

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

OCTOBER 2006

TISHREI-HESHVAN 5766-5767

Practice *tikkun olam* by feeding the hungry

By Karen Petrone

The Social Action Committees of Ohavay Zion Synagogue and Temple Adath Israel have several ongoing programs that help to insure that the hungry in Lexington and Central Kentucky have access to food. There are many ways in which the Jewish community helps the hungry, including the Kentucky Harvest program, God's Pantry Volunteer Night, serving meals at the Hope Centers, and annual food drives.

Volunteers take part in a "food rescue" program in conjunction with the organization Kentucky Harvest. Employees at local grocery stores routinely throw their day-old bread and cake into the garbage unless there is a volunteer to pick it up and transport it to someone who needs it. Kentucky Harvest coordinates these pick-ups. Every Monday morning, volunteers from the Jewish community "rescue" the bread from the Beaumont and

Hartland Kroger stores and bring it to the Salvation Army and the Community Action Council. The Salvation Army uses the food to feed the homeless in its shelter and to provide snacks for children in the daycare center. The Community Action Council on Georgetown Road has its own "bread store" where clients of the agency can choose at no cost the kinds of bread and cake that they would like to take home. Volunteers in this program devote about one hour a month and make a tangible difference to the hungry in the Lexington community.

A second community-wide project is the monthly Jewish Community Night at God's Pantry, the third Tuesday of each month from 6:00 to 7:30 p.m. Members of the Jewish

see *Tikkun olam*, page 3

CKJF Fall Concert planned

October 22 event free to one and all

By Barbara Barr

Come to the Singletary Center for the Arts to enjoy an evening of music performed by the Lexington Community Orchestra, conducted by Jon Roller. "Music of the Stage and Screen" will include selections from the works of George Gershwin, Felix Mendelssohn, Irving Berlin, Jerome Kern, and many more as well as pieces from *Hello Dolly*, *An American in Paris*, *Gone with the Wind*, *Showboat*, and *The Lord of the Rings*, to name a few.

There is no need to call in advance, just join us at 7:30 p.m. on October 22 to enjoy a wonderful evening of entertainment, a local tradition sponsored by the Central Kentucky Jewish Federation. Following the program, please join us for a tasty reception with your friends and the performers. Looking forward to seeing you there. ✧

A "Joint" to be proud of: Building community in St. Petersburg and Riga

By Susan Caller

On July 24, Steve and I were fortunate enough to be able to take a cruise to nine Baltic ports. Since this area had been heavily populated by Jews before World War II, there were many sites of Jewish interest to visit. These included aging synagogues, Holocaust memorials, a concentration camp, and other places that were sources of both pride and great sorrow. I will elaborate on two cities of particular interest to us, St. Petersburg and Riga, because the JDC (Joint Distribution Committee) has had a profound effect on rebuilding the Jewish community there.

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— CAMPAIGN NEWS —



Susan Caller at Riga Synagogue.

A wonderful guide from the JDC met us at the ship on our arrival at St Petersburg, Russia. A private car and driver immediately took us to visit 92-year-old Pesya Sorkina. Her apartment was on the fifth floor of an old, dilapidated building that she shared with two other families. She

had all her belongings in one room and shared the kitchen and bathroom with the other families. Pesya was upbeat and delighted to have visitors. We learned that she graduated from the Institute of Electromechanical Engineering. She

see *Joint*, page 10

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SHALOM

On Vacation

Taking a page from the *Herald-Leader*, we invite readers to send pictures of themselves on vacation with *Shalom*.

Please email digital files to di-ifr@bardstown.com or send prints to the CKJF office.

Have a question? Ask a rabbi

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

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

Opinions expressed by writers in *Shalom*

are not necessarily those of the editorial staff or advisors, nor of the Central Kentucky Jewish Federation or its constituent communities, officers, staff, or committee members. Letters to the Editor are always welcome—send them to di-ifr@bardstown.com

Let Us Know...

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

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



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Shalom Deadline

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

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

B'nai B'rith revival continues

By Joel Roitman

At Temple Adath Israel on August 17, members of Central Kentucky's B'nai B'rith Stanley Rose Lodge #289 and their guests, about 65 people in all, attended a cookout steak dinner. Members had been encouraged to bring as many guests as possible as potential members.

Realizing that the Lodge was becoming moribund, member Leon Cooper had formed an ad hoc committee to attempt to revive the chapter. It consisted of Ernie Cohen, Marty Kaplan, Norman Reiss, and Joel Roitman. The first step in the revival was a lox and bagel breakfast with members bringing as many guests as they wished. The success of that breakfast led to the even larger steak dinner.

Those working on the cookout were Ben Baker, Mike Ades, David Rose, and Abe Rabiner. The way the charcoal-broiled steaks were gobbled down indicated the cooks did a fine job.

Speakers who gave brief addresses included Leon Cooper and Bobbie Levine, regional coordinator for the

Midwest Region of B'nai B'rith. Another speaker was John Cohen, baseball coach of the University of Kentucky Wildcats, who have just enjoyed a phenomenal year. Allan Stein, a member of the Lodge and an executive with the baseball group that owns several minor league teams including the Lexington Legends, also spoke.

The principal speaker of the evening was Joker Phillips, the offensive coordinator of the University of Kentucky football team, who gave his forecast for the upcoming season. While UK is a nationally ranked basketball power, Kentucky football normally ranks toward the bottom of the Southeast Conference (SEC). But Coach Phillips' speech was optimistic in the hope that this year would be the turnaround year in football, just as Coach Cohen had done for the baseball team. And echoing that theme, all in the audience hoped that this would also be a turnaround year for B'nai B'rith in Central Kentucky.

B'nai B'rith is the world's oldest Jewish service organization, having been founded in 1843. The Stanley Rose Lodge was formed in 1856. ☆

Tikkun olam (from page 1)

community work in the warehouse at God's Pantry sorting donated food and packing it in boxes to be distributed to food pantries that serve the hungry all across the state. Sometimes the volunteers are assigned special tasks, ranging from office work to rescuing damaged boxes of cereal to "cabbage duty." In July, for example, the intrepid volunteers were charged with repackaging donated cabbages from gigantic bins into smaller boxes to get them ready for distribution. It is a wonderful feeling to roll up one's sleeves and work hard in an effort to give the hungry access to the food they need. The Jewish community labors for an hour a half a month, and literally hundreds if not thousands of hungry people are touched by this labor.

A third food-related project is serving meals at the Hope Center and the Women's Hope Center. Meals are sponsored by Temple Adath Israel three or four times a year. The volunteers donate food, plan a menu, shop for the needed groceries, cook the meal, and then serve it to the residents at the two Hope Centers. It is extremely rewarding to engage one-on-one with the clients of the Hope Centers.

This project brings the members of the Jewish community closest to those who need help.

Finally, the Jewish community engages in food drives to benefit God's Pantry. High Holidays food drives have been ongoing for many years now. Last year for the first time, the Social Action Committees of Ohavay Zion Synagogue and Temple Adath Israel added a second food drive in the spring, in part because food donations to God's Pantry drop off precipitously after Christmas. While the results of the first spring drive were more modest than the established fall drive, the organizers hope that next year's Purim drive will gain momentum and help God's Pantry to meet community needs.

Please consider taking part in one or more of these projects. For information contact: Karen Petrone (Kentucky Harvest), petrone@uky.edu; Mollye Schwab and Karen Petrone (God's Pantry night) mollye01@alltel.net or petrone@uky.edu; Debbie Aminoff and Bruce Engel (food drives) kyengels@alltel.net or dbamin1@email.uky.edu; Nancy Schoenberg (Hope Center meals) nesch@uky.edu. ☆

Guided Tree Walk

10 a.m. Saturday, October 14

Take time out this autumn

to walk with guides on a tour

of The Lexington Cemetery.

Learn about the more than 200 species

of trees in the 170 acre arboretum.

Bring children to experience autumn,

collect leaves and enjoy the intense colors

of nature within our gates.

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Proceeds to benefit local, overseas, and Israeli needs

Grand Prize: \$10,000

Second Prize: One week at a condo in Gatlinburg, Tennessee between January and June 2007



Only 450 tickets at \$100 each.

Drawing:
Sunday, December 17, 2006
CKJF Community Winter Dinner
Sheraton Suites, French Quarter

You do not have to be present to claim your prize.

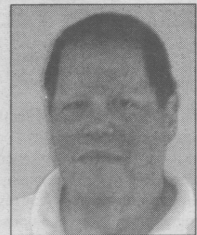
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- from any CKJF Board Member
- by calling the CKJF office at 859.268.0672
- by emailing to ckjf@jewishlexington.org

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President's Message

Marty Barr



The High Holidays have ended and we start the New Year with both hope and trepidation. The world remains a perilous place with a tenuous cease-fire in place in Israel, Iraq remaining a quagmire, Afghanistan seeming to be in a regression, and Darfur still in the headlines. It seems a long time from when a newsman named H. V. Kaltenborn used to lead off the evening report with "Ah yes, there's good news tonight."

I am gratified, however, by the generous response of our community to both our regular and Israel emergency campaigns. People have been giving generously to both and I have high hopes that we will attain our goals in these areas.

From a local perspective, I am still bothered by the fact that, except for the Day of Giving, Camp Shalom, and a few dedicated people who shoulder the bulk of the remaining workload, our volunteer level is so low. Our ability to add programs and offer services is directly related to the number of people offering to help with time and effort. We have a small staff and are, we hope, utilizing them to the fullest capacity.

