

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

SEPTEMBER 2006

ELUL-TISHRI 5766-5767

American teen experiences situation in Israel

Young Judaea program provides insights

♦ ♦ ♦
By Asher Finkel

On August 1, I returned from six weeks in Israel, a trip supported in part by the Gift of Israel Fund, in which CKJF participates. I chose the Machon program run by Young Judaea, a Zionist youth movement active throughout the U.S. As a native of Lexington, Kentucky (currently a student at Henry Clay High School), I have grown up very much as a religious minority. To

strengthen my Jewish identity, I attended Young Judaea's summer camps for five years. This summer was my culminating experience with Young Judaea camps, a summer in Israel prior to the senior year of high school.

Machon consists of touring Israel, volunteering in community service projects, taking part in educational workshops and lectures, and attending cultural events, as well as making family visits and interacting with people from different parts and regions of Israeli society. This year, more than 450 U.S. teens participated in Machon, along with another 450 British teens in a sister program. We were just one contingent of the almost 9,000 American teens in Israel programs this summer. My particular touring bus included 40 or so teens from across the U.S., along with a couple of Israeli teens and American and Israeli counselors.



Asher Finkel in a moment of repose.

For the first two and a half weeks, we had a carefree program. We experienced the arid heat of the desert, swam among the coral reefs of Eilat, walked the ancient streets of Jerusalem. Then we headed north to coastal caves near Nahariyah, just below the border with

see *Teen in Israel*, page 5

— CAMPAIGN NEWS —

Pomegranate Society unveiled

Dinner to honor women who support community

♦ ♦ ♦
By Ricki Rosenberg

The women's division of CKJF is proud to announce the unveiling of our new Pomegranate Society on Thursday, September 14 at Portofino Restaurant. We will gather for an evening of good times, good friends, and good deeds. All women who are Pomegranates have a common bond—a bond cemented by their dedication to the Jewish people both locally and around the world. Each

woman making an annual commitment of \$1800 or more to the CKJF/UJC community campaign is welcome to join us for a memorable evening and to be recognized with a beautiful pomegranate pin.

The Pomegranate Society was established in 1981 to honor women who in their own right make important contributions to their communities. By 1984, more than 200 women had joined, and today over 20,000 women nationwide proudly wear the pomegranate pin. Our goal is to have 30 more women in the Lexington area become Pomegranates as well.

see *Pomegranate*, page 22

A "Joint" to be proud of: Building community in Budapest

By Judy Levine

With reluctance Abe and I left Prague and our introduction to Jewish life in the Czech Republic, continuing our trip in Budapest where the Jewish community has had a presence since Roman times. There we learned that Hungarian Jews have had a spotted history—periods of benevolence and even prosperity interspersed with times of great oppression, expulsion, and death. As in Prague, we were shepherded by knowledgeable, committed Jewish guides: Alec Auer, a young man planning to attend the rabbinical seminary to pursue a course of Jewish studies, Agi Antal, who specializes in working with Jewish organizations, and several representatives of the Joint Distribution Committee (JDC).

The greatest contrast between Prague and Budapest is the size of their Jewish communities. Prague has one of the smallest Jewish populations in Europe, Budapest the second largest with approximately 100,000 Jews. (About 4,000 live in seven other cities.) Although over 600,000 Hungarian Jews perished in the Holocaust, about fifteen percent survived. One reason was that the Nazis did not

see *Budapest*, page 20

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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 October *Shalom* is September 8.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Students learn dangers of intolerance

Program shows Jews and non-Jews the effects of anti-Semitism

By Ken Slepyan

For many college students, the month of May means an end to classes, the beginning of summer jobs and internships, and, for some, graduation. For 70 students attending schools in central Kentucky, this May brought a unique experience: participation in the March of Remembrance and Hope (MRH), the brainchild of Dr. David Machlis of Adelphi University. Based on the March of the Living—a program designed for American Jewish youth that takes its participants to Holocaust sites in Poland followed by a visit to Israel—MRH is a “leadership mission” to Polish Holocaust sites aimed at non-Jewish and Jewish college students. According to its brochure, the goal of MRH is “to teach students of different religious and ethnic backgrounds about the dangers of intolerance through the study of the Holocaust, and to promote better relations among people of diverse cultures.”

This year students from six central Kentucky institutions—Centre College, Georgetown College, Kentucky State University, Lexington Theological Seminary, Transylvania University, and the University of Kentucky—joined approximately 250 others from across the United States and Canada for the week-long trip (May 22-29). That so many central Kentuckians participated is due in large part to the efforts of Joseph Kelly, the president of Columbia Gas, who provided extensive financial and organizational support to make this contingent the largest in the MRH. College faculty, guides from Israel and Poland, and Holocaust survivors accompanied the students to provide critical historical and personal context.

To ensure that students were prepared academically, in the months before the program all institutions either offered formal courses on the Holocaust or required independent study. Before departing for Poland, all participants gathered in Newark, New Jersey for a full day of seminars on topics such as the responses of bystanders to the Holocaust, the reaction of the American press, the persecution of non-Jews, and the achievements of Righteous Gentiles.

The itinerary made for a grueling physical and emotional journey that challenged participants’ understanding of the nature and scale of the Holocaust. After an all-night flight to Warsaw, the MRH traveled to Lodz to visit the Jewish cemetery and the memorial to the Lodz Ghetto, the second largest and the longest-lasting ghetto in Poland. The next day, MRH went to the Auschwitz-Birkenau complex. There students listened to survivors tell their stories of the camp and participated in an interfaith memorial service including readings from the Jewish and Christian Bibles, as well as verses from the Quran, read by members of all three faiths. On Friday, the group toured Krakow, viewing Kazimierz, the old Jewish quarter, Oskar Schindler’s factory, and the Ghetto. Departing from Krakow for Warsaw, many MRH participants stopped briefly at Kielce, the site of a pogrom in 1946, where 46 Holocaust survivors were murdered by Poles. Saturday began for some with services at the Nozyk Synagogue in Warsaw, followed by a walking tour of the Warsaw Ghetto, as well as an opportunity to see

central Warsaw, rebuilt exactly as it was before the war. On Sunday, MRH visited the concentration /extermination camp Majdanek just outside the city of Lublin. Unlike Birkenau, the camp was captured intact, and participants were confronted with the reality of gas chambers and crematoria that, theoretically, could be made functional in just a few hours. On the final day, MRH visited the memorial at the site of the Treblinka extermination camp. Where the camp once stood are now thousands of memorial stones, evoking a giant Jewish cemetery in memory of the communities that were wiped out by the Holocaust.

Walking on the same earth and witnessing sites that many had only read about or seen in documentaries and movies made the enormity of the Holocaust real in a way that lectures, textbooks, and films could not. Beth Glazier-McDonald, the faculty leader from Centre College, said, “My symbolic world was shattered by our visit.... After Auschwitz, and especially after Majdanek, I don’t think one can ever be immune to suffering no matter where it is and who the victims are. The challenge, of course, is to translate the depth of one’s feelings into actions that make it clear that each and every human being is within our world of moral responsibility, that each and every human life is sacred.” Transylvania student Saul Kutnicki said, “Visiting various sites of the destruction of much of Europe’s Jewish population provided me with the confidence to realize that political, religious, or cultural extremism which incites violence against innocent people has no place in a world *Hashem* [God] has intended for peace.”

The program challenges students, upon their return home, “to speak out against intolerance and injustice; to refute the malevolence of Holocaust deniers; to contribute to a better world; to make a difference.” In past years, MRH participants have spoken at churches, synagogues, and mosques, and have joined efforts to end genocide in Darfur and to broaden diversity awareness back home. In this sense, MRH does not end when students arrive back in their home communities. Their mission, in fact, is just beginning.

(Ken Slepyan is professor of history at Transylvania University and was co-leader of Transylvania’s MRH group.) ☆

Ecological design from the scale of dwellings to the scale of cities.

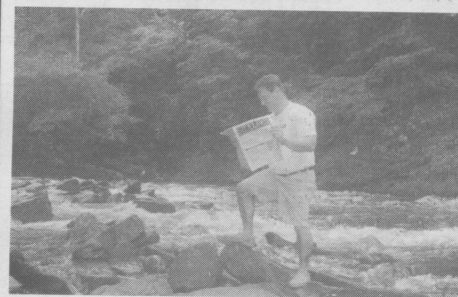
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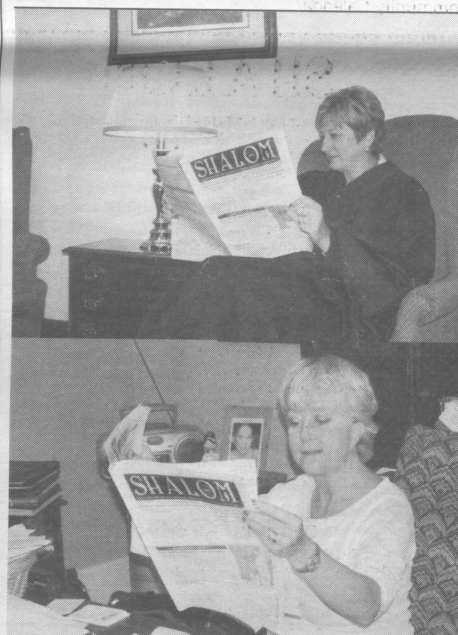
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Shalom Snapshots

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.



Rich Ornstein taking a minute to enjoy his *Shalom* newspaper while visiting the Great Smoky Mountains National Park.



Civil servants at work read *Shalom*

Angie Ornstein recently ran across two of our local civil servants enjoying the *Shalom* newspaper. The first picture is of Fayette Circuit Court Judge Mary Noble taking a much-needed break from the bench. The second is State Representative Kathy Stein catching up on all the news. It's nice to know we have local officials who take interest in what's going on in the Central Kentucky Jewish Community.

The Executive Director
and staff of the Central
Kentucky Jewish Federation
wish our Jewish family in
Central Kentucky a hearty
"Chag Sameach" and a
wonderful, healthy, and
prosperous 5767.

לשנה טובה
תכתבו ותחתמו

TAI Religious School launching exciting year

Projects to emphasize
community service

By Jane Grisé

We are looking forward to an exciting year in 5767. After having very successful Mitzvah Days over the past three years, we have decided to expand our efforts and institute Mitzvah projects for each class that will be year-long endeavors. Our major theme for the year will be helping our classmates, the Jewish community, and larger communities in as many ways as we can imagine. Each class will be selecting ways that they can make this a reality. If anyone in the community needs help, just let us know through the TAI office and we will do our best to provide assistance.

Over the summer, our entire Religious School wing was repainted, which has given us the opportunity to redecorate our classrooms. At our July potluck dinner, our teachers began planning for the upcoming year. In August, we had a wonderful teacher workshop with Laurie Vennes from the Lexington School, who spoke about the CHAMP's classroom behavior management system. Rebecca Young, Corey Kline, and I also had the opportunity to attend the CAJE Conference at Duke University in August. The CAJE Conference provides us with a wealth of information about Jewish educational issues and techniques.

Our calendar for the year is full, with a special Rosh Hashanah program on September 24, Simchas Torah on October 13, a Fourth Grade service on November 10, a Saturday morning Sixth Grade service on December 9, and a special Fifth Grade service on March 16. We are looking forward to a joint Israel Celebration with OZS on April 22. With more than 125 students from 2 1/2 to 18 years old, we look forward to busy and productive Sunday mornings. ☆

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President's Message

Marty Barr



The Federation has a number of committees that serve its membership. Some of them are highly visible to the community. Examples are Community Activity, which runs the Winter Dinner, and Camp, which organizes and operates Camp Shalom. Some of our committees, though their work is vital to our existence as a Jewish organization, operate in relative anonymity. One of these is Community Relations, which has the responsibility of being our voice to the non-Jewish community and of bringing information and education to members of our own community.

This committee has been of great service over the last few years and is now gearing up to fill an even larger role in this time of crisis. The members of the committee are Mike Grossman, Judy Levine, Rachel Belin, Uri Smith, Dave Wekstein, Marty Kaplan, and Larry Kant.

As anyone reading the letters to the editor in the local newspaper knows, few people seem to know that in 1948, the nascent state of Israel was attacked by the armies of Egypt, Jordan, Syria, and Iraq and the Mufti of Jerusalem, a Nazi sympathizer who advised the Arab residents to leave so that the armies could operate. Their assumption was, of course, that they would return behind their

victorious armies and re-occupy not only their own land but that which belonged to the Jewish inhabitants. They, as we know, lost.

It is the widespread lack of this kind of information, as well as the spread of misinformation in both print and broadcast news sources, that the Community Relations Committee will help counter.

During this time of crisis for the State of Israel and world Jewry, Barbara and I would like to extend our wishes for a safe and peaceful New Year to everyone. *L'Shana Tovah.* ☆

CKJF and the Lexington Community Orchestra offer a fall concert

Come out and enjoy "Music of the Stage and Screen"

♦ ♦ ♦

Please be our guests Sunday, October 22 at 7:30 p.m. at the Singletary Center for the Arts for the Central Kentucky Jewish Federation's biennial concert with the Lexington Community Orchestra. Musical selections include a Mendelssohn overture, *American in Paris* by George Gershwin, and an Irving Berlin tribute, along with selections from *Gone with the Wind*, *Hello Dolly*, and *Showboat*. This concert is free to the public; come early for a good seat as there is usually a full house. Enjoy a beautiful and relaxing evening of music and join us for a reception following the performance, to take place in the President's Room.

