

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

OCTOBER 2007

TISHRI-HESHVAN 5768

Jewish community collaborates with Facing History and Ourselves

Holocaust education program offered for teens

Lexington Jewish teens will be offered a ten-week course developed by Facing History and Ourselves, the national non-profit organization dedicated to teaching young people about prejudice, racism, and anti-Semitism through studying the Holocaust. This unique experience is part of CKJF's efforts to expand Holocaust education in the local community along with Temple Adath Israel and Ohavay Zion Synagogue's initiative to develop more joint programming for young people.

OZS member Rachel Belin and Tamara Ohayon, TAI religious school teacher and CKJF staffer, will co-teach

the course. Both received special training from the Boston-based organization: Belin in a week-long institute sponsored by CKJF, Ohayon in an interactive online course conducted by Facing History program associates and sponsored by TAI.

The Facing History and Ourselves institute provides teachers with materials and support to study the
see Facing history, page 14

— CAMPAIGN NEWS —

Shlomit Daniel to address community

At the Havdalah Under the Stars Community Campaign Program

On October 6, 2007, the Central Kentucky Jewish Federation is holding a special Havdalah Under the Stars program in support of the 2007 CKJF/UJC Community campaign, which benefits Jews at home, in Israel, and around the world. The program includes a special presentation by Shlomit Daniel, an Ethiopian Jew.

Shlomit Daniel was born in Ethiopia in the small Jewish village of Gonder and immigrated to Israel with her family in 1991 at the age of 13 as part of Operation

Solomon. Her story is the story of many Ethiopian Jews who came to Israel not just to escape starvation and warfare, but to make a new life in what they saw as the land of their ancestors; they saw themselves as coming home.

Shlomit was among the first Ethiopian Jews to learn Hebrew, to serve in the IDF, and to attain a college degree. Her per-

see Campaign news, page 4

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Star being hoisted to the top of the roof.

Temple Adath Israel acquires new Star of David

Dreams and a generous act undo act of nature

By David Shraberg

Two years ago, the Star of David on Temple Adath Israel was struck by lightning. Fortunately, no damage was done to the roof of the building. For over a year, the replacement project was held in abeyance because of budgetary considerations and indecisions over the design and who should do the replacement.

Then, approximately a year ago, Emmanuel Gilpin of Gilpin Masonry, who attends church down the street, contacted the Temple. He had had recurrent dreams about the Temple's missing star and offered to replace it. David Shraberg and Starr Gantz, current Temple president and past president, were delighted by Mr. Gilpin's act of charity and *tikkun olam*. On a Friday morning,

see New star, page 5

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SHALOM

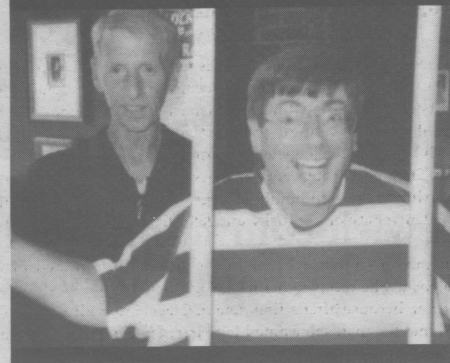
On Vacation



Bobbi Shain takes a break from sightseeing in Nuremburg during the Shains' recent trip to Europe.

TODAH RABAH

Thank you to all those who helped get me out of jail on the MDA Lock-up



Save the Date

Winter Dinner

Sunday, December 9, 2007



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Shalom Deadline

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

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.



Spotlight

By Lynn Furness

Judy Levine: Community activist, organizer, teacher

♦ ♦ ♦

The Lexington Jewish community is lucky to have a champion in Judy Levine. Judy's joyous enthusiasm for life and cheerful energy for doing have been demonstrated in every aspect of her life here. Judy had a significant role in the founding of the Central Kentucky Jewish Federation (which began as the Jewish Community Association), and she helped start Camp Shalom. Throughout her years of caring commitment and strong leadership to the community at large, Judy also raised a family and taught at the University of Kentucky and later Eastern Kentucky University.

Born and raised in Cleveland, Judy started college at the University of Wisconsin. She received her bachelor's degree from Western Reserve however, because after a first date in Cleveland with Abe, she knew she'd met the man she wanted to marry. Engaged five weeks after that special first date, they were married four months later. In 2008 Judy and Abe will celebrate their 50th wedding anniversary.

After seven years in Cleveland, Judy and Abe were transferred to Lexington by Mr. Wiggs, Abe's employer. Although saddened to leave her family, Judy recalls receiving visits and calls from members of the Jewish community within their first week in Kentucky and she felt at home immediately. When Abe was transferred to Youngstown to be a district manager for Mr. Wiggs, Judy became involved in the Youngstown Hadassah, Council of Jewish Women, and Federation.

This was the time of the exodus of Russian Jews to the U.S., and Judy chaired a "Free Soviet Jewry" education day for the National Council of Jewish Women. This cause was especially meaningful to Judy because of her family's Russian origins. In addition, Judy realized this effort brought the community together: not only was it saving Jewish refugees, but also it built a sense of unity among the community members. Judy brought these experiences and their lessons with her when she and Abe happily returned to Lexington, where Abe entered the home health field.

At this time, eight women in Lexington including Judy, felt Lexington Jewish families needed a Jewish summer day camp. With inspiration from Carol Wirtschafter and Sue Friedman, these women started Camp Shalom. They solicited seed money from the sisterhoods of the Temple and the Synagogue as well as the United Jewish Appeal Board. Camp Shalom's first location was Idle Hour Park, near where the Lexington Mall later developed. Subsequently, Herschel and Janet Weil offered their farm on Paris Pike. The camp founders wanted the kids to be involved in the planning of their activities and utilized group process techniques to accomplish their goals. Judy proudly points out that the same families have sent children and now grandchildren for the enriching experience that is Camp Shalom.

Camp Shalom provided the first Jewish programming in the Lexington community outside the religious institutions. Almost 40 years on, it is still going strong. The success of Camp Shalom inspired others to focus on the importance of organizing Lexington's Jewish groups, to move beyond merely raising money for Israel.

Judy pointed out that around the same time, Rabbi William Leffler initiated the Jewish Community Forum, a concert and lecture series with Jewish themes, in Lexington. Elie Wiesel and many others participated in the Forum, which no longer exists. It was, however, another way to unite the Jewish community, the goal Judy held so high.



A world to
discover
is waiting

GUIDED TREE WALK • SATURDAY, OCTOBER 6, 10 A.M.

Take time out this autumn to walk with guides on a tour of The Lexington Cemetery. Learn about the more than 200 species of trees in the 170 acre arboretum. Bring children to experience autumn, collect leaves and enjoy the intense colors of nature within our gates.

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Camp Shalom provided the first Jewish programming in the Lexington community outside the religious institutions.

A group including Sue Friedman, David Wekstein, Jack Miller, Chuck Gorodetzky, and Judy formed the Jewish Community Association (JCA) to serve as an umbrella organization for programming, education, and fundraising within the Jewish community. JCA later incorporated and became the Central

received a master's degree from the University of Kentucky. During the summer sessions, she served as acting director of the ESL program, which primarily prepared international students to begin graduate programs at UK. After teaching at UK part time for several years, during which she coordinated the Business and Technical Writing programs, she was offered a position at Eastern Kentucky University. There she coordinated a program to help high-risk students succeed at the college level and taught a variety of writing and literature courses.

Kentucky Jewish Federation; Judy served as its third president.

Through the years, Judy has remained involved with Federation as chair of the Campaign's women's division, an editor of *Shalom*, and participant on the Community Relations Committee to provide Holocaust education for teachers. This last activity involves taking teachers to the United States Holocaust Museum with pre- and post-trip training.

Judy's successful teaching career is also an inspiration to others. She

Throughout her teaching career, Judy encouraged her students to teach each other so they could all be better teachers in turn to their students. She used peer reviews as well as learning through reading groups to further each individual's teaching abilities. She especially liked working with students studying to become English teachers themselves.

Judy formally retired five years ago (although she taught three fall semesters after that), and she is enjoying retirement. It gives her

see *Spotlight*, page 5

October 2007 Shalom • 3

The Central Kentucky Jewish Federation
invites you to a

New Campaign Event

**Havdalah Under the
Shining Stars**

**Saturday, October 6, 2007
at 8:00 p.m.
at the home of Avi and Ronit Eres**

Join us for dessert, champagne, and music.

You will have the opportunity to make your 2007
CKJF/UJC Campaign Commitment. Minimum gift is
\$150/individual and \$250/couple.

For more information or to R.S.V.P. please call the
CKJF office at (859) 268-0672
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TAI Sisterhood to tour Lexington Fayette County Mounted Police facility

When someone says "horses" in Kentucky we immediately think "thoroughbreds." There is, however, lots of other horse activity right here in Fayette County. Are you aware that the Lexington Fayette County Police Department has a whole mounted police contingent? And a facility in which to train and stable them?

On Wednesday, October 17, the TAI Sisterhood will be visiting this facility. We'll receive a tour of the stables, learn more about the work done by this important arm of our local police department, and attend a demonstration by the horses and riders. Plan to meet at the Temple at noon, where we'll enjoy a sandwich lunch and then carpool over to the barns on West Sixth Street.

The lunch cost is \$8. If you want to eat with us, you must reserve ahead by calling Sandee at the Temple, (859) 269-2979. If you don't care to have lunch, you can meet us at the stables at 1:30 p.m. for the talks and demonstrations. Spouses, friends, and others are welcome. This promises to be a very enjoyable and informative afternoon; please join us. We will meet rain or shine as all activities are under cover.