Second, there are still people in the community who feel that we duplicate or compromise the religious organizations in fulfilling their mission. To the extent that this occurs—and I don't agree that it does—it is unintentional. The recent meeting of the Council of Organization Presidents did not identify any concerns in this area.

As I have said before, if you have any specific suggestions, complaints, or the like, please feel free to either call me directly at (859) 278-7078 or email me at martybarb@insightbb.com. I will respond. ✧

Herbert Hoover and the Jews

31st president's deeds should be remembered

♦ ♦ ♦
By Ted Roberts

Herbert Hoover was not a man blessed with great timing. He gets elected in '28 and in 1929 he's smacked with a World Depression. Three years later he's booted out of office by Franklin Delano Roosevelt with a huge plurality of six million votes. Don't let the door hit you in the rear end, said six million Americans. And as the White House door slammed shut, the song ringing in the ex-president's ear was: Happy Days Are Here Again. His four years were no Camelot.

Bad timing. Few remembered that he saved millions of Europeans from the clutches of starvation: first in post World War I Belgium, and again in hungry Central Europe. We Jews, who naturally look at the world through our own ethnic spectacles, consider Herbert Hoover and say, What's he got to do with us?

Everything. Because the starving masses he fed in the early '20s were the bubbes and zaydes, uncles and aunts,

maybe parents, of many of us. If Oscar Schindler was pronounced a hero for saving a few thousand Jews, Herbert Hoover should be anointed as the Moshiach, the Messiah, or maybe granted charter membership to the Hall of Righteous Gentiles. His contribution ("The Great Humanitarian," they called him) is told in the Hoover Digest, affiliated with Stanford University.

World War I—"the war to end all wars"—eventually brought us World War II, Communism in Russia, and the subsequent Cold War. But its first curse was starvation in Central Europe.

Between 1919 and 1921 the American relief effort, headed by Hoover, fed a

million and a half Jewish children, primarily in newly independent Poland—disgorged from Germany, Austria, and Poland. The challenge was daunting because Central Europe was convulsed by warfare. The Russians were marching on Warsaw, while Russia, roiled by revolution, was pillaged by rival Royalists and Red gangs. This was like Katrina relief in the middle of a war.



1928, courtesy Herbert Hoover Presidential Library and Museum

The easiest part was getting the money to buy food. Uncle Sam, as usual, was the first to open his wallet. The U.S. Congress contributed 100 million dollars and the U.S. Army contributed a fleet of railroad cars to transport food to out-of-the-way shtetls like Pinsk, Bielsk, Siemiatycze, and Brzesc.

Getting the food to starving Polish kids in this savage political environment had all the challenges of feeding malnourished Africa today. Hungry armies, murderous gangs, black marketeers, corrupt local officials, and inadequate transport stalked the cornucopia of nutrition that the American Relief Agency brought into Central Europe through Danzig. Somehow, Hoover, who knew more about getting nourishment into hungry mouths than anyone on the planet, negotiated this gauntlet of obstacles. In most cases, the food supplies were shepherded directly to the schools by the American relief workers. Hoover wisely avoided government channels. He wanted to feed kids, not enrich corrupt bureaucrats. Millions were fed.

The Hoover Institution at Stanford University has recently illuminated this bittersweet chapter in history, an era that has not found its way into our textbooks. Early this year they released a report on Hoover's work by Elena Danielson. It tells us how she came upon an old "beautifully gold-tooled leather portfolio" in the archives. It contained presentations proudly presented by school kids to the "Great Humanitarian" upon his visit to Poland in 1921. She went to Zachary Baker, curator of Judaica at the Stanford University Libraries, and also a Yiddish translator, for help. The portfolio was overflowing with letters from another world: a time and place called, loosely, Poland 1921. The land of many of our forefathers—of shtetls, hasids, cheders, and Isaac Bashevis Singer, and the Baal Shem Tov, and Sholom Aleichem. And finally, the very ground zero of the Holocaust.

Here are letters from school children, most of whom never reached middle age. They write thank you letters to

see Hoover, page 5



Campers send cards and special greetings to Jewish soldiers in Iraq

By Kathy Feinberg

As a special mitzvah project this summer, Camp Shalom and Camp Geshar campers and staff created cards and warm fuzzies for Jewish soldiers currently serving in Iraq.

The cards included messages of encouragement and thanks and Rosh Hashanah greetings. All the cards were as unique and imaginative as the campers who created them. Campers put their own boundless creativity into each card and the finished cards (65 in all) were in an array of colors and decorated with markers, felt, beads, glitter, feathers, and many other art materials the camp provided.

However, as beautiful as the cards were on the outside, the sentiments the campers wrote on the insides were what made them so touching and showed the compassion and sensitivity our campers possess.

Some samples: "Thank you for fighting for us," "We are proud of you," "Happy Rosh Hashanah," "Thank you," "Thank you so much

for risking your life over the war," "thanks for fighting for USA and I hope you don't get hurt" [sic], "Happy Rosh Hashanah. We love you soldiers," "Thanks for protecting the USA," and dozens more eloquent and heartfelt messages.

The project also included warm fuzzy greetings. As our campers know, warm fuzzies are individual craft sticks decorated with googly eyes, feathers, and beads with a saying written on each one. Greetings included "Your cool" [sic], "Your awesome" [sic], "Hi Dude," "Shalom," "When life gives you lemons make lemonade," and many more. Each warm fuzzy can be tucked into a pocket. Our campers made 85 of them. A few raffia bracelets and small painted wooden dreidels were also included in the package to the Jewish soldiers.

Camp Shalom and Camp Geshar campers created a very special mitzvah project that will surely bring a smile and perhaps a tear to our Jewish soldiers serving in Iraq. Our campers truly know the meaning of mitzvot. ☆

FACTS ABOUT ISRAEL

COOL

When an earthquake struck Western India in January 2001, Israel sent an entire field hospital, including medical staff and equipment, to help treat injured civilians.

Hoover (from page 4)

the American businessman, Herbert Hoover, who culturally was as unlike them as a Hindu Maharaja, a continent away in India. They could not imagine the wealth and freedom of Herbert Hoover or the average American if they spent a lifetime of study in their cheder or study rooms. It was beyond their wildest dreams.

Their letters are perfumed with the innocence of youth and the warm gratitude of full stomachs. The children elaborately thank the American businessman. Then proudly demonstrating their newly learned ability, there's a scrawl of childish signatures and decorative artwork. Other cards and notes bear pictures of the children's school, festooned with American flags.

One letter, in Hebrew, is decorated with a drawing of a can of sweetened condensed milk. Such cans were used for drinking cups. Tin cans for cups: a poverty unknown to us was endemic in Central Europe. The cups came to symbolize the American effort.

A youngster named Ary Goldman adds a poem to his thanks and does not forget to ask for money to buy books. It is a blessing in disguise that we know not what happened to Ary and his schoolboy friends when Nazi and Communist armies carved up their country. His final verse says it all.

Send us "Money for clothes, for rice and other types of food, so that we may be able to study the Torah without fear. One of the students in the Pinsk Talmud Torah: Ary Goldman, 17 Sivan 5681, June 23, 1921."

Another group of youngsters presents a card vivid with orange cornflowers and declares, "We the Jewish children signed below of the town of Siemiatycze, the country of Bielsk, and the land of Grodno, kitchen no. 4 send our greetings to American children, from Poland to noble America in homage to Herbert Hoover. On the day of July 4th, the year 1921." Sometimes the past is as hidden from us as the future. This mitzvah, this good deed by a Quaker humanitarian unrecognized by the history books, is also unknown to Jewish hearts. ☆

TAI and OZS Sisterhoods to Meet on October 18

There'll be festive fun, food, and flowers when the OZS and TAI Sisterhoods get together on Wednesday, October 18 for their annual joint meeting. To be held at Ohavay Zion Synagogue at 7:00 p.m., the meeting will include professional presentations and ideas for Thanksgiving menus and table decorations as well as an opportunity to shmooze with old friends or make some new ones. Refreshments will be served.

Please join in as we meet and mingle. Call Sandee at TAI, (859) 269-2979, or Nancy Hoffman, (859) 268-1102 or ngh1218@aol.com, to let us know you're coming.

Think Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.

From the Executive Director

Daniel Chejfec



Jewish Ethics and Flight 5191

♦ ♦ ♦

As I am writing this article on September 11, we have been subjected for over two weeks to the coverage of the Flight 5191 disaster. When both significant events—the fifth anniversary of 9/11 and a major plane crash at the Bluegrass Airport—come together, they do bring to my mind a number of questions:

Let us start with 9/11. I still remember where I was—as probably do you—that morning. I was sitting in front of my computer in our old offices in Romany Road, when Lori Zimmerman came in from the front desk yelling, “A plane just crashed into the World Trade Center.” My instinctive reaction, as somebody who deals regularly with anti-Israel terrorism, was to conclude that it was a terror attack. I still remember Lori’s reaction: “Not everything is terrorism; it must have been an accident of some kind.” Eight minutes later, the question became moot when the second plane hit.

Lori’s reaction was paradigmatic denial. Before 9/11, America was naïve about terrorism, thinking, “It will never happen here.” Sure, there were such homegrown terrorists as Timothy McVeigh and the Unabomber, but they were seen as aberrations, and not part of a concerted war on America. September 11 changed that irreversibly.

While there are many opinions as to why September 11 happened and about the best way to address the issue of terrorism, we all agree on one issue: September 11 is a dividing line in history, and neither the U.S. nor the world will ever be the same. We are at war.

Yet five years later, we have forgotten an important lesson: Bad things do happen here. One issue which is clear when it comes to terrorism is that it cannot thrive without a perceived—real or not—injustice or inequality.

