

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

AUGUST 2007

AV-ELUL 5767



Paula and John Frank

John and Paula Frank relate tales of escape

Road to U.S. in 40s fraught with peril

By Mary Engel

A box of Cuban cigars saved John Frank's life.

That was 66 years ago, but the journey that took him from Nazi Germany in 1934 to the United States in 1943 seems as fresh in his 93-year-old mind as if it all happened yesterday. To John, it might as well have. Such things, he says, you never forget.

John Frank and Paula, his wife of 61 years, have lived in Lexington since 2002. They moved here to be near one

of their two sons, Daniel, a professor at the University of Kentucky, and four of their seven grandchildren. (Another son, Leonard, and his family live in Israel.) But two years after his parents' arrival, Daniel Frank, after 24 years at UK, accepted an offer from Purdue University and moved his family to Indiana. His parents decided to remain in Lexington, in their home at Richmond Place.

John Frank was born in 1914 in Germany. His family lived in Cologne, where his father was a lawyer and a grandfather was a rabbi.

see *Escape*, page 4

Camp Shalom and Camp Gesher off to a great start

Israeli *shlichah*

Camp Shalom and Camp Gesher are winding up the first week of the 2007 session. Enrollment has been very good this year and a multitude of activities have been planned. Don't miss out on all the fun: hurry and call the CKJF office to sign up for the second week!

That week—August 6 through 9—will feature a special guest. Einat Divir, an Israeli *shlichah* (emis-

sary), will be a staff member for Week 2 of camp. Einat is 21 years old and has served in the Army and Navy in Israel. She studied theater and literature in high school and has worked with children teaching drama classes. She has also done volunteer work with children with disabilities. Einat's visit to the United States has been arranged by the Jewish Agency for Israel.

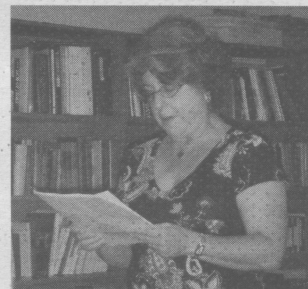
see *Camp*, page 7

Central Kentucky Jewish Federation annual meeting held

Linda Ravvin elected new president, Volunteer Awards presented

On June 27, the Central Kentucky Jewish Federation held its annual meeting at the corporate offices at the Chinoe Center. The program started with a report by outgoing president Marty Barr, who reviewed the changes introduced in the functioning of the Board of Directors to promote more active and participatory meetings. He then reported positive developments in almost every area of the organization, culminating with improved cooperation among the different local Jewish organizations, as highlighted by the joint programs on Martin Luther King Day, Yom Hashoah, and Yom Ha'Atzmaut. He also highlighted the reactivation of the Community Relations Committee and its growing activity in representing the Jewish community on issues of public concern.

Following Marty, Executive Director Daniel Chejfec gave a brief report on the state of world Jewry and the



Linda Ravvin, incoming President, shares vision for CKJF

situation in Israel. He pointed out the importance of every member of the Jewish community's taking to heart the lyrics of the old pioneer song, "Anu banu artza lib'not u'tebanot ba"—"We came to the land to rebuild it and to be rebuilt by it," meaning that we need to continue our efforts

see *Annual meeting*, page 3

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email: shalom@jewishlexington.org

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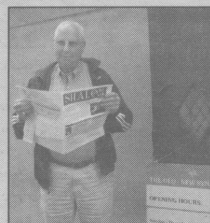
Nicky Blackburn, Ryan LaZur,
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SHALOM On Vacation



Neil Poley reads
Shalom while waiting
for the golem in
Prague.

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the Editor are always
welcome—
send them to
di-ifr@bardstown.com.

CENTRAL KENTUCKY JEWISH FEDERATION ENDORSES JCPA RESOLUTION ON IMMIGRATION REFORM

In accordance with the underpinnings of American values of democracy, tolerance, entrepreneurial spirit and equality under the law, and congruent with core Jewish values of human rights, human dignity and fairness, the Jewish Council For Public Affairs (JCPA), adopted a resolution on immigration reform during its recent 2007 Plenum. Immigration reform in the U.S. should be guided by the following principles:

1. The U.S. has a valid national interest in promoting the rule of law, securing borders and excluding those who engage in unlawful activity. It therefore should develop effective, reasonable and consistent security standards which should be applied both to persons wishing to enter the U.S. as well as those who are already here, legally or illegally.
2. Most who migrate to the U.S. are hardworking, and willing to make personal sacrifices to improve their circumstances. Most are devoted to family values, seeking to provide a better future for their children, and are open and eager to embracing American values while preserving the values and culture of the countries of their birth.
3. U.S. policy should strive to institute uniform, compassionate and humane protocols to process refugee and asylum claims.
4. Those entering the U.S. legally who desire to settle here permanently should not be subject to undue delays. Punitive measures that criminalize actions by social service providers should be avoided, undocumented workers should be afforded appropriate protection as to working conditions and standards, and a family reunification policy should be implemented to eradicate the inhuman separation of family members.
5. A rational system of immigration is vital to the continued economic growth of the U.S.; it fosters entrepreneurship, attracts productive workers, and helps the U.S. to remain on the leading edge of science, humanities and the arts. As the undocumented become "legal," their contribution to the U.S. economy is enhanced through work, paying taxes and buying goods and services.

JCPA urges Jewish communities around the country to actively participate in the legislative reform process, so that immigration reform reflecting these principles can be implemented.

The Central Kentucky Jewish Federation, based upon the recommendation of its Community Relations Committee, fully endorses the JCPA resolution on immigration reform, and encourages all members of the Jewish community and its allies in the broader community to work to ensure that immigration reform is adopted.