Save the evening of Wednesday, November 14, for our annual joint meeting with the women of OZS. Dan Neil Barnes, local glass artist and all-around Renaissance man, will inform and entertain us with a talk and demonstration of his stained glass art. You can check out his website at danbarnesartglass.com. ✧

Campaign news (from page 1)

sonal story is part of one of the great success stories of the Jewish people in the 20th century: the rescue and reintegration of the Beta Israel, the Jewish Community of Ethiopia, into the larger Jewish world. Shlomit is a Special Education teacher who teaches in New Haven, Connecticut.

At the event, you will have the opportunity to make your pledge for the 2007 CKJF/UJC Community Campaign if you have not done so yet. Please join us; refreshments will be served. ✧

President's Message

Linda Ravvin



Our family just returned from a wonderful (actually beyond wonderful) two-week trip to Israel. We were there to celebrate the wedding of our oldest son, Michael, to his fabulous bride, Anna. Aside from the *naches* of sharing in the joys of the wedding as parents, we *kvelled* at the pleasure of our mothers, Mike's grandmothers, who were also able to make the trip at ages 97 and 90. It was indeed a blessing to have them dance at the wedding of their grandson and his new wife. The site, Beit Shmuel—overlooking the walls of the Old City of Jerusalem, where Anna was born—was breathtaking and spiritually moving.

Since we got home, I have pondered over the trip as a whole and my feelings for Israel particularly. Whenever I go to Israel, I have a visceral reaction as soon as the plane touches down. It is a feeling of return and belonging and connection that I feel deep inside of me. When I leave again to come back "home" to Lexington, I always feel for a long time after that I have really left my true home behind.

Israel is the historic and religious homeland of all Jews; it is also a modern, vibrant country. It is a political wonder, a phoenix that has truly risen in the desert of the Middle East. It represents a modern unfolding of a biblical tale: a living, thriving Israel thousands of years later.

Israel confirms the history and Judaism of our ancestors. Every time another archaeological site is uncovered, researched, and restored it reveals another link to our past as a people and a nation. The sites and the links build upon each other, much like the layers of Jerusalem, each layer further legitimizing our presence in the Land.

Israel not only looks to the past, but reaches towards the future. She is a country of innovators creating abundant fields out of the desert, forests where there were none, and technology and industries for the future. Israel, as of 2006, was ranked number 25 as Kentucky's trade partner. Kentucky exported over \$52

million to Israel in 2006 and over \$325 million since 1991. Some of the products sold are air conditioning units, chicken bands for use in the poultry industry, frequency control crystal products for use in almost anything wireless, printers, synthetic resin, and Jim Beam whiskey products. As illustrated by the range of products being traded, the Israeli economy is diverse and growing.

The relationship with Israel is based on the partnership of shared values and mutual interests, not only with the State of Kentucky but, of course, with the United States as a whole. Israel is the only real democracy in the Middle East. She is a staunch and strategic ally of the United States, voting in support of the United States more than any other country at the United Nations. Israel also acts a roadblock to terrorism; she is on the firing line of extremists each and every day.

There are many ways that we can and should—and indeed, must—support Israel for the reasons given above and for many more. Buy Israeli products as much as possible: fresh produce, clothing, art, jewelry, generic medicines, high technology devices, and gifts. Give to the CKJF/UJC annual campaign and support Israel with your donations; a portion of every dollar goes to projects in Israel and to Jews in need around the world.

Visit Israel! Israel has the most diverse and complex history of any country that I have visited. No matter where you look and travel in Israel you are experiencing both the past and the future of our people. If you have not yet made the journey then you need to make yourself the promise and fulfill it: I will go to Israel and see the land of my people for myself. Who knows, we may bump into each other on the streets of Jerusalem! ✧

Help CKJF plan the 2007 Day of Giving

First meeting to be October 11
♦ ♦ ♦

The Day of Giving, an annual volunteer effort, will be held this year on December 24. Typically, members of the Jewish community come together during the Christmas season to serve the Lexington community at large. Our volunteers help organizations so that their workers can spend more holiday time with their families.

Additional events will be held on weeknights before December 24. The entire month of December will serve as collection time for items to assist the recipients of our volunteer efforts. Please clean out your closets or make special purchases to benefit people or animals in need. Items needed include baked goods, new or gently used toys, pet supplies, baby supplies, toiletries, warm clothing, and blankets. During the entire month

of December, donations will be collected at the Temple, at the Synagogue, and at CKJF in the bins.

Come to the 7:00 p.m. October 11 meeting at the CKJF office and get involved. If you are not able to participate, then please help by donating supplies. If you like to bake, collect toiletries, clean closets, or simply shop, this is your chance to assist others. The planning meeting will provide the opportunity for you to decide who Tikkun Lexington will help this year. Be a part of the decision-making process and take a lead role in making a difference in our community.

In its first year, Day of Giving only had two recipients, Meals on Wheels and St. Joseph Hospital gift shops, served by a mere handful of volunteers. Recently, Day of Giving recipients have included the Catholic Action Center, Meals on Wheels, Lexington Humane Society, Florence Crittenden Home, Mayfair Village Retirement Home, Shriner's Hospital, Ronald McDonald House, and the MASH unit of the Bluegrass, with as many as 100 volunteers participating.

Taking part in the Day of Giving is fun and an easy way to give back to the community. It takes very little effort to make happen if we all pitch in. ☆

New star (from page 1)

August 10, Mr. Gilpin arrived with a crane and lift, and the star returned. The new star is double-faced, unlike the original, and comes from the Bedford Limestone Quarry in Indiana (see picture).

Mr. Gilpin is a native Lexingtonian whose father founded Gilpin Masonry. The well-known multi-generational company, which has helped repair and clean the Temple in the past, does a variety of masonry work and repairs on churches and synagogues as well as office buildings.



Installation work in progress.

The Temple is delighted with this new star, and certainly the generous act of replacement reaffirms Lexington as a place of great tolerance, brotherhood, peace, and love. As we enter the year 5768, we are grateful for our new star and now, with all due respect for the power of nature, a lightning rod will be attached, on Mr. Gilpin's recommendation, so that we can avoid a repetition of our loss two years ago. ☆



After two years, TAI's star is back in place.

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Relocation Specialist

Spotlight (from page 3)

more time for her needlepoint obsession (her word, not the writer's), her book groups (one in Lexington and two in Florida), her work on the *Shalom* editorial committee, cooking, and entertaining. She and Abe play duplicate bridge twice a week in Florida, and although they've had lessons, Judy claims Abe has a tremendous handicap called "Judy Levine." Judy also continues to participate at the synagogue and the Lexington Havurah. She remains active with Federation and Hadassah both during her winters in Florida and here in Lexington.

No profile of Judy would be complete without mention of her children and grandchildren. The oldest child, Eddie, made aliyah seventeen years ago and met his wife Vivianna, who is from Chile, at the kibbutz where he then lived. Eddie worked with turkeys there and now manages poultry farms. Vivianna does quality control in factories at the kibbutz called Revavim. Beth, a speech pathologist on the faculty at Temple University in Philadelphia, is married to Jay, who teaches music. Beth and Jay are raising Maya, 10, and Efron, 8. Bobby, lives with his wife, Alissa, and their show dogs outside Cleveland.

Judy sums up her life by saying the most important things to her are her family—with Abe at the center—building and maintaining a strong Jewish community and Federation, and teaching. Her enthusiasm and energy have brought many good things to the Jewish community here in Lexington. May Judy continue to inspire the present-day Jewish community to build upon the strong foundation for which she is greatly responsible. ☆

From the Executive Director

Daniel Chejfec



Learning from words... again

♦ ♦ ♦

A few weeks ago, we marked Yom Kippur, which has been called the Holiest Day in the Jewish calendar, the Greatest Sabbath, and the like. Yet the meaning of Yom Kippur remains a bit of a mystery. Oh, we do know it is the day when God closes the book on our fate for the following twelve months, and we do know we are supposed to ask forgiveness from other people for our transgressions against them and from God for our transgressions against God. What baffles me, though, is the word *kippur*.

The word appears to have a Hebrew root with an unclear meaning.

One of its related verbs is *lekaper*, a word connected with the traditional Yom Kippur ceremony in which a chicken is made the virtual depository of our transgressions and then killed, so that we symbolically kill our transgressions. The ceremony is not intended to replace the personal action of asking forgiveness, but to complement it. Yet the ceremony opens a number of questions.

If we look at the idea of *kippur* in the context of the process required to obtain forgiveness, it might shed some light on its meaning. Jewish tradition maintains that asking forgiveness is only one part of a broader process. Let us explore it.

Step one of the process is the public acknowledgment of our mistakes (or transgressions): to publicly recognize that we erred. This sounds like a common-sense first step. If we do not acknowledge that we have made a mistake or committed a transgression, be it against God or another human being, we can hardly expect to be forgiven.

Judaism as a culture accepts the fact that we are imperfect and encourages us to perfect ourselves by learning from our mistakes.

Step two is actually asking forgiveness from those who were affected, directly or indirectly, by our mistakes. If our relationship with God is the one which was damaged, we ask forgiveness from God; if other people suffered or if our relationship with them was negatively affected by our actions, it is from them that we ask the forgiveness. The interesting part of this step is that tradi-

tions regulate many aspects of it. For example, forgiveness needs to be asked individually from each person affected.

One could ask, why not just allow a general request for forgiveness? It is because in the act of confronting those affected and looking them in the eye, we confront the consequences of our actions and take responsibility for them—a key element in Jewish tradition in general.