Our American society is starting to show the strain of great inequalities, and the political discourse is becoming increasingly violent on both sides. Yet we choose not to see and not to act. A recent cartoon published in the *Herald-Leader* shows a construction crew building a house. To the side, two neighbors talk: “How did you get them to fix your house so fast?”

Answer: “I called Hezbollah.” Under the cartoon: “New Orleans.” The cartoon illustrates two problems: First, that those trying to rebuild their lives a year after Katrina are still waiting, and waiting, and waiting. The second problem is that the cartoonist found the name of Hezbollah—a terrorist organization—adequate to represent a group quick to come to the help of those in need, being shown indeed as some kind of model to follow.

Second problem: Flight 5191. The crash of the plane was indeed a tragedy and should not be minimized. A full investigation needs to be pursued, and the failure of the system corrected in such a way that it does not happen ever again. Having said that, there is such a thing as distasteful coverage of events. Jewish tradition, for example, makes a point of limiting the active

communal mourning period to seven days of shivah. The reasons for this are perfectly clear: On the one hand, the community needs to have the time to show support for the mourners and the mourners need some time to come to grips with their loss. The focus, however, is also on the living. After the mourning period, life goes on. Truth, the mourners will continue to deal with their losses for years to come and some of them might never overcome them, but right now they need the strength to go on with their lives as a tribute to those lost.

Our American society is starting to show the strain of great inequalities, and the political discourse is becoming increasingly violent on both sides. Yet we choose not to see and not to act.

Continuously dwelling on pain and suffering in order to have newspaper-selling front page articles is distasteful. It is the equivalent of pouring salt on the wound, making it more difficult for the mourners to deal with their loss, stretching the story of suffering beyond the boundaries of good taste, and making a mockery of the loss by exploiting it for commercial profit.

There is also the fact that as detailed as the coverage of death and suffering has been, little attention was paid to all the volunteers and neighbors who, without being called, came to help. Doctors, nurses, and plain lay people were there to ease the pain, support the mourners, and perform the grisly task of identifying the bodies. They were the unsung heroes of the day, yet they were ignored. Kindness, it seems, does not sell papers.

Both issues, the plane crash and the anniversary, are calling us to do our Jewish duty: To listen. To listen to the strains in our society and to make sure that we don’t reach the point of not caring and to listen to the small still voice of kindness and wave it as a standard for people to follow. ♦

Our tradition tells us to help heal the world

That is why we are part of the Emergency Food and Shelter Program, a national partnership dedicated to helping the homeless and the hungry

Through this program, we donate over \$110,000 annually to local charities. They use the money to help with rent and utilities for more than 250 families. In addition, they help with food and shelter for the more than 1,000 homeless men, women, and children in our town. Last year, 18,000 meals were also provided for those in need.

**Take Pride
YOU Make a Difference**
Support the 2006 CKJF/UJC Community Campaign



Audience listens intently as Rachel Belin facilitates a Community Conversation of the Hizbollah War, sponsored by the Community Relations Committee of CKJF.

Third Opinion

Stanley Ned Rosenbaum, PhD



Strange Tentfellows

♦ ♦ ♦

My alternate title for this column was: Hezbollah 2, Hamas, 1. Why? Well, recently Sheik Hassan Nasrallah, of whom I am no fan, had the candor to admit that if he'd known how strongly Israel would react, he would not have ordered the raid that resulted in the capture of two Israeli soldiers. So, I hear you asking, why did he do it?

He did it because a month before Hezbollah's raid, Hamas had succeeded in capturing an Israeli soldier near Gaza. One for Hamas, But Hamas is a Sunni organization so Hamas' success was a big boost in prestige for Sunnis. Hezbollah is Shiite so it had to outdo Hamas to regain momentum in its drive to become numero uno in the Muslim world. Talk about a battle for "hearts and minds," what's taking place in the Muslim Middle East makes the sectarian strife between Catholics and Protestants in Ireland look like a debating society.

People who insist that Israel is "the" problem in that part of the world are mostly ignorant of Arab history, blind, or Mel Gibson. Israel is only the part of the iceberg that has recently stuck itself up above the water. The Shiites and Sunnis had already been rivals or at each other's throats for over 1,000 years before 1948.

Shiites are convinced that Muhammad's nephew and son-in-law Ali, murdered in 661, was the Prophet's true heir. They have a

belief, similar to Christians' about Jesus, that Ali's last descendant did not die but will return. Some Sunnis think that Shiites are infidels; however, disputes among Arab Muslims are not simply theological. They also involve economic power and privilege.

Before we intervened, Iraq was the "killing field" for Saddam Hussein's Sunni-minority government's war on majority Shiites (and Kurds, to be sure, who are also Muslim!). Syria is and Iraq was politically Ba'athist/secular, but there is no love lost between them. Also, Syria still covets Lebanon, whose separate existence it has always resented as a Western imposition.

People who insist that Israel is "the" problem in that part of the world are mostly ignorant of Arab history, blind, or Mel Gibson.

Jordan, or at least its ruling family, might still be smarting over the loss of the civil war in Saudi Arabia that drove them into Jordan in the Twenties. The British illegally gave Trans-Jordan to the Hussein family as a consolation prize for not invading Damascus.

And nobody in the Middle East likes the Palestinians. It's no accident that Palestinian refugees were not made welcome in other Arab countries after 1948 and that Kuwait threw out the Palestinians, who were mainly

employed doing the same level of work that Hispanics do here, for supporting Iraq in 1991. According to a recent *New Yorker* article, the very existence of a Palestinian people was vigorously denied before 1948 as a Jewish fiction by Arab leaders who saw the identification as a ploy to separate them from existing Arab polities.

What I'm trying to say is this: inter-Arab animosities would exist whether Israel existed or not, whether Jews existed or not. Israel does provide a catalyst that allows some Muslims/Arabs (keep in mind that Iran is Muslim but non-Arab, while the largest Muslim country in the world is Indonesia) to put their anger at each other on the back burner in order to concentrate their hatred against what they see as a modern "Crusader" intrusion into the Arab heartland. But again, inter-Arab animosities are so old and deep-seated that Israel's existence is ultimately of little consequence to their internecine conflicts.

It will be interesting to see which side, Sunni or Shiite, emerges on top in this struggle. The Sunnis are more secular, so it might be hoped that a Sunni victory would lead to secular, even democratic, Muslim governments such as the one in Turkey. But Turkey's turn toward secularism, less than a century old, is not necessarily permanent, either.

While Israel defends itself in whatever ways it sees fit, the rest of us, the Jews in the bleachers, should pray that God/Allah will enlighten all sides so that they leave off the tragic and senseless waste of human life and natural resources, along with the pollution and destruction of human habitat that threatens all of us with problems that will dwarf any sectarian controversy. Time is running out.

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



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Ask a Rabbi

Rabbi Sharon Cohen



Question: Why is it that Conservative Jews celebrate holidays such as Rosh Hashana and Passover an extra day and Reform Jews don't?

A number of months ago in this column, I addressed a similar question regarding the observance of Yom Kippur as just a one-day holiday, rather than two days. The answer involved principles that guide the Jewish calendar as a whole. Given that this month we are celebrating Jewish holidays that may involve "extra days," it is worth taking a look again at the principles that guide the Jewish calendar and how we apply them today.

In the modern world, telling time and knowing the date no longer involves sundials, astrological charts, or visual confirmation. How many of us live by our PDA, Blackberry, desktop computer and, in my case, a Jewish desk calendar, in order to tell us what day it is? Our ancestors, of course, didn't have it quite as easy. From ancient times, the Jewish calendar was lunar based. Although calculation of the days was based on the setting and rising of the sun, the Hebrew months (and, as a result, years) were determined by the waxing and waning of the moon. Unlike the Muslim calendar, which is also lunar, the Jewish calendar includes adjustments that allow it to stay "in sync" with the solar calendar in terms of the seasons. This is why Passover may fall on a different secular date every year, but it will always come in the spring, and why Hanukkah remains a winter holiday, even though it may begin as early as

the last days of November or end as late as January 1.

Before the Jewish calendar was set, the rabbinic authority—the Sanhedrin in Jerusalem—determined the arrival of each new Hebrew month (and thus, any holidays during that month) by referring to witnesses who would testify to what the moon looked like in the sky. Was it waxing or waning? Was it full (indicating the middle of the month) or a quarter? If the moon could not be seen despite a clear sky (or if it was a small sliver), the rabbis declared the arrival of the new month. In order to communicate with communities outside of Jerusalem, signal fires would then be lit on the tops of mountains or messengers sent from Jerusalem outward as a sign that Rosh Hodesh (the beginning of the new month) had arrived.

Jewish months can either be 29 or 30 days long, depending on when the new moon of the next month appears. Since it took time for the signals or messengers to reach the communities far from Jerusalem, there could be doubt as to which day was really Rosh Hodesh in ancient times, and hence, these far-away communities might be off a day from the exact day a holiday should begin. As a result, the communities would celebrate two days of a festival

instead of one, since at least one of those two days would certainly be the correct day.

Because of the process of using witnesses to determine the arrival of the new month, it became standard *halachic* (Jewish legal) practice outside of Jerusalem, and later outside of Israel, to add an additional holy day—what we today call *yom*

In order to communicate with communities outside of Jerusalem, signal fires would then be lit on the tops of mountains or messengers sent from Jerusalem outward as a sign that Rosh Hodesh (the beginning of the new month) had arrived.

tov (or in Yiddish *Yontif*)—to any of the biblically ordained holy days. These *yom tov* days carried with them a status different than the rest of the holiday as they paralleled, in many ways, the observance of Shabbat, with similar legal restrictions.