The Lexington Community Orchestra is conducted by Jon Roller, who is in his fourteenth year in that position. He has also been music director and conductor of the Denton Chamber Orchestra, the Denton Community Orchestra, the Youth Orchestra of North Texas, DancExpress, and productions of the Denton Light Opera Company. He has been guest

conductor of such orchestras as the Northern Music Festival Orchestra and the Lexington Philharmonic. He studied conducting with George Zack, Nurhan Arman, and Anshel Brusilow. Roller earned his doctorate in music from the University of Kentucky, and currently teaches at Asbury College; he also is a minister of music at Harris Memorial United Methodist Church.

The Community Activities committee of the Central Kentucky Jewish Federation encourages you to attend this event. If anyone has an interest in planning other community events or joining this exciting committee, please contact Jana LaZur at the CKJF office, (859) 268-0672 or activities@jewishlexington.org. ☆



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Teen in Israel (from page 1)

Lebanon. There we were joined by a group of fourteen Israeli teens so the two groups could learn more about each other's cultures. Together we hiked in the Galilee, the forested area of northern Israel. While hiking, we started to hear booms. We thought nothing of it and assumed they were caused by airplanes.

Our Israeli counselors, who had already completed their compulsory military service, recognized the sounds as something else. As the realization hit the counselors that these were not benign booms, they received a phone call from the program office. Mid-hike, the counselors explained that what we were hearing was Hezbollah in Lebanon firing Katyusha missiles into northern Israel. As the booms continued, the counselors told us that Hezbollah had kidnapped two Israeli soldiers and killed others. They wanted us to understand that we were safe and that though we could hear the missile explosions, we could complete our hike. The Israeli teens with us immediately took out their cell phones to check on the safety of family and friends. We continued to hear the booms as we hiked back to our campsite, but they faded into the back of our consciousness. After the hike, the staff informed us that the preliminary rescue mission into Lebanon had failed and more Israelis had died in an attack on an Israeli tank.

We closed camp and continued on to nearby Tzfat [Safed], one of the ancient centers of Jewish mysticism. From Tzfat, we could see, just three kilometers away, the foothills that separate Israel and Lebanon. On top of one of the hills sits an Israeli air force base that keeps security watch on the border. Then we heard a boom that caught our attention. We looked to the hills; just below the air base we could see a plume of smoke. A few minutes later, we could see and hear return artillery fire from the base and then another boom, another crack, and so on back and forth. Our Israeli counselors informed us which were Katyushas, which were Israeli return fire. Despite this exchange we continued our tour of Tzfat, with constant reminders from our staff that we were safe.

Because of the ongoing hail of Katyushas, the program revised our itinerary to move us farther south, close to Haifa. That night we had a long discussion with our Israeli companions. Sadly, they'd grown up with these

dangers. They explained to us that they were afraid for the people they knew and for people they didn't know. This concern for others was much more on their minds than fear for themselves. They were dismayed about the casualties that would occur on both sides. But they supported the forceful response of Israel to end the reign of Hezbollah in southern Lebanon. This was not the first time Hezbollah had attempted to threaten and terrorize Israel.

When we asked the Israelis with us how closely they planned to follow news of the conflict, they said they didn't really want to know details. They just wanted reassurance that Israel was doing what needed to be done to protect its people. They said their reaction was likely typical of most Israelis. This was consistent with my impression that even though Israel has to be militarily prepared, the people do not seek war and do not prefer to be involved in military activity. They perceive the military as a defense force to be used

to establish and maintain peace. Our discussion with the Israelis was really the beginning of a new understanding for us of Israeli society.

Mid-hike, the counselors explained that what we were hearing was Hezbollah in Lebanon firing Katyusha missiles into northern Israel.

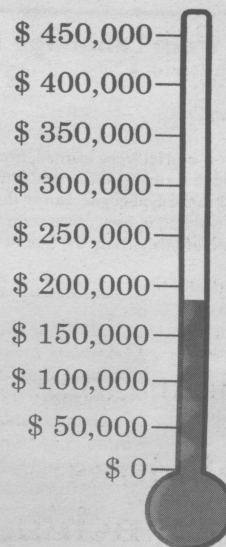
The next day we said goodbye to the

Israeli teens and continued on to the "safety" of Haifa. In fact at this point we really did feel safe and weren't particularly worried about what was going on. Ironically, during one of that day's lectures, our local guide jokingly stated that as things were going Haifa would be hit that very night. At first we were shocked and then realized he was joking. Later that night, when we'd already settled into the hostel, the counselors came knocking on our doors to tell us to pack immediately. We were leaving Haifa in one hour because two Katyushas had just hit near the Baha'i Gardens, on a road we'd traveled just a little earlier. Now we began to feel fear. In Tzfat the missiles had landed at least three kilometers away; in Haifa it was less than one kilometer. We turned on the news as we packed and tried, along with tens of thousands of others, to phone home and assure parents that we were safe and being moved to Jerusalem.

I finally reached my mother in Lexington. Turns out that Young Judaea had already emailed all of our parents saying that we were safe and being moved. The promptness of the

see *Teen in Israel*, page 23

The 2006 CKJF/UJC Community Campaign



YOU Make a Difference

Hadassah's Annual Donor Campaign more pressing than ever

Events in Israel require emergency appeal

In planning the schedule for this year's Annual Hadassah Donor Campaign, no one foresaw the terrible events that would overcome the Middle East.

This year, even the enormous range of Hadassah's ongoing needs pales in the face of the awesome events that have overwhelmed the Israeli population and Hadassah. By now, you will have received an emergency appeal letter from June Walker, Hadassah's National President, and we hope you have responded. This will enable Hadassah to raise additional funds to be responsive to Israel's immediate needs.

Our local Annual Donor Campaign will take place as usual this year. You will receive a solicitation letter soon and we hope you will take the opportunity to pledge generously and/or send your check to Hadassah at that time. If your pledge has not been received before the October 12 Phonathon, we'll look forward to talking with you during the evening of the Phonathon.

If you have any questions, please call Donor Co-Chairs Carole Wilson, (859) 277-0979 (evenings), or Jane Chaput, (859) 245-8524. Thank you for your support of Hadassah's 2006-2007 Donor Campaign. ☆

Attention Sukkah Builders

If you have a sukkah in your backyard, we'd love to photograph it for a feature in *Shalom*. Please email rgp@insightbb.com if you'd be willing to have us include your family's sukkah in the November *Shalom*.

From the Executive Director

Daniel Chejfec



Learning from Language (II)

♦ ♦ ♦

"And this is the Torah..."

I am fascinated by how much can be learned, from the use of language, about a people's culture and attitudes. Take the phrase used in the synagogue during the Torah service: "This is the Torah put in front of the people of Israel by Moses, by the hand of Moses from the mouth of God."

The first thing that stands out is of course the word "Torah," but I will go into that later. For now, let us look at the phrase as a whole: "Put in front of the people of Israel by Moses" [Hebrew: ...asher sam Mosheh lifnei b'nei Israel...]. The English, like the original Hebrew, implies that the people have a choice either to accept the Torah or not. It is not an imposition, but a choice. Furthermore, this

document presented to the people comes "by the hand of Moses from the mouth of God" [Al pi Adonay beyad Mosheh]. The leader (Moses) is an instrument bringing for the document proposed by the God of Israel. The leader's position is granted and supported by God. According to the rabbis, this support existed because of Moses' faithful adherence to the Torah (here comes that word again).

So what is this "Torah"? In English, some people call it "Bible." The word "Bible" is derived from the name of the ancient city of Byblos in what is today Lebanon, which

used to be the center for trade in the Eastern Mediterranean and the place where the Greek merchants normally bought the Egyptian papyrus for bookmaking. The name "Byblos" in Greek came to mean "book," and in later related languages (such as English) the term Bible is sometimes replaced by "The Book" (with capital letters).

Other people, among them many Jews, refer to the Torah as "the Law." But the standard Hebrew word for "law" is *hoq*, a word used numerous times in the Torah itself to distinguish statements which are *hoqim* (laws) from *mitzvot* (commandments) or *d'vrot* (divine utterances). So if the real meaning of the word "Torah" is not "Law"—what then?

The word "Torah" is derived from the Hebrew root *or*, meaning "light," and the way the word is constructed implies that it refers to an object intended to shed light or illuminate. But illuminate what? While the Torah itself does not clarify what it is that it's illuminating (quite a paradox), rabbis over the centuries have insisted that it is illuminating the *halacha*, and here we have another conundrum.

The term *halacha* is also translated today as "Jewish religious law." The word, however, is derived from a Hebrew root for "walking," and the word itself can be best—literally—translated as "the Path" or "the Way." In fact, rabbis have often said, "many rivers feed into the sea of *halacha*," implying that there is more than one way to understand the path. But where does this path go?

Halacha is intended to be the path a life lived in accordance to the expectations of God. And how do we know those expectations? From the Torah, or course. So the Torah illuminates the path to an ethical life based on the expectations set forth from the mouth of God and

presented by the hand of Moses to the people of Israel.

The obvious first consequence of this is that studying Torah is necessary to understand the rules; a second consequence is that there might be more than one way to read the Torah or instruction manual. In a nutshell, it is my opinion that the relationship between the people of Israel and the Torah is an archetype for all of Jewish culture. We are supposed to study Jewish history and Jewish culture in order to understand who we are, and we need to be sensitive to the fact that "many rivers feed into the sea of Jewish identity," while at the same time we need to understand that the rule of ethics is paramount.

Neither the Torah nor *halacha* make us better or worse than anybody else. They make us who we are: a distinct, unique group of individuals who have chosen to remain faithful over the centuries to a common heritage and a common ethical standard, based on study and dedication—whether studying religious texts as we did for most of our history, or pursuing science and secular culture as well, as in the last two centuries. ✽

Neither the Torah nor halacha make us better or worse than anybody else. They make us who we are: a distinct, unique group of individuals who have chosen to remain faithful over the centuries to a common heritage and a common ethical standard, based on study and dedication...

Congratulations to the Staff and Volunteers of Camp Shalom and Camp Gesher 2006 for the most successful session ever.



Camp Shalom and Camp Gesher are possible thanks to your support of the CKJF/UJC Annual Community Campaign. Thank you!

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



The Board
and Membership of
The Lexington Havurah
Wish Everyone
A Happy and Healthy
New Year.
May There Be Peace
and Tranquility
for All.

David R. Wekstein
President, Lexington Havurah

Third Opinion

Stanley Ned Rosenbaum, PhD

St. Judas

♦ ♦ ♦

For years I have taught and thought that the Catholic Church should long ago have made Judas a saint. After all, if he hadn't ratted Jesus out, then Jesus might have lived to be 83 and died of a liver ailment, and what would the history of Western religion look like then? It's this kind of alternative that drives the plot of Nikos Kazantzakis' *The Last Temptation of Christ*, so widely misunderstood when it was made into a film.

Now comes the Judas scroll with its revolutionary notion that Jesus engineered his own betrayal and asked Judas to be its instrument. The scroll itself is authentic. It's the same age as the other so-called Gnostic Gospels. The early Church knew about it too and destroyed as many copies as they could find, which is why it's taken so long for one to surface. These gospels were deemed heretical. The question is: does the story in the Judas scroll make sense? And the answer to that is "Yes."

The present canonical gospels show that Jesus knew he was going to be turned in to the Romans; how did he know that? People seem to have assumed that Jesus had some powers of mind that ordinary humans didn't. It makes more sense to suggest that he knew what was going down because he had set it up. But that's for Christians to argue about. My subject here is a more Jewish one.

In 1977 former Israeli Supreme Court Justice Haim Hermann Cohn wrote that no Jew would ever turn another in to the hated Romans. In his book, *The Trial and Death of Jesus* [KTAV, 1977], Cohn also suggests that the stories of the midnight meetings at High Priest Caiaphas' house were only for the purpose of getting Jesus to "back off" a bit. The leaders of the Jewish Establishment were worried that Jesus' public activities would bring the wrath of Rome down on the entire community.

Some Jews might have objected to Jesus' complaints about outrageous exchange fees that were being charged diaspora Jews coming to change their money in order to offer sacrifices at the Temple. The New Testament distorted this into "chasing the money changers out of the Temple" but in fact they weren't in the Temple. They occupied elevated booths at the south end of

the Temple complex—where the Al Aqsa mosque is now—and were unable even to access Temple grounds without first going down a stairway at the south end of the Western wall. But in any case, would that action move people to trump up charges against Jesus?

The charge of blasphemy that is lodged against him is, in fact, incorrect. Even claiming to be the Messiah wasn't blasphemy; only the unauthorized pronunciation of the Divine Name would have been blasphemy, and the Gospels show that Jesus was very careful not to do this.

