December 31. Jewish Federation of the Bluegrass is excited to be participating for a fifth time in this wonderful online event.

This unique online fundraising event encourages donors to contribute through credit card transactions via the bggives.org website, hosted by web fundraising platform Razoo. The platform allows for completely safe and secure credit card donations to be made to your charities of choice. It also means that you can give a minimum of \$10 through your phone, tablet, or other web accessible device at any time, and as many times as you want, during the five weeks of the Challenge.

This year, we are excited to implement components which will make the Challenge a successful and unique fundraiser. We have asked the members of the Young Bluegrass Jews (YBJ) group to contribute through promotional efforts, and to assist in the planning of a kick-off event (*continued on p. 3*)

(*Global Day, continued from p.1*) participants will have the opportunity to choose from among several topics of interest offered by facilitators from our Lexington Jewish community. Facilitators to date are: Jon Glixon, Deb Flomenhoft, Austin Cantor, and Art Schechet representing a diversity of expertise and experience within our own community.

There will also be a special Global Day PJ Library program offered during the morning, and the students in the TAI and OZS religious schools will study together using an age-appropriate curriculum. The diversity and vibrancy of global Jewry working together for the sake of Torah is reflected in the participation of our entire Lexington Jewish community in this fabulous program. We hope to see you on November 20!

For more information about the local Global Day program, visit www.jewishlexington.org or contact Rabbi Sharon Cohen at the Jewish Federation of the Bluegrass at (859)268-0672. Additional information and access to the live and recorded video learning series can be found at www.theglobalday.org.

President's Message

By Evalyn Block



Take just a moment and exhale, the month of Tishrei is over. When we look at the Jewish calendar, we note that Tishrei is unique in that it is full of momentous and meaningful days of celebration and events; Rosh Hashanah, Tashlich, the Fast of Gedaliah, Yom Kippur, Sukkot, Shemini Atzeret and Simchat Torah. We have been busy praying, asking for forgiveness and making vows to become better people and to do more by turning our words into actions.

As eventful as Tishrei is, it is followed by Cheshvan which has no Jewish holidays. This is by design as we are given this month not so that we can lounge around and say, "Ok, I've done my 'Jewish' part for the year, I can now relax." It is just the opposite for Cheshvan, a month for introspection and a time to put into action all the hopes, prayers and resolutions we made at the start of the Jewish New Year.

Cheshvan is a time of great opportunity. We can start with our selves by making a commitment to not sit on the sidelines and get involved in Jewish activities which will enrich our lives. In our community there are numerous opportunities for enrichment. There are programs through the Jewish Federation, OZS, TAI and through UK Jewish Studies as well as the Moosnick Lecture Series. On behalf of the Federation I encourage everyone to take advantage of our Lunch and Learn programs. There is no better way to engage with the various rabbis in our community than through a wide variety of topics from different perspectives. Also, the Federation would like to invite everyone to the Global Day of Jewish Learning on November 20 and One Book Jewish Lexington on February 12. It is never too early to plan ahead so mark your calendars.

Cheshvan also provides us with time and space to think about tikkun olam, repairing the world. So just as we exhaled when Tishrei was over, let us now take a deep breath and say, "Now is the time." Social action is one of the cornerstones of Judaism. Individually we can do small things but collectively we can do great things. Now is the time to be an active participant and opportunities abound in our community. First, I encourage you to participate in the Federation's Tzeason of Tzedakah and to make a statement by walking in the MLK Jr. March for Freedom on January 16. Furthermore, when it comes to *tikkun olam* perhaps no other country in the world exemplifies this more than Israel. Politics aside, Israel has been in the forefront of medical and technological advances that have helped countless individuals. She is there with a helping hand in every disaster, although the world press doesn't cover it. That is why it is so critically important to support Israel through your Federation.

Everyone has an opportunity to make a statement by supporting the Federation starting November 29 at the JFB GoodGiving Challenge Kick-Off or by attending the mid-challenge Open House on December 14.

The blast of the shofar was our wake-up call. Let us shake off our complacency and reconnect and recommit to our Jewish identity and ideals. Let this be the year of engagement and involvement.

Evalyn Block

President

Moosnick Lectures

On behalf of the Moosnick Lectureship in Judaic Studies Committee, we welcome as our "lecturer" for the 2016-17 academic year, Professor Reuven Firestone, Regenstein Professor in Medieval Judaism and Islam at Hebrew Union College-Jewish Institute of Religion in Los Angeles, CA.

Dr. Firestone is one of the country's leading authorities on the relationship of Judaism and Islam, and the author of numerous books; including *Journeys in Holy Land*; *Jihad: the Origin of Holy War in Islam*; *Children of Abraham: An Introduction to Judaism for Muslims*; *An Introduction to Islam for Jews*; and *Who are the Real Chosen People: The Meaning of Chosenness in Judaism, Christianity and Islam*.

On Tuesday, November 15 at 7 p.m. in Carrick Theater, Transylvania University, he will present on "How the Birth Pangs of Religion Complicate Peacemaking Between Faith Communities."

On Wednesday, November 16 at 7 p.m. at Ohavay Zion Synagogue, he will present on "Diversity of Religious Expression in Islam."

Please mark your calendar, as well as inform your respective communities of this special event. The lectures are free and open to the public.

(*Campaign News, continued from p. 1*) to be held November 29 (details will be sent by email and on social media soon!). YBJ members, the next generation of Jewish leaders and community supporters, are those in the 21-40 age range. These young adults are the target audience of the Challenge, though everyone is encouraged to participate and donate.

We want to keep the fun at the forefront of the event, and so we are also planning an Open House at our office during the third week of the event. On Wednesday December 14, make plans to stop by JFB after work to see friends, enjoy a nosh, and learn more about how your contributions are supporting all of our programs.

Additionally, we are obtaining contributions for three separate match challenges, one each during the first, third, and fifth weeks, which will help secure extra funding for our programs and services. Week 1 will be the \$500 Launch Match, Week 3 a \$500 Board-sponsored Match, and Week 5 will be our \$1,000 "Miracle Match" during the festival of Hanukkah. During these weeks, we must achieve our target fundraising goal in order to receive the match. We will need everyone's help to make this successful, and encourage you not only to give, but also to share with friends and family why you give to Federation and encourage them to give as well.

In past years we have been flexible about our supporters paying Annual Campaign pledges through the Challenge. This year, we would like to discourage you from doing this and ask that your donations during the Challenge be in addition to your pledge, as the GoodGiving Challenge is geared more toward new and unique donors. If, however, you prefer to give your Annual Campaign gift through the Challenge, we of course appreciate the support and only ask that when you give through the Challenge, you select the option to add a donation covering the processing fees, as well as make it clear in the transaction that it is toward your pledge.

Jewish Federation of the Bluegrass is incredibly excited for our community to be able to support us during the Challenge with any amount they are willing and comfortable. The funds raised during the GoodGiving Challenge will help us to continue to provide quality programs and services for the local Jewish community, for Lexington, for Israel, and for the world. Through your generosity, Jewish Federation of the Bluegrass will be able to continue supporting Jewish families, regardless of background and affiliation, while fostering the next generation of Jewish leaders and securing our Jewish future in Kentucky and beyond.

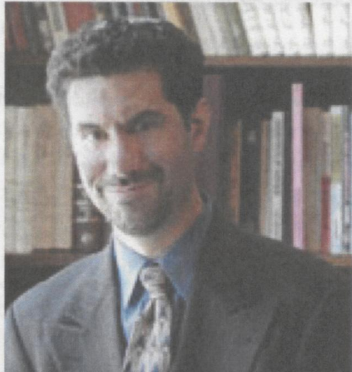
Please consider supporting Jewish Federation of the Bluegrass through an online donation during the GoodGiving Challenge. Please share our posts on social media, forward emails to family and friends, and consider the impact your gift will have on our community today, tomorrow, and always. We need your support to make this fundraiser successful. Please give generously!

See you online, November 29 – December 31!

If you have any questions about the GoodGiving Challenge, or if you will need help making a donation online, please contact Daniel Baker, Director of Marketing, at daniel@jewishlexington.org or by calling (859)268-0672.

Creative Compromise: A Shabbat service at Singletary

By Rabbi David Wirtschafter



There will be no Friday evening services at Temple Adath Israel on Friday, November 11. Shabbat worship that night will be at the President's Room of the Singletary Center for the Arts at 6 p.m. The reason for the change in venue is a unique opportunity and the need for compromise. The opportunity is the chance to hear the Lexington Philharmonic perform the Holocaust Oratorio "To Be Certain of the Dawn." This powerful piece of music was debuted by the Minnesota Orchestra, where Maestro Scott Terrell was Associate Conductor before making the move to the warmer climates of the Bluegrass. The piece was a gift given to Temple Israel of Minneapolis, the congregation where I became a bar mitzvah and was confirmed and served as summer rabbinic intern, by the Basilica of St. Mary's, a focal point for the Twin Cities Catholic community. The compromise is that Friday evening is admittedly not the time we would have preferred to see this happen. Despite serious and repeated efforts to find a different day of the

week to perform, the Philharmonic was ultimately unable to do so. Therefore, we had to find a way to avoid a conflict between the obligation to honor the Sabbath and the opportunity to support a piece of music that honors the memory of the Holocaust.