Let me give an example: In the Bible, Passover is a seven-day festival with the first and last day being deemed holy days. In Israel, that is how it is celebrated today. However, for those living outside of Israel, not only the first but also the second day of Passover have been observed as *yom tov*, and an additional (eighth) day was added to the end of the holiday, with both the seventh and eighth days being *Yom Tov*. Another example: this month we celebrate Sukkoth, which, according to the Torah is a seven-day holiday with the first day being deemed a holy day and the observance of a special holy day on the eighth day (which became known as *Sh'mini Atzeret*). Outside of Israel, the first two days of Sukkoth were observed as holy days and an additional day was later added (Simchat Torah) to the end, so that the final two days of the period were deemed holy days as well.

We understand our early history, but today the calendar is set and we know precisely when the new month arrives or when holidays, including Rosh Hashana and Passover, occur. Nevertheless, we have been observing "extra" or "second" days of holidays for literally thousands of years, and so the precedent has great weight. Orthodox and Conservative communities outside of Israel, thus,

continue formally to observe the second day of biblical holidays.

However, there has been discussion on and off for years among Conservative Movement leadership to consider following the calendar as is done within Israel, yet only a small number of individual Conservative congregations and/or rabbis have made that change.

The Reform Movement some time ago made the decision to go back to the calendar as it is recorded in the Bible, and thus, observes only one day of *Yom Tov*. This is why this month we at Ohavay Zion observe the first two days of Sukkoth, October 7 and 8, as *yom tov* days, while Temple Adath Israel observes only October 7 as *yom tov*. (Yes, I realize that the first day of Sukkoth for everyone is Shabbat this year, but you get the idea). We will end the holidays with *Sh'mini Atzeret* (Eighth Day) on October 14 and our Simchat Torah celebration on October 15, whereas TAI, staying with the biblical calendar, will end with *Sh'mini Atzeret* and Simchat Torah together on October 14. When Passover comes around next April, you will find a similar situation, as Conservative and Orthodox Jews will be eating matzah for an "extra day" beyond their Reform brethren.

Since the "Ask the Rabbi" question mentioned Rosh Hashana specifically, it bears noting that the New Year holiday was historically treated differently. Although it is described as a one-day holy day in the Torah, Rosh Hashana, traditionally, was observed for two days, even in Israel. One reason is due to the fact that Rosh Hashana is the only biblical holiday that occurs on Rosh Hodesh—on the first day of the new month itself. Since even in Jerusalem in rabbinic days there could be uncertainty up to the very last moment as to when the witnesses would testify and whether the court would sanctify that day as the first day of Tishrei, two days of Rosh Hashana would be observed so as not to miss the holiday completely. From the Talmud (Yerushalmi Eruvin 21c), we know that by the first centuries of the Common Era it was the accepted practice to add a second day to Rosh Hashana both inside and outside of Israel. Second, the Talmud

see Ask a rabbi, page 9

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Message from the President of the State of Israel, Moshe Katsav

To the Jewish communities
On the occasion of Rosh Hashana 5767

♦ ♦ ♦

Consulate General of Israel, Philadelphia

Dear Friends,

On the eve of the New Year 5767, we are once more facing new and difficult challenges that force us to find effective ways of coping with them.

The State of Israel is again confronting radical Islamic terrorism, which is attempting to prevent stability and peace in the Middle East and undermining universal human values and the foundations of democracy throughout the world.

In the last few months, we have been engaged in a war with Hizbullah, an organization that for years has threatened the residents of northern Israel, attacked peaceful citizens and shaken their security, and all for no reason, without justification, in light of the fact that Israel fulfilled the UN resolutions to the letter and withdrew from all Lebanese territory, just as the U.N. had determined.

The Israeli-Palestinian conflict is not the cause of Islamic terror in the world. Radical Islam wants to dominate the Islamic world as well as Western culture.

The State of Israel is also fighting the democratic world's battle for the sake of human values, for the sake of democratic values.

I thank the Jewish communities around the world and commend them for the support and identification with the Israeli people that they have shown during these months. Visits by delegations of the communities have encouraged us and the visits have strengthened the mutual relations between us.

I call on the Jewish communities to tighten and reinforce the connection between the Jews of the Diaspora and the State of Israel, and I call on Jewish youth all over the world to visit Israel, to act to preserve the Jewish heritage, Jewish values and to strengthen the attachment of the Jewish people to its homeland.

We must continue to act together to eradicate anti-Semitism, which has reared its ugly head in many places in the world and threatens the Jews as well as moral and humanitarian values. Many leaders of the free world share the concern over growing anti-Semitism and are

resolved to fight it with determination and responsibility.

During the days leading up to Rosh Hashana, a time of personal and national soul-searching, we have an obligation to act according to sacred Jewish values and to preserve the Jewish heritage and the unity of our people.

We are facing momentous decisions in the life of the people and the country. I believe that we will know, especially at the crucial moment, how to preserve unity, loving and concerned brothers and sisters, even at a time of controversy and disagreement.

On behalf of the Israeli people and myself, I would like to convey to you and your families our blessings for a good year, a year of amity and productivity, a year of peace and security, a year in which we will maintain our national strength. ✡

Ask a rabbi (from page 8)

describes Rosh Hashana as *Yoma Areekhta*—one extended day—suggesting, perhaps, that our ancestors early on understood the spiritual complexities of the holiday and wanted us to see its time extension not just as a mechanical remedy, but as a spiritual exercise.

Within Israel today, Rosh Hashana remains officially a two-day holiday. Certainly, Conservative and Orthodox Jews outside of Israel continue to observe Rosh Hashana

for two days. It is interesting to note that the Reform Movement, while adhering strictly to the Torah's instruction regarding Rosh Hashana as one day, nevertheless has congregations that schedule study sessions and other special programs on the second day of Rosh Hashana.

Although there are differences among us as to how we interpret the observance of the holidays, there is no doubt that the Jewish calendar remains a central part of Judaism, linking Jews from all backgrounds, branches, and locations together. ✡

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

If you have an issue you would like to see addressed, please email it to di-ivr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

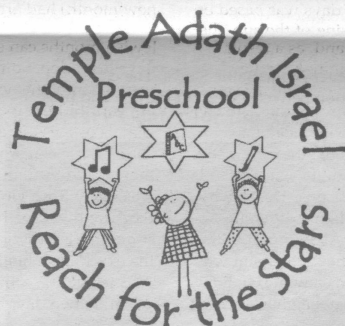
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Joint (from page 1)

survived the Nazi siege by moving to her brother's home in Kazan in 1943. She returned to St. Petersburg in 1947 and worked many years as an engineer. She was awarded a number of certificates of merit upon her retirement in 1989 and she receives a \$200 pension each month. Since Pesya is classified as a "Nazi victim," she is eligible for assistance provided by the Conference on Material Claims Against Germany through the JDC. She has been a client of Hesed Avraham since January 1998 and receives fresh food and daily hot lunches. Pesya is an active participant at the Hesed Day Center, where she meets with a social worker and participates in a variety of cultural events including annual concerts. Steve and I were pleased to meet Pesya and hear her story, and to learn how the "Joint" was helping her.

Our next stop was the Grand Choral Synagogue, which is beautiful but not well attended. Not far from the synagogue is the recently built Jewish Community Center Yesod. It was primarily funded by the federations of Palm Beach, Florida and Cleveland, Ohio. What a surprise! The building has a huge glass atrium that is three stories high. The whole building is well built, bright, and filled with competent, lively, passionate people with a mission: to revitalize the Jewish community. One section of this large center is busy with children who are in day care, educational classes, and day camps. There is a wonderful program for the elderly, who were singing Hebrew songs, playing chess, knitting, and socializing, and who were delighted to welcome visitors from America. We were moved beyond words.

Our experience in St. Petersburg was uplifting Jewishly, and the JDC's accomplishments are truly remarkable. Still, there is much more work to be done.

Our next port was Riga, the capital of Latvia and the geographical center of the Baltic States. The city's crossroads location between Western Europe and huge



NYC-UJC Exec (L) Susan Caller (C) Latvian Guide (R) at Rumbula site of mass execution.

Eastern markets has always been—and still is—a source of Riga's attraction for business activities. Nowadays, Riga is an important transport junction. The city is well known for its fine architecture, skilled labor, and well-developed infrastructure. Riga is not only the backbone of Latvia's economy, but also the country's largest center of education and science.

As part of our cruise experience, we chose to take the Jewish Heritage Tour, since Jewish heritage plays an important role in the history of Riga. We visited the most important sites and memorial places on our tour. From the visit to the Great Synagogue, which was built in 1868 and was the largest and most beautiful synagogue in Riga, we continued on to the Jewish hospital, *Bikkur Holim*. The hospital was built in 1924 and is still in use. We also saw the Old Jewish Cemetery, which was used from 1725 till 1941, when it was included in the territory of the Ghetto and became a vast communal grave for many Jews killed that year. After World War II, the cemetery was destroyed; it is now a memorial park.

We then continued to Rubula, on the outskirts of Riga, where thousands of Jewish people from all over Europe were massacred during the Nazi regime. This memorial was very moving and beautifully executed. As we walked into the quiet, peaceful forest where our forebears were shot to death and buried in mass graves, we noticed that even the bark on the trees has a blood-red cast. I will always remember our time there as we searched for family names inscribed on gravestone after gravestone. The peacefulness was eerie when one considers the violence that had taken place there. It was a perfect tribute to those who perished in that place.