Our ancestors were smart enough to know that some people would not be willing to take that responsibility, and that there would be others unwilling to forgive, so they came up with a formula for those cases: A person is required to apologize to another three times at most. If the affected party still refuses to forgive, the rabbi considered that the obligation of the offender had been fulfilled. As for the reverse, if a person is unwilling to face those affected by his or her actions, the affected party can publicly confront the offender to give him or her the opportunity to fulfill the obligation.

But there is also a third step, which derives directly from the second: we need to change our behavior so as to not repeat the mistake. The only logical reason for expecting people to confront their mistakes is to ensure that they learn from them. The only proof that they have

see Words, page 7



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Third Opinion

Stanley Ned Rosenbaum, PhD

Under the Rainbow

With charming pre-scientific naivete, Genesis 9:11 (note the number!) identifies the rainbow as signifying God's promise after the Flood not to destroy the world again. However, neither there nor anywhere else do I find a promise that the Eternal will prevent us from doing ourselves in.

I realize that apocalypticism is not the monopoly of any one religion. Though it seems most popular in some Christian circles, thoughts about the world's end come with age: that is, as one increasingly contemplates one's own end. (When this appears, if I am spared, I will have lived longer than my father or either of my grandfathers.)

I'm not worried about my future. Even if I make it to the biblical ideal of 120—Moses' age—I am, in the great golf game of life, already on the back nine. I'm worried for my children and theirs.

Even if I make it to the biblical ideal of 120—Moses' age—I am, in the great golf game of life, already on the back nine.

Too many putative adults seem unconcerned about the massive global problems that threaten to engulf the planet. How is it that 34 years after the oil embargo we are making SUVs that require more gas, not less? Yet carmakers object to recently passed legislation that by 2020 will not give us the kind of gasoline efficiency Europe now enjoys. China, already the world's largest producer of greenhouse gases, adulterates everything from tires to toys to toothpaste, killing thousands of pets and probably a fair number of people, too. It is by our own cupidity that we will do ourselves in.

The NRA opposes bans on selling guns to suspected terrorists. After all, they say, "It's just suspicion." I wonder how they feel about the six men arrested on the suspicion that they were going to attack Fort Dix. Did I say "cupidity" just now? Maybe "stupidity" is closer to the mark.

Genesis does exhort us to stewardship of the planet. Deuteronomy for-

bids cutting down the fruit trees of a besieged enemy. Yet

I recall Ronald Reagan's Secretary of the Interior James Watt saying, in the grand manner of Louis XIV's *Après moi, le Déluge* ("After me, the Flood"), that it didn't matter how many trees we cut down because the world was about to end. (Is there any chance we can insert an "e" between the two syllables of "rapture"?) God's guidelines are there, but we don't follow them. Paradoxically, sometimes we follow them too well: for example, Gen. 1:28's "Be fruitful and multiply."

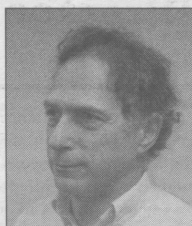
We have six billion people on the planet with a projected top of nine billion. What will this 50 percent growth mean to the world's land and water resources, already showing strains in many places? And yet, large sections of society still oppose birth control in the name of religion. I have one hope, though it's a long shot. I'm hoping that in serious digging for water on Mars one of our exploration teams will find records of how the Martians committed planetary suicide by managing to blow the atmosphere off their world. Forewarned is forearmed?

Failing that, I would build more nuclear energy plants—yeah, I know; I lived within 25 miles of Three Mile Island when it popped—while working hard on solar and other forms of renewable energy.

It is just possible that Mother Earth is tougher than we think, so instead of destroying the planet we'll only be able to engineer the collapse of civilization. That happened after the fall of Rome, but most people don't know that there was also a collapse at the end of the thirteenth pre-Christian century. So, apparently these things happen about every 1650 years.

I will inform *Shalom* readers when it is time to cancel your magazine subscriptions. ✱

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



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Words (from page 6)

done so is when the mistake is not repeated. Many rabbis believe that unless people complete this third step, the process is not completed.

Jewish tradition sees life as a learning process. While we do have a Jewish blueprint for ethical life—the Torah—it is by making mistakes and correcting them that we really adjust our behavior to conform with it. Judaism as a culture accepts the fact that we are imperfect and encourages us to perfect ourselves by learning from our mistakes. At the same time, it sets high standards; if we are to learn, we are to do it right. Neither does tradition take kindly to those who refuse to go through the process. It gives them the option to take the opportunity to conform, but if they refuse, if they are persistently unrepentant, a cloud of mistrust and unworthiness remains over their heads.

What if we apply these same principles to broader issues, rather than interpersonal relationships? What if we use them to understand the relationship between peoples, as well as between individual people?

Let us take the case of the Israeli-Palestinian conflict, going now into its second century. Can we trust a Palestinian leader who obtained his doctorate by denying the Holocaust and has yet to acknowledge he erred? Somebody who planned and organized terrorist attacks against civilians yet denies any role in it? Somebody

whose only reason for attempting talks with his Israeli counterparts is that his political foes—Hamas—took over the Gaza strip?

On the other hand, how can we afford not to try the path of peace? How can Israel afford not to try reaching an agreement which could mean the end of bloodshed, or at least a light at the end of the tunnel? How can we balance these two conflicting historical demands?

There is an old Yiddish saying to the effect that when a Jew goes into a room through the door, he (or she) is already looking for the window. We have developed a way to deal with situations which calls for diving into the opportunity we are given, while making sure we have some kind of way out if we need it. May the leaders of Israel be wise enough to remember this insight from our tradition and have the strength to protect the Jewish State, for whichever way Israel goes, the Jewish people in the Diaspora will follow, for better or for worse. ✱

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Lexington, KY 40502

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October 2007 Shalom • 7

Ask a Rabbi

Rabbi Audrey Korotkin



Q Why do we use the term "anti-Semitism" rather than "Jew-hatred"?

A This is a very good question. On the surface, the term "Jew-hatred" would seem to be a much clearer statement. However, it's not really that simple when we look at the history of anti-Semitism as a modern worldwide movement and the much longer history of hatred against Jews.

Jews have, of course, been the target of hatred, discrimination, and oppression for centuries. As early as the first century of the Common Era, the Roman historian Tacitus wrote:

Among the Jews all things are profane that we hold sacred; on the other hand they regard as permissible what seems to us immoral.... We are told that the seventh day was set aside for rest because this marked the end of their toils. In course

of time the seductions of idleness made them devote every seventh year to indolence as well.... The other practices of the Jews are sinister and revolting.... Wretches of the most abandoned kind who had no use for the religion of their fathers took to contributing dues and free-will offerings to swell the Jewish exchequer.... But the rest

Jerusalem's Temple, and again in 136, when the Emperor Hadrian forbade Jews ever to enter Jerusalem, erasing its thousand-year heritage as the very heart of Jewish life.

Early Christian rhetoric, on the other hand, certainly was pure Jew-hatred. Around the year 240, Origen of Alexandria laid the groundwork for centuries of Jew-

I need not point out to our readers the clearly anti-Semitic intent of any author who refers to the founding of the State of Israel as a "Zionist conquest," a blatantly false characterization that purposefully ignores not only the international community's broad support for a Jewish homeland through the auspices of the United Nations but also the 3,000-year historic connection of Jews to this land.

of the world they confront with the hatred reserved for enemies.

Did Tacitus truly hate Jews for being lazy, greedy, and simply different? Perhaps. But Jews also were viewed as a political threat to Rome, which put down Jewish rebellion forcefully in 70 CE, destroying

hatred among Christians by writing that the Jews "have committed the most abominable of crimes" in conspiring against Christ, and for that reason "the Jewish nation has been driven from its country, and another people was called by God to the blessed election."

Such hatred grew exponentially over the centuries and was codified into law in Christian Europe. Jews were prohibited from intermarrying, from building new synagogues, from holding all public office except those designed to destroy them financially.

Dr. Jacob Rader Marcus (z"l) of Hebrew Union College, in his book *The Jew in the Medieval World: A Sourcebook*, wrote:

As Christianity grew in power in the Roman Empire it influenced the emperors to limit further the civil and political rights of the Jews.... The real significance of Roman law for the Jew and his history is that it exerted a profound influence on subsequent Christian and even Muslim legislation. The second-class status of citizenship of the Jew, as crystallized in the Justinian code, was thus entrenched in the medieval world, and under the influence of the Church the disabilities imposed upon him received religious sanction and relegated him even to lower levels.

Jew hatred among Christians was fueled by the likes of St. Ambrose, who called the synagogue "a place of unbelief... damned by God Himself,"

and St. Augustine (400 C.E.), who wrote "the Church admits and avows the Jewish people to be cursed, because after killing Christ they continue to till the ground of an earthly circumcision, an earthly Sabbath, an earthly passover, while the hidden strength or virtue of making known Christ, which this tilling contains, is not yielded to the Jews while they continue in impiety and unbelief."

No wonder Christians were driven to brutal treatment of Jews. As early as 413, a group of monks slaughtered Jews praying in Jerusalem at the Western Wall; by the 11th century, the hostility had heated to the point that Jews in the Rhineland were massacred by Crusaders on their way to free Jerusalem from the "infidel" Muslims.


Other manifestations of Jew hatred are well-known: the famed ruling by the Church's Fourth Lateran Council in 1215 that Jews must wear distinctive clothing (from which the Nazis got the idea for the yellow Star of David patch); widespread economic restrictions, ghettoization, or expulsions of Jews at various times from England, France, Spain, Portugal, Italy, Hungary, and the German states; the 14th century slaughter of Jews accused of starting the Black Death by poisoning Christian wells; and the various Blood Libels accusing Jews of using the blood of Christian children to bake Passover matzah.