Conversely, if the Romans had wanted to arrest Jesus, it should not have been much of a problem for them. The historian Josephus reports

The question is: does the story in the Judas make sense? And the answer to that is "Yes."

that they often had agents dressed as Jews infiltrating public meetings, usually with the intent of breaking them up. Could not one of them have identified Jesus to his superiors? And the Herod family, rulers of Judea and Roman clients, had been harassing and killing Jewish dissidents for more than 50 years.

So, suddenly, the portrait of Judas as a greed-driven betrayer doesn't wash. Was he, perhaps, "the disciple whom Jesus loved?" Well, that may be a bit of a stretch. But one who was convinced that Jesus could successfully survive whatever the Romans threw at him, including crucifixion, might be moved to do what his master and teacher bade. This is important to us because the traditional picture of Judas-as-betrayer has been used against all Jews from his time to ours. As Sportin' Life says in *Porgy and Bess*, "It ain't necessarily so."

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." ☆



On behalf of the OZS community,
I wish everyone a very healthy
and happy New Year.

May all of our worthy desires
be fulfilled. L'Shana Tova,

Sandy Goldberg

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The *Shalom* Newspaper is published ten times per year. It is a free newspaper mailed to over 1,800 local businesses and households. *Shalom* is distributed free of charge at Jewish organizations and local retail outlets in greater Central Kentucky, and is the most effective, cost efficient way to reach Central Kentucky's Jewish community.

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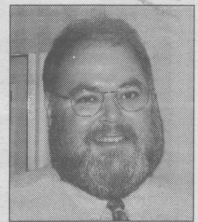
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Contact Tamara Ohayon at the CKJF office.
(859) 268-0672 or shalom@jewishlexington.org



Ask a Rabbi

Rabbi Marc Aaron Kline



I was sitting with a Christian minister yesterday and he asked me an interesting question: Why can't Jews be Christian Jews or practice another religion? Isn't Judaism just a religion?

In fact, Judaism is not a religion. Judaism is a way of life and a culture, part of which is religious. While most Jews believe in God, that belief is not a strict tenet of Judaism. Especially since World War II, many Jews strongly acknowledge themselves to be Jewish, but—at the minimum—are mad at the God they don't believe in, or claim not to believe in God at all. Rabbis Rifat Sonsino and Daniel Syme published a book, *Finding God*. There (in the second edition), they adumbrate more than twenty different Jewish answers as to what God is. Among them are forms of humanism and mysticism that deny many, if not all, traditional concepts of God. Religion, being defined as a pathway to God, might not easily accommodate some of these concepts.

Further, Jews have never been uniform in dogmatic ritual, rules, and practice. In fact, Moses Mendelssohn once wrote that the only dogma of Judaism is that there is no dogma. On Passover, the Ashkenazim and Sephardim have different dietary rules. Diaspora Jews and those in Israel even observe different holiday schedules (and have different text-reading cycles).

So, what is it that keeps Jews together, keeps them Jewish, keeps them from espousing other faiths, and at the same time, affords them the ability to welcome converts into a culture/faith tradition that has no set rules? The easy answer is "Torah." It is our commitment to Torah that keeps us whole and welcoming, but not imposing on or oppressing others. We accept personal responsibility for the blessing and the curse, and, for the most part, do not accept that there is anyone to mediate between us and God, except us and God. And most teachings within Judaism assert the reality that God is bigger than any one of our religious faiths, so that we do not evangelize. If you are faithful, you are holy, in whatever religion you are faithful.

Having said all that, there are still some quantifiable definitions of what it means to be a good Jew. Yes, there are many who may or may not exhibit all these attributes, but in a perfect world, this is the paradigm. First, and foremost, one must accept the commitment to live

ethically, and while ethics are often situational, we know that this command has been read as a commitment to heal the world. Jews are rooted in the words *Tzedek, tzedek tirdoff*, "Justice, justice, you shall pursue it." And we believe that world peace is the ultimate result of a commitment to justice. So we reject

the claim that there has been a Messiah, for Messiah (whether understood as person or age) is tied to world peace: a blessing the world has never known.

We are a people who transcend movements and time. Thus, adopting knowledge or ritual from the modern world is not a rejection of Judaism.

We believe that each of us is jointly and singularly responsible for this work to heal the world. And, in that role, we act as God's partners, not as God's servants; we do not surrender ourselves to God, we team up with God.

The rituals of Judaism are rooted in *halacha* (guidance). *Halacha* is not law; it comes from the verb "to walk." The same is true for Torah. It is teaching, not law. So, there are many variances in communal worship and practice. Further, the first Chief Rabbi of Israel made it clear that

see Ask a rabbi, page 17

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Wishing Everyone A Sweet
New Year from Hadassah.

Odette Kaplan, President

Mixed developments affect Jews around the world

Director reports current situation

By Daniel Chejfec

The current situation of Jewish communities around the world is a mixed bag.

In Argentina, the economic situation is stable, but not improving as much as we would like. Unemployment remains high and poverty is widespread.

In Europe, the situation is beginning to change, with European countries paying more attention to anti-Semitism and with their political positions changing to a less anti-Israel one. There are still too many acts of anti-Semitism and too much anti-Israel activity, particularly in France, but the situation is beginning to change in our favor. In Eastern Europe we are partners in reviving Jewish life in the former Communist bloc, and Jewish communities are coming into existence in much of Eastern Europe, slowly but surely. Jewish life there is going through a renaissance.

The Falas Mura in Ethiopia are still being served by the JDC; we are in the process of bringing them home to Israel.

In America, the current economic situation is allowing some people on both extremes of the political spectrum

to peddle a message of anti-Jewish and anti-Israel hate, especially on college campuses. The good news is that the worst appears to be over, although pockets of anti-Jewish activism remain. The American Nazi Party, under its new incarnation the "National Socialist Movement," is growing. However, they are just a handful out of the whole country. Israel still enjoys wide support in Congress, although it is losing ground on the left. The most troublesome aspect of what is happening today in America is in fact within the Jewish community, with many Jews indifferent to what happens in Israel and lacking the understanding that the fate of the State of Israel and the fate of Jews everywhere are indissolubly connected.

Locally, we are seeing some incidences of anti-Jewish and anti-Israel activism, but by and large we are doing OK. Those instances in which we felt that our needs were not being considered are more related to our lack of visibility than to any anti-Jewish sentiment. When people ignore us, it is not because they hate us—it is because they don't see us; we are under their radar screen. We hope a more active CRC can help us remedy that.

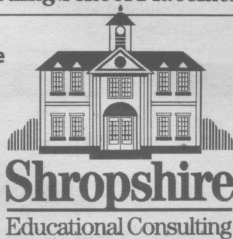
see **Developments**, page 22

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Book Review

By Vivian Bitensky

Novellas of Jewish experience are difficult but enjoyable

♦ ♦ ♦

Ladies and Gentlemen: The Original Music of the Hebrew Alphabet, and *Weekend in Mustara*, by Curt Leviant (University of Wisconsin Press, 2002)

These two novellas are wonderful to read. The first, *Ladies and Gentlemen: The Original Music of the Hebrew Alphabet*, takes place in Budapest during the Communist regime. The two main characters are Dr. Isaac Gantz, a musicologist from the United States, and Ferdinand Friedman, a Holocaust survivor who claims to have in his possession the Rosetta Stone (key to translation) of Judaism. Friedman will share it with Gantz with conditions. These conditions take Gantz into a strange world of Jewish folklore, music, mysticism, and history. It is not an easy story to follow, but it's worth the effort to become immersed in this fascinating world.

Weekend in Mustara takes place on the fictional island of Mustara off southern Europe. It is a mountainous country with a totalitarian government. A few Jews still live there. They are proud of their synagogue and museum. In the museum, there is a book that has inscribed in it all the names of those from Mustara who perished in the Holocaust. A scholar comes to the island searching for traces of Yehuda Halevi, the 11th century Spanish philosopher and poet. In his search, the scholar becomes involved with many strange characters and eventually finds himself displaced in time. At the point he discovers the true purpose of his trip.

These stories are a challenge to the reader, but really a delightful experience. I recommend them to book clubs especially because there is so much to discuss in each of these novellas. ☆

Status report

As of August 14, 2006

From the Jewish Agency
for Israel website

An official ceasefire has been approved by the Israeli government. The country, especially citizens in the north, wait anxiously to see if the agreement is upheld by Hezbollah. In the meantime, the Jewish Agency continues its activities to provide safe summer camps for children, to give new immigrants a respite in the center of the country, to upgrade public bomb shelters, and to give children and their families a one-week break in the center and south of Israel.

We thank the United Jewish Communities through its IEC Campaign*, Keren Hayesod around the world, The Spirit of Israel, and Israeli businesses who have supported our immediate response campaign. We know that this support will continue as we move to the challenges of "the day after" as a driving force in rebuilding the north. Here is a status report on the Jewish Agency's ongoing accomplishments in the field.

Safe Summer Camps for Children from the North: 12,649 children and youth are currently participating in Jewish Agency summer camps in central and southern Israel, including close to 500 new immigrants. Since the beginning of the "Moving our Children to Safety" campaign, a total of 29,691 children have been accommodated.

Week-long Family Trips: In cooperation with the government of Israel and Taglit-Birthright Israel, the Jewish Agency is providing northern children and their families, who have been living underground for the past month, with a free week of rest and relaxation touring central and southern Israel. The first families left the north today.

Tuition Scholarships for Student Reserve Soldiers: The Jewish Agency has embarked on a campaign to provide tuition scholarships for student reserve soldiers who have been called to active duty and are unable to work over the summer. The students apply for these \$1,000 tuition scholarships in real-time, via mobile phone text messages, and receive a reply while they are still serving.

The Global Center for Israel responded to 1,886 inquiries over the weekend, of which 325 were from children asking to join summer camps. Since the beginning of the Jewish Agency's campaign, 18,770 calls were answered by Global Center operators.

Equipping Public Bomb Shelters: To alleviate unbearable conditions, to date 1,615 air conditioning units have been installed in public bomb shelters in the north; 234 over the past few days. Televisions, emergency lighting fixtures, and portable toilets are also being provided.

Bomb Shelter Kits: 2,700 bomb shelter kits have been distributed to families living in their apartment building bomb shelters. These kits include emergency lighting, first-aid kits, sanitary items, fans, electric kettles, and brooms and cleaning items to keep the shelters clean.

Caring for Vulnerable Immigrants: The lives of around 4,000 new immigrants living in Jewish Agency Absorption Centers have come under direct attack. As of August 14, The Jewish Agency had relocated some 2,132 new immigrants to

SAVE THE DATE

Joint OZS/TAI Sisterhood Meeting

On Wednesday evening, October 18, the Sisterhoods of Temple Adath Israel and Ohavay Zion Synagogue will get together at OZS. Please mark your calendars now; we'll give you more details next month.

Jewish Agency Absorption Centers in central and southern Israel or with families in safer regions. Jewish Agency social workers have visited these families and continue to provide assistance and support.

Following a second direct missile attack, the Jewish Agency invited 370 families from the Samed Tzahal Absorption Center to spend a weekend retreat at a hotel in Jerusalem, Arad, or Netanya. Over the weekend, Jewish Agency professionals addressed fears and anxieties among residents and offered recreational activities.

At Home Together—Mobilizing Volunteers: Through its innovative At Home Together volunteer matching program, the Jewish Agency has recruited 226 volunteers to help at Jewish Agency absorption centers in the North and 313 to help at Jewish Agency summer camps. Additionally, At Home Together coordinators secured a total of 5,590 free entrances for summer camp participants to amusement parks and other entertainment sites—the equivalent of approximately \$100,000.

In Memory of Sergeant Johann Zerbiv: The Jewish Agency for Israel deeply mourns the loss of French-born Sergeant Johann Zerbiv, a lone soldier who made aliyah on his own in 2003. A proud new Israeli who participated in the Jewish Agency's Nativ Program, a Jewish Zionist identity course for immigrant soldiers, Johann fell in battle defending his country on August 12. This past June, a mere eight weeks ago, he appeared before the members of the Jewish Agency Board of Governors' Committee for the Unity of the Jewish People to share his love for Israel and his commitment to serving in the Israel Defense Forces (IDF). Johann had dreams of completing his army service and building his life in Israel as a civilian. Those dreams will now never be a reality.

May his memory be blessed. Go to www.jewishagency.org for an interview with Johann written in June.

Zeev Bielski, Chairman of the Jewish Agency Executive, in a live interview on JerusalemOnline. Go to www.jerusalemonline.co.il/4israel.asp for full video coverage.

* The Israel Emergency Campaign (IEC) is a system wide effort, spearheaded by United Jewish Communities, to bring urgent and ongoing relief, support, and assistance to the people of Israel—both those under fire and those whose lives are effected by the war. The Israel Emergency Campaign is built upon a comprehensive and coordinated partnership between the Federations of North America and our overseas partners, the Jewish Agency for Israel and the American Jewish Joint Distribution Committee. ☆

ISRAEL CRISIS FUND

As of 8/21/06

Thank you
for helping us
to raise
\$18,299 to
keep Israel's
children safe.
The effort to
begin rebuilding
the North
continues.