Next, we visited the Jewish Museum and the only functioning synagogue in the city. Currently, Riga is the most successful JDC project in the Baltic. The Jewish community is gaining momentum and, we hope, will continue to develop.

Steve and I feel very fortunate to have visited St. Petersburg and Riga and to have witnessed the beginning of the resurgence of these Jewish communities. Our contributions to our local federation support these projects all over the world. We have much more work to do, and success depends upon all of us. ☆

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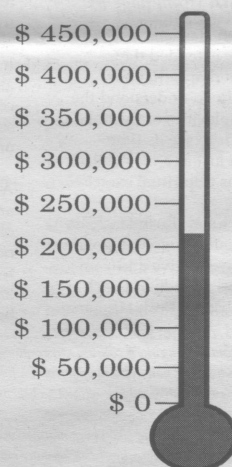
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Holidays at-a-Glance

By Mary Rosenbaum

Sukkoth

(Booths or Tabernacles)

15 to 22 Tishre/October 6-7 to October 13-14

Significance—A harvest festival in which the booths the Children of Israel used to dwell in the wilderness during the Exodus are commemorated. Also associated with renewal of the Covenant and with the onset of winter rains—cookbook author Edna Servi Machlin says that, in her childhood Italian village, if the fall rains didn't come on time the gentiles blamed the Jews!

References—Deut. 16:13-15, Lev. 23:34-36, Ex. 23:16, Num. 29:12-38.

Religious activities—Building a Sukkah or booth with temporary walls—at least two, plus some of a third—and with branches for roof. In the synagogue, there are processions with the Torah and with special symbolic greens (myrtle, willow, and palm) called *lulav* and fruit (a special ritual citron called *etrog* in Hebrew).

Food—At least one fruit not previously eaten that season, all sorts of sweets and goodies, and, the first night, a piece of bread at least the size of an olive (so you can say the important bread-blessing over it). You can eat the citron (*etrog*) after the holiday, but the ones grown for ceremonial uses are non-hybridized; they don't taste like grandma's fruitcake. Stud it with cloves and use it for a pomander instead. (You'll want to do *something* with it, when you see how much they cost.)

Customs—Invite guests, especially the poor, to the Sukkah, decorate it with fruits and pictures (particularly one of Abraham and Isaac on Mt. Moriah) as elaborately as you like—this is a good outlet for the cut-and-paste-and-hang-it-up urges of children that may be unsatisfied in families that don't go in for Christmas decorations.

Requirements—To eat in the Sukkah, sleep there if possible, wave the *lulav* and *etrog*. No work on the first two and the eighth days. (The last day of Sukkoth is called *Sh'mini Atzeret*. See this month's "Ask a Rabbi" for more on the calendar.)

Simchat Torah

(Rejoicing in the Teaching)

23 Tishre/October 14-15

Significance—The end of Sukkoth (observed in Reform communities and in Israel on Shemini Atzeret).

References—Deut 33-34.

Religious activities—Synagogue service, unusually raucous, in which the Torah readings for the year are completed and the scroll turned back to the beginning.

Food—Italian Jews drink sweet vermouth and eat the candy-coated almonds also seen at weddings.

Customs—Torah readings by as many people as possible, including a group one for children; procession of adults with Torah scrolls and children with toy scrolls, flags, and/or apples with lit candles inside them; dismantling the Sukkah.

Requirements—Hear the end and the beginning of the Torah, be happy.

From *Celebrating Our Differences: Living Two Faiths in One Marriage*, by Mary Helene Rosenbaum and Stanley Ned Rosenbaum (Ragged Edge Press, 1994); reprinted by permission. ☆

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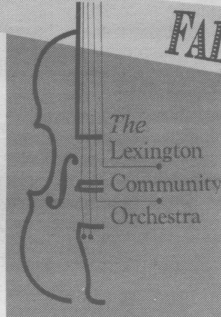
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Race for the Cure date conflict pointed out

CKJF Board member informs director of Jewish concerns

August 2, 2006

Ms. Nancy R. Officer, Executive Director
Susan G. Komen Breast Cancer Foundation,
Lexington Affiliate

Re: Race for the Cure, September 23, 2006;
Rosh Hashanah, September 23-24, 2006

Dear Ms. Officer,

My name is Michael J. Grossman and I serve as the Chairperson, Community Relations Committee of the Central Kentucky Jewish Federation. CKJF is an umbrella organization comprised of representatives from Jewish religious and social organizations throughout Central Kentucky. The Community Relations Committee, or CRC, is one of the standing committees of CKJF, and identifies issues of concern to the Jewish community to the general community.

Members of the Central Kentucky Jewish community have played a prominent role in the Lexington affiliate of the National Susan G. Komen Breast Cancer Foundation since its founding, and continue to serve and support it and its flagship event, the Race for the Cure, in every possible way. This year, however, the Jewish community in Central Kentucky will be unable to participate in the Race for the Cure in Lexington because the date for the race is also Rosh Hashanah, the Jewish New Year and one of the holiest days on the Jewish calendar. Most Jews observe the High Holy Days in temples and synagogues, including here in Central Kentucky. Nearly all of the

National Foundation affiliates around the country schedule their races on days which do not conflict with the Jewish High Holy Days.

We hope that in the future consideration is given to the Jewish calendar so that members of our Jewish community will be able to continue to show their considerable support for the work of the Susan G. Komen Breast Cancer Foundation, and participate in the Race for the Cure in Lexington. To assist the Lexington affiliate, I will send you a Jewish calendar which shows the major Holy Days observed by members of the Jewish community for the next few years.

Thank you for your consideration, and we wish you a successful Race for the Cure in 2006.

Michael J. Grossman

Editor's note: October is Breast Cancer Awareness Month.

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Photos courtesy of Tamara Ohayon

Israel 21c: Israel launches world's first underwater museum

By Leora Eren Frucht

It was the largest, most impressive port in the Roman Empire when it was inaugurated in 10 BCE. And some 2,016 years later, the ancient port of Caesarea - along the Mediterranean coast of Israel - was inaugurated again last week, this time as the world's first underwater museum.

Divers can now don their wet suits and tour the sign-posted remains of the magnificent harbor built by King Herod to honor his Roman patron, Caesar Augustus. The site has been excavated over the last three decades by a team led by the late Prof. Avner Raban of the University of Haifa's Recanati Institute for Maritime Studies.

It's not your ordinary museum tour. Visitors float from one 'exhibit' to the next, marveling in silence at the untouched remains of a once-glorious harbor: a Roman shipwreck, a ruined lighthouse, an ancient breakwater, the port's original foundations, anchors, pedestals.

"It's a truly unique site," said Sarah Arenson, a University of Haifa maritime historian and participant in the project. "This port was built as the state-of-the-art port of the Roman Empire, and made the other ports of the time, including those of Rome, Alexandria and Piraeus, look small and out-of-date by comparison."

Arenson notes that the port is also unique today: "There are no other ancient ports in the world that are accessible to ordinary divers," she told ISRAEL21c. Some such ports are restricted to authorized scientists. Others may be open to any diver, but would be meaningless to such visitors "because," explains Arenson, "all you would see is a bunch of stones."

At Caesarea, divers view some 36 different sign-posted sites along four marked trails in the sunken harbor covering an area of 87,000 sq. yards. They are given a water-proof map which describes in detail each of the numbered sites along the way (currently maps are in English and Hebrew; within a few months they will be available in six additional languages.) One trail is also accessible to snorkelers. The others, ranging from 7 to 29 feet below the surface, close to the beach, are appropriate for any beginner diver.

And what does the visitor see?

In a sense, an abrogated history of this once prominent port town - from its entrance at sea (about 350 feet

from the current shoreline) to the Roman shipwreck that signaled the demise of the port, probably due to an earthquake, about a century after its construction, researchers believe. And, in between, divers can view the remnants of the original foundations that made this harbor one of the wonders of the Roman Empire.

"This port was built using the knowledge and technology of Roman engineers," explains University of Haifa maritime historian Dr. Nadav Kashtan, a member of the team that excavated the site.

It was constructed with a type of hydraulic cement, invented by the Romans, known as pozzolana. "The Romans found that when they take the volcanic powder found around Mount Vesuvius and mix it with lime and rubble, the substance hardens in water," Kashtan told ISRAEL21c.

"This 'hydraulic concrete' was imported to Caesarea and used to fill wooden frames which were then lowered into the water to lay the foundations for the port." Two such frames were found, one almost perfectly intact, and are on view today.

Kashtan notes that thousands of men were recruited - both from Rome and locally - to build the port over the course of 12 years. Among them were many divers, who descended simply holding their breath, or possibly in a diving bell.

The Roman city of Caesarea was built on the ruins of a decaying Phoenician town called Straton's Tower. Its builder, Herod, who also built the Second Temple of Jerusalem, was considered one of the most magnificent builders of the Roman era, notes Kashtan.

The Jewish king built the town - given to him as a present by Augustus - into a grand, fortified city that served as the capital of the Roman province of Judea for about 600 years.

The first century Jewish historian Josephus Flavius described the building of the port of Caesarea in 'The Jewish Wars':

"Along the coast Herod discovered a city that was in decay named Straton's Tower. The stretch of coastline from Dora to Joppa, between which the city lies, was completely devoid of harbors, so that every ship sailing from Egypt along the coast of Phoenicia had to ride at anchor in open when menaced by southwest

wind, for even a moderate breeze from this quarter dashes the wave to such a height against the cliffs that their reflux spread a great commotion far out to sea."

Researchers note that the excavations correspond closely with Josephus's detailed accounts of the port.

The underwater park was developed with the financial support of the Caesarea Development Corporation.