All of this can be categorized under the heading of "Jew hatred," fueled by the widely accepted canard that Jews had murdered the Savior after rejecting God's grace. They were to be condemned, ghettoized, and even murdered for this ultimate, unforgivable sin.

Such also may have been the motivation for Pope Pius X, who in his 1904 meeting with Zionist leader Theodor Herzl told him


I know, it is disagreeable to see the Turks in possession of our Holy Places. We simply have

see Ask a Rabbi, page 15



Lexington Children's Theatre

and the
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Hana's Suitcase
Hana Brady
Waisenkind

In March 2000, a child's suitcase arrived from Auschwitz at the tiny Holocaust Education Centre in Tokyo. Painted on the side are a name, Hana Brady, a birthdate and the word *Waisenkind* (orphan). This is the story of a relentless search, beginning in Tokyo and travelling around the world, to uncover the story of a young girl and her fate at the hands of the Nazis.


Please join the Jewish community for a special dress rehearsal performance, free and open to the public, on October 7th from 2 to 4 p.m.
A reception will follow. Reservations are required.

There will also be a post performance discussion on October 14th.
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OZS Social Action Committee seeks support, donations

TAI co-sponsors blood drive

The OZS Social Action Committee asks for your support for the following activities in the coming months.

Harrison Elementary School will be having its book fair later this year. The librarian has sent us a list of books that would be appropriate for Harrison students, which we have posted at <http://www.chem.uky.edu/research/grossman/HarrisonBooks.html>. We invite you to purchase or donate toward one of them. If you choose to purchase the book yourself, please put it in the treasure chest in the OZS lobby, and include your name so that we know whom to thank. If you choose to make a donation, make the check out to OZS and write "Harrison book drive" on the memo line. We have already received our first donation, from Tomer Eres.

We continue to seek donations of clothing for needy Harrison students. Harrison has a dress code, so we are asking for solid khaki, black, or navy pants, shorts, and skirts, and white collared shirts and blouses (no T-shirts, please). Harrison would also gladly accept unused underwear, socks, shoes, and winter coats. Thanks to Karen Barnes and the Sisterhood for their recent large donation of clothing. We would also like to thank those people who donated to Harrison over the past couple of months.

The next joint TAI-OZS Blood Drive will be held on December 16, 2007. More information will follow in the next few months. Remember, you can designate your blood donations at any time of the year to count towards OZS' total. The joint TAI-OZS Purim Food Drive was quite a success. Together, we contributed \$293.84 and 248 pounds of food to God's Pantry.

The OZS Social Action Committee invites you to join us as we plan these and other activities. We meet approximately monthly on Sundays at 10:30 a.m. New faces and ideas are most welcome. Contact Sue Dworkin if you are interested in joining us. ☆

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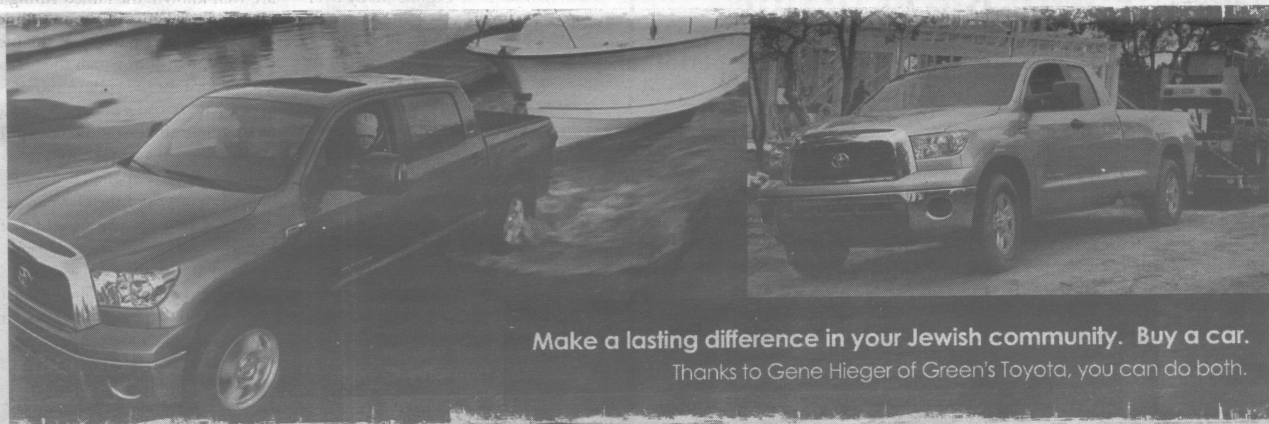
Ellyn Lyons

Hadassah National Vice President of HMO

The afternoon event will be held at

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1:30—4:00 P.M.

RSVP to Janice Hensley at
hensley34@insightbb.com



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Abby Miller, Director of Jewish Family Services



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

RESPECT

♦ ♦ ♦

"Respect" is a powerful word. When we respect other people, we make our world a more benevolent place.

We can actively express respect to our families, friends, and community members in many ways. When we respect others, we not only fill their hearts with warmth, but we also fill our own hearts with compassion and integrity.

Respecting our own bodies, minds, and spirits illustrates that we truly want to be healthy, happy, and fulfilled overall. Specifically, respecting ourselves means nurturing our bodies with proper nutrition, adequate and high quality sleep, healthy exercise, and taking pride in our physical appearance. Respecting ourselves also means that we take occasional breaks from our busy lives so that we can appreciate the important people in our lives and reconnect with our true passions.

I have created an acronym to sum up the qualities that go into RESPECT. The "R" symbolizes being Reverent, Regardful, and Receptive; the "E" represents acting Empathetic and Enriching; the "S" signifies being Supportive and Sensitive; the "P" stands for having a Positive Personality and acting Polite, Praising, and Peaceful; the second "E" refers to being Enthusiastic and Energetic; the "C" illustrates being Communicative, Cooperative, Considerate, and Courteous; and the "T" symbolizes being Tolerant, Thoughtful, and Tender.

RESPECT: make a point of reflecting it every day. ✧

Talking with Kayla Bryan

Local drama student has passion for performing

♦ ♦ ♦

By Marcia Blacker

Talking with Kayla Bryan about her academic work and her extra-curricular activities leaves those of us far beyond her age ("I'll be 16 on October 16") a little out of breath. Kayla is a sophomore at Paul Laurence Dunbar High School where she is a participant in the Math-Science Technology Center (MSTC) program. She likes the challenges of the program, though she admits "it's a lot of work."

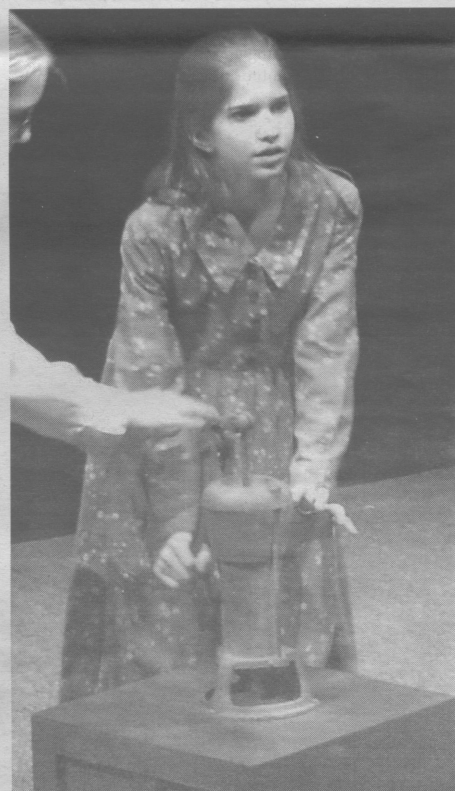
However much Kayla likes math and science, she has a passion for the performance side of theater arts. She has appeared in productions at Lexington Children's Theater and the School for the Creative and Performing Arts (SCAPA), and has won awards in drama at statewide contests.

When Kayla was in sixth grade, she tried out for SCAPA's production of *The Miracle Worker* and won the part of Helen Keller. "I just tried out on a whim," she said. Some whim—some part! Now Kayla has achieved another milestone in her acting career; she will play the title role in *The Diary of Anne Frank* when Dunbar's drama department presents the production from October 25 to October 28.

Kayla is "keeping her options open" and exploring a career in forensics, interested in the science and the legal aspect. But she is in a choir and does "some dancing"; loves musical theater; and drama, of course. Are you out of breath yet?

Kayla is the daughter of Shirley and Jared Bryan; her brother Jordan is a senior at Dunbar, in the MSTC program.

You can see Kayla as Anne Frank on October 25, 26, 27, at 8:00 p.m. or October 27 and 28 at 2:00 p.m. For further information and ticket prices, call Dunbar, (859) 381-3546. ✧



Kayla Bryan as Helen Keller.

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University of Kentucky Judaic Studies announces fall lecture

Samaritan speaker featured

By Oliver Leaman

Benjamin Tsedaka, a representative of the Samaritan community in Israel, will speak on his community and its literature at the Niles Gallery, 8:00 p.m. November 5. The Samaritans today are a very small group, living either in Israel or the Palestinian Territories, with a highly significant past and links to Jewish history and texts. Mr. Tsedaka is a specialist in the literature of the Samaritans, and we look forward to welcoming him to Lexington. He will be here for a number of days, and has other speaking engagements in the Bluegrass. For further information about his visit please contact me at Oliverleaman@hotmail.com

Please note the change from the usual venue, which is unavailable for this date. The Niles Gallery is opposite the King Library and parking for those with disabilities can be found outside the Chemistry-Physics Building next to the Library, from which there is a smooth route to the Niles Gallery. ✧

Central Kentucky Christian Community shows support for Israel

On September 16 at the Singletary Center for the Arts, in front of an almost full auditorium, a former PLO terrorist explained to a mostly Christian audience why it is important to support Israel.