July 10, 2007

Michael J. Grossman, Co-Chair CKJF Community Relations Committee

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Shalom Deadline

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

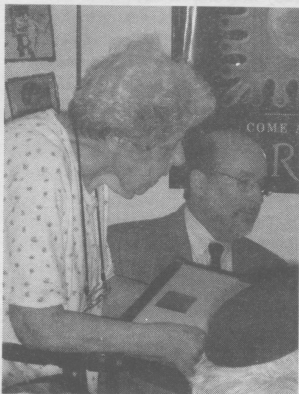
Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Annual meeting (from page 1)

to strengthen the Jewish community and its connections with Israel and the Jewish world.

Ricki Rosenberg reported on the Campaign, emphasizing this year's outside-the-box approach and creativity in getting the community involved. Her examples included the



Evelyn Geller receiving President's Award.

Comedy Night and the mid-level event on October 6, Havdallah Under the Shining Stars. She also pointed out the success of the Pacesetters event and the fact that the campaign is running, so far, with an eleven percent increase card-by-card over last year, and that the expectation is that we will meet our goal of \$380,000.

Marty Barr acknowledged those Board members who finished their terms and are not eligible for reelection. He extended thanks to Lisa Satin, Stan Isenstein, and Ray Archer for their participation on the Board.

Pat Shraberg presented the Nominating Committee Report, presenting a slate that included Michael Grossman, Odette Kaplan, Mimi Kaufman, David Wekstein, and Pat Shraberg for reelection as well as Linda Ravvin as newly elected member of the Board. The attendees approved the slate and the members were installed.

Next, Pat Shraberg presented the nomination of Linda Ravvin as new president of CKJF, which was approved unanimously. Linda was then installed as president (see her acceptance speech on page 4).

Former president David Feinberg, with his special humor, recognized

the efforts of his successor, outgoing president Marty Barr, to promote Jewish life and the goals of CKJF in Central Kentucky over the past two years. Marty accepted a work of art by Gad Almaliah featuring a famous quote by Rabbi Hillel.

Volunteer awards were presented. The President's Award, for an individual selected by the president who has shown commitment and dedication to the goals of CKJF and the wellbeing of the Jewish community in Central Kentucky over the years, went to Evelyn Dantzic Geller. Evelyn has served as president of CKJF, has chaired JFS, and has been a member of the *Shalom* Editorial Committee, the Spinoza Society, and the local and regional boards of Hadassah; she has made many more contributions to our community.

The Volunteer of the Year award, named after Cookie Wenneker, is presented every year to an individual whose dedication and commitment to the goals of CKJF and the wellbeing of the Jewish community made him or her stand out in the past year. Nominations for this award are taken from the community at large, and the winner is selected by the Board. This year's winner was Pat Shraberg for her efforts on the Day of Giving, on the Community Activities Committee, as secretary of CKJF, and for working on the decoration of our new offices.



Pat Shraberg — Volunteer of the Year.

The Young Leadership Award is presented every year to a community member between the ages of 25 and 45 for his/her commitment to the goals of CKJF and the programs to the community, as well as showing leadership qualities in her/his activities in the Jewish community. Nominations are taken from the community at large, and the winner is selected by the Board. This year's winner was Judy Levey, whose past participation as a Board member, as well as service on the Camp Shalom committee and her active volunteerism on the Day of Giving and at other events, including those of her congregation at OZS, mark her as a great choice for the award. It was bittersweet because of the upcoming departure of Judy, her husband Sandy Goldberg, and their children from our community.

It was an evening of celebrating accomplishments, taking stock of where we are and laying up future plans: everything an Annual Meeting is supposed to be. There are many ways to get involved in the activities of CKJF which benefit the whole Jewish community—serving on a



Judy Levey accepts Young Leadership Award.

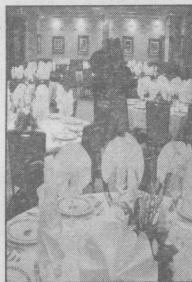
committee, participating in our annual Day of Giving or our upcoming training for the friendly visitors' program, and many more opportunities. If you are interested, please contact Daniel Chefec at the office, (859) 268-0672, or by email at ckjf@jewishlexington.org. ☆



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President's Message

Linda Ravvin



I believe that the primary goal of CKJF, as part of the National Federation system, is to be convener, coordinator, and umbrella for the Jewish community as a whole. Working with the other representatives of our community organizations, I hope that we will reach new levels of cooperation with joint programming, educational opportunities, leadership development, and connection to Israel. To enable all of this, of course, we must continue to develop and increase our annual CKJF/UJC campaign. We must also emphasize the inclusive nature of federations and encourage involvement by reaching out to those who are not connected or who are peripherally involved. This means that the onus is on you, as community members, to fully participate, become involved and take leadership roles to further these goals.

In his book, *Building Powerful Community Organizations*, Michael Jacoby Brown writes: "To build community and mutual support, groups have to go beyond helping the individuals in the groups. They have to help all the members to see themselves as part of a community that can help each other in many ways, and to use the power of the group to do this."

There are many goals which I have for CKJF and our community (I do have a rather ambitious mind). I would like to see new and exciting activities of all types that will attract as many of us as possible and provide opportunities for both individual and community growth. We, as members of CKJF, need to review our mission state-

ment and bylaws, as well as the committee structure.

(It's generally called updating to meet the changing times). I am sure that each of you also has a vision of what you would like to see in our community future. Together, I hope that we will realize all of our combined goals. That is how a community grows and succeeds: by working together as the extended family that we are.

The Dalai Lama has said, "Responsibility does not only lie with the leaders of our countries or with those who have been appointed or elected to do a particular job. It lies with each of us individually."

You have just elected me president of CKJF, but I will not take the responsibility alone—I now charge each of you to actively involve yourselves, to step up to leadership roles and to participate with me in *tikkun olam*. ✧

Escape (from page 1)

After Hitler came to power in 1933, the family remained in Germany until the next year, when they moved to the Netherlands and settled in Amsterdam. Refugees were unable to get work permits, so the family lived off what money they had and by renting out rooms in their apartment. John's brother, a dentist, left for England in 1935 so he could go into practice.