As Mayor Jim Gray reminds us, "we cannot allow the perfect to be the enemy of the good." There is no such thing as "a perfect compromise." Real compromise is by definition imperfect. The balancing act we have organized allows for the show to go on without putting people in a position of choosing between attending services or attending the performance. It doesn't resolve the discomfort of the Philharmonic playing on Friday evenings. Mr. Terrell, accompanied by Lex Phil Board and TAI member, Ellen Karpf, have assured me that playing on Friday evenings is something the orchestra does due to logistical challenges and limitations, that they deeply regret the discomfort this causes in our community, and that they are committed to finding alternatives in the future. Judaism teaches us to practice the obligation of giving everyone the benefit of the doubt. It seems unwise and unreasonable to allow discomfort over scheduling to eclipse the powerful statement that bringing this profound piece of music conveys to the entire Greater Lexington Metro Area. We thank the Philharmonic for making the President's Room, across the hall from the performance space, available to us for services at 6 p.m. The performance begins at 7:30 p.m. Everyone is invited to the Boone Center for a post-performance reception with the Librettist for the work, Michael Dennis Brown, who will take questions from audience members. A fifty percent discount is available to all Temple members. Just use the code letters TAI when you call the box office or order online. I hope to see those who value Shabbat, those who study the Holocaust, and those who love music at Singletary that evening.

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Rabbi's Column

By Rabbi Sharon Cohen



Make books your companions; let your bookshelves be your gardens: bask in their beauty, gather their fruit, pluck their roses, and take their spices and myrrh.

-- Judah Ibn Tibbon

This charge by Judah Ibn Tibbon, the great 12th Century Spanish Jewish translator and commentator of Hebrew literature, describes the approach Jews have always taken regarding the written word. Jews have been called, "People of the Book," – "Book" most often referring to the Hebrew Bible. While the Bible certainly serves as our foundation, Judaism, as we practice it today, is built upon volumes of commentary, legal writings, and interpretations, in particular, the Talmud. Of course, the Bible provides the roots, but it is the Talmud and subsequent scholarship up to our day that has allowed Judaism to evolve, survive, and flourish.

Using a broader definition of "Book," I, nevertheless, would argue that we may still be rightly called "People of the Book" as Jewish Tradition's emphasis upon reading and studying have made the written word a powerful and cherished gift. Throughout Jewish history, books have always been considered treasured companions which are to be treated with care and respect. For Jews, books are given a place of honor as they are our conduits to improving ourselves, to learning God's message for the world, and to discovering our history and identity. Unlike many other cultures, Judaism even has a special way of handling books. Siddurim (prayerbooks), Humashim (the Five Books of Moses used for study in the Synagogue), Talmud, and other Sifray Kodesh (holy books, especially, with God's name in them) that are no longer in usable condition are not to be thrown away or stored, but, rather, are to be buried. Just as we give honor to a loved one through burial, we give honor to our beloved books by providing for them a safe and final resting place.

I wonder what Judah Ibn Tibbon would say if he visited us today and saw us reading, not only from actual books, but from iPads and Kindles? Nowadays, volumes of Talmud, books on Jewish Law, or traditional commentaries on the Torah, as well as popular consumer literature, can all be found in "virtual" form. CDs/DVDs, electronic book subscriptions, or Internet databases have made both traditional Jewish texts and Jewish literature in general much more accessible.

At the same time, there is still something very powerful about pulling a book from a shelf and turning its pages to find the answers we seek. One only needs to look at how successful our PJ Library program is both here in the Bluegrass and nationally, to know the impact physical books can have on both our kids and their parents. Although using the Internet for research and information is vital in this day and age, for me, it can never truly replace the physical sensation of touching and reading from an actual book. My bookshelves are, indeed, my gardens.

Books are so important in our Jewish tradition that each year during the fall/winter, the American Jewish Community observes Jewish Book Month, highlighting the vast treasury of Jewish literature that exists, both physical and virtual. What makes a book "Jewish" you may wonder? Aside from the obvious, a book may be "Jewish" if it contains Jewish themes, promotes Jewish ideals, includes information on Jewish culture, or was simply written by a Jew. As such, this special month is not only a time to celebrate books, but an opportunity to acknowledge those Jewish authors who have ably promoted the use of the written word.

Jewish Book Month is credited to Fanny Goldstein, a woman who devoted her life to books and to community. Born in 1895 (some sources say 1888), Goldstein became the first female Judaica librarian and the first woman to direct a branch library, the West End Branch in Massachusetts. Goldstein created programs and collected books that appealed to the multi-ethnic and multi-religious populations of the area and which brought them together as one community. The West End Branch, which she directed from 1922 to 1957, offered a model of the public library as a community center.

Goldstein founded Jewish Book Week which began when she organized a display of Jewish books at the Boston Public Library in 1925. Goldstein worked tirelessly to bring authors to participate in Jewish Book Week in Boston and to expand the concept to other cities. In 1940, Jewish Book Week, (*continued on p. 6*)

Our local Rabbis write columns pertaining to a variety of topics. We encourage you to submit suggestions for columns you would be interested in reading to shalom@jewishlexington.org.

(*Rabbi's Column, continued from p. 5*) under the auspices of the Jewish Welfare Board (JWB), became a national project designed to increase awareness of American Jewish literature. Goldstein served as the first chairperson for this national effort.

Eventually, National Jewish Book Week evolved into Jewish Book Month, celebrated during the month-long period leading up to Hanuka, which this year runs from November 24th through December 24th. Jewish Book Month is observed throughout the country with exhibits, lectures, and discussion groups in synagogues, schools, libraries, and Jewish Community Centers. We owe a sincere "thank you" to Fanny Goldstein whose love of books and education have left a legacy for all of us to appreciate.

During Jewish Book Month this year, take your place as a part of the "People of the Book" and follow the wisdom of Judah ibn Tibbon: "make books your companions." Take time out to explore a good Jewish novel or Yiddish tale. Read a book on Jewish ritual, philosophy, theology, or a topic you have never studied before. Study a commentary on the Bible, or thumb through the pages of a Siddur and study its prayers. Take time to read a PJ Library book with your children, grandchildren or students. Find a "classic" or read a non-fiction or fiction book that includes Judaism or Jewish characters in its focus. Challenge yourself to learn more about Jewish authors, ancient and modern, who have had an impact not only upon the Jewish world, but the wider world as well. May your bookshelves, whether physical or virtual, become your beautiful gardens bearing the fruit of knowledge and the sweetness of enjoyment and learning. **HAPPY READING!**

ASK JFS: News To Use

By Mimi Kaufman



The 2016 Pathways Guide for Older Adults in the Bluegrass Area is now available. The Pathways Guide is a wonderful resource booklet that is produced every year by the Bluegrass Area Agency on Aging and Independent Living. It is a comprehensive resource containing reliable information on the wealth of services and resources available to assist older adults, adults with disabilities, their families and caregivers.

Please feel free to pick up a copy. The guide is free. There is a stack of guides located in both congregations and the Jewish Family Services office.

Some other interesting and exciting Jewish Family Services news is that the Bikkur Cholim Volunteer group has officially had their first meeting. There was a wonderful first showing of fantastic volunteers! If you are interested in participating you can join the volunteer group at any time. Volunteer training will continue throughout the year. The first half of the meeting will be a re-cap of policies and procedures and the second half

will be an invited guest speaker to educate our volunteers on relevant topics. The future Bikkur Cholim trainings will be listed on the Federation's community calendar as they are scheduled.

Please feel free to call JFS at (859) 269-8244 to find out more about this program, whether you are an interested volunteer or if you or a family member who could benefit from the extra companionship of a friendly visitor.

ASK JFS 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 them either by mail to Jewish Family Services at 1050 Chinoe Road Suite 112, or by email to jfs@jewishlexington.org. You can also always call with your confidential questions at (859) 269-8244.

Show Your Support

Help us keep Shalom solvent. You may contribute online or mail a check to JFB, 1050 Chinoe Rd Ste 112, Lexington, KY 40502. Please make checks payable to JFB and write "Shalom" on the memo line.

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Chai - \$18; Double Chai - \$36; Three Times Chai - \$54; Haboneh (Builder) - \$72; Gibor (Hero) - \$90

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Reminiscences of a Jewish Navy Officer

By Lou Kroot, Commander, U.S. Navy (ret.)

I was on active duty in the U.S. Navy from 1971 until my retirement in 1993. My motivation for enlisting was twofold. While serving in the military in World War II, my father had been wounded in the Battle of the Philippine Sea. He was full of praise for the physicians and corpsmen who treated and cared for him. Also, my father was a public school teacher and did not have the funds I needed to complete medical school. Therefore, I applied for a Navy scholarship to medical school, which I received.

My first experience of being Jewish and in the Navy happened while I was in medical school and in Washington, D.C. during the High Holidays. When I called a nearby shul and said that I was on active duty, I received free tickets to all the services. My next significant experience occurred during my first deployment in the Pacific, in Okinawa. Being in a foreign land and hearing a different language is one thing, but being surrounded by an entirely alien alphabet that I could not decipher made me understand being "a stranger in a strange land."

Just before we returned to the United States, the ship received a message that High Holiday services were to be conducted across the island, at Kadena Air Force Base. Our ship was loading vehicles and cargo to take back to the U.S., a time when most injuries occur. Therefore, I assumed that I would be needed on the ship. My commanding officer received the message about the High Holiday services at the same time, and he asked if I had seen the message. I replied yes, but that I assumed that I was needed aboard the ship. Not to worry said my CO. The senior corpsman had had plenty of experience as a marine during the Vietnam conflict and could handle any situation.

That afternoon as I left the ship to catch the bus to Kadena, the CO's driver was at the foot of the gangplank and told me the CO had directed him to drive me to Kadena and to pick me up after the services. He also had arranged quarters for me at the bachelor officers quarters.

The large number of civilians at the services came as a big surprise. It turned out that Jewish students graduating from architecture and engineering schools could not find employment with U.S. companies in the 1940s and 50s. Their skills were needed, however, in a country levelled by bombs and artillery. Thus they came to Okinawa, married local women who converted to Judaism and established a Jewish community. Trust me, if you have never heard the Shema recited with a Japanese accent, you are truly missing something.