Walid Shoebat was born into a prominent Arab Muslim family in Bethlehem. His father was an Arab chieftain and good friend of the Hajj Amin Al-Husseini, Grand Mufti of Jerusalem, who was also a notorious Nazi collaborator and propagandist. Walid joined the PLO as a teenager and was involved in numerous terrorist attacks, including the planting of a bomb and the attempted lynching of an Israeli soldier. After spending some time in an Israeli jail, he immigrated to the U.S.

In 1993, his Christian-born wife challenged him on the contradictions between the Bible and the Quran, and Walid was catapulted into a journey which would eventually lead him to conversion to Christianity, abandonment of terrorism, and becoming a strong supporter of Israel. He shared his story and the insights he gained along the way with a mesmerized audience.

The organizing group, United Christians Advocates, was led by two local couples, Jerry and Alice Anshell and Bob and Doris McCray, but many other people were involved in organizing and recruiting for the program. The evening included Israeli singing and dancing, tributes to the state of Israel, and a letter from Israel Consul for the Mid-Atlantic Region Uriel Palti.

Those attending were encouraged to contribute to a special fund that will be sent to CKJF for distribution among three Israeli organizations: Net@: From High Risk to High Tech at Hadassah Neurim, Ben Yakir Horse Riding Therapy, and Jerusalem Dental Volunteers for Israel. CKJF President Linda Ravvin described the activities of these organizations to the audience.

The feeling conveyed by the night's program was that Israel does not stand alone, and that many in our country—Jewish and non-Jewish—understand the dilemmas the state of Israel must address. ✧

Janice Brock, ABR, CNHS, CRS, GRI
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Linda Gorton, Lexington City Council Member, presents keys to the city to speaker, Walid Shoebat.



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History of the Israeli-Palestinian Conflict

Part XXII

By Daniel Cheifec

(III) Changing alliances and spheres of influence

The period between the War of Independence and the Sinai War was one of swift changes on the world stage. After World War II, the Western powers occupied the countries liberated from the Nazis in Western Europe, while the Soviets installed puppet regimes in Eastern Europe. This was the beginning of the Cold War. While the Berlin Wall, symbol of the East-West confrontation, would not be built until 1961, the consolidation of Soviet power in Eastern Europe became an ongoing concern for the Western powers.

The devastation visited by the Nazis upon Great Britain and France, as well as the rapid crumbling of the European empires in the postwar era, left the road clear for the undisputed leadership of the United States in the West.

In the Middle East, Arab secular regimes looked to the U.S. and Europe for support in the struggle against Islamism within their societies, while the Western nations were interested in protecting their interests in the oil fields in some of these countries. The more religiously oriented regimes such as Saudi Arabia had no

choice but to line up with the West, since the Soviets were openly hostile to religion.

Israel, after defeating the Arab armies in 1948, focused on the absorption and rehabilitation of the Jewish refugees who flooded the country from European DP camps and Arab countries. The door for emigration from Soviet-controlled areas closed shortly after the end of the war. Pogroms against returning Holocaust survivors in Poland in 1946 prompted many to immigrate to the Jewish home-

The West looked upon support for Israel as the price to be paid for their inaction against Nazi-perpetrated genocide during the war, a way to somehow redeem themselves.

land before this window closed.

The West looked upon support for Israel as the price to be paid for their inaction against Nazi-per-

petrated genocide during the war, a way to somehow redeem themselves. But they also considered Israel as, at best, an unreliable ally that could drag them into a war with their Arab friends. Because of this, support for Israel in the early years was limited when it existed at all. Some financial help to rehabilitate Holocaust survivors came to Israel, but it was clearly insufficient. The rising tide of Arab nationalism, coupled with the crumbling of the British and French empires and the threat to their economic interests in the Middle East, moved European nations to be supportive of the Jewish state to some extent as an insurance against the Arabs. The Israeli economy was fledgling, and continuous cross-border terrorist attacks on Israeli population centers, supported and encouraged by Egypt, Jordan, and Syria made Israel's survival anything but a safe bet. Jewish communities from around the world rose to the challenge, and a gradual transformation of the relationship between Israel and the Diaspora began. Until Israel's independence, the Diaspora Jewish communities had seen the Jews in Palestine largely as objects of charity, and Zionism was but one of the ideas battling for the hearts and minds of world Jewry.

Israel's independence, its absorption of Holocaust survivors, and its victory in 1948 began to change this paradigm. In the decades to come, Israel would become a central part of Jewish identity around the world and the main common cause among Diaspora Jewish communities. Argentinean-Israeli psychologist Hanan

see History, page 13



Jewish Family Services Upcoming Programs

Leisure Club

Veteran's Day Presentation and Lunch

Thursday, November 1
12 noon to 2:30 p.m.
Joseph-Beth Booksellers Café
161 Lexington Green Circle

Bob Orbach, a U.S. Army Veteran, Army Historian, and local community member will give a presentation entitled "Veteran's Day: A Time for Remembering"

Please R.S.V.P. to Abby Miller by
Tuesday, October 23, 2007.

For more information about these events, to RSVP, or to arrange transportation to the event location, please contact our JFS Director, Abby Miller, (859)269-8244 or jfs@jewishlexington.org



ADL speaker to address campus challenges

B'nai B'rith sponsors program

On Thursday evening, November 8, the Stanley Rose Lodge of B'nai B'rith will present an address by Shari Kochman, "Current Challenges on our College Campuses." Ms. Kochman, who comes from Cleveland, is the regional director for ADL in the Ohio/Kentucky/Allegheny area.

The program will begin with refreshments at 7:30 p.m. in the auditorium of Ohavay Zion Synagogue, followed by Ms. Kochman's address. She will entertain questions after her remarks.

This is a timely topic for this university community. Plan to attend and become aware of what the next generation is encountering on college campuses. ☆

FACTS ABOUT ISRAEL

Israeli astrophysicists at Tel Aviv University, as part of an international team, have recently discovered the oldest planet yet identified outside our solar system - V391b Pegasi in the Pegasus constellation.

Through this discovery scientists are gathering information about the lifespan of these types of stars, similar to our Sun, and developing theories about the future of planet Earth.

Tel Aviv University's Wise Observatory is five kilometers west of Mitzpe Ramon in the Negev. This facility is one of only a handful of observatories in the Middle East, as well as one of the only locations on Earth with a clear enough view to see V391b Pegasi at some 4,500 light years away.

[From sci-tech.jpost.com posted 9/16/07.]

History (from page 12)

Nudel described this process as the "Israelization of the Jewish link."

American Jews, while slower to embrace this "Israelization," followed suit, relegating groups such as the American Council for Judaism and the Bund to marginal roles in Jewish communal life. Still, it would be a couple of decades before the mainstream Reform Movement in America would formally accept this changing environment and embrace the Jewish State.

The Soviet bloc, taking advantage of the postwar situation, consolidated its power and began to pursue the same expansionism that had dominated the Russia of the czars. The Soviets wanted to control access to the Persian Gulf and central Asia, and that put them into competition with the West, which was not willing to forfeit its economic and political influence in those regions.

The Soviets, therefore, began developing new strategies, some of them based on facts on the ground. For example, inspired by Arab cross-border raids into Israel, the Soviets encouraged guerrilla warfare in South America, Southwest Asia, and the Middle East to contest Western dominance. At the same time, the formal retreat of the French in Vietnam and the bloodily repressed Hungarian uprising of 1956 defined the lines of confrontation. The establishment of a Communist regime in China and the retreat of Chiang Kai-Shek to the isle of Formosa (Taiwan) made the West fearful of an open confrontation with the Soviets. This fear would play a role in the resolution of the 1956 Suez crisis.

France and England saw their empires come apart. Gone were India

and most of the Middle East, even if the Europeans still retained some measure of economic and political influence there. The Marshall Plan, while allowing Europe to rebuild itself, was perceived as a humiliating arrangement. The establishment of the North Atlantic Treaty Organization (NATO) in 1949 served two purposes. On the one hand, it allowed the Europeans to overcome their sense of being minor partners in the West by giving them a more prominent role. On the other hand, it strengthened the hand of the U.S. in its confrontation with the USSR while providing a reason for permanent American bases in Europe—this time not as occupying forces but as defending forces against the Soviet threat.

As the European nations, one by one, recovered their political autonomy and independence after the war, they became part of the newly formed United Nations. The world body became another stage for the East-West confrontation. In spite of the formal annexation of the Baltic states by the USSR, these states, through a political fiction, remained members of the United Nations in their own right, as did other Soviet republics. Arab countries too, as they became independent, became members of the UN, and as a bloc they became an important factor in the East-West confrontation because of the number of votes they commanded.

As the East-West confrontation heated up, some world leaders began to align themselves a third bloc, which would be known as the "Third World," trying to remain independent of both Western and Eastern dominance. For a short while, Israel was welcomed in this group at their Jakarta Conference.

But Israel remained, in this context, a backwater whose survival was dependent to a large extent in the chessboard of international politics. Its army, while proven successful against Arab aggression, was far from strong or even solid; its victory in 1948 was as much a function of Arab internal dissension as of military power. Europe and the U.S. saw Israel as a dependent that could become a serious liability, and this perception was not far off from reality.

It is clear from this partial description above that the immediately postwar world was chaotic and shifting. Israel's birth was part of these shifting tides of politics, as was the birth of the modern Arab nations. Understanding this context goes a long way toward understanding the situation that led to the 1956 war, the subject of the next article. ✧

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CKJF is looking for help developing content on our Community website at <http://www.jewishlexington.org>.