In 1938, John decided to leave, too, but the immigration quota was closed. He was working with a Kindertransport committee that evacuated Jewish children from Germany after *Kristallnacht*. It was during that time that he received, as a thank-you gift, the box of cigars that would become the currency used to buy his way to freedom.

After the war began in 1939, the Frank family was caught in Holland. "Nobody could get out, nobody," John says.

The Germans invaded Holland in 1940; the conquest took just five days. Then came the Nazi occupation

and the Gestapo, and that's when "everything changed," John says.

He lived underground to stay out of the Gestapo's way, but that wasn't always easy. In February 1941, many of his friends were picked up in the street. John escaped by running into a bank and hiding under a desk.

The next month, John had the oppor-

The next month, John had the opportunity to flee, and he took it. It meant leaving his parents behind because their health wasn't good. He never saw them again. Both died in Sobibor.

Both died in Sobibor, an extermination camp in Poland, in April 1943.

During his work with the *Kristallnacht* refugees, John had met Gertrude Wijsmuller, a Dutch Red Cross worker who is credited with beginning the Kindertransport program and later was declared a Righteous Gentile by Yad Vashem. In March 1941, she obtained a permit for him that allowed him to

travel from Amsterdam to Brussels. He stayed there for a month in a boarding house with the Gestapo, sleeping in a bathtub by day when the Germans were not around, and hiding on the street at night.

A doctor with connections—and help from the cigars—got fake documents for John that allowed him to leave for Paris. Even so, he had to make

it across three borders and through three checkpoints. At each stop, he would assess his surroundings, go into the bathroom to figure out what to do, then make his move. Sometimes it meant putting his fake papers right in the face of the security guards, so the papers would be too close to read. Another time, he used an immunization certificate to get through a checkpoint because the paper was the same color as the passes being waved by the people being allowed through.

see *Escape*, page 12

Leisure Club revives favorite activity

By Ruth Moser

On August 16, the Leisure Club will enjoy a Chinese buffet, something we have not done in years. This time we will be at the Number One Chinese Buffet on Richmond Road. So get ready for egg drop soup, egg rolls, and egg foo young. (Or chow mein, or whatever you want.)

We are off in September so we can all celebrate the High Holidays. On October 2 we will enjoy Sukkoth at Ohavay Zion in the sukkah. There are no plans yet for November, but in December we will hold our annual Hanukkah party.

Watch *Shalom* for upcoming Leisure Club events. Invitations will be sent in the mail, and announcements are placed in newsletters from Ohavay Zion and TAI. Hope to see you soon. ✧

Israel 21c: Environmental concerns bring Israelis, Jordanians and Palestinians together

By Michelle Levine

They may come from worlds apart, but leading political and environmental figures from Israel, Jordan, and the Palestinian Authority have found a common theme to bring them together—the Great Rift Valley.

The Great Rift Valley is a series of geological rifts stretching 4,000 miles, from southern Turkey to Zimbabwe, running through Syria and Lebanon, along the Jordan River, the Dead Sea, the Gulf of Eilat and the Red Sea until Kenya, at which point it splits into two branches. Five hundred million birds use the valley route to migrate twice a year from Europe to Asia.

The multi-national group—under the moniker of the Dead Sea Triangle (DST)—has met twice recently, in Jerusalem and at Kibbutz Sde Eliyahu, to discuss the future of the Great Rift Valley and to step up the environmental collaboration already in progress through innovative and large-scale projects.

Sessions were organized by Dr. Yossi Leshem from Israel's Society for the Protection of Nature and Tel Aviv University. Together with his partners in the project

—Imad Atrash of the Palestine Wildlife Society and retired Jordanian general Mansour Abu Rashed—Leshem envisions a triangle of research facilities (known as the Dead Sea Triangle) in the Great Rift Valley, Ein Gedi, Jericho, and Wadi Mujib in Jordan.

"Migratory and local birds are playing a key role in our collaboration, bringing people together: farmers, educators and scientists. The results of the birds' activities are far more profound than those of the politicians," Leshem told ISRAEL21c.

The global aim of the DST initiative is to provide a platform for dialog through cooperative research and education in the Dead Sea region. Three leading institutions of higher education, Al-Balqa University (ABU) in Jordan, Al-Quds University (AQU) in East Jerusalem, and Tel Aviv University (TAU) in Israel, will each set up a Dead Sea Research Hub along the shores of the Dead Sea to jointly contend with a series of scientific challenges common to all three parties.

While the group is currently fundraising for a research center and research bases in all three countries, work has already begun on one project—reducing agricultural reliance on pesticides.

Barn Owls and kestrels prey on rodents that attack crops, so farmers are learning to build nesting boxes to sweeten the birds' attraction to the area; once the birds of prey inhabit the farm, the farmer is free to discontinue use of chemical pesticides. Apparently the owls breed more when there is enough food for their young—and in the midst of Sde Eliyahu's wheat fields, these owls are laying far more eggs than usual and their young are of various ages.

In 2004, the Tel Aviv Municipality began using kestrels and barn owls for biological pest control, exterminating rats and mice in urban courtyards. Eight local schools joined in the education efforts to promote this project. More recently, Jordanian and Palestinian farmers decided to join SPNI's project to reduce pesticide use.

"It is a good experience to learn from the Israelis and this project, in particular, is very important for our health and environment because we are getting rid of the rodents

and pests plaguing farmers in a natural way," said Atrash, who has worked in close alliance with Leshem and the SPNI for years.

In January 2006, the Cleveland Federation helped fulfill this vision—funding research and conservation activities with Jordanian farmers, and 20 nesting boxes for barn owls and kestrels on the eastern shores of the Jordan River, across the river from the Bet She'an Valley.