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

Temple Adath Israel wishes the entire
Jewish Community a New Year of health,
happiness and peace.

David Brown, President

Holidays at-a-Glance

By Mary Rosenbaum

Rosh Hashanah

(Head of the year) or New Year

1-2 Tishre/September 22-23

Significance—The first of the High Holy Days, ushering in the ten "Days of Awe," Rosh Hashanah commemorates the creation of the earth and is considered a day of judgment.

References—Gen. 1, Neh. 8:10.

Religious activities—Solemn synagogue services including the blowing of the *shofar* (ram's horn) and the saying of prayers emphasizing judgment and the kingship of God.

Food—Festive, featuring a special fancy loaf of challah, often round, and honey into which challah and apple slices are dipped (for a "sweet year"). No nuts. (Don't worry about why. Would we lie to you?)

Customs—Greeting one another with the wish (in Hebrew), "May you be inscribed (in the Book of Life) for a good year," or "*Shana Tova*," (Happy New Year—may be said in English), or (in English/Yiddish), "Good Yontif," an all-purpose holiday greeting.

Modern—sending greeting cards.

Ancient—going to running water: sea, lake, river, or in the last resort a well, and emptying your pockets into it (include a little small change) while reciting prayers that your sins should only do likewise. Attending synagogue. This last is included here as a custom since there are Rosh Hashanah Jews just as there are Easter Christians—people whose only formal religious community observance is this one (hence the invidious practice of charging for seats in the synagogue, so that regulars won't be crowded out). While this once-a-year practice is not encouraged, it is probably better than nothing. Something might happen to you. Watch out.

Requirements—attending synagogue, hearing the *shofar* (ram's horn), beginning to set your spiritual house in order. Candlelighting and Kiddush. No work.

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. ☆

TAI Sisterhood plans a year of programs

You can mark your calendars right now. There will be a Temple Adath Israel Sisterhood meeting the third Wednesday of every month from September through May. Some will be at noon, some in the evening, some with meals, some without, but we promise that all of them will be interesting and enjoyable.

The first meeting will be on Wednesday evening, September 20, at the home of Barbara Archer. This is the membership meeting and everyone—new, old, and prospective—is invited to come and shmooze, have something to nosh, and learn a bit about this group. Watch your snail mail and email for more details.

In October, there will be a joint meeting with the women of the OZS Sisterhood. This will be on

Wednesday evening, October 18, and will be held in the OZS Social Hall. Think "Thanksgiving Tips" for this one. More details are on the way.

November 15, in the evening, Sisterhood will again hold a pre-holiday shopping fair. It will be bigger and better than ever this year; wooden toys, workout clothes, and jewelry are already on the lineup. Work is afoot on some nice surprises for you as well.

Please come on September 20 to start the year, and save the third Wednesday of every month to be informed and amused. ☆

SAVE THE DATE!

Taglit-birthright israel offers a variety of free, ten-day trips to Israel for Jewish young adults, ages 18 to 26, who have not been to Israel on a peer, educational experience.

Registration for Winter '06-'07 trips, running from mid-December through mid-February, opens September 12 at 9 a.m. ET.

Log on at
www.birtherightisrael.com
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Community Relations

Some national and local issues on the Jewish agenda

What happened in August 2006

Community concerns in the past month have been dominated by the situation in the Middle East. Several guest columns and editorials on the *Herald-Leader* have been extremely anti-Israel, and at least two occasions they crossed the line into anti-Semitism. As a consequence, the Community Relations Committee is renewing the letter-writing campaign that was so helpful a couple of years ago. Those interested in participating, please contact the CKJF office. You will be able to write anything you want, but the committee will coordinate the timing of the letters to ensure an ongoing presence in the paper.

On August 1, 2006, the Unity subcommittee, on which CKJF Director Daniel Chejfec serves, formally presented the Unity Day Report to the Equity Council. On August 28 the formal presentation to the Board of Education was televised.

The shooting at the Jewish Federation of Greater Washington in Seattle prompted us to implement additional security measures in our offices as well as at the Camp Shalom site to protect our campers.

We were made aware that the Susan G. Komen Foundation scheduled the Race for the Cure for Rosh Hashanah. Upon contacting them, we received a letter of apology explaining that there was no way to avoid the conflict because the Roots and Heritage Festival as well as the Fiesta Latina also occur around that time. CRC Chair Michael Grossman responded by letter, explaining that those events, as important as they are in the Lexington community, are not comparable in any way with a Jewish religious holiday like Rosh Hashanah or Yom Kippur. The letter also reaffirms our commitment to the work and goals of the Komen Foundation and included a five-year calendar of Jewish holidays with a strong suggestion that they use it for future planning.

Thanks to the many people who helped Camp Shalom and Gesher

"Camp totally rocked this summer!"
Anonymous

Volunteer Coordinator - Mimi Kaufman

Cooking:

Judy Baumann, Deborah Booker, Vinnie Dubilier, Sandy Hardy, Mimi Kaufman, Jana LaZur, Ruth Poley, Lisa Satin, *Gesher* staff member, Alex "Emeril" Thompson.

Storytellers:

Barbara Barr, Pascal Bauté, Connie Cress, Charly Eyer, Sandy Goldberg, Linda Kendrick, Weese Kidd, Etta Polan, Margo Ratcliff, Melanie Shapiro.

Movers:

Daniel Chejfec, our fearless truck driver! Neal Kash, Bob Grossman, Lowell Nigoff. ALL CAMP STAFF including extra help from Rachel Heller, Jana LaZur, Jenny Jourdan, Carolyn Barnes, Seth Westerman.

Minivans - donated by Jeff Sachs.

1st Shabbat - Rabbi Kline

2nd Shabbat - Becky Grossman, Asher Finkel, staff.

Archery - Robert Ziegler

Education specialist - Becky Grossman

Chalutzim Art Project - Sandy Hardy

Science Chug week 2 - Jonathan Satin

Music - Jonathan Miller and Harold Sherman

Special Helper - Jordan Barnhill

And the BEST STAFF AWARD GOES TO:

Barnes, Carolyn
Brown, Elissa
Bryan, Jordan
Bryan, Kayla
Engel, Lizzie
Feinberg, Kathy
Finkel, Asher
Gerall, Ariel
Graff, Kaitlin
Heller, Danielle
Heller, Rachel
Jourdan, Jennifer

Jourdan, Madison
Kline, Joshua
McKee, Aaron
Nelson, Tyler
Noffsinger, Jared
Schneider, Allison
Shapiro, Alex
Shapiro, Daniel
Simon, Nora
Thompson, Alexander
Westerman, Seth



CKJF Board Retreat brings new insights

Neophytes & veterans come together

♦ ♦ ♦

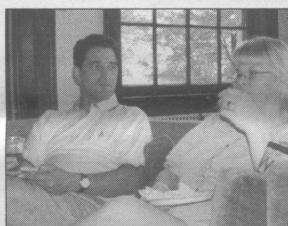
On July 23, CKJF Board members, both new and veteran, came together to study what it means to be a Board member. The meeting allowed Board members to gain new insights into their responsibilities and into the functions of the various committees that do the actual work of our Federation.

Danielle Clore from the UK Center for Non-Profit Management began the meeting. She addressed all the legal and ethical obligations connected with being a board member of a non-profit organization, and discussed some of the situations and information necessary to do the job.

Following the guest presentation, members of the Board reported on

each of our standing committees: Jewish Family Services (JFS), *Shalom* Editorial Committee, Camp Shalom Committee, Community Activities Committee (CAC), Community Relations Committee (CRC), Tikkun Lexington, and Campaign Committee. The Board also heard an update on the changes made to the website, making it an even more effective outreach tool which now includes online transactions and registrations and allows direct access to the community calendar administration for all Jewish organizations in town—all this in addition to the ongoing services of up-to-date news, community information, and access to national services.

It was a simple way to renew our commitment to the work of the Central Kentucky Jewish Federation, which is now entering its 30th year of activity for the community. ☆



Walter Solomon in conversation with new board member Jennifer Miller.



Danielle Clore, featured speaker, with new board member Linda Noffsinger.

Professional Opportunity

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Knowledge of Jewish culture necessary
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Send cover letter and resume to:

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Jewish Family Services
c/o Central Kentucky Jewish Federation
1050 Chinoe Road, Suite 203
Lexington, KY 40502

The Camp Gesher Report

The content of this report was created entirely by Camp Gesher campers. These reporters and press photographers are Michelle Brudner, Shayna Clark, Gideon Goldberg, Tomer Eres, Jonathan Feinberg, Chaz Foster, Eli Gould, Hannah Gould, Adira Jarman, Katrina Knight, Ryan LaZur, Gus Logston, Brody Price, Matthew Thornton, Benjamin Tucker, Sebastian Zabala. Members of Gesher staff who provided assistance are Alex Shapiro, Kaitlin Graff, Aaron McKee, Asher Finkel, and Alex Thompson, as well as CKJF staffer Tamara Ohayon. Additional photographs taken by Kathy Feinberg, Elissa Brown, Jana LaZur, and Tamara Ohayon. Layout by Gesher Press and Tamara Ohayon.



An Overview of Ofarim (The Deer) 4-to-5 year-olds

Their schedule was different from the rest of the camp's, since it was age appropriate. They swam, did art projects, had a storyteller four times a week, played circle games, had bubble fun, and read stories. They also made cards for the Jewish soldiers in Iraq.

Interview of group leader Rachel by Ryan, Hannah, anonymous Gesher author, and Michelle.

- Q. Favorite part of camp?
A. Kids.
Q. How long have you been working at Camp Shalom?
A. Six years.
Q. What are you looking forward to most at camp? Favorite activities?
A. Maccabia (color wars), pool time, and arts and crafts.
Q. Do you want to come back next year?
A. Yes!
Q. Would you change anything at camp?
A. Little things.
Q. Who are your favorite campers?
A. All.
Q. Would you add anything to camp?
A. To have our own building.
Q. Do you like "chilling" with the kids?
A. Yes!
Q. What is your favorite group?
A. Ofarim.
Q. Do you like to work here?
A. Yes.
Q. Would you mind changing groups?
A. No.



The Scoop on Tsotim (The Scouts) 6-to-8-year-olds

They swam, made bird feeders, drew crazy kippahs, listened to storytellers, had chugim (activities), played sports, and sang camp songs. They also had teva (nature) instruction.

Interview of group leader Jenny by Hannah

- Q. How many years have you done this?
A. Six years.
Q. What are your favorite subjects?
A. Swimming
Q. Do you like camp?
A. Yes.
Q. Do you like snakes?
A. No!

Interview of counselor Nora by Tomer

- Q. How do you like organizing activities as well as interacting with the campers while doing them?
A. Fun, but hectic.
Q. How do you feel about the younger kids using the slip 'n slide?
A. As long as nobody gets hurt, then it's ok.
Q. Do you think the other counselors enjoy camp, too?
A. Of course, they all love it.



Interview of camper Zachary by Jonathan

- Q. Who is your favorite counselor?
A. Jared Noffsinger.
Q. What is your favorite thing to do at camp?
A. Make lanyards.
Q. Who is your best friend?
A. Jared Noffsinger.

Interview of counselor Ariel by Eli

- Q. What is your favorite part about camp?
A. The kids and the campsite.
Q. If you could change one thing about camp, what would it be?
A. Bigger pool.





Our Camp Director, Kathy Feinberg

Interview of Camp Shalom/Gesher Director Kathy by Ryan

- Q. How do you think camp's running so far?
A. Perfect, we have a great staff.
Q. How long have you been working at camp?
A. Six years.
Q. What are you looking forward to?
A. Overnight and Maccabia (color wars).

Our Assistant Director, Elissa Brown

Interview of Camp Shalom/Gesher Assistant Director Elissa by Ryan and Hannah

- Q. Do you think camp's running smoothly?
A. Best year!
Q. How long have you been working with camp?
A. Six years.
Q. What are you looking forward to the most?
A. Overnight.
Q. What are your favorite subjects?
A. Art, cooking, and soccer.



Our interviews have concluded that these are the activities kids liked best at camp



Leva
cooking
swimming
slip n slide
storytelling
playing sports
seeing friends

Arts and Crafts

Creative Inventions

overnight campouts

mitzvot (helping others)

visiting foreign countries (shiur)

Everything!

Our Activities Director, Jana LaZur



Interview of CKJF Activities Director Jana by Ryan

- Q. Do you think camp is running good?
A. Yes, it has been our best staff, most campers, and most organized year yet!
Q. What's your favorite part of camp?
A. Being a small community camp. I look forward each year to seeing the same campers return and see how much they have grown and watch them grow up.
Q. What is your favorite upcoming activity?
A. I enjoy Shabbat and the overnights.
Q. How many years have you worked with camp?
A. This is my sixth year.

Pictures in the center taken by Camp Gesher Press Photographers



Interview of "anonymous crazy kids roaming around" by Ryan

- Q. Favorite activity?
A. Swimming.

A special camp-style
warm fuzzy hug
to all of the
volunteers
and guests who
organized and
enriched camp
programming
this year.



And an extra special
Thank You to all of the staff
for their outstanding work and
enthusiasm this summer.
You make camp great.