On my first ship, I was off the coast of San Diego during Passover. I had asked the supply officer to order matzah for me, and he assured me that this was no problem. On the first day, I went to the mess desk to get matzah but saw none. I went to the supply officer to enquire. He blushed and said that he had put all of the matzah out assuming that only Jewish personnel would take them. As it turned out, the crew saw the "new giant crackers" as something different and took all of them. I understood that the matzah was a huge hit. So I refrained from leavened bread for that week.

The next year I was on a ship homeported in Subic Bay, the Philippines. That year I attended High Holiday services at Clark Air Force Base. There I discovered that the U.S. Navy had been providing mohels for Manila since World War II. Manila has a significant Sephardi community because it was a Spanish colony. Look at a map. How far away is the Spanish Inquisition? While on the ship, I attended services at the 32nd Street Naval Station when we were in port.

While in residence at Camp Pendleton in California, I met my wife, Kathie. We were married in the base chapel on June 7, 1980. Ours was a Navy wedding, and we left the chapel under the raised sabers of my fellow residents. Unfortunately, the wedding planners forgot the glass to break at the end of the ceremony. I still owe the senior chaplain a light bulb which I borrowed from his desk lamp to use instead.

Shortly after our wedding, I received orders to 29 Palms, California, which is the Marine Corps' training facility. It is not the end of the world, but if you stand on your tiptoes you can see it. (*Continued on p. 8*)

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We are always looking for contributors to write articles on a wide variety of topics! To include YOUR voice in *Shalom*, contact Barbara Goldman, Editor-in-Chief, at shalom@jewishlexington.org.

(Reminiscences of a Jewish Navy Officer, continued from p. 7) There were Jewish personnel and civilians in the desert, and we formed a friendship group to hold services. My father built a portable ark for the social hall of the base chapel. One congregant brought a Holocaust Torah back from England for the ark. My eldest son, David, had his bris there, and the Jewish chaplain from Camp Pendleton officiated.

My next move was to Patuxent, Maryland, to the Naval Air Station. The test pilot school for the Navy and Air Force is located there. My youngest son was born in the Naval Hospital and had his bris there. We were unable to find a mohel, so I performed the bris myself. Yes, there was a lot of pressure!

My strongest memory was a Passover while the Navy Seabees CB construction battalion was working on a nearby base. Several were Jewish, from New York, asking where the Seder would be. The base chaplain called and asked if I was aware of any Seder held nearby. Kathie and I hosted four sailors. The rabbi assigned to Bethesda Naval Hospital would come once a month and hold services at Patuxent.

The battleship USS IOWA BB-61 was my next assignment. I was the Jewish lay reader. When in port at Norfolk, my family and I attended the Commodore Uriah Phillips Levy Chapel on the naval station. This is the only specifically designed Jewish chapel in the U.S. Navy. It commemorates Uriah Phillips Levy, the first Jewish flag officer in the U.S. Navy, the man who abolished flogging in the U.S. Navy, and who saved Monticello after Thomas Jefferson died. He is also famous for the statement: "I am an American, I am a naval officer, and I am a Jew".

Once again I was overseas during the High Holidays, this time in Le Havre, France. The chaplain notified me that the Jewish community had invited Jewish personnel to attend services with them. As the only practicing Jew aboard my ship, I accepted. The original Jewish community there had been deported and exterminated during World War II. The new community consisted of Moroccan Jews who worked in the petrochemical industry in Northern France. I had a wonderful Moroccan meal at the home of the community's president and then walked to shul. I was in uniform. My most vivid memory was seeing French police in armored vests, submachine guns, and armored personnel carriers blocking off the shul, and snipers on all the roof tops. The police had a list with matching photos!

On my next deployment, we docked in Portsmouth, England, homeport of the British Navy. The senior chaplain informed me that the local Jewish congregation was celebrating its 50th year in the "new building" and that the Chief Rabbi of England was coming for the dedication. Would I attend? My answer was yes. Also my wife was joining me in Portsmouth, along with a group of ship's wives who had come over.

The Portsmouth congregation is over 200 years old and, since the Holocaust, the oldest continuously functioning synagogue in Europe. When we arrived for the service, there was the "Shabbes goy" in a long coat and top hat. My wife was taken upstairs to sit with the women. I sat with the men (*continued on p. 9*)



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(*Reminiscences of a Jewish Navy Officer, continued from p. 8*) on the ground floor. The bimah and ark were a matched Chippendale structure. The melodies were all High Church of England tunes. During the Chief Rabbi's sermon, the women were talking so loudly that he stopped to shush them.

On my last tour I was stationed in Washington, D.C. where my wife and I joined Congregation Shaare Tikvah. We also participated in Jewish services at Fort Belvoir, Virginia, and at Bethesda Naval Hospital, and attended Passover services at the Naval Academy in Annapolis, Maryland. There were about a dozen Jewish midshipmen there, plus local active duty and retired Navy personnel who attended. My strongest memory was how many times I had to return salutes from midshipmen going to and from the Seder. I wished I had worn mufti (civilian clothes).

From 2003 until 2008, I worked as a civilian emergency room physician for the U.S. Army in Heidelberg, Germany. I never experienced any anti-Semitism from anyone while there. We participated with the Jewish base chaplain who also happened to be the senior chaplain for the army in Europe. That meant that the chaplain was frequently in Iraq or Afghanistan. About once a month he held services at the base in Heidelberg. Our congregation consisted of active duty personnel, civilian contractor/employees and German, Jewish army personnel.

My strongest memory was a Shabbaton in Strasbourg, France, to which we were invited. Most of the Jews there were immigrants from North Africa and Eastern Europe. They have four shuls, two mikvahs, a yeshiva, and the only kosher butcher for Southeastern France, Southwestern Germany, and Switzerland. After Friday night services, our hosts invited us to their home for dinner. The family was orthodox, so no lights were turned on or off. All the lights in their apartment were on but none were on in the stairway leading up to their second-floor apartment. Carefully climbing those stairs in the dark while holding on to the banister for dear life is an experience that I will never forget nor wish to repeat. For Shabbat services the congregation used the Siddur Shalom prayer book which was in Hebrew and French. The layout is the same as our English version. The familiarity yet difference amused me.

After services we were again invited to our host's apartment. This time the stairs were visible. After the meal the husband had a shot of schnapps. I remembered my father talking about my grandfather, who died before I was born, as having a shot of schnapps at meals. When I shared this story with our hosts, I was invited to have a shot, which I did. After my vision cleared, my breath returned, and every pore stopped perspiring I understood why my father only talked about his father having a shot of schnapps. I also appreciated when our host's six-year-old son stopped laughing hysterically.

These were my experiences being Jewish in the U.S. Navy for 22 years and working for the U.S. Army for five years. For me it was fulfilling, challenging, and never dull.



NOV·20·16
A project of the Aleph Society

**Under The Same Sky:
"The Earth is Full of Your Creations"
Learning about our world and nature**

On the morning of November 20th, at Ohavay Zion Synagogue, join us as we share a day of Jewish learning, dialogue and exploration, joining together in celebration of all that unites us, with Jewish communities around the world.

Contact Rabbi Sharon Cohen,
rabbisharon@jewishlexington.org,
with questions!

**Get ready for the 2016
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**November 29 – December 31
www.bggives.org**

Miracle or Coincidence?

By Eric Blaustein, brother of Hanna B. Smith

Sometimes something happens in your life which seems to be outright miraculous, and you try to discover the hidden meaning of it. Only life moves on, and the whole thing becomes just one of those coincidences. An event of this type happened to me in the fall of 1997.

It was the evening of Yom Kippur, the holiest day in the Jewish calendar, and I was on my way to religious services. While walking with my wife across the synagogue parking lot, we encountered four people conversing in Hebrew, a language we both knew. We were surprised because we were in Pittsburgh, U.S.A., and not in Tel-Aviv. As it turned out, the Hebrew-speakers were Israelis, an elderly couple with their adult children, visiting relatives in Pittsburgh.

During our conversation I asked the older man if he had served in the army during Israel's War of Independence in 1948. He answered: "Yes, I was with the French Commandos." At this point things started to become a little strange for me. My memory went back to a bloody battle on December 24, 1948. My combat unit was walking into the front line when we received new orders to extricate one of the French Commando units which was cut off behind Egyptian lines and under threat of annihilation.

My unit rose to the occasion, and we managed to break through to the beleaguered commandos and bring them back behind our lines. However, there were many wounded whom we had to carry out, and I carried one of the wounded on my back to safety.

After snapping back to the present, I asked my conversation partner if he remembered the B-Company of the 7th Regiment, and he got emotional. He gasped: "Were you in the 3rd Platoon of the B-Company, were you a lieutenant?" When I answered in the affirmative, he suddenly hugged me and said: "You are the guy who carried me out from that hell hole at Tamile." When I asked him how he could be so sure, he responded: "There was only one lieutenant in that platoon, and each time the sky lit up I stared at your shoulder pieces."

Services started and we parted. After service I tried to find the gentleman again, but without success. I asked around if anybody knew these visitors from Israel, but without luck, and I finally gave up finding them.

But there is a follow-up to this story. A reporter of the Pittsburgh Post-Gazette who was at the same service that night wrote about this event. It appeared in the newspaper on Christmas Eve 1997 under the heading of "Christmas Miracle" because the event occurred on December 24. Only in America!

Kristallnacht

By Susan Cobin

I can't imagine the storms
of shattering glass.
In darkness shards collide
in the sky like mismatched
puzzle pieces.

I breathe in the heavy air
around me, and I picture
the many scared feet
running to keep up
with their footprints.

Seventy-eight years ago deep cracks
in sidewalks bled
like unforgivable memories
sucked up as smoke.
Stars blinked away tears;
fingers clutched like a silky
curtain that couldn't stay
closed.

Susan Cobin wrote the poem at left to commemorate Kristallnacht, literally "Night of Crystal," but more commonly referred to as "Night of Broken Glass."