If you think you might be interested in joining our new website committee please call the CKJF office at (859) 268-0672 or email to lexadmin@jewishlexington.org.



Save the Date

Monday,
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Day of Giving



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It should come as no surprise to most of you that the Food Network is one of the most-watched television channels in the Poley household. I especially enjoy watching Ina Garten, The Barefoot Contessa. She has a wonderful easy manner and her recipes do not usually require culinary heroics; they're always things I can envision myself making (and frequently do). And besides, it's always nice to see a Jewish girl do so well!

The following recipe is from one of Ina Garten's shows. It's very easy to make and would make a great hors d'oeuvre served on crackers or miniature bagels. It also works well as a dip for vegetables. You could even serve with regular bagels if you were having guests for brunch—or just want to treat your family. ☆

Smoked Salmon Spread

- 8 ounces cream cheese, at room temperature
- 1/2 cup sour cream
- 1 tablespoon freshly squeezed lemon juice
- 1 tablespoon minced fresh dill
- 1 teaspoon prepared horseradish, drained
- 1/2 teaspoon kosher salt
- 1/4 teaspoon freshly ground black pepper
- 4 ounces smoked salmon, minced

Cream the cheese in an electric mixer fitted with a paddle attachment until just smooth. Add the sour cream, lemon juice, dill, horseradish, salt, and pepper, and mix. Add the smoked salmon and mix well. Chill and serve.

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.

Facing history (from page 1)

Holocaust in the context of Jewish views of social justice. Belin had worked in the past with Gloria Rie and the local non-profit, the Humanitarium, to raise funds to train nearly 60 public school teachers in the pedagogy of Facing History. However, the OZS-TAI initiative represents a method for teaching about the Holocaust specifically within Jewish educational settings.

The curriculum, which is based on the Facing History books *The Jews of Poland* and *Holocaust and Human Behavior*, begins with a chapter on Jewish identity in the Diaspora, examining the lives of Reform, Conservative, Orthodox, and secular Jews. The organization also provides information about the rich and varied Jewish life including art, music, and literature, that existed—particularly in Poland—before World War II.

The material includes a substantial piece on Jewish resistance, and a piece dealing with the legacy of the Holocaust for Jews as individuals and as a community. The course culminates in the creation of a Memorial Art Gallery, with miniature sculptures and other media created by students, which is slated for display in the spring's Yom HaShoah commemoration. As Boston-based program associate Leora Shaeffer explained in an article for *Jewish Education News*, Facing History's unique approach to Jewish education encourages students to use the Holocaust as a case study to get sense of the bigger picture. "This curriculum leaves students with a perspective that extends beyond the tragedies of Jewish history," Shaeffer said.

By adding Facing History's program to its Jewish education curriculum, Lexington joins a network of more than 700 Jewish educators who have committed to the content and pedagogy since it was first implemented in 1998. ☆

jburchett@malones.com.'"/>

Ask a Rabbi (from page 8)

to put up with it. But to sanction the Jewish wish to occupy these sites, that we cannot do.... The Jews have not recognized our Lord, therefore we cannot recognize the Jewish people.... If you go to Palestine and your people settle there, you will find us clergy and churches ready to baptize you all.

Yet by the late 19th century, other factors were at work, as well. As Jews were being integrated into political, social, and cultural life throughout Europe and in the U.S., a new theory of opposition to Jews was being developed that was based strictly on racist considerations, not religious ones. This was to become known as "anti-Semitism."

The Holocaust Encyclopedia of the U.S. Holocaust Memorial Museum describes the new movement as a part of late-19th-century interest in science, genetics, and evolution:

These new "antisemites," as they called themselves, drew upon older stereotypes to maintain that the Jews behaved the way they did—and would not change—because of innate racial qualities inherited from the dawn of time. Drawing as well upon the pseudoscience of racial eugenics, they argued that the Jews spread their so-called pernicious influence to weaken nations in Central Europe not only by political, economic, and media methods, but also literally by "polluting" so-called pure Aryan blood by intermarriage

and sexual relations with non-Jews. They argued that Jews did this deliberately in order to sap the will and ability of Germans or Frenchmen or Hungarians to resist a biologically determined "Jewish drive" for world domination.

In a time of pervasive nationalism, racial anti-Semitism was used by politicians in Germany and Austria to mobilize voters. But we would hesitate to call this "Jew hatred," because there's no evidence they actually hated Jews; they merely used this new theory of racial separateness for political gain, appealing to already-existing ignorance, prejudice, and apprehension about Jews. This was certainly the case, at least early on, for Adolf Hitler, whose writings in the 1920s lauded the Austrian politicians Georg von Schönerer and Karl Lügner, who vaulted into political power using a carefully crafted combination of anti-Semitism and populism. As we know, the Nazis adopted this racial anti-Semitism to condemn to death even people who had converted to Christianity, since they were—and always would be—Jewish by "blood."

But anti-Semitism at this time was not limited to Austria and Germany. Indeed, one of the world's most famous anti-Semites was Henry Ford, who was influenced by such individuals as Thomas Edison and Charles Lindbergh. Ford purchased the newspaper *The Dearborn Independent* largely as a soapbox to accuse the Jews of planning "to control the world, not by territorial acquisition, not by military aggression, not by governmental subjugation,

We are breaking the cycle of poverty in Israel.



Our community is proud to sponsor *Net@: From High Risk To High Tech* at Hadassah-Neurim.

One of the *Net@* students, *Slava*, made aliyah with his single mother eight years ago. He is an excellent student, polite and pleasant to his teachers and friends. He studies karate, participates in enrichment programs and works in the village to help support his mother. (*Net@* Student Profiles 2006-2007)

This program is helping Slava reach a level of achievement that will allow him opportunities to work toward a more competitive, higher paying career in the future and help him grow as an individual.

Live Generously. Make A Difference.

Support the 2007 CKJF/UJC Community Campaign.



tion, but by control of the machinery of commerce and exchange." Ford blamed Jews for Bolshevism and for starting World War I, as well as for fabricating reports of bloody pogroms that had actually taken place in Russia. This was to be a foreshadowing of later Holocaust denial.

In the early 21st century, we are faced with a new danger: anti-Semitism thinly disguised as opposition to Zionism and to the State of Israel. We certainly see this manifested in the Muslim world. In his recent book *Muhammed's Monsters*, Dr. Robert Wistrich of Hebrew University wrote:

Anti-Semitic conspiracy theories lie at the very heart of the Muslim fundamentalist and Arab nationalist world-view today—linking together plutocratic finance, international Freemasonry, secularism, Zionism and Communism as dark occult forces led by the giant octopus of international Jewry—whose alleged aim is to destroy Islam and to subvert the cultural identity of Muslim believers. This mythical structure of thought is in many ways virtually identical with Nazi anti-Semitism despite the fact that it has undergone a process of "Islamicization" and the quotation of verses from the *Qur'an* to justify monstrous terrorist acts.

Recent attacks on Jews in Europe also have been attributed to this so called "new anti-Semitism." However, we also have examples much, much closer to home.

On Saturday, September 8, the *Lexington Herald-Leader* published a guest commentary by Robert Olson, a professor of Middle East history and politics at the University of Kentucky. In the article, he proclaimed that "the end to indigenous Christianity in Jerusalem is near" and traced a 40-year decline in Christian presence in the Middle East to "the Zionist conquest of Palestine in 1948 and the expulsion of 800,000 Palestinians, of whom an estimated 10 percent were Christians."

I need not point out to our readers the clearly anti-Semitic intent of any author who refers to the founding of the State of Israel as a "Zionist conquest," a blatantly false characterization that purposefully ignores not only the international community's broad support for a Jewish homeland through the auspices of the United Nations but also the 3,000-year historic connection of Jews to this land. His language also ignores the historical fact, supported by documentary evidence from the time, that many of those who fled in 1947-1948 did so at the insistence of the region's Arab leaders, including the Jerusalem Mufti, who wanted to clear the way for what they falsely believed would be an easy obliteration of Jews from Israel by massed Arab armies.

Further, his allegation that "the Christian community in Israel—with the exception of where the Palestinians now live—and its churches, cemeteries, schools and libraries have been virtually eliminated" also is patently false. Anyone who has been to Jerusalem knows

Calling all Camp Shalom Alumni young & younger

Yes, that means YOU!

Help us prepare for next year's celebration of Camp Shalom's 40th Anniversary.

We are looking for Camp Shalom memories such as photos, t-shirts, stories, and other memorabilia. Don't worry, everything will be returned.

Please mail to the CKJF office c/o Jana LaZur. You may also email to jana@jewishlexington.org or call (859) 268-0672.



see Ask a Rabbi, page 16



Compiled By Elissa Brown

Letter of the month: TAV

This month is being sponsored by the letter TAV. Tav is the 22nd letter in the Hebrew alphabet. Tav is the first letter in *teruah*, which is one of the calls of the shofar. Tav is also the first letter in the word *tikkun*, which means "repair." Another word that begins with tav is *torah*, which means teaching! Here's one way that you can make a tav with your body: Lie flat on the floor, face down. Take a deep breath and place your hands under your shoulders with your palms down.

Exhale and push yourself up on your hand and knees. Take another deep breath and look up at the ceiling. Exhale and tuck your chin to your chest and arch your back towards the ceiling. Smile and take three to five deep breaths. (This excerpt was taken from *Aleph-Bet Yoga*.)



Did you know...

that the reason Jewish holidays begin and end at sundown is because the Bible mentions evening before morning? Jewish holidays fall on different days of the Western calendar each year because the Jewish calendar is based on the lunar (moon) calendar and not the solar (sun) calendar!