CAMP ROCKS!

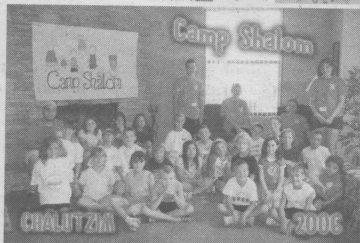
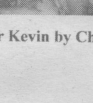
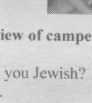
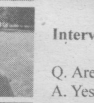
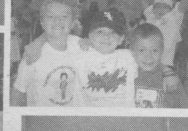


Get Hep To Chalutzim (The Pioneers) 9-to-10-year-olds

They learned to use the low ropes course, made raffia bracelets, sang lots of camp songs, played sports, swam, used the giant slip 'n slide, practiced archery, and made *kippahs*, mancala games, and passports. They also had *chugim* (activities), made a field trip to the Aviation Museum, and had lots of fun with their friends. All groups participated in *Maccabia*.

Interview of counselor Seth by Eli

- Q. Favorite activity?
A. Cooking.
Q. Would you add anything to camp?
A. Having our own pool/property.
Q. Who is your favorite camper?
A. All the little guys.
Q. What do you think of staff changing and the directors?
A. Staff is cool.
Q. Are the campers well behaved?
A. Mostly.
Q. Would you change any activities?
A. All activities are cool.



Interview of camper Kevin by Chaz

- Q. Are you Jewish?
A. Yes.
Q. When were you born?
A. 1998.
Q. Where were you born?
A. Louisville.
Q. Do you like camp?
A. Yeah.
Q. Would you add anything to camp?
A. Video games.
Q. Do you have any siblings that go to camp?
A. Three brothers and a sister.
Q. Who is your favorite counselor?
A. Asher Finkel.



The Goods on Gesher (The Bridge) 11-to-13-year-olds

They had two sleepovers, took a field trip to the Graff Farm and another to the Life Adventure Camp, learned cooking (they prepared the Friday night dinners), celebrated Shabbat services including Saturday morning service, played on the low ropes, played basketball, made lots of raffia bracelets, practiced archery, and took part in swimming, fishing, and lots of music and spirit. Gesher rocks!

Interview of group leader Alex by Eli

- Q. Who is your favorite reporter?
A. Eli Gould.
Q. What is your favorite part about camp?
A. Working with campers.
Q. If you could change one thing about camp, what would it be?
A. Nothing, it's great!
Q. How long have you been here?
A. This is my first year.

Interview of camper Benjamin by Jonathan

- Q. Who is your favorite counselor?
A. Alex Thompson.
Q. What is your favorite thing to do at camp?
A. Slip 'n Slide.
Q. Who is your best friend?
A. Jonathan Feinberg.

Interview of camper Ryan by Jonathan and Eli

- Q. Who is your favorite counselor?
A. Like them all.
Q. What is your favorite thing to do at camp?
A. Hang out at Pavilion and play billiards.
Q. If you could change one thing about camp, what would it be?
A. Have no counselors.

Interview of counselor Alex T. by Gideon

- Q. What are your favorite things at camp?
A. I like the overnights, the kids and the slip 'n slide.
Q. If you could change one thing at camp, what would it be?
A. I love camp as it is.
Q. What is your favorite activity at camp?
A. I like all the water works.



Letter to the Editor

What has Judaism come to? After reading *Shalom* this month, the answer is kosher water. After being approached by members of my family in regards to the need to have water "blessed by a rabbi", I was taken aback. Apparently, the new H2Oy, available at Temple Adath Israel has been "blessed by the Rabbi." When I spoke to Rabbi Kline on the phone, he told me that members of the temple were aware that this was a joke. I was relieved, but as *Shalom* is a newspaper for all Central Kentucky families, I wanted to make it clear that the need to have a Rabbi bless water is in fact unnecessary and apparently a joke.

The laws of kashrus, at best, can be described as extensive. The basic premise is that there are certain foods that are described in the Torah as being prohibited to eat by Jews. Of the "beasts of the earth" which describe land animals (Lev. 11:3; Deut. 14:6) one may only eat an animal that has cloven hoofs and chews its cud. For example, a cow would be kosher because it chews its cud and has cloven hooves; a rabbit would not be. Fish are required to have fins and scales to be kosher. Therefore, shellfish such as lobster and shrimp are not kosher. The Torah lists a number of birds, which are not kosher (Lev. 11:13-19; Deut. 14:11-18), and other birds that are permitted.

Other areas of concern in keeping kosher are the mixing of meat and dairy and the process of salting meats to remove the blood (as one may not eat the blood of an animal). **It should be clear that all fresh fruits and vegetables are kosher (as long as they are unprocessed, as there may be non-kosher additives added during processing). Water is of course, kosher.**

It should also be clear that at no time does food need to be "blessed by a Rabbi" in order to be kosher. It is a misconception that what makes food kosher is its blessing made by a rabbi. This is completely untrue. Judaism's main strength is its personal relationship with G-d. We do not use middlemen. Rabbis play an integral part in our society in leading their communities to enhance their commitment and understanding of the Torah and Mitzvot. It may surprise people to know that there are many great Torah scholars that were never "ordained" in a rabbinical seminary, but have vast knowledge of the Torah and its laws. There is no service in Judaism that may only be performed by an ordained Rabbi. Judaism allows for all of its members to reach the highest levels of spirituality through personal growth and learning of Torah.

Ana Szekely Mandelbaum, NY ☆

Judaic Studies Program to launch year

First lecture to take place September 18

♦ ♦ ♦

The first lecture of the 2006-2007 academic year will be on Monday, September 18 at 8:00 p.m. in the President's Room at the Singletary Center.

Our speaker will be Dr. Yudit Greenberg, who directs Jewish Studies at Rollins College, Florida. Her topic is "To love or to desire: Reflections on human and divine love in Jewish thought." All are welcome. ☆

THE LEISURE CLUB

will be joined by
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Ask a rabbi (from page 8)

not all "rules" come from antiquity. Rav Kook stated that in order for one to be a good Jew, he must understand that "the old must be made new, and the new must be made holy."

We are a people who transcend movements and time. Thus, adopting knowledge or ritual from the modern world is not a rejection of Judaism. As such, the Greek words synagogue, afikoman, and Sanhedrin are well embedded in Judaism, as are names of those who bore the names of the "foreign" cultures in which they lived. Moses is ancient Egyptian, Esther and Mordechai are Persian, Antigonus (of Sokho, a Talmud scholar) is Greek. Going farther afield, Zen philosophy is the foundation of the Jewish Renewal movement.

Again, though, as diverse as Judaism can be, there are quantitative beliefs that remain outside of Judaism. There can never be "Jews for Jesus"; Jesus cannot be the Jewish Messiah. For us, Messiah is equivalent to world peace. Even if everything Jesus says is true, he would be a good Jew, but not Messiah, as there has not yet been world peace. While he may be the Christian Messiah helping Christians in their good works, his legacy falls outside of the very core understandings of peace in our tradition.

I guess, in short, I would ask the minister in return, why can't Christians be other religions? It comes down to frame of reference. Each religion celebrates and suffers conversion in and out on a regular basis. While there are those who maintain that what you are born is what you will die, I know that I meet converts to and from many faiths who are devout in their attachment to their new faith which provides them the framework for spiritual strength that they did not know in the religion they left. But, in that moment of conversion, it is no longer a Christian becoming a Jew, or a Jew becoming a Muslim, or whatever. In their hearts and souls, converts stopped being what they were long before they ever found that which they find themselves becoming. ☆

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.

History of the Israeli-Palestinian conflict – Part XI

1947 – Partition

♦ ♦ ♦
By Daniel Chejfec

On April 2, 1947, the British, pinned between a rock and a hard place, decided to abandon the Mandate and asked the United Nations to include the subject of Palestine in the upcoming General Assembly. The UN formed a "First Committee" to decide on how to proceed. This committee met with the Jewish Agency, headed by David Ben Gurion, and the Arab Higher Committee, led by Amin El Husseini, after which they presented their recommendation to the General Assembly.

The UN General Assembly then created the United Nations Special Committee on Palestine (UNSCOP)—consisting of representatives of Australia, Canada, Czechoslovakia, Guatemala, India, Iran, Netherlands, Peru, Sweden, Uruguay, and Yugoslavia—with the mandate of investigating the situation on the ground and of giving careful consideration to the religious interests of Christians, Muslims, and Jews in the Holy Land to prepare a report with their recommendations for consideration by the General Assembly.

The committee started its sessions on May 26, 1947, and presented its final report to the General Assembly on August 31, 1947. The existence of this committee and the initiation of the turnover of the Mandate to the United Nations made it possible for Britain to ignore President Truman's request of 100,000 visas for Holocaust survivors, many of whom were still living in the DP Camps of Europe.

The committee tried to meet with all concerned parties. They did meet with the Jewish Agency Executive, but the Arab Higher Committee refused, insisting that Palestine had to be given independence as a unified territory. This, of course, was meant to prevent the establishment of a Jewish State on what they

The Arab leaders made no secret of the fact that they wanted all the Jewish immigrants deported and that they wanted Palestine to become a unified Arab state.

considered to be Arab land. To compensate for the silence of the Palestinian Arabs, the committee invited representatives of Arab countries to meet in their stead, which they did in Beirut with delegations from Egypt, Syria, Lebanon, Iraq, Yemen, and Saudi Arabia. Transjordan refused the invitation on the grounds that they were not part of the United Nations (Jordan was admitted in 1952).

The committee also visited DP camps in Europe to assess the situation of the Holocaust survivors.

While the UNSCOP was doing its job and researching the situation, the Jewish Agency, through the Haganah, stepped up its illegal immigration operations in an attempt to bring as many of the Holocaust survivors as possible to Palestine. One of those operations would have a disproportionate

impact on the deliberations of the UNSCOP and the subsequent UN vote on the Resolution. This operation was called Exodus 1947. The episode took place in July 1947, toward the end of the UNSCOP deliberations.

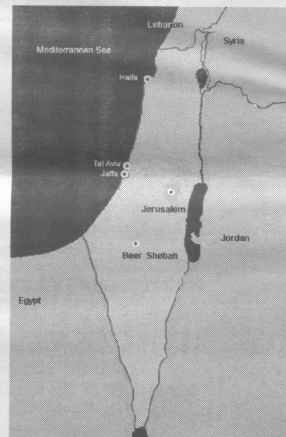
The *Exodus 1947* was a Haganah ship that had started as a luxury liner, having made the route from Baltimore to Washington since 1928. During World War II it was pressed into service for the Normandy invasion and returned to the U.S. after the war, where the Haganah bought it for \$8,000. The ship, after many initial problems, sailed for France where it picked up 4,500 Holocaust survivors to take them to

Palestine through the British blockade. The British, however, were very much aware of the attempt and were ready to block it. During the boarding of the *Exodus*, British troops killed two of the American crew members. They transferred the Jewish refugees to three Royal Navy ships, which ferried them back to France. The passengers, however, refused to disembark and initiated a hunger strike, demanding to be allowed to go to Palestine. The British first waited, in the hope the strikers would eventually give in. When the hunger strike continued, the British took the ships to Hamburg, in the British occupied sector of Germany. World opinion was inflamed at their taking refugees from Nazism back to Germany, and the whole affair received wide media coverage. The adverse public opinion greatly influenced the UNSCOP in their conclusions and was also a factor in the final vote for Partition in November of 1947.

The UNSCOP, in their report, explained that the Arab Higher Committee was waging an anti-Jewish campaign and that they were far better organized than on prior occasions. It also pointed out that the newly formed League of Arab Nations had called for a boycott of Jewish goods which the local Arab Palestinian population was happy to support. The Arab leaders made no secret of the fact that they wanted all the Jewish immigrants deported and that they wanted Palestine to become a unified Arab state. The Jews, for their part, saw themselves against the wall, with no options, and with a couple of hundred thousands of refugees awaiting rescue in Europe, neglected by the international community. This situation resonated greatly with the leaders of the

Zionist movement because it resembled the situation that had moved Leon Pinsker in the 19th century to write his essay "Auto Emancipation," a document perceived by many to be the first real political Zionist appeal.

The UNSCOP concluded that the Arab and Jewish communities of Palestine could not coexist under a single political entity and recommended the partition of the land into a Jewish state and an Arab state, as well as the preservation of Jerusalem and its environs as an international city administered by the UN under special legal status. This conclusion came out of a process in which the UNSCOP explored several solutions to the situation in Palestine. The first possibility presented was partitioning Palestine into a Jewish state and an Arab state. The second proposal called for the establishment of a unitary state. The third proposal



was the establishment of a single state with a federal, cantonal, and bi-national structure to protect the rights of the (Jewish) minority—this was known as the Bevin Plan.