Kristallnacht took place in the late evening on November 9, and early morning of November 10, 1938, when a surge of violent anti-Jewish pogroms occurred throughout Germany and other territories occupied by German troops. The name refers to how rioters took to the streets and broke the windows of Jewish-owned businesses, synagogues, and homes.

According to the United States Holocaust Memorial Museum (USHMM), the rioters destroyed 267 synagogues, which burned throughout the night. It is estimated that windows were shattered and goods were looted from around 7,500 Jewish-owned businesses. Jewish cemeteries also became targets of desecration.

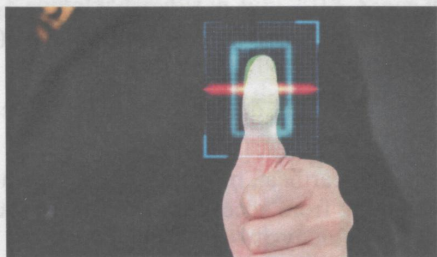
The USHMM reports that the violent night claimed the lives of 91 Jews.

May their memories be a blessing.

Israel 21c: 6 futuristic Israeli biometric techs that will transform our lives

By Abigail Klein Leichman

(Originally published online October 10, 2016)



Forget passwords, codes and wired medical monitors. Your fingerprint, face, voice, gait and other unique physiological features are all you need.

In this post-password age, the watchword is “biometrics” – a digital way to measure a person’s unique physiological features, especially fingerprints, face, voice and iris.

Because your physical features cannot be lost, forgotten or stolen, institutions from banks to hospitals are seeking biometric technologies to raise the bar for security, monitoring and accuracy.

“Everybody and their sister that has a service of value is interested in biometrics ... because you won’t remember your password when you need it in an emergency,” says Benjamin Levy, CEO of IsItYou, one of many Israeli companies in the biometrics space.

“Everyone is fed up with passwords and that’s a major driver for the biometrics industry,” agrees Peter O’Neill, president of Canada’s FindBiometrics.com, a global industry resource on biometric identification and identity verification solutions.

The other main drivers are mobility, financial technology, enterprise-wide security (physical, logical, mobile and digital access) and convenience for the end user, O’Neill tells ISRAEL21c.

“Healthcare is the next big market after fintech,” he predicts. “Biometrics will eventually affect every single industry out there. The ballpark estimate is that the industry is worth \$10 billion now, and in the next five years it will be a \$25 billion to \$40 billion industry.”

O’Neill says startups in numerous countries are actively developing biometric technologies. And the startup nation is right in the thick of it. There’s even a biometrics division in the Prime Minister’s Office putting significant resources into biometrics research.

Here are six examples of Israeli biometric pioneers on or near the market.

FST Biometrics was founded eight years ago by Major General (Res.) Aharon Ze’evi Farkash to ascertain identity of people at crossing points without slowing the line and “without making them feel like criminals,” says CMO Arie Melamed.

Veterans of the Israel Defense Forces’ renowned 8200 intelligence unit developed FST’s proprietary In Motion Identification (IMID) identity-management solutions using a combination of biometric and analytic technologies such as face and gait recognition, body behavior analytics and voice verification.

IMID Access currently facilitates more than 1.5 million identifications each month around the world.

“Our first implementation was access control,” says Melamed. “Enterprises are our core focus today — venues including large corporations, office buildings, educational and governmental institutions, residential facilities and health and recreation centers. People love it because they don’t have to carry ID cards or memorize codes, and there is no invasiveness.”

FST, based in Rishon Lezion and employing 70 people divided between its Israeli and New Jersey offices, counts GMF Capital as its largest shareholder.

BioCatch provides behavioral biometric, authentication and malware detection solutions for mobile and web applications. Available as a cloud-based solution, BioCatch proactively collects and analyzes more than 500 cognitive parameters to generate a unique user profile.

Organizations use the platform to authenticate users continuously during their online and mobile sessions, protecting against cyber threats and fraudulent activity.

The award-winning company was founded in Tel Aviv in 2011 by experts in neural science research, machine learning and cybersecurity and is currently deployed in banks and e-commerce websites across North America, Latin America and Europe, monitoring more than a billion transactions every month.

AnyVision, based in Tel Aviv and the UK, provides end-to-end plug-and-play (*continued on p. 12*)

(Israel 21c, continued from p. 11) solutions based on face-recognition technology – mainly for governmental and security agencies in Asia, Europe, Central America and Africa and also for smart cities, banks and ATMs, educational and correctional facilities, casinos, airports, corporations and event spaces.

“Using face-recognition capabilities to prevent or solve criminal and terrorist cases or even to help a kid who gets lost in the city is something revolutionary,” says CEO Eylon Etshtein. The two-year-old company employs 30 people and is growing.

ContinUse Biometrics, founded in 2015, is developing a single-sensor platform that detects nanoscale movements in fully dressed people at any angle from a distance.

The platform enables non-contact data capture, processing and presentation of heartbeat, blood pressure, breathing pace, glucose level, oxygen saturation and blood alcohol levels for anything from access control to medical monitoring. Partner companies will integrate the data into their own systems for analysis.

Lenovo and Tyco are among strategic investors in the company, which is based on technology developed at Bar-Ilan University in Israel and Valencia University in Spain.

“We can change the world,” CEO Asher Polani tells ISRAEL21c. “You will be able to stick a consumer device to your TV for very affordable telemedicine — for example, passively tracking and sending data relevant to various degenerative and cardiovascular diseases. This causes less stress and affords better resolution and accuracy.”

Newborns in incubators, sleep-study patients and fleet drivers, to name a few, could be monitored without any device touching with their skin.

“The technology can identify people based on their heartbeat profile from hundreds of meters away, no matter what position they’re in or how many coats they’re wearing, because everyone has a unique biostamp,” says Polani.

He expects the first products to hit the market by the second half of 2017. The 33-employee company has teams of software developers in Tel Aviv, Valencia and California.

IsItYou in Lod is running pilots in countries including Brazil, Mexico, Italy, Israel and Korea of its mobile face-recognition technology based on smartphone selfies for secure payments, banking, social media and physical access.

“We have a great team of engineers, designers, mathematicians, user experience and machine-vision experts working hard to make biometric authentication on mobile a reality in every context from almost complete darkness to bright sunlight, and pretty much in any pose. Our system recognizes its authorized user and the changes he or she experiences over time,” says Levy.

He says the technology can tell if the face in the selfie is a real human being, won’t confuse you with your identical twin, and detects if someone else is using your phone to present your selfie.

“In today’s world, convenience and security are at odds with one another. What we are accomplishing is putting them together,” says Levy, who heads a team of 11 employees and is seeking Series A funding.

Medasense Biometrics of Ramat Gan is developing a continuous, noninvasive wearable device to objectively assess and monitor changes in a patient’s pain level when the patient cannot communicate (for instance, under general anesthesia).

The patented finger-mounted sensor records relevant physiological and hormonal signs including changes in heart rate, blood pressure, eye tearing and sweating. Artificial-intelligence algorithms convert this data into a real-time, continuous pain index presented on a bedside monitor.

Medasense is running international validation trials and expects to enter the European market first, initially for use in the operating room. Pending additional regulatory approvals, the system eventually will be marketed worldwide and a mobile version will be developed.

Source: <http://www.israel21c.org/6-futuristic-israeli-biometric-techs-that-will-transform-our-lives/>

Chabad of the Bluegrass: Update

By Hanna B. Smith

In the February 2016 edition 'Shalom' reported about the Chabad House which opened near the University of Kentucky campus in July 2015. Since its opening Chabad of the Bluegrass has seen a steady increase in students using the facility, making a move to a larger building necessary. In addition to U.K. students, students from Eastern Kentucky University in Richmond as well as students from as far away as Northern Kentucky University in Highland Heights and the University of Pikeville in Eastern Kentucky have contacted Chabad.

On Labor Day 2016 Chabad opened its new and larger building at 568 Columbia Avenue. The ribbon-cutting ceremony was attended by students, members of the Lexington Jewish community, and Chabad members from Louisville and New York.

On September 13 I met with Mrs. Shoshi Litvin who, together with her husband, Rabbi Shlomo Litvin, is co-director of the Chabad House. My purpose was to find out about the programs offered and to hear about their future plans.

The Chabad House provides a traditional Friday night dinner and Kabbalat Shabbat service, and a Shabbat morning service followed by lunch. Attendance at these is usually up to 20 people and is showing the most growth, according to Mrs. Litvin. In addition, Chabad holds events around the Jewish holidays and holds a weekly class dealing with the Torah reading of the week.

Various outreach programs on the U.K. campus have also started or are in the planning stage. These programs are a weekly coffee stand with information about Chabad, and a once a semester "pop-up Shabbat" at a student's home to which friends are invited. A Shabbat to be held in a dorm lobby is in the planning stage.

Mrs. Litvin recently started a once a month class for women over the age of 21. The theme of the curriculum is taking charge of one's life and includes such topics as health and emotional well-being, happiness, communication, and faith and reason. All women of the Jewish community are invited. A kosher cooking demonstration has been requested, both for undergraduate students and members of the community, and is in the planning stage. A Shofar factory for children was held on September 25 on the premises of the Jewish Federation of the Bluegrass. Upon invitation of Temple Adath Israel, Chabad held a matzah bakery class for children earlier this year, also at the Federation.

While the focus of Chabad House is on students, people of all ages are always welcome. Mrs. and Rabbi Litvin each bring their own talents and expertise to their work and they share equally in daily tasks. In response to one of my earlier questions as to why a Chabad House is always directed by a husband and wife team, Rabbi Litvin referred me to a study funded by the Hertog Foundation and published on September 22, 2016.