Israel has long been known as a diver's mecca because of the rainbow

of corals and exotic fish found off the coast of the Red Sea resort of Eilat. But the country has more than two dozen other diving sites along the Mediterranean coast - from the unique maze of chalky white caves of Rosh Hanikra in the north, to a collection of shipwrecks dotting the coast as far south as Ashkelon.

The sunken port of Caesarea - with its ancient sites and modern explanations - is sure to become one of the top underwater attractions. ✱

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History of the Israeli-Palestinian conflict – Part XII

What Jews and Arabs wanted in Palestine in 1947

(I) The Arabs

♦ ♦ ♦

By Daniel Chejfec

It would be comforting to think of the situation in 1947 as one of white hats and black hats, good guys and bad guys. Reality, however, does have a way of challenging wishful thinking. We have already reviewed the positions of the Arabs and the Jews in the years leading to the vote on UN Resolution 181 dividing Palestine into a Jewish state, an Arab state, and an International Jerusalem zone. We will, in this article, refer to some of those issues, but we will mostly review the positions of the players at that point in Middle Eastern history which marked the beginning of a new stage in the conflict.

The UNSCOP Report contains their evaluation of the Arab and the Jewish positions, so I will use that report as a guide in relating those positions.

The Arabs demanded the immediate creation of an independent Palestine west of the Jordan as an Arab state. They claimed a "natural" right derived from the assertion of an ancient historical connection with the land. To understand this claim it is important to understand that Arabs define "arabism" as an ethnic-cultural identifier. They saw the Arab inhabitants of Palestine not merely as descendants of the Arab hordes of invaders of the 7th century, but also as descendants of the indigenous population that adopted Arab culture and language and became "arabized."

They also claimed "acquired" rights to the land. These were based on what they perceived to be British promises on which they based their support of the Allies against the Ottomans during World War I. They refer to three different documents to support their claim:

- a) The Hussein-McMahon correspondence, which we have reviewed in detail before. In those letters, the British promised the formation of an Arab Khalifat which would have included—according to the Arabs—Palestine. British officials denied this inclusion, but the issue was never fully clarified.
- b) The Hogarth Message of January 4, 1918. In that message, the Allies reiterated their intent to give Arabs their independence and stated, "So far as Palestine is concerned, we are determined that no people shall be subject to another...." The document also emphasized the need for an internationally guaranteed regime for holy places, and stated toward the end, "The leaders of the [Zionist] movement are determined to bring about the success of Zionism by friendship and cooperation with the

Arabs, and such an offer is not one to be lightly thrown aside."

- c) The prior commitments were reaffirmed in the "Declaration of the Seven." Arabs took this reaffirmation as a clear concession, and it was based on these declarations that they threw their lot with the Allies against Turkey.

When the promises were not delivered on and the dream of an

The Arabs also claimed that since the Arab states were not members of the League of Nations when the Mandate was awarded to Great Britain, they were not bound by it. Furthermore, they felt that the Balfour Declaration and by extension the British Mandate were a violation of international law as stated in the constitution of the League of Nations.

Arab Khalifat began to fade, the Arab people felt betrayed and used by the West. The Pan-Arab revolt of 1920 which brought Amin Al Hussein to fame can be seen as the product of mounting Arab frustration with the West.

The Arabs also claimed that since the Arab states were not members of the League of Nations when the Mandate was awarded to Great Britain, they were not bound by it. Furthermore, they felt that the Balfour Declaration and by extension the British Mandate were a violation of international law as stated in the constitution of the League of Nations.

This position must be seen in the context of the evolution of Arab nationalism. The banner for Arab Nationalism in the 20th century was first held, and not by coincidence, by Sharif Hussein of Mecca. I say not by coincidence because Hussein had a number of qualifications to claim leadership in the eyes of the Arabs in the street: he was a descendant of the Prophet Mohammed, he controlled the Holy Cities of Mecca and Medina, and he had received assurances by the West that an independent Arab state was going to be established in the traditionally Arab lands. Hussein was a pragmatist who understood the need to embrace modernity in all its

implications, separation of mosque and state included. British support for the Saudis after World War I, however, left the Hashemite family without a territory and gave the Saudi-Wahabbite state control over the Holy cities. This would redefine Arab nationalism.

The fall of the Hashemite kingdom of the Hedjaz forced a new question in the Arab street. A new ideological conflict came into being, confronting on the one hand the secularized view of society and on the other the idea of an Islamic state. The secular segments of Arab society embraced the concept of modernity and separation of mosque and state, but were also subjected to the internal pressures of their own societies. They fell mainly into two camps: the Pan-Arab camp, advocating a global Arab agenda, and the strictly nationalistic camp, advocating for their own local societies based on political boundaries. These two movements coexisted and to some extent complemented each other, to the point that local (Egyptian, Iraqi, and so forth) nationalism was not seen as contradictory to a broader nationalism in the sense of the Arab Umma.

Those who embraced the Islamic version of Arab nationalism were also divided, mainly along religious-political lines. The main divide ran along the Shiite-Sunni fault in Muslim society, but there were other differences within each of these camps. Among Sunnis, the most powerful group was certainly the Wahabbites of Saudi Arabia.

In Palestine, all these groups were well represented. The Nashashibi clan represented a more secular-nationalistic approach, the Hashemites a more pan-Arabic approach with some religious leanings. Amin Al Hussein was clearly a pan-Arabic/Pan-Islamic leader who combined the approaches, although he clearly rejected modernity and its implications of separation between religion and politics.

During the 1930s and 1940s, all these currents in Arab society competed with each other for supremacy. We have seen how this played out in Iraq, Saudi Arabia, and Palestine. Following the war, these differing ideologies determined how the different Arab countries chose to align in the postwar world. Some

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FACTS ABOUT ISRAEL

When the U.S. Embassy in Nairobi, Kenya was bombed in 1998, Israeli rescue teams were on the scene within a day - and saved three victims from the rubble.



Compiled By Elissa Brown

Letter of the month GIMEL

This month is being sponsored by the letter GIMEL. Gimel is the third letter in the Hebrew alphabet. Gimel is the first letter in *gevina*, which means "cheese." Gimel is also the first letter in the word *gadol*, which means "big." Another word that begins with gimel is *gan*, which means "garden." Here's one way that you can make a gimel with your body: stand straight with your feet together and arms by your sides. Take a deep breath in. Exhale and jump or walk your feet four feet apart with your feet pointing forward. Raise your arms straight into the air and reach up as high as you can. Turn your right foot 90 degrees to the right. While still stretching your arms upward, rotate your hips to the right. Bend your right knee and drop your left knee to the floor. Smile and take 3 to 5 deep breaths. (This excerpt was taken from *Aleph-Bet Yoga*.)



Did you know...

there is so much salt in the Dead Sea that you can float without even trying?

Crafts

Challah Cover

Here's a nice way to brighten up your Shabbat table, and your challah too!

What you need:

- A medium size piece of white fabric or a cloth napkin
- Fabric or permanent markers (you can use washable but note that your design will wash away once you wash your cover)

Directions

This is a simple craft that you can have endless fun with. Simply begin by using your imagination and thinking of a design for your challah cover. Then go nuts! Use the markers to create your design on the fabric and voila, you have a beautiful challah cover!

Recipe

Peanut Butter Krispies

Here's a yummy recipe that is perfect for beginning cooks, and it helps use up cereal from the cupboard!

What you need:

- 4 cups of Rice Krispies cereal (you could actually use 4 cups of whatever cereal you have on hand and that you think will taste good)
- 1/2 cup of brown sugar
- 1/2 cup of light or dark corn syrup
- 1/2 cup of peanut butter
- 2 mini muffin tins (you may need 3 tins)

Directions

Begin by putting the cereal in a bowl. Then combine the brown sugar and corn syrup and bring them to a boil (ask an adult to help you with this part). Boil for 1 minute and then turn off the heat. Stir in the peanut butter, pour it over the cereal—be careful, it is hot—and stir immediately until everything is covered. Use a spoon and take some of the cereal mixture and press it into the muffin tin. Now let them set up and cool for about 15 minutes. Once they're cool, pop them out and store in an airtight container. Enjoy! (This recipe was taken from Gale Gand's show *Sweet Dreams*).

If you know of a good *mensch* out there, please contact Elissa Brown at elislexky@yahoo.com. ☆

Lowell's Toyota Repair Specialists

233-1173

Hillel starting new year

Needs names of students attending college
in Central KY area

♦ ♦ ♦

This is the time of year when Hillel needs everyone's help in getting the names and contact information (especially email addresses) of Jewish college students in our Central Kentucky area. Many returning students have new addresses. If you are a student or know of students, please let us know so Hillel can get as many Jewish students involved as possible. Please do not assume that they already know someone's name or address.

JSO/Hillel's faculty advisors are Greg Davis (Pathology), Karen Petrone (History), and Nancy Schoenberg (Behavioral Science). Rebecca Craft (Development) has a great deal of information about UK's JSO. Contact: Greg Davis, gjdavis@email.uky.edu
Karen Petrone, petrone@uky.edu, (859) 257-4345
Nancy Schoenberg, nesch@uky.edu
Rebecca Craft, Rebecca.craft@uky.edu, (859) 257-1308

Join the Hillel Listserv: JSO-HILLEL-L@lsv.uky.edu

To join, please send an email to Karen Petrone at petrone@uky.edu or follow directions on the University of Kentucky Listserv page <http://lsv.uky.edu>. Once you have joined the list, you may send a message or announcement to the entire list by writing to JSO-HILLEL-L@lsv.uky.edu. ☆

JFS Needs You!

JFS will be helping older adults
change batteries in smoke detectors
and the time on clocks.