After much discussion, the UNSCOP recommended that the General Assembly adopt a plan of partition of Palestine into two independent states, one Jewish, one Arab. While this was the majority report, supported by Canada, Czechoslovakia, Guatemala, Netherlands, Peru, Sweden, and Uruguay, a minority report proposed the creation of a federal state containing both Jewish and Arab states; this position was favored by India, Iran, and Yugoslavia. (One member of the committee, Australia, abstained.)

see Conflict, page 23

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1.39

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Budapest (from page 1)

enter Hungary until April 1944 and were finally vanquished in January 1945. Another was the heroism of Raoul Wallenberg and of Karl Lutz, a Swiss diplomat, who furnished false papers saving thousands of Jewish lives. Moreover, untold numbers of righteous gentiles provided safe houses to hide those hunted by both the SS and Hungarian Fascists. So despite the devastating slaughter, the remnants allow the possibility of rebuilding Jewish life in Hungary.

Jewish organizations and synagogues are under the umbrella of the Hungarian Federation of Jewish Communities locally called the *Kehillah*. Unfortunately the *Kehillah*, which, among other activities, disperses funds earmarked by the Hungarian government for Jewish religious organizations, is dominated by the Neolog movement. Neologs observe what they term Liberal Orthodoxy, which incorporates some Conservative and Reform practices. Neolog synagogues—such as the magnificently restored Dohenyi built in the mid-19th century—which house an organ and have architectural features of Catholic churches, reflect these influences. While few Neologs observe *halachah* in their everyday lives or participate in religious services except for the High Holidays and Passover, they financially control most synagogues and limit their cooperation with other Jewish groups in Budapest such as the Modern Orthodox, the Reform congregation, Chabad, B'nai B'rith, Hashomair Hatzair, and others. In a Jewish community decimated by years of Fascist and Communist oppression, the problems caused by this serious lack of funding and cooperation should be obvious.

In addition to the Dohenyi, dozens of other synagogues remain. Many were built in courtyards, hidden from public view (which contributed to their preservation in the Nazi era). Many are inactive because of their state of disrepair. The Hungarian government has restored or is in the process of restoring a few but rather than serving

congregations, some are used for other purposes—for example Hungarian Television occupies one in the Obuda section—and there are plans to use the Rumbach Synagogue as a museum, although reconstruction has been going on for years with little recognizable results. Still other synagogues have committed congregations, but, like Szin Shalom, the Reform congregation served by Rabbi Kati Kalem (married to Jesse Weil, long-time resident of Lexington and retired physics professor at University of Kentucky), they struggle to survive because of lack of funding and recognition by the *Kehillah*.

In all parts of the city, overwhelming reminders of the Holocaust and a once vibrant Jewish community remain: in Obuda with its medieval synagogue and the aforementioned restored neo-classical synagogue now housing Hungarian Television; in Buda with its powerful memorial to Raoul Wallenberg and

hidden courtyard synagogues; and, especially, in Pest where Adolf Eichmann turned the Jewish section into a ghetto, imprisoning those soon to be deported to extermination camps. Indeed he ordered 20,000 men, women, and children incarcerated in the Dohenyi Synagogue, built to seat 3,000 people. In the seven weeks it was used as a way station to Auschwitz—Eichmann established his office in one of the balconies overlooking the sanctuary—more than 7,000 people died of starvation and disease.

Although it is usually forbidden for Jews to be buried on synagogue grounds, a Martyr's Cemetery in the Dohenyi's garden memorializes the suffering of those who died there. Additionally, its courtyard is the site of another monument to Hungarian Holocaust victims: a huge stainless steel weeping willow. (Viewed upside down, it becomes a menorah, symbol of light.) From each branch of this sculpture, donated by the actor Tony Curtis in memory of his father, hang thousands of leaves, each inscribed with the name of a victim. This same courtyard features a large stained-glass freestanding wall along with commemorative plaques recording the names of the righteous gentiles who saved so many lives during the Nazi occupation.

As in Prague, we saw enormous efforts to rebuild the Jewish community, a renaissance of interest in Jewish life, especially by young

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people looking to reconnect with their Jewish roots after the sixty years of oppression endured under the Nazi invaders and the Communists. Three large Jewish Day Schools are sponsored by the Neologs, Chabad, and the Lauder Foundation respectively, each with over 600 students. And there are two smaller day schools, a rabbinical seminary, and an excellent Judaic Studies program at the university. Interestingly, more than 1,000 Israeli students are attending medical school in Budapest, which must certainly have an impact on Jewish life among the younger generation.

There is a high degree of cooperation among the many cultural and social service Jewish organizations in Budapest. Again, the Joint Distribution Committee is the leader in providing major funding, personnel, training, and facilities. A broad range of services is available for the elderly, including three Jewish homes for the aged and several senior centers, the latter offering opportunities to socialize and participate in cultural programs much like our own Leisure Club. We visited the Shalom Club, which affords Holocaust survivors attractive, welcoming facilities every day from 11:00 a.m. to 6:00 p.m., empty that day because the participants were off on a field trip. The Joint also provides financial and social services for over 4,500 aging Holocaust survivors. At JDC and HJSSF headquarters, Abe especially enjoyed talking to Gergo Nadhazy, the coordinator for an extensive home health care program. He described the full spectrum of care available—home health aides, hot meal delivery through meals-on-wheels, and cash assistance for heating subsidies, in addition to a volunteer program for other kinds of assistance to the elderly. Abe was suitably impressed.

Also at the JDC administrative offices, we met George Demeny, project coordinator responsible for administering *Szarvas*, the residential camp in Hungary mentioned in last month's *Shalom*. This particularly interested me as someone involved in founding our own Camp Shalom. I know what a powerful force the camp experience can be for both the children involved and the

see Budapest, page 21

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Budapest (from page 20)

Jewish community as a whole in building and fostering leadership. *Szarvas* certainly fulfills that role.

Occupying land donated by the Lauder Foundation, *Szarvas* is maintained and administered by the Joint, which is also responsible for ongoing activities. Each summer more than 2,000 kids, primarily from Eastern and Central Europe but also from as far away as Turkey and India, attend two-week sessions. In addition to traditional activities, campers (ages 7 to 17) are steeped in Jewish history (including Hungarian Jewish history), culture, and religious observances. And *Szarvas'* influence goes far beyond the camping experience. Many who attended *Szarvas* in the past have returned to become *madrichim* (leaders) and to provide Jewish leadership as they grow older. (I learned there have even been some marriages!) Training for the *madrichim* takes place throughout the year and continues for three years, part of it in Israel. One important outcome of this training is the willingness of the young adult participants to work as volunteers at the Balint JCC.

George described other ways *Szarvas* actively facilitates building community. It is the site of *Machol Hungaria*, an Israeli Dance Camp that offers Jewish programming and activities for 180 participants, ages 16 to 18, from all over Central and Eastern Europe. *Szarvas* is also the site of a family camp whose purpose is to foster Jewish commitment among those with preschoolers. This past year it attracted more than 40 families. Weekend camps were also held for other organizations including the Modern Orthodox community, the Reform Congregation headed by Rabbi Kati Kalem, and the Union of Jewish Students. In addition to community building, *Szarvas* offers a sanctuary for kids through its annual camp for mentally disabled children and its recent session for 120 young survivors of the Beslan, Russia school massacre. What a treasure *Szarvas* is, going far beyond Hungarian borders to provide humanitarian aid and to develop and support Jewish community life in Eastern and Central Europe and throughout the world.

Our next visit was to Balint House, the Jewish Community Center in Budapest, where we met with several members of the JCC and JDC staff. Balint House, which opened in 1994, is built on property owned by the *Kehillah*, but is run and entirely funded by the Joint. Kata Alföldy, the



Judy and Abe Levine at the Memorial to Raoul Wallenberg.

Joint's project coordinator, and Edina Schon, coordinator for Young Adult Programs (who, in her spare time, visits schools to educate Hungarian Christian children about the Holocaust), escorted us on a tour of the center. And what a hub of activity it is: a meeting place for organizations such as *Hanor Hatzioni*, *Hashomer Hatzair*, and *B'nai Akiva* among others; a temporary site for *Szin Shalom* until the apartment the congregation has rented can be renovated; a home to child-centered programs such as day care for infants and preschoolers, a day camp for children ages 7 to 13, an after school program for those 7 to 15—some with learning disabilities who receive extra help from JCC tutors; a site of recreational and educational programming for mothers of small children, with baby sitting provided; a venue for Jewish concerts, lectures, and exhibitions in the all-purpose auditorium (despite what we were told is its severe space limitation). Balint JCC is truly an educational, social, and cultural center for Jews of all ages from toddlers to seniors.

Balint House fulfills an important role as a Jewish Community Center. But its mission goes even further. By providing a site, a staff, and an infrastructure, the Joint encourages and facilitates cooperation among Jewish organizations in Budapest. Its fundraising efforts assist individual groups. Through the Hungarian Jewish Social Support Foundation (HJSSF) it represents Hungarian Jewish Holocaust survivors in obtaining reparations through the Claims Conference. It educates the community at large about Judaism and Jewish culture. Last summer, JDC personnel took the central role in coordinating the efforts of ten Jewish organizations that worked together to set up a "Hungarian Jewish tent" at an annual festival in Budapest attracting over 300,000 people. Through presentations of

music, dance, and other cultural activities, it offered a way to promote tolerance in the general community.

This mission of building a vibrant, secure Jewish community culminated this past November in Hungary's first-ever General Assembly. Planned and organized by eighteen Jewish organizations and coordinated by the JDC's Kata Alföldy, the GA attracted over 1,500 participants. Similar to our own annual GA, the four-day meeting addressed nuts-and-bolts issues in some 30 workshops, featured prominent speakers at plenary sessions, and offered concerts and opportunities for social networking. And there was another first: a dinner for major donors, attracting 85 participants. As Jorge Diener, country director for the Joint (and, coincidentally, a fellow Argentinean and friend of our own Danny Chefec), explained, "Through this conference we are building a new momentum... focused on creating new and appropriate frameworks [for] a healthy, open, and inclusive Jewish community."

Later that morning, we were joined by Zolton Haberman, a social worker with the HJSSF, the equivalent of our Jewish Family and Children's Services. This quiet but intense and committed young man, who was educated at Hebrew University and

to address the problems faced by families in crisis. The program serves about 200 families, most headed by divorced moms abandoned by their husbands, a few homeless families—again headed by single moms, a few situations involving abuse, and a few families whose children have had to be institutionalized. This program, unfortunately, is greatly hampered by lack of funds.

And that is where you and I come in. As a child just after the end of World War II, when American Jewry was confronted with the horrific scope of the Holocaust, I remember hearing my parents talk with their friends about how the Joint was there in the displaced person camps to try to ameliorate the suffering survivors endured. But, of course, as a child, I



Break time at the first Hungarian General Assembly.

was unable to understand the concept of the Joint's mission to Rescue. As a young woman, through my involvement with Hadassah and our Federation, I heard of and saw documentary clips about the soup kitchens and the financial assistance the Joint provided to sustain elderly Holocaust survivors in Eastern and Central Europe. These touched me deeply as I learned about how our annual gifts to CKJF helped the Joint achieve its mission of Relief. Even so, the magnitude of what the JDC achieved was hard for me to visualize.

But on this recent trip to Budapest and Prague, I saw, really saw, what the Joint has accomplished in its third mission—Reconstruction. I saw the efforts of people committed to rebuild communities decimated by horrors almost impossible to comprehend. And I saw, really saw, what our pledges to our Annual Campaign help bring about: Please keep this in mind when someone solicits your pledge: Rescue. Relief. Reconstruction. The Joint Distribution Committee depends on you. The Jews of Eastern and Central Europe depend on you. I pray that we will answer their call. ☆



Holocaust memorial donated by Tony Curtis

worked in the United States, described the myriad social services subsidized by the Joint. While the main efforts center on the needs of elderly Holocaust survivors, Zolton also described other services provided. JDC funding supports a home for developmentally disabled adults, ages 35 to 60, who can live in a safe, nurturing Jewish environment for the rest of their lives. It also supports the "Children in Need Program," instituted two years ago,

B'tayavon (Hearty Appetite)

Ruth Poley



Yom Kippur Treats

Yom Kippur treats? Yom Kippur is not about food, it's about (among many other things), no food. At sundown, however, the holy day ends and we break the fast. Time to eat. What shall we have? We generally try to serve something light so as not to stress a system that has been fasting for 24 hours, and it's traditionally a dairy meal. Over the years, and depending upon availability, our family has had pickled herring (both in and out of cream sauce), chopped herring, tuna salad, egg salad, cold vegetables,

pickled lox, *lukshen kugel* (noodle pudding), various cheeses, bagels, challah, smoked fish, and the like. In recent years, we've always had noodle pudding. So I'm giving you my recipe for a kugel that is somewhat different from the usual. Try it. You'll like it. I'm also giving you an easy carrot salad, which makes a nice addition to any meal and is very different from the usual sweet carrot salad. And while you're at it, you can make some of that pickled lox I told you about in June.