The program is coordinated by Rashed, a retired senior Jordanian Intelligence Officer and one of the leaders of the Israel-Jordan peace process; Rashed is currently the chairman of the Amman Center for Peace and Development (ACPD). He explained that in the Muslim tradition, barn owls symbolize bad luck. Thus, many of the Jordanian farmers were hesitant to cooperate at first. Yet after a few



Participants of the Dead Sea Triangle release a predator which feeds on rodents instead of using pesticides.



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farmers used barn owls instead of chemical pesticides with tremendous success, others were quick to follow suit.

An integral part of the Dead Sea Triangle Initiative, the proposed Research and Visitor Center will compile research being performed in every nation situated along the Great Rift Valley about processes and phenomena of the valley. Emphasis will be placed on integrated research in the fields of geology, life sciences and archaeology. The center will focus on issues such as migrating birds, geology, Dead Sea studies and heritage.

Atrash is optimistic about the Dead Sea Triangle initiative, and will be establishing an environmental research and education project with Al-Quds University and the Jericho-Wildlife Monitoring Station (JWMS).

"The JWMS has been involved in research, education, and eco-tourism since 2001," he told ISRAEL21c.

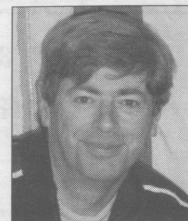
Likewise, Leshem is hopeful that the project will move forward in the near future, as support is already coming in.

"Representatives from the Japan International Cooperation Agency and Japan's ambassador to Israel, Yoshinori Katori, are seriously considering sponsoring an initiative for regional cooperation in the valley, which they refer to as the "Corridor for Peace and Prosperity," said Leshem.

If funding is obtained for the Dead Sea Triangle initiative, the great minds of the three triangle countries will be coming together much more frequently. ✧

From the Executive Director

Daniel Chefec



Time for a new Zionism

♦ ♦ ♦

The idea of Zionism is generally associated with the establishment and independence of the State of Israel, and this is indeed a very important part of what Zionism is all about. Israel, however, is not the end but the beginning of Zionism. The existence of Israel represented the liberation of the Jewish people, but the liberation movement has more tasks ahead.

One of those tasks is the liberation of the individual Jew. But this goal has been interpreted in several ways. There are those who believe that the liberation of the Jew means to strive for a Judaism that stresses its universalistic elements to the point of subsuming or even denying its particularistic elements. These are those who claim that "we have transcended the stage of peoplehood"; in its Israeli incarnation, it includes those who believe that we are to work only for the betterment of all humanity, because political states and national identities are issues of the past. They believe that the Jews have superseded Zionism and that attachment to Jewish tradition is atavistic, even blaming it for the persistence of the conflict with the Palestinians. They clearly state that Israel should not call itself a Jewish State. This group of people calls itself "post-Zionists" and includes many in the intellectual elite of Israel. I disagree with them in that I believe there is a clear role for Zionism in the liberation of the individual Jew. I am also uncomfortable with them because they appear to believe that they possess the ultimate truth and

demand that everybody else adopt it; those who do not are condemned and shunned. Their attitude is no better than that of Hamas and its cadres, although their behavior does not include terrorism. They do, however, share with Hamas and the PLO an absolute ideological certainty with no room for doubt or reassessment, and that bothers me enormously.

I go back to the original formulation of the Zionist idea, best presented, in my opinion, by Leon Pinsker's article, "Auto-Emancipation." Zionism was intended from the beginning

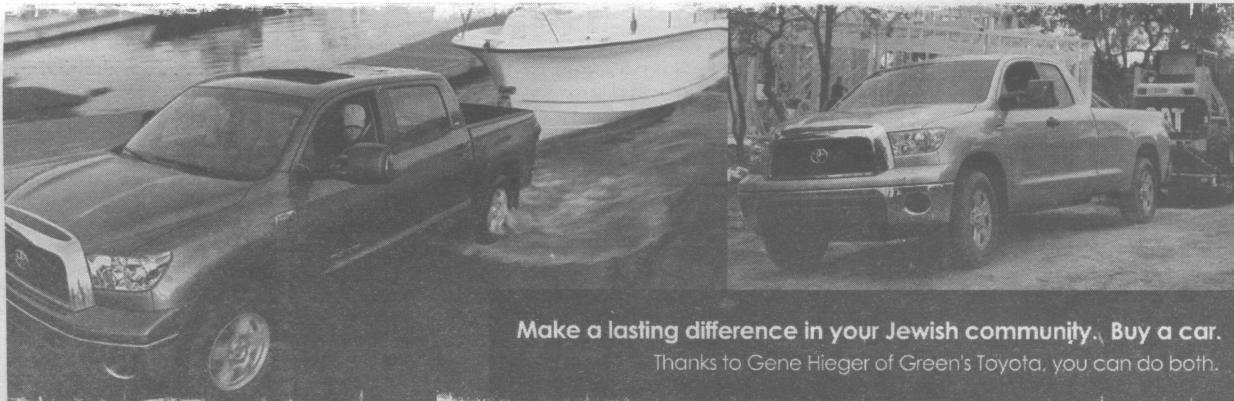
The role of Zionism today is, in my view, to allow the individual Jew to embrace his/her tradition and carry it with him/her to the broader world.

to allow the individual Jew to be able to function as such while having access to modern society. While the Emancipation opened up many new opportunities and created a situation where Jews were not dis-

criminated *de jure* any more, it perpetuated the anti-Jewish discrimination *de facto*. It was this intellectual disconnection that gave Zionism an audience among the rank and file of European Jewry. The persistence of anti-Semitism in the face of the self-styled "modern world" forced Jews to reevaluate their ideas.