Sunday, October 29 at 2 p.m.



To volunteer or for
more information,
contact the CKJF office
at (859) 268-0672.



B'tayavon (Hearty Appetite)

Ruth Poley



Sukkot is upon us. As this is one of the harvest holidays, the foods we serve are generally plentiful this time of year. Further, it helps if they are easy to transport from the house to the sukkah. The following recipe is for a grilled vegetable salad. The vegetables can be grilled while you are grilling your meat, or they can be done the evening before if the grill is being used for another meal, and then refrigerated. Failing either of those two options, you can broil them in your oven. This recipe is from 1,000 Jewish Recipes, edited by Faye Levy.

Grilled Eggplant and Pepper Salad with Sun-Dried Tomatoes

- 2 small eggplants, unpeeled and cut crosswise into 1/4 inch slices
- 3 tablespoons extra-virgin olive oil, plus a little for brushing
- salt and freshly ground pepper, to taste
- 1 red bell pepper, halved and cored
- 1 yellow or green bell pepper, halved and cored
- 8 cups spinach leaves, romaine leaves, or a combination of the two
- 1 1/2 to 2 tablespoons fresh lemon juice
- 1 teaspoon fresh thyme or 1/2 teaspoon dried
- 2 tablespoons slivered fresh basil (optional)
- 6 oil-packed sun-dried tomatoes, halved (the Kroger olive bar has some wonderful fire-roasted tomatoes which would serve very well here)

Brush the eggplant lightly with oil on both sides and sprinkle with salt and pepper. Grill or broil 5 to 7 minutes on each side or until tender, but not mushy. Remove and let cool.

Set peppers on grill or broiler with their skin side facing the heat. Grill or broil about 5 minutes or until pepper skins begin to blister. Put peppers in a bowl, cover, and let stand 10 minutes; pull off skins.

Cut peppers into strips about 1/3 inch wide. Dice eggplants. Combine with spinach in a large bowl.

Whisk 3 tablespoons oil with lemon juice, thyme, salt, and pepper in a small bowl. Add to salad mixture and toss gently. Add basil, then adjust seasoning. Top with sun-dried tomatoes.

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



Times change. JFS can help.

If you need help adjusting your clocks for the end of Daylight Savings time, or changing the batteries in your smoke detectors, a JFS volunteer will be there on Sunday, October 29 between 2 and 5 p.m.



To arrange for this service or for more information, contact the CKJF office at (859) 268-0672.



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(859) 806-4288 Richard
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Relocation Specialist

Shalom on Vacation

Shalom on vacation, Shalom and your grandkids, Shalom in high places—share your photos with us. Send digital files to di-ifr@bardstown.com or prints to the CKJF office.



Rose Rita Wurmser in Rutland, VT for Jerry's squadron reunion.



Elissa Brown with Matthew Elliott and Claire Elliott at the Newport Aquarium.

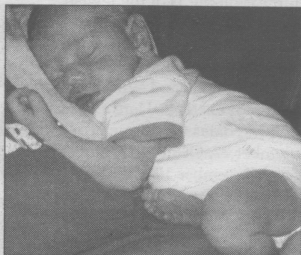


Ruth Poley with new grandson, Milo Poley. Milo is singularly unimpressed with his grandmother's handiwork.

Around the Community

Mazel Tov to...

Ruth and Neil Poley on the birth of their first grandchild, **Porter Milo Poley** (21 1/2 inches, 9 pounds) in Durham, North Carolina, on August 22, 2006. Milo's parents are **Sam and Stephanie Poley**.



Porter Milo Poley

Bea Milner on the birth of her first great-grandchild, **Eli Joseph Bovilsky**, on September 8, 2006. The proud parents are **Beth and Adam Bovilsky**.

Mike Mayer upon his appointment to the Historic Preservation Commission for the city of Lexington. He was nominated for the four-year term by Mayor Teresa Isaac; the appointment was confirmed by the Urban County Council. Mike, a civil engineer and an attorney, is the son of **Annette and Ken Mayer**. He is youth director for Ohavay Zion Synagogue.

Scott Rothschild, grandson of **Ted and Fran Friedman**, on winning a gold medal in the two-mile relay at the Junior Maccabee Games in Vancouver this year.

Conflict (from page 14)

aligned with the USSR, some with the West. All these groups, however, recognized the importance of working as an Arab bloc, and they all adopted the issue of Palestine as part of their agenda, mostly because of the popularity given to the issue by Hussein over the years, especially after his broadcasts from Germany to the Arab world.

Arab society recognizes two sources of political validation that coexist with each other. One source, as in Western societies, is the extent to which the political state takes care of the needs of the civilian population. The second source is closely tied to the so-called pan-Arab agenda. While this agenda was relatively amorphous in the beginning of the 20th century, it gained definition over time, particularly after the establishment of the Arab League in 1945. It is not therefore surprising that the Arab countries were adamantly opposed to UN Resolution 181 and the Partition of Palestine, or to any kind of compromise that would give them anything short of complete political control over the *Mashreq* (Fertile Crescent).

The next article will present the situation in the Jewish community at the time of the Partition. ☆

Bat Mitzvah

Jamie Rosenstein, daughter of **Kim and Robert Rosenstein**, will be called to the Torah as a Bat Mitzvah at Temple Adath Israel on October 21, 2006. Her two older brothers, **Ross and Kyle**, will join in this celebration.



Jamie Rosenstein

Jamie, a seventh grade student at the Lexington School, likes all subjects but says, "I am better at math." Outside of school she has studied ballet for nine years.

For her mitzvah project, Jamie went to Child Development and worked with the 3-, 4-, and 5-year-old children.

Condolences to...

Dan and Lisa Taulbee on the death of Dan's brother, **Don Taulbee**, on September 10, 2006.

Refuah Shlema to...

• **Isabel Russotto**



Tikkun Lexington's Stewart Home Visitation Schedule

Wednesday, November 15 at 6:00 p.m.
Enjoy a Pre-Thanksgiving celebration with residents

Wednesday December 13 at 6:00 p.m.
Family Weekend at the Stewart Home

Come celebrate life with Tikkun Lexington and the Stewart Home Residents!

Call **Jana LaZur**, CKJF Activities Director, at 268-0672 or email tikkun@jewishlexington.org for information.

We'll carpool, leaving from the **Chinoe Shopping Center** at 5:15 p.m.



Gan Shalom Preschool

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

Now enrolling for the 2006-2007 school year.

"Creativity & Learning through Diversity"

- * Flexible Full Day and Part-time Programs
- * Warm, Nurturing Environment

Ages 18 months to 5 years (pre-k)
Quality, Licensed **CHILDCARE** and **PRESCHOOL** Programs
Part Time and Full Day

Real Life Activities, Hands-on Learning, Cultural Awareness
Highly Qualified Teachers, Small Child/Adult Ratios



For more information please
call 335-9922
Deadline for early enrollment
is February 28th

Convenient Location:
On Alumni Dr. just off of
New Circle Rd.
Five Minutes from UK

TEMPLE ADATH ISRAEL

124 N. Ashland Avenue • President, David Shraberg • (859) 269-2979

TRYB is having some friends over

TRYB, the Temple's high school youth group, will be welcoming 80 to 100 Jewish teens from Cincinnati, Louisville, and Nashville on November 17 to 19 when it hosts NFTY's Ohio Valley sub-regional meeting. Planning for the event is under way, and TRYB will need help from the entire congregation. Our guests must be housed, fed, educated, and entertained during their stay in Lexington.

In the weeks leading up to "Subs," we will be asking Temple members for your help and support. We will need kitchen crews for Friday and Saturday night dinners and Saturday lunch, host families (two nights' lodging, transportation to and from the Temple, and Saturday breakfast), on-site volunteers, clerical help, you name it.

Also, if you own or work for a business that could donate or offer discount goods and services that you think we might use, such help would be greatly appreciated.

The kids will arrive Friday evening, eat dinner, attend services and other programming, have social time, then go home with their host families. On Saturday, they will be at the Temple all day for educational and religious programming, including a social action project. Saturday evening will be set aside for fun and friendship. They will again go home Saturday night with their host families, return to TAI for breakfast and to say their goodbyes, then head out. We'll be sharing more information as our plans take shape, and making calls to ask for your help. If you have any questions or wish to volunteer in any way, call Kaitlin Graff, TRYB president, at (859) 264-9424, or Mary Engel, TRYB advisor, at (859) 252-3734.

Chavurat-Chochma

(A Friendly Gathering of Wisdom) News

Join us on October 27 for a chance to schmooze and enjoy an informative program. Call the Temple office at (859) 269-2979 to reserve your spot.

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

As chairpersons of the Caring Connections Committee, Julie McKee and Deb Kratzer want to express their heartfelt appreciation to all those who have attended Chavurat Chochma events and donated to the Chavurat Chochma fund.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the library. He is joined by a congenial group that brings together members of TAI and others, who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. **October schedule is 10/7 and 10/21.**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, Biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in any time and join in the provocative and friendly discussion. **October schedule is 10/14 and 10/28.**

Tuesday Bridge Club

The Tuesday Bridge Group meets in the Temple Library beginning at 11:00 a.m. Bring your lunch and play until 2:00 p.m. You don't have to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members. If you wish to join in, please check with other

players or the Temple office each week to see if the group is playing.

Adult Education

The Sunday Adult Education class with Dr. Larry Kant ("Finding a Jewish Path While the Ground Shifts Beneath Us") will focus on another volume (volume 1) of the Jewish Lights My People's Prayer Book Series, *The Shema and Its Blessings*. As we did last year, we will explore the deeper meanings and symbolism of Jewish prayers texts. Here are the upcoming dates for this year: September 17, October 15, November 12, and December 10.