Cranberry Noodle Pudding

- 1 lb. broad noodles
- 3 beaten eggs
- 1 pint sour cream (can use fat free)
- 1 lb. cottage cheese (can use low fat)
- 1 cup sugar
- 1 tablespoon salt
- 1/2 tablespoon cinnamon
- 1/2 stick butter
- 1 can whole berry cranberry sauce
- 1 cup cornflake crumbs

Boil noodles for eight minutes and drain. While the noodles are boiling, melt the butter in a 9 x 13 inch baking dish. Beat eggs until fluffy and mix them with all the remaining ingredients except crumbs and cranberry sauce. Combine this mixture with the noodles. Put half of the noodle mixture into the pan with the melted butter, spread the can of cranberry sauce over the noodles, spread the remaining noodles on top of the cranberries, and sprinkle the whole thing with cornflake crumbs. Bake in a 350° oven until golden brown, about one hour. Can be served

hot or at room temperature. Can also be made ahead and reheated. Does not freeze very well.

Israeli Carrot Salad

- 1 pound carrots
- 1 clove garlic (or more, to taste)
- 3 tablespoons lemon juice
- 6 tablespoons olive oil
- salt and pepper to taste

Wash and scrape the carrots. Shred them, either on the shredding holes of a box grater or in a food processor with a medium shredding blade. Chop the garlic fine. Combine the lemon juice, olive oil, garlic, salt, and pepper and whisk to blend. Immediately pour over carrots and toss to coat. Refrigerate for several hours or overnight to allow flavors to blend before eating.

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.



Developments (from page 9)

In Israel, the security situation is not good, but in a way it is better than it was. The Israeli disengagement from Gaza allowed the Israeli government to address the current security problems in a different way, closer to a traditional military confrontation—at which Israel excels—rather than trying to deal with terrorists embedded with a civilian population who are attacking Israeli civilians next door (in the settlements). Drawing that line is allowing Israel to wage a more conventional war against an enemy bent on destroying it. Israel will probably make no move toward a comprehensive settlement with the Palestinians for at least seven or eight months, to allow for

the finishing of the security fence; that is the mandate Olmert got in the last elections; separate, then we can talk. Personally, and painfully, I have to admit I don't believe there is going to be peace anytime soon, since Hamas is sworn to destroy Israel and it is unlikely to change that stance.

We will have to continue doing our job of supporting Israel and Jews here at home, across the country, and elsewhere. We are good at it, and the results are very good, so we'll stick with it.

This article is adapted from a report presented at the 2006 CKJF Annual Meeting. The situation in Israel, obviously, has changed since then.

Pomegranate (from page 1)

We have invited Sarah Barnett, longtime federation volunteer and professional, to share the ties that bind Jewish women together, as we explore our unique role in Jewish philanthropy.

If you would like to learn more about the Pomegranate Society, please call Ricki Rosenberg at (859) 269-2300 or Linda Ravvin at (859) 269-4130. They look forward to sharing their passion for our new Pomegranate Society with you. ♣

Please help Israel plant new trees.

Over one million trees have been destroyed by the recent bombing in Israel by Hezbollah. The purchase of a tree is just \$11.00, which includes the mailing of a beautiful certificate notifying the recipient. Any occasion can be the right occasion for this gift. A birth, anniversary, birthday, accomplishment, or memorial...all serve as great opportunities to help Israel.

Please contact Judy Craft at (859) 245-8445 for more information or to purchase trees.

COOL FACTS ABOUT ISRAEL

Israeli engineers developed
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Motorola's lab in Haifa,
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Teen in Israel (from page 5)

emails reassured me and my family—and at the same time reminded me that in some ways I wasn't completely safe. There was still a possibility that I could be hit. Talking with my mother shook me up; I realized that I was now in a war zone. No matter how much we all trusted the program, there was that chance.... At the same time, my mother's calmness calmed me. I hung up, and looked over the city lights trying to collect my thoughts. We'd rarely seen clouds in Israel. This one evening we saw clouds turn red as the sun set; a very unnerving sight given the events.

We left Haifa 9:30 at night. On the bus we drew closer to each other. We all felt the same kind of fear at the same time. In the uneasy quiet of the ride, we were there for each other.

Because of the ensuing events, parts of our program were changed. All activities scheduled for the north were moved south. Despite initial concerns, only eleven of the 450 Young Judea participants returned to the U.S. early.

Collectively, we Machon teens wanted to help however we could. Young Judea began a fund-raising initiative to match any money we donated toward supplies for children who had been evacuated from northern Israel. With the money, we purchased, packed, and delivered toys to Ethiopian children whose families had just moved from Ethiopia to northern parts of Israel and then were forced by the missiles to move again, to safety in Jerusalem. We spent part of a day with the children, seeing firsthand an overlooked side effect of the conflict.

Very rarely were we given updates on the situation without having to ask for them from the staff. One day I asked our female American counselor why this was—why they didn't give us the news as a matter of course. Her response was that yes, new things were happening, but to her it seemed much the same: Hezbollah was attacking Israel and Israel was attacking Hezbollah. When we asked for news, what we wanted to know was numbers of casualties and locations. Her sense was that this wasn't helpful to us. It only served to fuel our fears and not to help us understand the situation better.

Conflict (from page 18)

The Arab leadership, both in Palestine and around the Arab world, rejected the idea of partition or power sharing, demanding Arab control over all the territory. When the issue was presented to the UN for consideration, only 57 countries were part of it, of which six were Arab (Egypt, Iraq, Lebanon, Saudi Arabia, Syria, and Yemen) and three (Iran, Pakistan, and Turkey) were pro-Arab Muslim countries. The largest group was, by far, the Latin American group, with twenty members. Uruguay's pro-Israel position and its role on the UNSCOP created a favorable pro-Israel attitude in South America, but the outcome of a vote was by no means a given.

On November 29, 1947, the United Nations General Assembly finally voted on Resolution 181 calling for Partition. The vote was 33 in favor of Partition, 13 against, with 10 abstentions and 1 member absent.

In favor: Australia, Belgium, Bolivia, Brazil, Belarus, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, South Africa, Ukraine, United States, USSR, Uruguay, and Venezuela

Against: Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, and Yemen.

Abstained: Argentina, Chile, Republic of China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom, and Yugoslavia.

Absent: Thailand.

The proposed partition (see map on page 18) put 725,000 Arabs with 10,000 Jews in the Arab state, 407,000 Arabs with 498,000 Jews in the Jewish state, and 105,000 Arabs with 100,000 Jews in the International Jerusalem zone, which included Jerusalem and Bethlehem. In addition, there were 90,000 nomadic Bedouins who would need access to the Jewish state for grazing their flocks. The proposed Jewish state included therefore a population that was 45 percent Arab and 55 percent Jewish. It was expected that the situation would change as the new Jewish state began to take in the Holocaust survivors lingering in DP camps in Europe and prison camps in Cyprus; these refugees numbered over 200,000 Jews. That would have made the population in the Jewish state about 65 percent Jewish and 35 percent Arab.

This historic vote marked not the end of the conflict, but the beginning of a new stage in the drama. Fighting between Arab and Jews started almost immediately after the vote and redrew the areas under Jewish and Arab control.

Over the course of the sections published so far, we have discussed some of the building blocks of this conflict. At this point, however, the positions of both sides had evolved and changed. The next segment will be devoted to reviewing the Arab and Jewish positions as they stood in 1947 at the time of the UN vote on Resolution 181. ☆

Eyal, our Israeli counselor, was called up from the reserves to active army duty. Before he left, he told us that his family was from the Haifa area and had already been evacuated from the north, along with hundreds of thousands of other Israelis. However, his father was stubborn and had returned to Haifa to work his factory line job. Only when the factory itself closed because of the increasing risks from missiles did his father rejoin his refugee family. Thousands of Israelis were in a similar situation. They wanted to continue their jobs and their lives but they couldn't. The destruction from and further threat of missiles has halted daily life in much of the north. People have no money because their jobs are gone, and families and communities in the south are stretched to support them. With so much of the country out of work, the national economy is suffering.

Before returning to the U.S., we were told by counselors that the media in the U.S. had not been fair to Israel. We'd already witnessed slanted coverage on the BBC broadcasts shown on Israeli television. We were asked not to bash the biased news but to give our firsthand accounts of what is going on so that people will realize they are only seeing part of the story.

And our duty was to use our experiences to formulate our own opinions. I'm still working on how I understand this. I believe what Hezbollah is doing is wrong—that they initiated the conflict by firing missiles offensively at

civilian targets and that they are using Lebanese human shields. I am distressed that the Lebanese government does not seem to be doing anything to quell Hezbollah. If the Lebanese government were more effective in preventing Hezbollah's terrorism, then Israel might not have had to attack Lebanon as intensely as it has. I recognize the devastation of southern Lebanon, but unlike most people, I also understand the devastation of northern Israel. I wish the international community also made the connection that Iran and Syria have to Hezbollah and the strengths they stand to gain if Hezbollah undermines Israel's strength in the region. I believe that the solution is that Hezbollah be weakened enough that they can no longer fire missiles into Israel and that the international military force ensure a buffer zone and the disarming of Hezbollah.

And I believe that Israelis are entitled to live free of terrorism. ☆

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FACTS ABOUT ISRAEL

The first PC anti-virus was developed in Israel in 1979 by the same company that developed the Melissa anti-virus program.

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.



DID YOU KNOW?

Of the 1,130 local Jewish families that we have identified:

- 941 live in Fayette County
- 22 live in Frankfort
- 19 live in Versailles
- 18 live in Richmond
- 18 live in Nicholasville
- 14 live Georgetown
- 13 live in Winchester
- 9 live in Danville
- 9 live in Harrodsburg
- 2 live in Nelson County

The remaining 67 are spread across Central Kentucky



Upcoming dates for the 2006 CKJF/UJC Community Campaign

- September 14 Women's Division Pomegranate Thank You Dinner
- October 17 Equine Division



Hillel opens semester with pizza party

Jewish Student Organization sponsors fun activities on campus

♦ ♦ ♦

Hillel kicked off the semester with a pizza party at its opening meeting Sunday, August 20. The fourteen students attending included the new officers: President Rebecca Jaffe, Vice President Glen Sadle, Secretary Gina Trauger, and Treasurer Ross Levine. Faculty advisors present included Karen Petrone and Nancy Schoenberg, who offered guidelines on excused absences for religious holidays and other information. Janice Kuperstein and Jana LaZur spoke to the group about taking part in Shabbat services, CKJF activities, and social action programs; they also provided materials to help get the student leaders going for the new year. Any University of Kentucky, Transylvania, or Eastern Kentucky

University students should know of this best-kept secret around. Jewish Students Organization/Hillel invites anyone to come meet other Jewish students. There is no fee to join; most Friday evenings include a free Shabbat dinner and services; and there are many opportunities for Jewish social, educational, and spiritual activities throughout the year. Students who cannot go home for the holidays can celebrate with Hillel on campus. This dynamic, student-centered group reaches out to undergraduate, graduate, and professional students. For additional information, please contact President Rebecca Jaffe, rebeccajaffe@uky.edu, or Nancy Schoenberg, nesch@uky.edu.

☆



Hadassah 92nd National Convention July 23-26, 2006 Nashville TN



Left: Shlomo Mor Yosef, Director General Hadassah Hospital, Jerusalem, and Odette Kaplan, President, Lexington Chapter of Hadassah.

Below: Lexington Chapter delegation to the Hadassah National Convention. Front row L to R: Judy Baumann, Judy Saxe, Linda Ravvin, Lynn Furness, Odette Kaplan, Connie Grobstein. Back row L to R: Stan Saxe, Carole Wilson, Gail & Ernie Cohen, Marty Kaplan, Evalyn Block, Joe Grobstein.



Around the Community

Mazel Tov to...

Jaime (Chayom) Chejfec (Executive Director **Daniel's** Father) who celebrated his 80th birthday on August 20.

Laura and Trevor Creamer on the birth of **Jonah Saul Creamer** on July 17 at 6:43 a.m. The baby weighed 8 lbs 2 oz and measured 21 1/4 inches long. He joins his sisters, **Maya and Julia**.

Jacque and Aaron Alpern on the birth of their son, **Noah James**, on July 27.

Amy Crystal Regen, daughter of **Ralph and Elayne Crystal**, on her graduation from Harvard School of Dental Medicine, June 2006. Amy graduated cum laude and received two awards: the Harvard Dental Alumni Silver Medal for all-around scholastic excellence in the course of study and the Dr. Paul E. Boyle Award for excellence in the field of oral pathology. Amy is currently doing a two-year residency program at Children's Hospital Boston in pediatric dentistry.

Yuri Bronshteyn, winner of the Ken Freedman Award, on his special scholarship to Vanderbilt University School of Medicine.

John Cohen on his third award this year. John was named the National Coach of the Year by CollegeBaseballInsider.com.

Bill and Dodi Clemmons on the birth of their grandson, **Trey Andrew Pinczewsky**. The proud parents are **Andy and Kimi Pinczewsky**.

Kaite Rose Taulbee on completion of her Costa Rica Rainforest Outward Bound Program this summer. Katie learned about Costa Rican environment and culture and even more about herself. "It was very hard but I have learned so much and it will stay with me forever," says Taulbee, adding that her favorite part was "spending time with the people and the families, but I also loved all the time at the river and the ocean."

B'Nai Mitzvah...

Jacob "Jake" Kaplan, son of **Ann Kaplan and Randy Kaplan**, who will be called to the Torah as a Bar Mitzvah at Temple Adath Israel on September 16, 2006. Joining in the celebration will be his 9-year-old sister, **Rachel**.