Among those who reevaluated their ideas were those who believed that the path to acceptance was the reformulation of their Jewish identity by eliminating all the elements offensive to their detractors, and that if the Jews "were only to adapt" they would be accepted. They sought to de-emphasize all that was specifically Jewish and to emphasize that which they considered "universal" values in Judaism. Some even went so far as converting out. Their ideological descendant are the "post-Zionists" who believe that if Israel gives up Zionism and the emphasis on Jewish political sovereignty, the siege by the Arabs will end, a new era of peace will dawn, and Israelis will be able to live as normal people. My problem with this is that it seems to imply that for Jews to have a normal life they are supposed to renounce their specificity, something that no other people is forced to do. I also have strong doubts that Arabs will accept anything less than total sovereignty over a unified Arab Palestine.

see New Zionism, page 9



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JFS: At Your Service

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 Chimoe 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.

The positive power of effective and healthy communication



When we interact with other people in positive ways, we not only strengthen meaningful communication, but we also build our relationships with others. Communication involves a range of skills including talking, listening, using body language, facial expressions, tone of voice, and other nonverbal behaviors. When we communicate well, we are truly able to understand, appreciate, and respect each other and can feel comfortable and secure enough to express both positive and negative feelings. Also, effective communication allows us to work together, support and understand each other, and make productive decisions.

Communication is a two-way street. We must realize that sometimes we think we are communicating an idea, but other people may hear something very different than we intended.

Author and licensed social worker Phil Rich, Ed.D., MSW, DCSW identifies specific characteristics of ineffective and effective communication. Rich believes that ineffective communication falls into the following categories: (1) **Indirect**—doesn't reach the point or clearly state purpose or intention; (2) **Passive**—timid, hesitant, and reserved; (3) **Antagonistic**—irate, aggressive, or antagonistic tone; (4) **Cryptic**—underlying message or purpose

is obscured and masked and requires interpretation; (5) **Hidden**—true agenda is never expressed directly or clearly; (6) **Nonverbal**—meaning is conveyed via body language and behaviors rather than words; (7) **One way**—more talking than listening; (8) **Unresponsive**—small interest in perspectives, feelings, needs, or desires of other people; (9) **Off base**—needs, responses, and feelings of the other person are misinterpreted and misunderstood; (10) **Dishonest**—untruthful and deceitful statements replace and overpower true thoughts, feelings, and needs.

On the other hand, Rich identifies these elements of effective communication: (1) **Direct**—directly to the point, no doubt regarding the purpose or meaning; (2) **Assertive**—not hesitant, anxious, or fearful to express what is wanted or why; (3) **Congenial**—friendly, affable, and good-natured; (4) **Clear**—underlying issues and messages are clear and comprehensive; (5) **Open**—no intentional or deliberate hidden messages or meanings; (6) **Verbal**—words are

utilized to clearly and openly express ideas and messages; (7) **Two way**—equal amounts of talking and listening; (8) **Responsive**—great attention and acknowledgement to the perspectives, needs, and opinions of other people; (9) **On Track**—properly interprets and understands the needs, responses, and desires of other people; (10) **Honest**—true feelings, thoughts, and needs are expressed.

I have developed an acronym to represent the components of effective and healthy communication skills: **CONNECT** C = Confrontational Skills, O = Open Communication, N = Nonverbal Communication, N = No Negativity Toward Other People, E = Empathy, C = Conflict Management and Conflict Resolution, T = Trust. When we remember to **CONNECT**, our communication skills along with our relationships with other people should be enhanced.

However, there might be times when we feel that some things are too difficult or excessively painful to communicate to other people in our lives. When we feel this way, we should seek help from licensed professionals to help us learn how to effectively and successfully communicate with others.

Our interactions with other people are vital. We should remind ourselves to **CONNECT** with them to improve and enhance our communications skills every day. ☆

New Zionism (from page 6)

There were also those who reevaluated their ideas by closing themselves away from the modern world to perpetuate their traditional ways. Their ideological descendants are the Ultra-Orthodox who believe that Jews should only concern themselves with what is Jewish and everything else is a distraction. My problem with this idea is that one cannot exist, as a group or as an individual, in a vacuum. We live in a society made up of many groups; we are a voice in a chorus—not soloists. Another problem I see with this ideology is that it promotes lack of change as a virtue, and that can only lead to the ossification of Jewish culture, effectively killing it.

The vast majority of Jews lies between these extremes, as do the vast majority of Israelis. The role of Zionism today is, in my view, to allow the individual Jew to embrace his/her tradition and carry it with him/her to the broader world, not by stripping it from everything that makes it special and different but precisely by cherishing those differ-

ences because they are what makes being Jewish special: not better, not worse, just different. The liberation of the Jew must necessarily include liberation from the need to deny differences in order to be accepted, as well as from the need to retrench from the world to preserve who we are. The existence of a Jewish State, Israel as the state of the Jewish people, is a necessary prerequisite to get to this point, and her very existence allows us to explore the possibilities. I believe that the liberation of the Jew as an individual does not go through the renunciation neither of a distinctive identity as a people nor through the denial of the outside world. The liberation of the individual Jew means that every Jew should be able to embrace who he/she is and cherish it—exactly as all other peoples do.

Let me go back to one of the images I used earlier. We are called, as human beings, to be part of a chorus. If we refuse to sing and shut ourselves out, we are depriving the chorus of our voices and we are impoverishing the melody. If we choose to adjust our voices so they will sound like everybody else's, we are depriving the ensemble of the uniqueness of what we can contribute and we are impoverishing the melody. Only by being part of the chorus and singing in our own unique voices can we make a distinctive contribution to the whole, making the melody so much richer. The challenge for our time is to find that unique and distinct voice, quintessentially Jewish, with which to sing as a community and as a people. ☆

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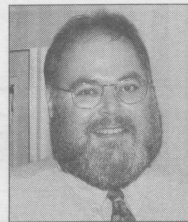
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Ask a Rabbi

Rabbi Marc Kline



Q : I have been to services at both Temple Adath Israel and Ohavay Zion Synagogue. I noticed that more people wear head coverings at Ohavay Zion than at Adath Israel. Is there a reason for the differing practices? Is wearing a head covering a rule or not?