Crafts

Glitter Tree

Here's a way to have fun, welcome fall, and be a little messy!

What you need:

- 1 piece of brown paper
- different sized leaves
- red, orange, and yellow paint
- red, orange, and yellow glitter
- 1 paintbrush
- glue

Directions: This is a craft that's fun and allows you to be as creative as you want. Begin by taking a nature walk and collecting different sized leaves. Make sure that you leave them out for a day to dry. Next, paint the leaves, and while they are still wet sprinkle the glitter on

them. Then cut out a trunk from the brown paper. When the leaves are dry, glue them onto the trunk and voila! You have a beautiful fall tree. Make as many as you want to decorate your house for fall. Enjoy!

Science Project

Corn

This is a science experiment that you can have fun with by using items that you have in your own house. Plus, it's cool to grow your own corn!

What you need:

- 1 plastic sandwich bag
- 1 paper towel
- a few unpopped popcorn kernels

Directions: Begin by wetting the paper towel. Next, place the popcorn kernels inside the damp paper towel and place that inside the plastic bag. Then hang the bag in a window or sunny place and before you know it your corn will begin to sprout! ☆

Ask a Rabbi (from page 15)

of the strong Christian presence in the city, including churches and seminaries; the massive amount of land still owned by a number of Christian groups including the Armenian, Russian, and Greek Orthodox Churches; the presence of the Catholic Church's Pontifical Institute in Jerusalem; and the Israeli government's continuing commitment to maintaining the integrity of Christian Holy Sites.

Olson asserts that Israel's security fence is one reason for the rapid decline of Christian populations in areas like Bethlehem, when in fact that decline long predates the construction of the barrier. But the decline in Christian population does parallel the transfer of control in 1995 from Israel to a Palestinian Arab leadership that has made a concerted effort to drive out Arab Christians through a campaign of intimidation and violence that has been well documented in the international media.

Ironically, Olson's anti-Semitic screed arrived on my doorstep just a day after the *Wall Street Journal* published a well-reasoned and well-written commentary by Jeff Robbins on anti-Semitism and the anti-Israel lobby. Robbins, a U.S. delegate to the UN Human Rights Commission during the Clinton Administration, correctly points out that the latest crop of anti-Israel books, including Stephen Walt and John Mearsheimer's *The Israel Lobby and U.S. Foreign Policy*, have a double standard. As he writes of Walt and Mearsheimer:

They express no concerns about the massive pro-Arab effort, funded in significant measure by foreign oil money, taking American Jews to task for participating in the American political process; meanwhile, they inoculate themselves against charges of anti-Jewish bias by preemptively predicting that "the Jewish lobby" will accuse them of it.... Although the aggressive deployment of petrodollars and oil-based influence from foreign sources aimed at advancing a pro-Arab line constitutes "nothing wrong" as far as Israel's critics are concerned, a new political fashion holds that there is something very wrong indeed about American Jews and other American backers of Israel expressing their support for Israel, and urging their political leaders to join them in that support.

Walt and Mearsheimer deny that they are anti-Semitic or that their views are anti-Semitic, but, as Robbins points out, that's hardly surprising. But they have now tacked on fear over the power of "the Israel Lobby" to the old stereotypes of Jews having divided loyalties while, at the same time, secretly running the U.S. government. If that isn't old-time anti-Semitism, I don't know what is.

We cannot always equate Jew-hatred with anti-Semitism. But we must be vigilant against anti-Semitism that comes wrapped in new packages to appeal to 21st century bigotry. ☆

Have a question? *Ask a rabbi*

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

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

The Lexington Chapter of Hadassah

Evalyn Block, President

Celebrating Henrietta

On Sunday, October 7, Hadassah founder Henrietta Szold will be inducted into the National Women's Hall of Fame in Seneca Falls, New York. She is one of nine women—five who are historic figures, the others contemporary—who will be inducted into the nation's premier organization that recognizes and honors extraordinary American women.

When Henrietta Szold began her journey, she little realized the impact her early decisions would have. Each of us is responsible for the quality of our lives and must try to choose our paths wisely. Although women today spend much time juggling volunteer, career, and family efforts, there is still that commitment to make a difference. Henrietta Szold, our visionary founder, awakened in all of us the spirit of volunteerism and the powerful message that we, too, could make a difference. Through her efforts, and the efforts of those who followed in her footsteps, we have been endowed with this amazing legacy called Hadassah.

Today, the women of Hadassah are dedicated to social change. Through our network of 300,000 volunteers, we reach out in new and creative ways to women and families as our core message remains constant. We have grown and flourished in America and in Israel with our ongoing determination and courage. Where others saw darkness, we saw the promise of a brighter future.

Now is the time to recognize our fullest potential and make those positive choices that impact and change people's lives. In acknowledging our personal responsibility to persevere in our efforts, we continue to carry forth Henrietta's legacy for generations to come.

Programs and Events for October

- October 11: Donor Phone-a-thon
- Oct. 19-21: "A Family of Women" Fall Conference in Ann Arbor, Michigan
- October 21: Baking session for Bake Sale at TAI
(call Fran Morris Mandel for information (859) 494-3726)
- Oct. 28: Hadassah Cookie Sale for Breast Cancer Awareness ☆



HADASSAH WANTS YOU

Whether you are a long-time member or new, young or older, Hadassah would love to have you volunteer as much or as little as you can. We have opportunities in many areas and you can select what fits your talents and interests.

Please contact Evalyn Block, President, at eblock3375@windstream.net, (859) 271-0127 or Lynn Furness, Vice President Membership, at mamananews@yahoo.com, (859) 873-0328. We look forward to hearing from you soon.

The Lexington Havurah

David R. Wekstein, President

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

The Lexington Havurah is a small organization of about 40 families, but one with a talented and dedicated membership. Accordingly, all programs and activities of the Havurah are accomplished almost exclusively through efforts of individual members who need little or no supervision. Our High Holiday services were led by members of the Havurah. This included members giving sermons, which were scholarly, interesting, and pertinent to today's world.

Our two-person Religious Committee of Ned Rosenbaum and Hanna Smith plan the religious schedule for the year. The membership is then asked to volunteer to lead one or more of those services. Within a very short time most of the services are spoken for. Our Social Committee provides the basic food supplies and coordinates the hosts for all of the programs and services. It too receives a rapid and positive response to the request for help.

This year the Havurah will strengthen its adult education program. On September 30, as part of our Soup-in-the-Sukkah program, Ned Rosenbaum discussed the "true" origins of Sukkot. Ned retired as professor of Judaic Studies at Dickinson College and is now an adjunct professor of Hebrew at the University of Kentucky. On November 17, Jeremy Popkin, professor of history at UK, will discuss "Anti-Semitism in France." Jeremy's expertise is in French history and he is past chair of the Department of History at UK. (Francie-Chassen Lopez, another Havurah member, is the present chair of the department.) These and other talented and dedicated members contribute significantly to the success of the Havurah and enrich the Jewish Community of Central Kentucky.

If you wish to join the Havurah or want more information, please contact me—(859) 269-4454 or mwdrwek@insightbb.com—or our Membership Committee co-chairs Evelyn Geller (278-3609, evelynkadimah@aol.com) and David Feinberg (223-1304, kdfjm@insightbb.com). ☆

Hadassah membership event slated

Meeting to be held Thursday, November 1, 6:00 to 8:00 p.m.

Hadassah invites current members to bring prospective members, and prospective members to bring themselves and their friends as well as anyone interested in meeting and greeting new and old friends, to a membership social. There will be food and beverages plus door prizes. Please watch your mail for further details, including location. In the meantime, if you have any membership questions, please feel free to contact Lynn Furness, Vice-President Membership, at mamananews@yahoo.com or (859) 873-0328 (days) or (859) 873-0593 (evenings).

Temple Adath Israel

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

TAI Book Group

TAI Book Discussion Group will meet on October 25 (note move to Thursday) to discuss *The Orientalist*, by Tom Reiss. *The Orientalist* is the thrilling true story of a Russian Jew who transformed himself into a Muslim prince and a best-selling author in Nazi Germany. This is a wondrous tale, beautifully told: mesmerizing, poignant, and almost incredible; part detective story, part biography, part travel saga.

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. October schedule is 10/13 and 10/27.

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library any time and join in the provocative and friendly discussion. October schedule is 10/6 and 10/20.

Tuesday Bridge Club

The Tuesday Bridge Group meets in the Temple library beginning at 11:00 a.m. Bring your lunch and play until 2:00 p.m. You don't have to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members. Please check the Temple office or Leona Stern at (859) 277-3050 each week to see if the group is playing.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

Join us on October 29 for a chance to schmooze, nosh, and enjoy an informative program. Please note this program will be on a Monday instead of our usual Friday. While invitations are sent to members of the congregation 60 years-old and better—all are welcome!

Hana's Suitcase

Brady Waisenking

An Event at Lexington Children's Theatre October 14

For TAI's 4th, 5th, And 6th Grade Students

Hana's Suitcase is the story of a Holocaust museum in Japan that receives a suitcase with the name "Hana

Brady" on it. The students at the center become fascinated with learning about the specific story of Hana, so their teacher travels to Europe to get more information about her.

This true, suspenseful story of discovery will transport you to Czechoslovakia in 1931 and introduce you to Hana Brady—a young, Jewish girl, not unlike ourselves, who once lived happily in her own world before the Nazis turned it upside down.

We will meet at the Temple at noon on October 14 to form carpools. We will have lunch at the Lexington Center. Restaurant offering there include A & W hotdogs and root beer, Arby's, Subway, Mr. Kan's Chinese Food, and the Coffee Beanery Café. We will then walk to the theater where the show begins at 2:00 p.m.