ISRAEL CRISIS FUND

As of 9/21/06

Thank you
for helping us
to raise
\$21,304 to
keep Israel's
children safe.
The effort to
begin rebuilding
the North
continues.



United Jewish Communities
ISRAEL
Emergency Campaign
HELP. GIVE. HOPE.

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

Sukkoth has always been a holiday for rejoicing, with its celebration of harvest time and welcoming guests within the shelter of the sukkah.

This year in Israel the concept of shelter takes on a whole new meaning as Israelis living in the northern part of the country have so recently sought the protection and safety of their shelters from the incoming Hezbollah rockets. I have shared this feeling by talking to my sister and her children, who live in Afula and near Haifa. It is a very emotional time for me.

Now these Israelis are building the temporary walls of their sukkah, but are also rebuilding their homes and

their lives. We must continue to be their support in every way possible.

Not only have homes and other structures been destroyed or damaged, but also trees in the forest have been lost. We have always understood the importance of trees in holding the soil and contributing to fresh air. Unfortunately, the Hezbollah Katyusha rockets that fell in the forest caused fires and burned about one million trees in Israel.

Hadassah has long been the largest organizational supporter of Jewish National Fund's (JNF) reforestation and water conservation projects. Israel is ready to replant trees and needs our help. Please give to JNF. A certificate for a tree can be purchased

for \$11.00. It can be sent as a gift for birthday, graduation, a birth, and anniversary or as a memorial.

Please contact our local chair, Judy Craft, at (859) 245-8445 or jcrafty@hotmail.com for information and to buy tree certificates. Thank you for your support.

Watch for announcements of coming Hadassah events, including fund-raising phonathon on October 12 and November 5 gourmet lunch at Hilton Suites with Renee Resnik, vice president of National Hadassah, as guest speaker. She is dynamic; you will not want to miss her.

OHAVAY ZION SYNAGOGUE

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

The fall holiday season continues, and Ohavay Zion Synagogue is busy with lots of events and activities. Call the Synagogue office for a complete schedule of Sukkoth, Sh'mini Atzeret, and Simchat Torah worship services and activities. We welcome newcomers to the community.

Pot Luck Sukkoth Dinner

Join us for our Sukkoth Under the Stars Pot Luck Dinner on Friday, October 16 at 6:15 p.m. After dinner we will join together at 7:30 p.m. for the Shabbat/Sukkoth evening service led by our Religious School students. Don't miss out on the Sukkoth fun.

Simchat Torah Celebration!

Everyone is invited to join us for our celebration of Simchat Torah on Sunday morning, October 15 at 9:45 a.m. During the service we will also celebrate with students who are beginning Hebrew and Religious School in a special Consecration and Alef Ceremony. Come dance with the Torah and celebrate with our students on this special holiday!

Adult Education News

We have some exciting new programs designed to both stretch the mind and body. A new **OZS Pilates Class** will be offered under the instruction of Jessica Rackmil. As of this writing, classes may be offered on Monday mornings and Wednesday afternoons. The cost per class will be \$12 for OZS members and \$15 for non-members with a commitment to at least four classes. Call the office for more information.

OZS Adult Ed at the Movies, our new adult education movie series, begins this month as well with a viewing and discussion of the Israeli film *Ushpizin*. Join us on Wednesday evening, October 11, from 7:00 p.m. to 9:00 p.m. (during Sukkoth!) for an evening of relaxation and learning. Upcoming Adult Ed at the Movies sessions are

scheduled for November-15 and December 13.

As a part of our **Searching and Seeking Series**, Dr. Art Shechet and continue their once-a-month course on Sunday evenings, "Looking for God in Everyday Life and Prayer: A Guide for the Uncertain." The next session is planned for October 8 at the special time of 7:45 p.m. The class will begin with Havdala as we end the second day of Yom Tov Sukkoth.

OZS Religious School News

We are already off to a great start as we gear up for the remainder of the fall holidays. Our Junior Congregation program had a wonderful start during the High Holy Days. The first Junior Congregation for the regular year will take place on October 28 at 10:45 a.m. in the Music Room. The program, coordinated by Judy Levey, is led this year by Asher Finkel and Miriam Davis-Rosenbaum. We encourage parents to attend with their kids.

Senior Chai, our OZS and TAI Jewish study program for 11th and

12th graders, continues to meet monthly during the year as we discuss issues that affect us as Jews in the modern world. The next session for Senior Chai is October 11 at 6:30 p.m. If you are interested in participating and need more information please contact or Rabbi Kline.

Daily Minyan

Our daily minyan continues to meet each afternoon Monday through Thursday at 5:45 p.m. in the Sanctuary. Please come and help make a minyan!

Shabbat at OZS

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner. On the last Friday of each month (October 27) the service will be at 7:30 p.m. with Oneg following the service. As they do one Shabbat each month, Stewart Home School residents will be joining us for the Friday night service on October 13. Don't forget our Shabbat Morning Service every Saturday morning at 9:45 a.m. Kiddush Lunch follows each week.

Youth Group News

LEXUSY has a very exciting and busy October with various youth activities planned. Saturday evening, October 7, USY will join together for a special Havdala in the OZS sukkah. On Sunday, October 15, the youth group members will lend their voices (and muscles) as we dance and sing with the Torah in observance of Simchat Torah.

THE LEXINGTON HAVURAH

David Wekstein, President

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about services or membership in the Havurah, please contact me at (859) 269-4454, mwdwrwek@insightbb.com, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg (859) 223-1304, kdffm@insightbb.com.

At its most recent board meeting the Lexington Havurah laid out its overall plan for the year. Following the High Holidays, the Havurah will celebrate Sukkoth with "Soup in the Sukkah." Each member of the Havurah brings one or more ingredients to add to the soup pot. After saying the prayers with the etrog and lulav, we then eat the soup in the sukkah. This year, the Sukkoth discussion will be on the current situation in Israel, led by Judy Saxe.

In each of the following months, the Havurah will have either a Kabbalat Shabbat or a Shabbat morning service. All of these services include brief educational programs that will range from contemporary topics pertinent to Israel and/or Judaism to a discussion of the Torah portion of that week. We also have other educational programs, including a one-day retreat, planned throughout the year.

At one such future session, the Havurah will discuss whether gay and lesbian persons should be ordained by

the Conservative Movement. As many of you are aware, the United Synagogue of Conservative Judaism (USCJ) will vote on this important issue in December. The Havurah has been and will continue to be open to all members of the Jewish community without regard to sexual orientation. However, there are significant issues other than an individual's sexual orientation that must be considered. If the Havurah reaches a consensus on the issue, it will convey it to the USCJ.

For additional information, please feel free to contact me at mwdwrwek@insightbb.com or at (859) 269-4454.

Vocolot In Concert

Save The Date!

OZS, TAI, and CKJF are joining together to bring the musical group Vocolot to Lexington. Vocolot is a women's a cappella ensemble performing original music with universal heart plus Jewish soul and social conscience. The group performs Hebrew, Yiddish, Ladino, and English music in a fusion of folk, jazz, and cantorial styles. Vocolot received a CARA (Contemporary A Cappella Society) Award for Best Album and Best Song in 2003. Their Lexington debut concert will be November 12 at 3:00 p.m. at OZS. Check out next month's *Shalom*, or call OZS, TAI, or CKJF for more information. In the meantime, mark your calendars and plan to join us for this very special performance.



COMMUNITY CALENDAR



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

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

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

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

HAV - The Lexington Havurah • 2692-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Kol Nidre October 1	Yom Kippur 2	• OZS Board Meeting • TAI Board Meeting 3	 4	 5	 6	Sukkot 7
• Sukkot • Sukkot - Soup in the Sukkah - Havurah 8	• Sukkot • Columbus Day • CKJF Office Closed • Yiddish Club at CKJF 9	• Sukkot • Shalom Deadline • Chabad-Rabbi Litvin visits 10	Sukkot 11	• Sukkot • Hadassah Donor Phonathon 12	• Sukkot • Hoshana Rabah 13	• Sukkot • Shmini Atzeret 14
Simchat Torah/Consecration 15	Yiddish Club at CKJF 16	God's Pantry Night 6:00 - 7:30 p.m. 17	Joint OZS/TAI Sisterhood Meeting 7:00 p.m. at OZS 18	 19	TAI- Bat Mitzvah Jamie Rosenstein 20	TAI- Bat Mitzvah Jamie Rosenstein 21
• Rosh Chodesh Cheshvan • CKJF/Lexington Community Orchestra Fall Concert 7:30 P.M. Singletary Center 22	• Rosh Chodesh Cheshvan • Yiddish Club at CKJF 23	Leisure Club Trip to KY History Museum. Leave CKJF at 11:30 a.m. 24	• CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting - 7:30 p.m. • Book Discussion Group - TAI 25	 26	Chavurat - Chochma Luncheon TAI at Noon 27	• TAI Sisterhood Fundraiser, 6:00 p.m. TAI • Hadassah Cookie Sale 28
• Daylight Savings Time Ends • Hadassah Cookie Sale 29	 30	 31	November 1	AIPAC Meeting 2	Kabbalat Shabbat Service and Pot Luck Supper 3	Book Presentation, Jonathan Miller at Joseph Beth Booksellers 4
Hadassah Luncheon 5	Yiddish Club at CKJF 6	• OZS Board Meeting • TAI Board Meeting 7	 8	 9	• Shalom Deadline • CKJF Office Closed 10	Veterans Day 11