A "A rose by any other name ..." William Shakespeare had no idea he was speaking about everything Jewish when he wrote *Romeo and Juliet*. I grew up using the words "temple" and "synagogue" interchangeably, but have found, especially in the South, that "temple" usually describes the more liberal of congregations, in a community that has more than one, while "synagogue" usually refers to the more Conservative one. I do not use the term "traditional" in this description, for your question requires the definition of this word. Is it a rule or a traditional custom to wear a head covering in our religion? The answer is, "Yes." And with much gratitude to the late Jacob Lauterbach (HUC professor who compiled much of this research), we can see that this dispute has not changed a whole lot over time.

There is no halacha that speaks directly to the issue of the head covering (yarmulke, kippah, skullcap, scarves, and the like). Some do argue that the Tanakh (Lev.16:4)

requires such a garment, but it refers only to the requirement that priests wear one. Drawing the conclusion that because the priests wore head coverings so must we would constitute an unwarranted precedent. The priests were not allowed to

The real bottom line, though, is that the community must set the standard by which it expects its members to live.

wear shoes when at the altar, for instance. Logic would then dictate that we must not wear shoes in the temple—or the synagogue.

The Mishnah, *Berachot* 9:5, does provide a statement that many scholars say addresses this matter: "*Lo yakel adam et rosho keneged sha-ar hamizrach*." In context, many aver that it means "one should not bare his head in sight of the Holy of Holies." The term "*yakel*" refers not to bare-headedness, but to light-headedness. Being light-headed before God is the transgression referred to, not appearing without cover. Other ancient texts will make the case that covering one's head may not be appropriate for a variety of reasons. Mishnah *Nedarim* 3:8 seems to assume that only women and children cover their heads. In *Avot d'Rabbi Natan* (page 148ff), we learn that R. Joshua b. Chananiah made clear that women have to cover their heads because they are ashamed for having sinned when listening to the serpent in

Eden, while men do not for they did not sin in listening to their wives (I think this is satire, but it still points out that men do not wear head coverings). And Rabbi Yokhannon specifically is said to have covered his head only during the winter, but not in summer.

There are plenty of references to covering one's head as a sign of mourning (II Samuel 15:2, Talmud Bavli, *Moed Katan* 15a and 24a).

This was not a uniform rule, though, as one son of Judah Hanasi (author of Mishnah) covered his head in mourning for his father, while the other did not (Palestinian Talmud, *Moed Katan* III 82c). Aside from mourning, covering the head was not otherwise a common practice. In fact, according to II Maccabees 4:12, Antiochus Epiphanes forced the Jews to wear hats (though Jews considered this to be against Jewish law). Further, Rabbi Meir is said to have exclaimed every day, "When at sunrise the kings of the earth put their crowns upon their heads and bow down to the sun, God gets angry" (*Berachot* 7a, *Avoda Zara* 4b). As to regular prayer, there seems to be a precedent against the head covering. Further, we know (*Berachot* 60b) that there are certain morning benedictions that must be said before any attempt to cover one's head is made. In the midrashic work *Vayikra* (Leviticus) *Rabbah* (27:6), the text tells us that when the time comes for reading the Sh'ma, one need not remove one's head covering; one is permitted to recite the Sh'ma with a covered head. The implication is that not only is wearing a kippah not required, but specific questions arose as to whether or not it was even permitted (see also Tractate *Soferim* XIV:15).

Of course, all this aside, there is the standard dispute between the customs of Jews in Palestine and the Jews in Babylonia (Persia). For while the clear practice and regulation in Palestine is to not require (even to the point of discouraging) a head covering for prayer, the Babylonian custom seems to accept wearing the kippah as the norm. While there is no halacha on the matter, there are anecdotal references that tell us of sages who would only pray with their heads covered, and more spe-

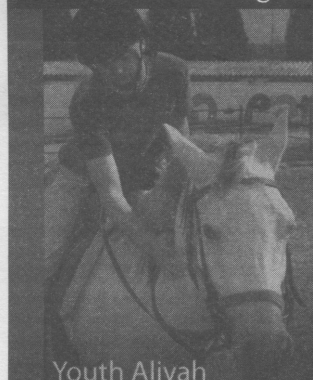
cifically of sages who always maintained a covered head as a sign of respect (for example, Talmud *Shabbat* 118b & 156b, Talmud *Kiddushin* 31a, and Shulchan Aruch, *Orach Chayim* 2:6). Pious Jews in Babylonia would not walk without their heads covered, while scholar outfits included head coverings, but not until they were married (Babylonian Talmud *Kiddushin* 8a, 29b). As to the general public (whether in prayer or in general daily life), there is not much of a record, except for the idea that in the presence of a superior scholar, it was appropriate for other Jews to cover their heads in respect. It seems obvious that some people wore coverings all the time, some never, and some only in prayer. Gee, not much has changed in the Jewish world.

Jews have always assimilated (to some degree) the customs of the land in which they live, and this would explain why the details of many rituals are different from community to community. No doubt the notion of covering the head was adopted from the Eastern custom of covering one's head as a sign of respect. Many Jewish texts recognize the difference between the Palestinian and Babylonian communities, a division that persisted at least through the Middle Ages. Spanish rabbis adopted the Babylonian way, while France and Germany adopted the Palestinian tradition. Maimonides thus required a head covering (as does the *Zohar*), though even in Spain the practice was sometimes tempered by the weather. As several texts point out, it is appropriate to wear the head covering—unless it is too hot (Judah Asheri, in his responsum [rabbinic ruling] *Zichron Yehuda*, no. 2). Yet we read in *Or Zarua* (Rabbi Yitzkhak ben Moshe) that it was the custom of French Jews to pray and read Torah bareheaded.

As Europe emerged from the Middle Ages, the Spanish tradition began to spread to France and Germany. By the time the Shulchan Aruch was written in the 16th century, it was an established custom to cover the head

see Ask a Rabbi, page 15

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Located near Hadera, Ben Yakir, a religious Youth Aliyah village helps young Israeli at-risk boys ages 12-18, most of whom are recent immigrants from Ethiopia and other countries. Their therapeutic riding program received a special grant from CKJF.