The study found that Chabad on college campuses attracts students from a wide range of Jewish backgrounds but that few are orthodox. The home-away-from-home atmosphere, especially Shabbat dinners, rather than an interest in Jewish learning or ritual, is the initial attraction. Involvement with Chabad during college positively affects a broad range of post-college Jewish attitudes and behavior and brings people closer to the mainstream Jewish community. Personal relationships with the Chabad rabbi or rebbetzin are the key factors in bringing about greater involvement in the Jewish community once the student has left college.

The former students also continued their relationship with the rabbi and rebbetzin. Gender matters, according to the study, with women tending to be closer to the rebbetzin while men tended to be closer to the rabbi. (For detailed information about the study, please see "The Hertog Study – Chabad on Campus", by Mark I. Rosen, Steven M. Cohen, Arielle Levites, Ezra Kopelowitz; Berman Jewish Policy Archive, Stanford 2016)

We wish Rabbi and Mrs. Litvin success in their endeavors.

**Submissions for the December/January double-edition *Shalom* are due
November 10!**

Contributor articles are always welcome!

An Evening At The Woodford Inn

By Reva Schottenstein



Just off Main Street, tucked behind downtown Versailles, you will find the Woodford Inn. With its ten rooms, as well as Addie's restaurant and bar, the inn is a haven to travelers and locals alike. The front porch, with its row of rocking chairs, is the perfect place to sit on a summer evening with an Old Fashioned, watching the fire flies light up the night sky.

The warm glow of light from inside the inn welcomes you to come in and enjoy the comfortable seating of the front parlor, dining rooms, and bar. The bar is a cozy space, with lots of charm. Among the many bottles of fine spirits, you will find just about all of the local bourbons. The bartenders are knowledgeable and talented, crafting classic cocktails and fruity punches, as well as serving up glasses of wine and pints of local beer.

A major highlight of the bar here is the chalkboard artwork. Inside the bar, there is a large chalkboard, where local artist Stephen Sawyer creates incredible pieces. Mr. Sawyer's art is beautiful and full of color. You never know what stunning piece of chalk art you will see when you visit the bar inside the Woodford Inn.

Once you have had the opportunity to wind down from the day with a cocktail, it will be time for a classic southern style dinner. Dinner can be enjoyed in either the dining room inside, or outside on the pavilion. Addie's menu serves up classic southern dishes like fried green tomatoes and chicken fried chicken.

If you are not in the mood for southern fare, Addie's also has a full bar menu featuring burgers, wraps, and salads.

If you have guests visiting the Bluegrass region, The Woodford Inn is the perfect place to stay the night. An entire evening can be enjoyed at the restaurant and bar. When you are ready, just wander up the stairs to the privacy and comfort of your room. The rooms at the inn are large, up to date, and clean. Each room has a queen-size memory foam mattress and private bathroom. As an added bonus, guests can start their day with a delicious, made-to-order breakfast, which is served to inn guests only.

The Woodford Inn and Addie's restaurant are a Versailles treasure. The hospitality, atmosphere, and cuisine truly embody the spirit of the Bluegrass.

Follow Reva's local travel blog at thoroughlykentucky.com.



B'NAI B'RITH

Stanley Rose Lodge #289

Invites you to our brunch meeting on Sunday, November 6 at Ohavay Zion Synagogue, 2048 Edgewater Court featuring speaker Ben Chandler, President/CEO of Foundation for a Healthy Kentucky.

Mr. Chandler will discuss the activities of the Foundation for a Healthy Kentucky, a non-profit philanthropic organization that works to improve the health of Kentuckians through policy changes and community investments.

You don't want to miss this interesting and timely presentation!

Come at 10:00 a.m. to enjoy a tasty brunch featuring lox, eggs, bagels, etc.

The cost is \$15 per person, payable at the door. If you wish to forgo the brunch, come at 10:45 a.m. to hear Mr. Chandler's presentation and there will be no cost.

Please RSVP to ahcantor@twc.com or call Austin Cantor (859) 608-4770. Our chef wants to make sure he prepares enough food for everyone. The brunch and presentation are open to all.

Sermon from the First Day of Rosh Hashanah

By Rabbi Moshe Smolkin, October 3, 2016

As many of you know, around 2,000 years ago, our Holy Temple was destroyed. Historically, the Temple was destroyed by the Romans. Yet our tradition reveals what it believes to be the ultimate cause of the destruction: Sinat Chinam - Baseless Hatred.

At that time, different groups within society judged one another. They suspected one another of wrongdoing. They were prejudiced against one another. They treated each other with such disdain, that they would bring each other to tears.

This hatred destroyed their society.

And friends, hatred has the power to rip apart our society as well.

When women are cavalierly referred to as "fat pigs," "dogs," "slobs," or "disgusting," we see evidence of baseless hatred in our society.

When whole groups of people are referred to with terms like criminals and rapists, we see the face of Sinat Chinam in our society.

When a beating occurs because of bigoted rhetoric, and rather than condemning it in the harshest terms, the perpetrators are described as "passionate" for their country, hatred is allowed to prosper.

When leaders of the KKK are not summarily denounced, but are allowed a modicum of public acceptance, hatred is given permission to step into the public square.

When someone with a sign saying "no racism, no hate" is overpowered and suppressed, then Sinat Chinam threatens our society.

When the head of the American Nazi Party gleefully rejoices that "We have a wonderful opportunity here folks that may never come again," hatred looks to blossom.

When it becomes "okay" to publicly mock a person who has a disability, hatred rears its evil head.

When it can be socially acceptable to give the Nazi salute and yell, "Go to Auschwitz!" then hatred is present in the public sphere.

And when my sister's fellow journalists are attacked with anti-Semitic epithets, Sinat Chinam endangers us.

Over the course of this last year, we have seen an increase in hateful public rhetoric and actions based on hate. Many in our society fail to publicly oppose this flare-up of hatred, instead continuing their support.

Judaism has strong messages about this topic.

Rabbi Akiva said that the main principle of Judaism, the main principle found in our Holy Torah is to "Love your fellow as yourself."

Ben Azzi admits that love is important, but he said: Even more important is the Torah's acknowledgement that all of us descend from Adam and Eve.

Rabbi Tanchuma says that if you shame another, know that you are shaming an image of the Holy Blessed One, for the Torah teaches us that people are made in the image of God.

Zachar u'Nekeva Bara Otam - Male and Female God created them.

We are all made in the image of God, both women and men. We are all part of one human family. And we are all deserving of love and respect.

Martin Buber shares a vital Chassidic story:

Rabbi David of Levov once heard someone who was praying and was saying the name of God after every verse. The reason he did this was that there are two dots one above the other at the close of each verse. The person took each to be the tiny letter Yud, and since the name of God is sometimes abbreviated in the form of two Yuds, he thought that what he saw at the end of every verse was the name of God.

The rabbi instructed him: "Wherever you find two Yuds or two people side by side, respecting one another, God's name is there. But whenever one stands above another, then they are not Yuds and that is not the name of God."

Puffing up one's self and putting one's self above others is not in keeping (*continued on p. 16*)

(Rabbi Smolkin's Sermon, continued from p. 15) with our holy tradition.

About the boastful King of Egypt, Ezekiel states:

"Thus says the Lord God, 'Behold, I am against you, Pharaoh King of Egypt, the great monster that lies in the midst of his rivers, that has said: My Nile is mine; I made it myself.'"

And about the prideful Babylonian King who set himself above others, Daniel says: "But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his glory."

Moreover, ours is not a tradition that advocates putting down the foreigner. We were foreigners once. And we know what it feels like to be foreigners in a new land.

Our Torah warns us and reminds us:

"You shall not oppress a foreigner, for you know the heart of a foreigner, seeing as you were foreigners in the land of Egypt."

No, Judaism is against wronging foreigners.

In the Talmud: Rabbi Eliezer the Great reminds us that thirty-six times the Torah warns against wronging a foreigner.

The Torah states again:

"You shall neither wrong a foreigner, nor oppress them, for you were foreigners in the land of Egypt."

And in the Talmud Rabbi Natan explains: Do not taunt your neighbor with the blemish you yourself have.

We know what it means to be new to a country. We know what it means to be a minority. This is part of our identity. So the Talmud warns us: If we would wish, God forbid, to hurt others, we should look carefully in the mirror and consider who we really are.

Rather than hurt, the Torah emphatically states: Love the foreigner; for you were foreigners in the land of Egypt.

Love, not hate, is what the Torah teaches.

We must turn away from *Sinat Chinam* - free-flowing hatred, and we must turn toward what Rabbi Kook called, *Ahavat Chinam* - free-flowing love.

Rabbi Kook said: "If we were destroyed, and the world destroyed with us, through free-flowing hate, then let us return to build, and the world built with us, through free-flowing love."

Hate destroyed us, but love can bring our society, our world, to a higher place.

On this High Holy Day, let us do *Teshuva*, let us turn: turn away from fear and divisiveness, and turn toward love and togetherness.

As the Psalmist says, "Turn from wickedness, and do good. Seek peace, and pursue it."

We must pull our support from paths that incite, and support paths that lead toward peace.

As Proverbs teaches: "Its ways are ways of pleasantness, and all its paths lead toward peace."

If we are to be a kingdom of priests and a holy nation, if we are to be a light to the nations, we must spread this message of turning toward love, turning toward peace.

We must be advocates for an approach guided by the principles of our Torah and our tradition. We must seek ways to bring together and to lift up.

Not arrogance, not hate, but humility and love is what we need. To make our society great again, let us follow the advice of Rabbi Kook.

Let love bring us together and build us up once again.

May this year be good, and may it be sweet.

Shana Tova u'Metuka!