Jake is a seventh grade student at Jessie Clark Middle School. He doesn't have a favorite subject but feels that the most important thing about going to school is "getting good grades." For extracurricular activity Jake plays the clarinet in the school band.

For his Mitzvah project, Jake plays his clarinet at Tanbark, a residence for the elderly and infirm, twice a week. He believes the residents enjoy his efforts.

Condolences to...

Stuart and Donna Lowenthal and Judith and Sarah Lieberman on the death of their uncle, **Sanford Lowenthal**, on July 13.

Cara Regenstreif on the death of her mother, **Charlotte Levy**, on August 13.

Refuah Shlema to...

- **Jerry Ginter**
- **Judi Gewirtzman**
- **Sanford Lazarus**

CORRECTION: Evelyn Geller's late brother was called **Bill Dantzie**. He died on July 15 in Silver Spring, Maryland. Again, our condolences to Evelyn.



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High Holy Day Service Schedule

Friday, September 22
Erev Rosh Hashana Services
7:00 p.m. – Child Care
8:45 p.m. – No Child Care

Saturday, September 23
Rosh Hashana Services
8:30 a.m. – Child Care
10:45 a.m. – Child Care

Tashlich, Youth Service and Picnic
5:00-7:00 p.m. Jacobson Park Shelter #4

Sunday, September 24
2nd Day Rosh Hashana
Study 10:30 a.m.

Sunday, October 1
Cemetery Memorial Service
12:00 p.m.

Kol Nidre Services
7:00 p.m. – Child Care
9:00 p.m. – No Child Care

Monday, October 2
Yom Kippur Services
8:30 a.m. Early Service – Child Care
10:45 a.m. Late Service – Child Care
1:30 p.m. Afternoon Study – Child Care
3:00 p.m. Afternoon Serv. – Child Care
4:30 p.m. Yizkor Service – Child Care
5:15 p.m. Concluding Serv. – Child Care

Break-the-fast following services

Help needed for Break-the-Fast

Because a large number of people attend Break-the-Fast, Sisterhood needs several volunteers to help with this event. In particular, we'll be making kugel on Saturday morning, September 30, and doing last-minute preparations on Erev Yom Kippur and Yom Kippur, October 1 and 2.

If you would like to help, call Mary Engel at (859) 252-3734 for specifics.

If you plan to attend Break-the-Fast, please bring a salad, vegetable, gelatin mold, or dairy (non-meat) dish for six to the Temple. It is best to bring it in the afternoon when you attend services because storage space is limited in the kitchen. Also we want to have ample seating for Break-the-Fast, so RSVP to the Temple office at (859) 269-2979.

Special Shabbat Tshuvah blessings to those married 50 years and longer

TAI couples celebrating marriages of 50 years and longer are invited to receive a special blessing on Shabbat Tshuvah on Friday, September 29, 2006. Everyone is encouraged to attend this special service and celebrate with these couples.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

As we enter 5767, Chavurat-Chochma (A friendly Gathering of Wisdom) begins its second year as a vibrant presence within our Temple community. 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. During this first year, we were fortunate to be entertained and challenged intellectually by presenters from the Temple, Synagogue, and wider Lexington community. 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. You are generous in your support of our efforts within our Temple walls and the group's tzedakah beyond those walls.

Caring Connections Committee

The Caring Connections Committee is asking Temple members to help perform Random Acts of Mitzvot. Our committee provides meals to members of our congregation who are ill, contacts older/homebound Temple members monthly, aids families who are bereaved, and provides occasional transportation to Temple events. Please call Julie McKee at (859) 225-5646 or Deb Kratzer at (859) 223-8601 to let us know to what degree you can be involved. No meetings, no pressure, we promise! We'll call you as the need arises.

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. **September schedule is 9/2, 9/16, and 9/30.**

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. **September schedule is 9/9.**

Tai Book Group

TAI Book Discussion Group will meet on September 27 from 7:30 till 9:00 p.m., to discuss *Moral Grandeur and Spiritual Audacity*, by A. J. Herschel. We hope the timing of the reading of this book will help us as we prepare for the High Holidays.

Happy New Year to all from Temple Adath Israel.

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

The Lexington Chapter of Hadassah has been busy making plans for 2006-2007. The chapter will kick off the year with two events. Saturday, September 16, 2006 there will be a special dinner for Hadassah members who are "Keepers of the Gate." September 17 will be the opening meeting for all Hadassah members, associates, and guests at Hartland Clubhouse. Dr. Osnat Levitzion-Korach will be speaking at both events, and on September 15 she will meet with the faculty and staff at the University of Kentucky College of Medicine.

Dr. Levitzion-Korach, a pediatrician, received her medical education at Hadassah-Hebrew University Medical School, and a Masters Degree in Business Administration at Tel Aviv University. She is currently spending two years as a research

associate at Harvard Medical School and as clinical manager at the Boston University Health Policy Institute. Before coming to the United States, Dr. Levitzion-Korach was an instructor in pediatrics at Hadassah Medical School in Jerusalem and also served as a special assistant to Dr. Shlomo Mor-Yosef, the Director General of the Hadassah Medical Organization. Please don't miss this opportunity to hear her personal report. Watch for your invitations in the mail.

The escalating events in the Middle East are shaking the international community. President Bush continues to stand firmly with Israel, but few world leaders have come forward to defend Israel's right to protect itself. Like the United States and all sovereign nations, Israel has the right and duty to defend itself

from attacks and to protect its borders. Therefore, it is important for our Hadassah members and all who have a concern about Israel, Jews and non-Jews, to accept the obligation to advocate in support of Israel. By sending letters to newspapers and elected officials, we tell them and the world community of Israel's desire to live in peace, safety, and security with her neighbors in the Middle East.

I am writing these remarks on August 9, 2006. By the time you read this, events in Israel will have changed and, we hope, improved. In any event, as we approach the new Hebrew year 5767 we must reaffirm our commitment and support for the State of Israel and commitment to the important work of Hadassah. We must pray for peace.

OHAVAY ZION SYNAGOGUE

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The High Holiday season is rapidly descending upon us and Ohavay Zion Synagogue will be busy with lots of events and activities. For a complete schedule of services for the High Holidays, please call the OZS office. Below are some highlights for September and early October. We welcome newcomers to the community and wish everyone a Shana Tova u-M'tooka – a very Happy and Healthy 5767.

Adult Education classes

"Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Sharon Cohen, continues this fall as we examine the subject of Government Entanglement. The class will meet this month on Sunday, September 10 at 7:00 p.m.

"Looking for God in Everyday Life and Prayer: A Guide for the Uncertain," taught by Art Shechet and Rabbi Cohen, will meet on Sunday, September 17 at 7:00 p.m. All are invited to participate

S'lihot Sweep

Join us for our Sixth Annual S'lihot Sweep on Saturday evening, September 16 at 8:15 p.m. We will begin the evening with Havdalah and a special presentation by Beth Goldstein (who recently led a "March of Remembrance" UK student trip to Poland) and others who participated in trips to Poland this year. We will look at issues surrounding how we as Jews and how others in the non-Jewish community remember the Holocaust and the values we need to teach ourselves and our children about the Shoah. Following the program we will "sweep" the synagogue as we clean and prepare the building for the upcoming High Holidays. The evening will conclude with the brief S'lihot Service meant to prepare our spirits and souls for the arrival of Rosh Hashana and Yom Kippur. For more information, contact the OZS office.

Rosh Hashana and Yom Kippur worship

The Erev Rosh Hashana service begins Friday evening, September 22 at 8:00 p.m. The morning services on Saturday, September 23 and again on Sunday, September 24 begin at 9:15 a.m. each day. Tashlich, during which we cast our "sins" into the water as sign of our commitment to change, will take place on Sunday, September 24 following the service (about 1:30 p.m.). The Kol Nidre Service for Yom Kippur will begin promptly at 7:00 p.m. on Sunday, October 1. Our full day of Yom Kippur prayer and study begins at 9:15 a.m. on Monday, October 2. For a complete schedule of High Holiday

services and youth activities contact the OZS office.

Please note that we do not require tickets for non-members to attend any of the services but ask you to call the office if you plan to attend and to consider a donation in support of the congregation.

Kever Avot

The community-wide Kever Avot service led by Rabbi Cohen and Rabbi Klein will take place at the Lexington Cemetery on Sunday, October 1. Please call the office for exact time. It is a Jewish custom to visit the gravesite of loved ones during the period of the High Holidays. During this brief yet meaningful service, we will pause to remember those who have touched our lives. Even if you don't have relatives buried at the Lexington cemetery, you are welcome to attend as we honor all of our loved ones who have formed our past and given shape to our future.

Sukkot is around the corner

It is not too early to prepare for Sukkot! If you would like to order a lulav and etrog set, please contact the OZS office for price information. **Orders must be turned into the OZS office no later than Tuesday, September 15 to assure that the sets are received by Sukkot. All orders must be accompanied by your payment, as OZS does not make a profit on the sale of the sets.**

USY Youth Group: Project Isaiah

Once again, our USY youth group members will be facilitating the collection of canned goods for Project Isaiah—a nationwide program to collect food for the hungry during the High Holidays. When you attend the Kol Nidre or Yom Kippur morning service at OZS, please bring a bag of canned or boxed goods with you to be donated to God's Pantry. If you prefer, you can drop off your donations in the OZS lobby during the week between Rosh Hashana and Yom Kippur. Let's help our teenagers make this year's collection the most successful yet!

OZS Religious School News

We are already off to a great start as we gear up for the fall holidays and other exciting events. Our first Shabbat morning Junior Congregation program of the school year will take place on Saturday, September 9 at 10:45 a.m. in the music room. The program is coordinated by Judy Levey and led this year by Asher Finkel and Miriam Davis-Rosenbaum and our Religious School aides. **Junior Congregation** will also meet as a part of our Rosh Hashana and Yom Kippur worship on September 23 and 24 and October 2.

Gan Shalom Fall Festival

Support Gan Shalom Pre-School during their special Fall Festival program on Sunday, September 10 from 12:00 till 3:00 p.m. Fun for all! Call the Gan Shalom office at (859) 335-9922 for more information.

Daily Minyan

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

Shabbat at OZS

Celebrating Shabbat is always the focus of our weekly events here at OZS. We welcome in Shabbat during the Kabbalat Shabbat service each Friday evening. The Friday evening service begins at 5:45 p.m. September 1, 8, and 15. On September 22, Shabbat/Erev Rosh Hashana, the service will be at the special time of 8:00 p.m. As usual, on the LAST Friday of the month, September 29, the service will begin at 7:30 p.m. followed by an Oneg. We hope you will join us for our spirited Shabbat morning service each Saturday morning at 9:45 a.m. (Shabbat / Rosh Hashana morning service will begin at 9:15 a.m.).

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, mwdrewek@insightbb.com, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg (859) 223-1304, kdfjm@insightbb.com.

The Lexington Havurah is in the process of planning its High Holiday services. The tradition of the Havurah is that each of its members plans and participates in the religious program. Some of the members are highly schooled in Judaism and Hebrew while others have limited knowledge. Nonetheless, each member

does participate to the extent of his or her ability.

The Havurah best demonstrates this policy at the time of the High Holidays. Each component of each service is the responsibility of one or more members of the Havurah. Some members lead the Hebrew, others lead responsive prayers in English, while still others read Torah or

present sermons. This is all coordinated by Eve Podet and Ned Rosenbaum, co-chairs of the Religious Committee.

High Holiday services this year will be held at the Firebrook Community Club House in the Firebrook subdivision, off Harrodsburg Road, just past Man-O-War Boulevard.



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 Brown, 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
27	28	29	30	31	September 1	2
Yiddish Club at CKJF	• Labor Day • CKJF Office Closed	• OZS Board Meeting • TAI Board Meeting		Leisure Club lunch with Rabbi Cohen	Shalom Deadline	
3	4	5	6	7	8	9
		Chabad-Rabbi Litvin visits		Pomegranate Appreciation Event	Bar Mitzvah Jacob Kaplan - TAI	• Bar Mitzvah Jacob Kaplan - TAI • Hadassah - "Keepers of the Gate" dinner • Selihot Sweep/ USY Program
10	11	12	13	14	15	16
• Jewish Community Playgroup - OZS • Hadassah Brunch	• Yiddish Club at CKJF • Judaic Studies Lecture Singletary Center 8:00 p.m.	God's Pantry Night 6:00 - 7:30 p.m.	• TAI Sisterhood Opening Meeting at Barbara Archer's • Stewart Home Meeting		Erev Rosh Hashanah	• Rosh Hashanah • Festival Morning Service
17	18	19	20	21	22	23
Rosh Hashanah	Tzom Gedaliah - Fast of Gedaliah		• CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting - 7:30 p.m. • Book Discussion Group - TAI		Chavurat Chochma TAI at Noon	
24	25	26	27	28	29	30
Kol Nidre	• Yom Kippur • CKJF Closed	• OZS Board Meeting • TAI Board Meeting				Sukkot
October 1	2	3	4	5	6	7