This year, with your contributions, the village was able to purchase a new horse for their riding program.



Third Opinion

Stanley Ned Rosenbaum, PhD



West Bank Story

♦ ♦ ♦

Remember this song?

Dear kindly Judge Your Honor,
my parents treat me rough,
With all their marijuana,
They won't give me a puff.
They didn't wanna have me,
But somehow I was had.
Leapin' lizards! That's
why I'm so bad!*

Such was the tongue-in-cheek plea of a young hoodlum in *West Side Story*. The audience was not meant to be convinced by this excuse for bad behavior, and we should not be convinced by the arguments of apologists for the Palestinians that the lethal violence among them is... Israel's fault.

Historically, Muslims have never needed the excuse of a Jewish presence to fight with each other. Their first internecine war took place nearly 1,400 years ago when Muhammad's nephew/son-in-law, Ali, was murdered. This gave birth to the Shiite movement.

Closer to our time, Jordan was given by the British to the losers in the ibn Saud /Husseini family civil war on the Arabian Peninsula in the 20s. Jews were not a factor in that one. There is no Jewish presence in Iraq and hasn't been for 60 years but, if

anything, the inter-denominational Muslim violence there is greater than it's ever been.

Before going further, let me add that I am pained and saddened by what has been going on in Gaza, but the blame for it belongs squarely with the perpetrators and not with the "Israeli occupiers." Have they noticed that Israel doesn't occupy Gaza any more?

Admittedly, having Israel next door and ready to intervene militarily at any time or, in the case of Judea and Samaria (the West Bank), being very much in residence is a burden for Palestinians, but other people have lived under worse burdens without resorting to fratricide. And the brutality, looting, and destroying of Fatah offices? It gives the lie to Hamas' claim that they don't want Palestine ruled by "families and gangs" any more.

American Jews did not kill each other as they argued about how to deal with Nazism in the '30s, nor did they kidnap civilians or blow up public buildings as a form of protest. True, the Nazis were far away, but even the Warsaw Ghetto's Jews managed their affairs in a saner fashion while they were under relentless attack.

I can only think of one similar incident in Jewish history, namely, during the Roman siege of Jerusalem in 70 CE, when three Jewish factions inside the city fought with each other because they could not agree on a strategy.

At some point Palestinians have to step up and take responsibility for their actions in Gaza, even if this

means admitting to a political immaturity that makes the creation of any Palestinian state a very problematic business. And even if they don't, I hope the world now realizes that Israeli concern about having a Palestinian sovereignty in their front and back yards is justified.

I do not wish to suggest that some people are constitutionally unable to form working democracies. Germany had little experience with this form of government before 1945 and the Japanese none, but both have since developed remarkably free, functioning societies. Lebanon is doing okay, or would if not constantly interfered with by Syria and Iran. And Jordan does nicely despite its precarious geographical situation between Israel and Iraq.

It would be good if the considerable Palestinian diaspora could come together and exert positive influence on their cousins in the West Bank, and especially Gaza, to show the world they can create and maintain effective, sane government in spite of Israel. If they could even begin to do that, the West Bank (and Gaza) might have another story to tell.

*Music by Leonard Bernstein, lyrics by Stephen Sondheim. © 1956, 1957 Amberson Holdings LLC and Stephen Sondheim. Copyright renewed. Leonard Bernstein Music Publishing Company LLC, Publisher.

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."



2006 camper working on craft project.

Camp (from page 1)

Einat has spent most of this summer as a *shlichah* at Camp Livingston in Bennington, Indiana and helped plan Israel Day there. On August 10 she will fly on to Los Angeles. Camp Shalom campers will have an opportunity get to know Einat and have an activity with her. Camp Gesher campers will have many of their drama, art, *teva*, and other activities with her. Einat will also be a *chug* leader.

We are very fortunate to have Einat with us this summer. For her part, when she spoke with our director in July, she said how much she is looking forward to coming to Lexington and meeting our campers. ✧

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COOL Facts About Israel



Israel has, for many years, held the world record in milk production.



Cherry tomatoes were originally supposed to be a snack when they were designed by a group of scientists led by professor Nahum Keidar from the agriculture faculty at the Weizmann Institute of Science, with the cooperation of the Israeli company Zera.

(<http://www.israeliconsulate.la.org/culture/science.asp>)

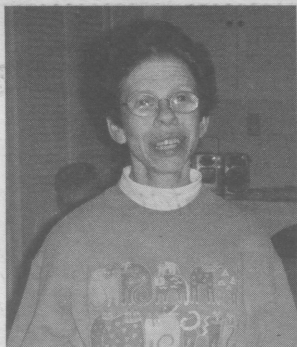
The new student

By Ryan LaZur

I visit the Stewart home with my mom, Jana LaZur, once every month and do activities with the residents. I have started to notice a new face coming to the sessions. Her name is Gloria Lenhoff and she is a professionally trained cantor. She was

singing in Yiddish, Hebrew, and German (just a few of the multiple languages she knows) the first time that we met while I played the saxophone. I was amazed at her abilities, considering she lives in the Stewart Home and it just makes me think that even though people may have handicaps, there is always something that they are really good at.

Gloria has impressed me after a few visits with her. She told us about herself and she can actually speak fifteen or so languages. I learned this, after I heard Gloria talk to the boss of CKJF, Daniel Chejfec, in Spanish. Also Gloria has cantered in quite a few temple and sanctuary services, and has a very beautiful voice. I think all of the volunteers who visit the Stewart Home enjoyed her and all of the students are glad to welcome her into the school. I enjoyed her singing so much that we have made arrangements for her to sing at my bar mitzvah. ☆



Gloria Lenhoff sings at recent Tikkun Lexington visit.