Rosh Hashanah Sermon 2016

By Rabbi David Wirtschafter, October 3, 2016

In the summer of 1998 Shana and I traveled to India to see her family and tour the country. Even when the sight-seeing part of the trip was over, I remained with Shana for a week or so in Mussoorie, a hill station from where you could see the Himalayas on a clear day. Only there weren't any clear days. It was monsoon season. Adding to the sense of adventure was the occasional power outage. Sometimes lasting only for a few minutes and other times they could go on for hours. One of our neighbors, a middle aged woman with strong voice, refused to bear these inconveniences with stereotypical Indian detachment. Rather, she would take an enormous walking stick and march toward the local power station shouting "biglee!" Power, electricity, fork it over! Restore service. Do it and do it now. Biglee. I took an instant liking to her. To this day, every time we experience a blackout, the image of her storming down the street, walking stick at the ready, leaps to mind and I cry out "biglee" at the top of my lungs.

We Jews are all too familiar with what it means to be without power. No one sees you as a priority. No one feels accountable to you. The diaspora Jewish existence can be summed up as the powerful demanding things from us while we could demand nothing from the powerful. Our religious liberties, economic opportunities, access to education, ability to immigrate and even our physical safety were never anybody's number one concern. From the destruction of the second Temple until the establishment of the modern state of Israel there has been little we could do other than protest. "Give us justice. Give us freedom. Give us equality." Only we were in no position to make demands. Making demands is what people with power get to do. And so for centuries we lived as tax paying, military serving, law-abiding citizens, subject to power but unable to demand that power be used to offer us the protection and privilege it extended to others.

These circumstances have resulted in paradoxical feelings about power itself. What a spokesperson at a respected aquarium recently said about luck is readily applicable to Jewish sentiments regarding power. Asked why his aquarium is where healthy dolphins go to die he responded "we don't believe in luck but we sure haven't had any". In a similar kind of outlook, we Jews associate power with being corrupt, abusive, deceitful, and untrustworthy. It is a source of fear, resentment and suspicion. But wouldn't it be wonderful if we could have some? Then we'd be the ones with the legislative, military, and economic tools to see that our needs are being served.

An unanticipated benefit of being powerless is that it's rather difficult to participate in abuse of power. In the absence of a nation state, Jews had the chance to put principles over politics. The broad authority for Israel's king to go to war, as displayed in the Torah, gives way to severe limitations imposed by the Talmud and subsequent codes. It is easier to reign in an imaginary, hypothetical, messianically restored monarch than a real life king with real life responsibilities. The rabbis are profoundly troubled by philosophical and procedural questions of war with which Torah rarely concerns itself. Torah gives us narratives of kings, temples, militaries and nations. Talmud can only ponder the ideal organization of these things. Philosophers and sages may not have the power of rulers and generals, but they don't have to get their hands dirty with the messy work of maintaining a military either. From the position of moral critic or sideline analyst one can afford to wax philosophical about war and worry about its implications for the mind and soul. Kings and generals have a nation to protect and a war to win. They can accommodate a code of ethics so long as it doesn't seriously impact upon strategy, tactics and outcomes.

Two summers ago at the Hartman institute in Jerusalem my colleagues and I studied instances of abuse power in the Book of Samuel with Professor Moshe Halbertal. The story of David and Bathsheba is one that we've read dozens of times. The treachery, selfishness and cruelty that mark David's actions; And the way they serve as a case in point for God and the prophet's deep reservations and dire warnings about monarchy, are elements of the narrative we've thought about before. What we hadn't thought about before, at least not as intensely, is the degree to which war provides the means and the opportunity to commit abuses of power that might otherwise be more difficult, even for the most masterful manipulator, to accomplish. Adultery, murder and cover up are all enabled and empowered by the presence of war. The Trojan War of the Iliad breaks out over the stealing of another man's wife. Paris, prince of Troy runs off with Helen, wife of, King of Menelaus of Sparta. The war takes place as result of adultery. The Book of Samuel provides us with the opposite structure. Adultery and murder take place in the midst of a war already begun. King David arranges to sleep with Bathsheba, wife of Uriah the Hittite, a loyal officer in the Israelite army. When Uriah, due to a war oath, refuses to sleep with Bathsheba so that David could plausibly deny fathering Bathsheba's child, David has him killed in battle along with a few of his comrades so it doesn't look like the murder it truly is.

In a manner reminiscent of the old joke "I went to a fight and a hockey (*continued on p. 18*)

(*Rabbi Wirschafter's Sermon, continued from p. 17*) game broke out," the relationship between what Dr. Lawrence Hoffman calls the "primary and secondary" agenda slams into us like an illegal check from the back. Hoffman warns rabbinical school students that the "secondary" has a propensity for taking priority over the "primary agenda." Just as doing one's homework or folding the laundry while watching TV often results in the second thing getting more attention than the first. David's offenses are not merely adultery and murder. You don't have to be a king to do that. The most serious wrongdoing at the heart of this story, is, as Halbertal has rightly termed it, "a political crime", an abuse of power. One that is facilitated by war. Leaders have the prerogative to take their nations to war. Any system of government recognizes that necessity. What they don't have a prerogative to do is to use war to further a personal agenda. Certainly not at the cost of selfishly compromising or sacrificing the lives of loyal, law abiding subjects. We entrust leaders with the authority of sending people into harm's way for the purpose of defending the nation or otherwise advancing its interests, not so that political leaders can have illicit affairs with the spouses of soldiers. David's abuse of power wickedly places his unofficial agenda of adultery and cover up over the war's official agenda of defeating the Philistines. It is tragically acceptable that we expend the lives of those who serve so that a nation can defend itself and others. It is completely unacceptable, however for a leader to use a war as a convenient means of covering up inconvenient truth.

By calling King David out on the royal carpet, the Prophet Nathan is not only confronting a specific monarch about the abuse of power. Nathan is confronting all nations, peoples, and societies about the unofficial risks, the hidden costs and unacceptable uses, or more to the point, misuses of war. If you've seen the film *Cast a Giant Shadow*, about Israel's War of Independence, then you may remember the moment when one of the Israeli officers turns to Mickey Marcus and informs him that: "the newspapers say you're the greatest Jewish general since King David." 2000 years is a long time to wait for a nation, a long time to wait for power. We have those who refused to wait for the fact that we have it now. We must acknowledge that war is essential to how Israel was won and that war has been essential to how it has survived. At least two generations have grown up now in a world that has had a Jewish state before they were even born. The majority of Jews today cannot personally remember a time without a state. This shift in historical memory and perspective brings with it a shift in how we as a people see nationhood and the power it takes to maintain a nation.

Whether we are citizens of the United States, Israel, India, or any other nation on earth we need to ask ourselves, and our leaders, some Nathan like questions about war. For whom is a war being fought? For what are we asking our soldiers to sacrifice their lives? Is any given conflict living up to its stated objective? If so, how? If not, why? How is power being used or misused? Who will hold authority accountable? What national needs and goals are we compromising so that our money, time and talent can continue the conflict? Education, medicine, food, housing, jobs, the environment, the arts: what impact does any given war have on these priorities? Do the war's goals or progress toward them justify the ongoing costs? While Judaism demands the pursuit of peace it doesn't proclaim an insistence on pacifism. War is inherently horrible not inherently evil. Force is the only thing that will stop certain tyrants. Reluctance or refusal to fight can lead both to the decimation of innocent people and having to sacrifice the lives of more soldiers than had world leaders acted earlier. Imagine how history might have been different had the U.S., Great Britain and France sent soldiers to Sudetenland in 1938. Absolutely rejecting force can be every bit as destructive as always reverting to it. Power in and of itself is not the question. War cannot be relegated to a status of being out of the question. We cannot afford to be pacifists but nor can we afford to approach the questions that arise from waging war without scrutiny, debate and due diligence. The self-same David who selfishly abuses Uriah's loyalty, also genuinely accepts Nathan's scrutiny. David does not deny responsibility, nor attempt to deflect the blame unto someone else. He doesn't deserve a medal for that, but we do need to remember it. A completely corrupt and irreversibly selfish king would have had Nathan killed too. "God has already condemned me for adultery and murder, what difference does another killing make? Dead men tell no tales. You're right Nathan, I did it. Now, guards, off with his head!" While David's betrayal of Uriah is his worst moment, his acceptance of Nathan's accusation is his best. The rabbi's recognize it as one of Torah's greatest examples of *tseuvah*, a profound expression of repentance. The need for repentance is constant. It is always here whether we want to recognize it or not. The High Holy Days remind us that refusing to recognize it doesn't change the reality of our urgent need to engage in it. Denial may be a convenient coping mechanism to protect against being overwhelmed, but it isn't a sustainable strategy in any relationship, public or private.

So in the spirit of repentance and realism let's acknowledge that without being confronted with the truth by the Prophet Nathan, David wouldn't have acknowledged wrongdoing, wouldn't have accepted responsibility out of guilty conscience. If we do not confront our leaders with the painful truth of what they are doing, if we do not scrutinize their use of war or any of their powers, then there will be (*continued on p. 19*)

(Rabbi Wirthschafter's Sermon, continued from p. 18) no opportunity to accept, acknowledge, or own up to anything. Nations and leaders require loyalty but they also require our scrutiny; whether they know it or not, whether they like it or not. Without Nathan's scrutiny the political crime of abusing Uriah's loyalty goes unchecked and unchallenged. If Nathan hadn't spoken up it would have added insult to injury. Not only would it be the case that the King had wrongfully taken Uriah's life but that the Prophet had foolishly squandered his death. Nathan's courage insures that Uriah and his comrades did not die utterly in vain. David is held accountable and future kings are put on notice. War is an instrument not a toy. Human lives are precious not play things. Hochayach to each et amietecha, Leviticus teaches "you shall surely rebuke your fellow human being." Bringing and accepting constructive confrontation is a commandment that applies to all relationships, public and private.