Around the Community

B'nai Mitzvah.....

Logan Gardner, son of John and Carol Gardner, will be called to the Torah as a bar mitzvah at Temple Adath Israel on October 20, 2007. Logan's younger brother, **Austin**, who will become a bar mitzvah next year, will join in this celebration.

Logan is a seventh grade student at Lexington School. He says that his favorite subject probably is history, because "I enjoy finding out about different countries and cultures and how the world came to be." As extracurricular activities, Logan runs on the school track and cross-country teams. Logan also swims competitively on the Lansdowne swim team.

For his mitzvah project, Logan gathered CDs from radio stations and gave them to children in the University of Kentucky Children's Hospital who are waiting for treatment. Logan feels strongly about politics, in particular the 2008 campaign. He wants to know what is happening and walks beats for various candidates.

Emma Beck, daughter of Antony and Angela Beck, will be called to the Torah as a bat mitzvah at Temple Adath Israel on October 13, 2007. She will be joined in this celebration by her younger brothers, **Andrew**, **Henry**, and **William** and her younger sister, **Lily**.

Emma is a seventh grade student at The Lexington School. At first she felt her favorite subject was science, but then decided it was English because "I like the

teacher. She makes everything very interesting." Emma plays on both the basketball and soccer teams as extracurricular activities at school. Emma enjoys riding horses at her home.

Emma participated in two activities for her mitzvah project. One was working at the Humane Society, and the other was participating in a clothing drive to collect winter clothing all around Lexington for the Goodwill. She was grateful for her mother's help in this segment of her mitzvah project.

Mazel Tov to...

Howard Markowitz and Julie Adkins on the birth of their daughter, **Olivia Dayn**.

Dawn Vermey on the birth of her grandson, **Davis Wickum**. His parents are **Diane** and **Tim Wickum**. **Oscar Haber** is the proud great-grandpa.

Condolences to...

Alan Stein, **Teri Harper**, **Ricki Harrison**, **Robbie Stein**,

Caryn Hoffman, and the extended **Stein** families on the death of **J24Ed Stein**, in August, 2007.

Louise Miller, on the death of her husband, **Joseph Krislov**, on August 30, 2007.

Jonathan and Beth Glixon on the death of Jonathan's father, **David Glixon**, on September 2, 2007.

Joe and Connie Grobstein on the death of their nephew, **David McDowell**, on August 17, 2007.

Carole Wilson on the death of her brother, **Jeffrey Bernstein**, in September 2007.

Do you...

- Have an interesting story or memoir you'd like to tell the community about?
- Have a burning desire to interview someone in the community and then write about it in *Shalom*?
- Have a secret interest in writing an occasional story for *Shalom* (don't wait for us to ask you—we won't know you're interested if you don't tell us)?
- Know someone in the community with an interesting story (even if you don't feel up to writing it yourself)?

If you recognize yourself (or someone you know—go ahead, rat on him) here, please email Ruth Poley at rgp@insightbb.com.

Ohavay Zion Synagogue

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

As October begins, the High Holiday season concludes at Ohavay Zion Synagogue with a number of services and celebrations. For a complete schedule of holiday and Shabbat services for the month, please call the OZS office. We welcome newcomers to the community and continue to wish everyone a Shana Tova u-M'tooka—a very happy and healthy 5768.

Simchat Torah: Let's Celebrate!

Everyone is invited to join us on Thursday evening, October 4 at 6:30 p.m. for singing and dancing as we celebrate Simchat Torah to mark the completion of the yearly cycle of Torah reading and begin anew. During the service we will also celebrate with our students, who are beginning Hebrew and Religious School with a special Consecration and Alef Ceremony. Come dance with the Torahs and celebrate with our students on this special holiday!

Social Time

Tuesday is D'Vine Minyan Day at OZS. Join your friends for a glass of wine after work each Tuesday. The brief

afternoon/evening minyan follows at 5:45 p.m. This is a great way to see friends and to end the day.

All are welcome to attend the **Natives and Newcomers Coffee** at 11:00 a.m. at Panera's on Richmond Road on the second Tuesday of the month, October 9. Come buy a cup of coffee or your lunch and take a break from the regular routine of your day with old and new friends.

Come seek your fortune! Join your OZS friends for **Chinese Sunday** at Hunan's on Southland Drive on Sunday October 14 at 6:00 p.m. You take care of dinner, we will take care of the fellowship and fun.

All of these social activities are coordinated by the OZS Membership Committee. If you have any questions please call Simone Salomon or the OZS office.

Daily Minyan

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

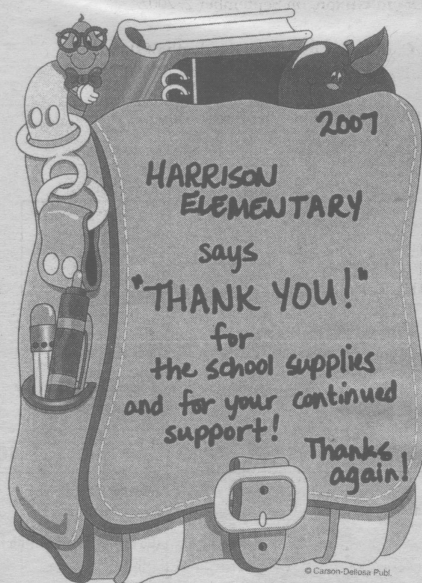
USY Youth Group

USYers are planning a "Parents' Night Out" event for Saturday evening, October 6 at 7:45 p.m. For a nominal donation, the teens will babysit for your youngsters while you enjoy a few hours out for dinner, a movie, or whatever you want to do. This is a great way to support the youth group and take advantage of ready-made babysitting. Call Mike Mayer or the OZS office for more information and reservations.

OZS Harrison Elementary School donation update

From October 1, 2006 to May 31, 2007, OZS contributed the following to Harrison Elementary School:

Books—53
Clothes—217
Toys—22
Health supplies—11
School supplies—35



STEWART HOME SCHOOL VISITATION SCHEDULE:

October 18, November 15 & December 6

The Stewart Home, located in Frankfort, Kentucky is a residential school for individuals with disabilities. It is renowned throughout the country for the high quality of care given to the students, and attracts people from all across the country. Tikkun Lexington brings celebration to the Stewart Home's Jewish students by honoring Shabbat and Jewish holidays. It is a very special evening for all who participate, volunteers and students alike. Caravan leaves the CKJF offices by 5:20 p.m. and returns by 8:00 p.m.

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



Gan Shalom Preschool

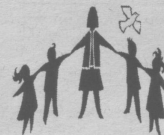
The Early Childhood Program for Toddlers & Preschoolers at Ohavay Zion Synagogue
Now enrolling for the 2006-2007 school year.

"Creativity & Learning through Diversity"

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

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

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



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

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



Community Calendar

CKJF - Central Kentucky Jewish Federation

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

OZS - Ohavay Zion Synagogue

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

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

TAI - Temple Adath Israel

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

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

HAD - The Lexington Chapter of Hadassah

Evalyn Block, President

HAV - The Lexington Havurah

269-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sukkot IV	Sukkot V Yiddish Club at CKJF	Sukkot VI JFS Leisure Club Sukkot Party OZS Board Meeting TAI Board Meeting Hadassah Board Meeting Chabad-Rabbi Litvin visits	Sukkot VII Hoshana Rabbah	Shmini Atzeret CKJF Office Closed	Simchat Torah CKJF Office Closed	Havdalah Under the Stars— CKJF Campaign Event 8:00 p.m.
30	October 1	2	3	4	5	6
	Columbus Day CKJF Office Closed	CKJF CRC Meeting CKJF Equine Division Event	Shalom Deadline for November issue	Hadassah Phone-a-thon CKJF Tikkun Lexington Meeting 7:00 p.m.	Rosh Chodesh cheshvan TAI Bat Mitzvah Emma Beck	Rosh Chodesh cheshvan TAI Bat Mitzvah Emma Beck
7	8	9	10	11	12	13
	Yiddish Club at CKJF		TAI Sisterhood visits Mounted Police, meet at TAI at noon for lunch Hadassah Founders/ Keepers of the Gate	CKJF Tikkun Stewart Home Visit	TAI Bar Mitzvah Logan Gardner	TAI Bar Mitzvah Logan Gardner
14	15	16	17	18	19	20
Baking Session for Hadassah Bake Sale at TAI			CKJF Executive Meeting 6:00 p.m. CKJF Board Meeting 7:30 p.m.	TAI Book Discussion Group		
21	22	23	24	25	26	27
Hadassah Breast Cancer Awareness Cookie Sale Joseph-Beth	TAI Chavurat Chochma Luncheon			JFS Leisure Club Veterans Day Program and Lunch Hadassah Membership Event		
28	29	30	31	November 1	2	3
	Yiddish Club at CKJF	OZS Board Meeting TAI Board Meeting	Hadassah Board Meeting	B'nai B'rith event with speaker from ADL - 7:30 pm at OZS	TAI Bar Mitzvah Jordan Cohen	TAI Bar Mitzvah Jordan Cohen Shalom Deadline for December issue
4	5	6	7	8	9	10
Veterans Day Rosh Chodesh Kislev Hadassah's How to Talk About Israel event		Chabad-Rabbi Litvin visits CKJF CRC Meeting	TAI/OZS joint Sisterhood program at TAI, 7:00 p.m.	CKJF Tikkun Stewart Home Visit		Lexington Havurah Education Program OZS Pajama & Havdala with TAI
11	12	13	14	15	16	17