While we continue to pray for peace, we must acknowledge that both the United States and Israel continue to be at various degrees of war. Here in America, we are privileged and empowered to a greater extent than any diaspora community in the history of our people. With that power comes vast responsibility. In Eretz Israel our People has a nation state: free, independent and strong enough to defend itself. With that power comes tremendous responsibility. Like the Prophet Nathan, we must summon the courage to tell our leaders that, while war may sometimes be necessary, it never excuses all things. Perhaps our leaders will resent us for it and perhaps they might not. That's not really the question. The question to ask ourselves is what is our responsibility with the regard to the wars we wage, the soldiers who fight them and the leaders who order them? The prophet Nathan provides us with some answers to these questions. Nathan reminds us that scrutiny is a form of loyalty; that loyalty to national principles takes priority over personal loyalty to leaders, that nothing and no one is above the law and that there is no hope for accountability if we don't take the risk of holding leaders accountable. Nathan does not condemn the war writ large, nor power writ large. He condemns the hidden, improper, and immoral purposes to which the war, and the power to wage it, are selfishly and brutally misused.

May our leaders be ever mindful of the faith we have entrusted in them; that our loyalty is not to be taken for granted, nor recklessly betrayed. May our soldiers and all who serve return home speedily and safely to those they love. May the injured and wounded among them, whether in body or in spirit, recover and regain strength. As they proved loyal to us, help us, O God to be loyal to them. May we summon the courage of our prophets and conviction of our sages as we strive to hold authority accountable, both for their sake and for ours. Source of Peace, strengthen within us the pursuit of peace. May this be our Blessing and let us say: Amen.



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THE LEXINGTON CHAPTER OF HADASSAH

Dianne Bazell, President

We're closing in on the end of the calendar year, with a busy autumn concluded and winter holiday festivities to come.

Our first social gathering of 5777, Sunday November 13, will be our ever-popular biennial Progressive Dinner, organized on the theme, "Eat, Drink, and Be Giving." Participants will gather at 5 p.m. for wine and start at Portofino's restaurant downtown. We will disperse to share elegant meals in the homes of our members, convening once again for dessert. Lauren Hill will provide the music. The cost of the event begins at \$54/person, although guests will have the option of contributing more should they choose. All funds raised go to support the lifesaving work of Hadassah, The Women's Zionist Organization of America (HWZOA), both in the U.S. and in Israel. Look for your invitation coming soon, and contact Jane Chaput with any questions at chaput1@windstream.net. Please encourage your friends to join you for this great evening of friendship and fundraising.



Next, we'll celebrate Chanukah a little early—December 8—in the home of Linda Ravvin. Our Mitzvah project for this year's Chanukah Party will benefit the Doll Project, led by Ruth Scott and Diane Friedman, with donations of materials to produce the diagnostic dolls our chapter provides to the Kentucky Children's Hospital.

Last month, Peggy Leep led our book club in a discussion of *The Garden of Letters*, by Alyson Richman. Our final 2016 session is scheduled for December 18 (1:30 p.m. at Bates Creek Library), when Karen Geesey will lead a discussion of *The Secret Chord*, by Geraldine Brooks. Gail Byers and Vivian Bitensky are busy planning a rich and varied reading selection for the coming year.

The Hadassah Medical Organization (HMO) in Jerusalem continues its international collaborative medical research in several areas. Here is one: Professor Yehuda Ginosar, Director of Hebrew University/HMO's Mother and Child Anesthesia Unit, and Dr. Suzanne Karan, Associate Professor of Anesthesiology and Director of the Anesthesiology Respiratory Research Laboratory at the University of Rochester School of Medicine are studying the effects of Obstructive Sleep Apnea (OSA) in pregnant women, which is underdiagnosed. While obstetricians regularly diagnose gestational diabetes and gestational hypertension, these researchers note that untreated disrupted sleep can lead to high blood pressure, restriction of fetal growth, and risk of high blood sugar and heart disease among pregnant women. In an editorial in the May 2016 issue of the *International Journal of Obstetric Anesthesia*, Drs. Ginosar and Karan recommend the establishment and coding for a specific new diagnosis, "Gestational Sleep Apnea" (GSA), and referral to a sleep-certified physician, to target and research maternal and fetal outcomes.

Finally, I want to note the September 28 death of Shimon Peres, former Israeli prime minister and president and 1994 Nobel Peace Prize recipient for his work on the Oslo Accords. A Hadassah Henrietta Szold Humanitarian award recipient, Prime Minister Peres told delegates at Hadassah's 2012 Centennial celebration, "Our greatest institutions were established ... before the establishment of the State, institutions like the Hebrew University, the symphony orchestra, and Hadassah." Elsewhere, he said, "No institution models a place of complete peace under the most demanding circumstances more than Hadassah." Hadassah has lost a friend. May his memory be for a blessing.

Make a Donation to JFB in Someone's Honor or Memory

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

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

Celebrate your loved ones and support our Jewish community by giving a special contribution. Thank you for your support.

Thank you to:

Tamara Ohayon, in memory of Joe Engelberg

Tamara Ohayon, in honor of new community additions G. W. Funfsinn, H. L. Shapiro, A. R. Erdmann, and M. O. Newman

THE LEXINGTON HAVURAH

Steve Shedlofsky, President • shedlof@uky.edu

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 Synagogues of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibility for all services. For additional information about services or membership in the Havurah, please contact me at shedlof@uky.edu.

By Steve Shedlofsky

By the time you read this, we might have a new president-elect. From where I sit, writing this, it looks to me like "Is s/he good for the Jews" might be the wrong question. We should be looking at questions like, is s/he good for the world? For America?

Every presidential election, we are told that this is the most crucial election in the history of our country. Some of that rhetoric is influenced by a culture of clickbait and exaggeration. Some comes from fear: fear of making the wrong choice, fear of others choosing wrongly.

Perhaps I'm younger than my years, but this time it feels true. If there's time, VOTE. If not, well, I hope you voted.

Not so long ago, we celebrated Rosh HaShana and Yom Kippur. We looked back on a year full of mistakes and missteps. We did our best to make amends, to make things better when we made them worse. For some of us, immersed in a non-Jewish world, we felt out of step with those around us, who were not atoning, who didn't understand what it meant that we tried to atone. And we prayed and promised that we would try to be better in the coming year.

If only our politicians, the ones who are supposed to represent us, had the same yearly cycle of introspection, reflection, atonement, and rededication. How can we encourage that kind of behavior in politicians? I wish I knew. Certainly, we can write to them, sign petitions, write letters to the editor or editorials, and of course vote for the ones who seem most likely to listen and represent. When we have the opportunity to meet with them, we should bring them thoughtful ideas and questions.

It is most effective when we speak as a community. So I encourage you to talk with friends and co-workers. Attend services or onegs and talk with people. Think aloud about how we can practice tikkun olam, the much-needed repair of the world. Come to the Havurah events, where we always have time for discussion.

For information about the next Havurah service, please contact our new president, Dr. Steve Shedlofsky, shedlof@uky.edu.

Chabad of the Bluegrass

By Rabbi Shlomo and Mrs. Shoshi Litvin

568 Columbia Ave.

Practical Parsha

This weekly series gives you a concrete lesson from the Torah portion. Join us on Wednesdays at 7 p.m. at Chabad. Open to the entire community.

Women, Wine & Wisdom

We continue our discussion on taking charge of our lives. We began to speak about managing our emotions, and this month we will gain a deeper understanding of how to control anger. Women ages 21+ are invited to join the discussion. Details TBD. For more information, please contact Shoshi Litvin via email or at (347)746-3771.

Local Kosher Options

Chabad has been working with local retailers to increase the availability of Kosher food in our area. If there is an item you would like to see available to our community, call or email Rabbi Litvin!

For more information, visit ChabadBluegrass.com or call 859-813-0770.

OHAVAY ZION SYNAGOGUE

2048 Edgewater Court • Kathy Grossman, President • (859) 266-8050

WELCOME

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

MOOSNICK LECTURE SERIES

The Moosnick Lectureship in Judaic Studies this 2016-17 academic year is Professor Reuven Firestone.

Dr. Firestone is one of the country's leading authorities on the relationship of Judaism and Islam, and the author of numerous books, including *Journeys in Holy Land*; *Jihad: the Origin of Holy War in Islam*; *Children of Abraham: An Introduction to Judaism for Muslims*; *An Introduction to Islam for Jews*; and *Who are the Real Chosen People: The Meaning of Chosenness in Judaism, Christianity and Islam*.

On **Tuesday, November 15**, 7 p.m. in Carrick Theater, Transylvania University, he will present on "How the Birth Pangs of Religion Complicate Peacemaking Between Faith Communities."

On **Wednesday, November 16**, 7 p.m. at Ohavay Zion synagogue, he will present on "Diversity of Religious Expression in Islam."

The lectures are free and open to the public.

KABBALAT SHABBAT

Please join us on **Friday, November 11 at 5:30 p.m.** for our Kabbalat Shabbat Services. What a terrific way to begin the weekend, with a brief but spirited service and with beautiful melodies and wonderful friends. Everyone is welcome. Let's bring in Shabbat together!

KIDS SHABBAT

Please join us for this month's Kids' Shabbat service on **November 18 at 5:30 p.m.**

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

This year's Kids' Shabbat services will be held Fridays at 5:30 p.m. at Ohavay Zion Synagogue on the following dates: December 2, January 20, February 17, March 17, April 21, and May 5.

For more information or to RSVP, email [Dominique Olbert](mailto:Dominique.Olbert).

SHABBAT MORNING SERVICES

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

TUESDAY MINYAN WITH LEARNING FOR EVERYONE

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

STUDYING THE PROPHETS

Please join us Wednesdays at noon as we explore the book of **Ezekiel** through the teachings of our Jewish tradition. We have a wonderfully diverse group of learners and terrific conversations. All are welcome!

TALMUD STUDY

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

BACKPACKING FOR GOD'S PANTRY

Join us each month during the school year as backpacks are filled with food that children take home on weekends from Mary Todd Elementary School. All of the food is child-friendly, nonperishable, easily consumed and vitamin fortified. Check weekly announcements & Facebook for date & times.

INTERESTED IN OZS?

Ohavay Zion Synagogue is a warm and welcoming Jewish community. If you are interested, or if you know someone who may be interested in learning more about Ohavay Zion Synagogue, please call the office at (859) 266-8050 or email Rabbi Smolkin at Rabbi.Smolkin@gmail.com. We would love to hear from you!

TEMPLE ADATH ISRAEL

124 N. Ashland Ave • Jonathan Miller, President • (859) 269-2979

WHO WE ARE

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

PJ LIBRARY READING TIME

TAI has dedicated space in our Youth Library and our Anita Mersack Outdoor Reading Garden for families to share in our growing collection of PJ Library Books, before, during, and after religious school. The collection is in our Youth Library and these books provide our young children with wonderful introductions to the magic of Jewish storytelling.

KOLLEL STUDY GROUP

Kollel meets at 9 a.m. every two weeks in the TAI Library. The group explores cultural, ethical, and historical aspects of our 4000-year tradition. The emphasis is on dialogue and exploration. Please join us any time. **Our next sessions will be November 5 & 19.**

TALMUD STUDY

We explore selected readings in rabbinic literature on alternate Saturdays at 9 a.m. in the library. The discussion is always lively and informative, and you can join the group anytime. **We will meet on November 12 & 26.**

PARSHA

Join us each Saturday morning at 11 a.m. in the library as we take a look at the Torah portion for each week. Various Temple members will lead some discussions and everyone will take turns. **We will meet on November 5, 12, 19, & 26.**

SISTERHOOD NEWS

Shalom Sisters! I love this time of year! The heat of summer seems like a memory and the leaves crunch under your feet. The holidays have come and gone, and the New Year is off to a great start.

On October 19, we gathered together for some wine, yummy snacks and some much needed creative time! We had a great group of women attend our second annual Wine and Canvas event. There's just something

about getting together with friends, having a good time and channeling your creative energy into something wonderful. It was a perfect way to spend the evening!

Mazel tov to Debbie Masters! Debbie is the current treasurer of our Sisterhood. This fall Debbie was nominated to receive the Deborah Honor (appropriately named!). The Deborah Honor is awarded to one woman from each Sisterhood who has demonstrated extraordinary service and commitment to both sisterhood and Judaism. I could not think of a better way to describe our Debbie! Debbie received her award at the WRJ Central District convention this month.

This month Sisterhood is dining out. Please be on the lookout for information about where we're going. We love trying new places, but the real treat is simply enjoying time with our Sisters!

If you are interested in becoming involved with Sisterhood, please don't hesitate to contact me at (859)263-1859 or taisisterhoodpresident@gmail.com.

B'shalom,
Elissa

GENERATION TAI FOR NOVEMBER

Generation TAI is our Chavurah group for young adults. Programming runs the spectrum from worship to social action and from Shabbat to holiday meals. This month we will have:

Friday, November 11, 7 p.m. – Potluck Dinner – Theme TBD – At the apartment of Daniel Baker and Effy Folberg

Please contact Lizz Hawkey at emphawkey@gmail.com to reserve your seat, or go to our Facebook page for more information on all of our activities.

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UK Jewish Studies Upcoming Lectures

November 9, Jennifer Glaser (University of Cincinnati), 7 p.m., Boone Center

Why Can't I Be Somebody Else?: Jewish American Writing and Identity Politics

#IAmMuslim. #JeSuisCharlie Hebdo. #ICan'tBreathe. The recent explosion of first-person hashtag activism has reframed how we think about the ethics of identification. What are the possibilities and pitfalls of identifying with and, sometimes, speaking for the members of oppressed groups? Glaser's talk will explore a particularly powerful case history to explore these debates: how Jewish American writers struggled with and against the limits of the empathic imagination in the aftermath of the civil rights movement and identity politics. Moving from a look at Hannah Arendt's 1959 presumption that she could "speak for the Negro" about desegregation to Michael Chabon's 2007 exploration of Jewish sovereignty in the figure of the Jewish-Native American in *The Yiddish Policeman's Union*, we will witness the continuing power of ventriloquism—writing the self through the other—in the Jewish American imagination.

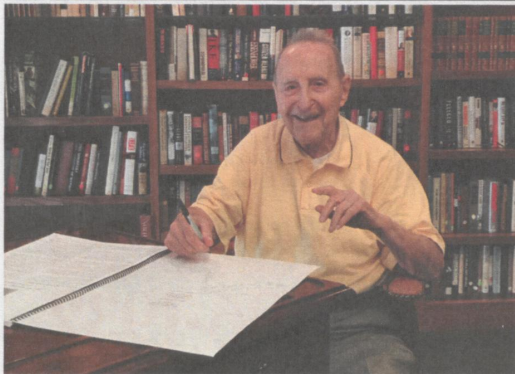
Jennifer Glaser is an associate professor of English and Comparative Literature and affiliate faculty in Judaic and Women's, Gender, and Sexuality Studies at the University of Cincinnati. Her book, *Borrowed Voices: Writing and Racial Ventriloquism in the Jewish American Imagination*, was published by Rutgers UP in 2016. She has published articles, essays, and reviews in venues including PMLA, MELUS, Safundi, American Literature, Early American Literature, ImageText, Literature Compass, American Jewish History, the LA Review of Books, the New York Times, and an anthology of personal essays from Random House.

November 30, Shana Sippy, 12 p.m. to 2 p.m., Boone Center

"Together Forever"?: Strange and Storied Alliances Between Hindus, Jews, India, and Israel

This talk emerges as a scholarly response to the eruptions of violence, physical and rhetorical, that surrounded the November 2008 attacks in Mumbai. Invested in questions of representation, this research takes the massacres in Mumbai as a point of reference from which to explore larger social and political issues between and among Hindus, Jews, and Muslims. Noting the real and imaginary grounds upon which religious, national and geopolitical fault lines are drawn and alliances made, the talk explores the politics of solidarity and the (re)shaping of sensibilities in order to foster on-going alliances between Hindus and Jews. The paper tries to place the interfaith memorial services and solidarity gatherings which occurred after Mumbai into the context of the development of Hindu-Jewish and India-Israel coalitions and scholarship over the past twenty years. It seeks to examine how perceptions of the "Other" (Hindus of Jews, Jews of Hindus, and Hindus and Jews of Muslims) inform the rhetoric and varied agendas of these alliances, including discourses of victimization, the cultivation of personal relationships, and the desire for multi-national defense contracts.

For more information, contact Janice Fernheimer at jfernheimer@uky.edu.



At far left, Joe Levenson, Sr. signs a copy of his compilation of photos from the JFK assassination.

At far right, Joe Levenson, Sr. and Sybil Stern hold Harriet Rose's Book, *Not Necessarily Kosher*.

--- AROUND THE COMMUNITY ---

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

Send notices to shalom@jewishlexington.org. Remember, we welcome photos too!

B'nai Mitzvah Announcements

With your upcoming Bar or Bat Mitzvah, the Jewish Federation of the Bluegrass wishes to announce your event in *Shalom*. Please email Barbara Goldman, shalom@jewishlexington.org, the following information by the 10th day of the month prior to the event for inclusion in *Shalom*. Please include the child's name, when and where the event is being held, mitzvah project, names of parents and grandparents, and a photo.

Mazel Tov

Janice and Larry Newman on their newest granddaughter, Marjorie Olive. Daughter of Jeff and Andrea Newman, and niece of Kelli Newman, and Angie and Jonathan Smith.

Faith and Corey Erdmann, and big sister Emerson, on the birth of their son and brother, Asher Richard.

Mara and Alex Shapiro on the birth of their son, Harrison Lane.

Aaron Ann Cole-Funfsinn and Greg Funfsinn on the birth of their son, Gus William.

Ilyse Lonsbury and family on the marriage of her son Cody to Rachael Bower on October 9, 2016.

Janice Fernheimer, on being awarded the Zantker Charitable Foundation Professorship in Jewish Studies.

Laurel Embury on her bat mitzvah on October 29, 2016. Laurel is the daughter of Michael and Dusty Embury.

ATTENTION PROUD GRANDPARENTS, PARENTS, & STUDENTS

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

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Macy's always has sales and discounts which will save you money.

Contact Odette Kaplan for your Macy's Gift Cards at okmkaplan@gmail.com or 859-271-8332.

In Memoriam

Joe Engelberg, husband of Judy Engelberg and beloved community member.

Dena Glassberg Leep, the mother of David (Peggy) Leep and grandmother of Rachel Leep.

Mary Jane Davis, the mother of Dianna Spahn (Paul Engel).

Ruth Kerber, the mother of Dan and James Liebman and the grandmother of Jennie, Joe, David and Ben Liebman.

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Shalom

Newspaper of
The Jewish Federation
OF THE BLUEGRASS

Shalom is published 10 times per year. *Shalom* is produced by the staff of the Jewish Federation of the Bluegrass.

For website or email questions, please contact daniel@jewishlexington.org or (859) 268-0672.

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Shalom is partially supported by the advertisements appearing in this publication.

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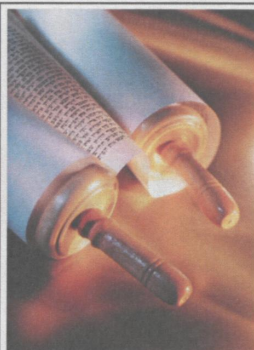
Jenn Garlin
Mickey Hernandez
Angie Ornstein
Linda Ravvin
Ken Slepian
Marty Solomon
Paul Tillier
Elissa Weinstein
Sue Westerman
Judy Worell

* Executive Committee member.

To join the Federation
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Lunch and Learn with our
Lexington community rabbis

November 22 with Rabbi Moshe Smokin

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