Compiled By Elissa Brown

Letter of the month: DALET

This month is being sponsored by the letter DALET. Dalet is the fourth letter in the Hebrew alphabet. Dalet is the first letter in *d'vash*, which means "honey." Dalet is also the first letter in the word *delet*, which means "door." Another word that begins with dalet is *dayeinu*, which we say during Passover and it means "enough"! Here's one way that you can make a dalet with your body: Stand up straight with your feet together and your arms at your sides. Take a deep breath, lift your chin to the sky, and exhale. Raise your arms to the sky and look up. Slowly reach forward and extend your arms so that they are even with your ears. Make sure that you are bending at your hips and keep looking forward. Smile and take three to five deep breaths. (This excerpt was taken from *Aleph-Bet Yoga*.)



Did you know...

that Tel Aviv is the biggest Jewish city in the world and its nickname is "The Big Orange" (because New York is nicknamed "The Big Apple")?

Crafts

Sparkling CDs

Here's a wonderful way to use the cds that arrive in the mail from various places. Plus they look great hanging on the refrigerator or in a window catching the sun!

What you need:

- 1 CD (make sure your parents say it's ok before you use it)
- 1 piece of felt or colored paper
- sequins, glitter, or anything that sparkles
- glue
- 1 piece of ribbon or 1 magnet

Directions: This is a simple craft that allows you to be as creative as you want. Begin by covering the non-shiny side with either the piece of felt or the colored paper. Make sure that the felt or paper is trimmed so it doesn't hang over the edges. Next use the glue and the sequins or glitter to decorate the CD. Then either string the piece of ribbon through the center or attach a magnet to the

back and voila... you have a beautiful and shiny piece of art. Feel free to make as many as you want. Enjoy!

Science Project

Smelly Volcanoes

This is a science experiment that's fun and that you can do by using items you have in your own house. Also, it's cool to experiment with different scents!

What you need:

- 1 packet of Kool-Aid
- 1 cup (5 oz.)
- vinegar
- baking soda

Directions: Begin by pouring some of the Kool-Aid into the cup. Observe that it doesn't really smell or have a certain color to it. Next pour some baking soda into the cup and mix the Kool-Aid with the baking soda. Then the fun comes! Slowly pour some of the vinegar into the cup. Pour enough so that it runs over the cup. Observe how nice it smells now and the vibrant color the explosion is. Feel free to try other Kool-Aid flavors and also try it in different sized containers. ☆

History of the Israeli-Palestinian Conflict Part XX

1948 to 1956 – a changing Middle East

By Daniel Cheffec

(I) the Arab World

This period in the politics of the Arab world is marked by a series of phenomena that would shape the evolution of intra-Arab politics for decades to come. While the specifics are different in each Arab country, in general terms it can be said that this was a decade in which the confrontation between secular Arab regimes and the forces of Islamist extremism took shape. Secular Arab regimes were, in the beginning, sympathetic to the Western powers and hoped for a close relationship, in particular with the United States. The Islamist groups were at the time centered on Al-Azar University in Cairo, and their main leader was Hassan Al-Banah, leader of the Egyptian Muslim Brotherhood. Their goals then were to bring Islamic law to Arab societies by legal and political means; this was to begin to change after the assassination of Al-Banah by Egyptian intelligence in 1949.

Overlapping this internal struggle to define the modern Arab society were the significant changes and realignment in world politics that followed World War II, especially the onset of the Cold War and the beginning of a strong competition for influence in the oil-rich Middle East between the Soviet bloc and their allies on one side and the Western bloc and their allies on the other. Let us have a look at what happened in the Arab world during this period.

After the defeat of Germany by the allies, its Arab supporters were at a loss as to how to realign themselves. The escape of Haj Amin Al Hussein from a French POW camp and his exclusion of the Nuremberg trials at British behest was seen by many in the Arab street as a sign of strength. It greatly enhanced the stature of Hussein and the Palestinian cause because of the popularity of the Mufti's broadcasts from Germany during the war and his calls for the reestablishment of an Arab Caliphate, a dream still very much alive in the Arab World. The Palestinian cause, as defined by the grand Mufti Hajj Amin Al Hussein, became the core of the Arab cause around which the Arab League agenda grew. In

1946 Transjordan and Lebanon became independent nations.

The defeat by Jewish forces in 1948 of the combined Arab forces as well as the Arab Liberation Army that responded to Hussein's seismic waves across the Arab world because it was unexpected. The Arab lead-

The defeat by Jewish forces in 1948 of the combined Arab forces as well as the Arab Liberation Army that responded to Hussein's seismic waves across the Arab world because it was unexpected.

ers were convinced that they were going to be able to defeat the Jews and establish a unitarian (Arab) Palestinian state. When that did not happen but in fact the Jews defeated the Arab armies, there was a public outrage in the Arab street which resulted in pogroms, persecution, and harassment of Jews in every Arab state, although the particulars changed from country to country, as described in a prior article.

In 1949, the Rhodes armistices were signed between Israel and its Arab enemies, Israel was admitted to the United Nations, and Libya became an independent nation. The shockwaves were so great and the need to deal with the consequences of the war so pressing that there was little room for anything else. The unrest in Egypt, however, promoted by the Muslim Brotherhood, threatened the throne of King Farouk. Egyptian intelligence, in an attempt to defuse the dangers presented by the Brotherhood, ordered the assassination of their leader, Hassan Al Banah. Ironically, Al-Banah had been functioning inside the Brotherhood as a counterbalance to more extreme groups as well as against the growing influence of the Grand Mufti. His removal from the scene initiated a series of splits and a realignment of the Islamist camp in Egypt that would eventually result in a far more radicalized movement.

In 1950, Emir Abdullah of Transjordan decided to formally annex those areas of Palestine under its control and rename the country "Kingdom of Jordan" with him as its new king. Many in the Arab world, especially in Saudi Arabia, saw this as a betrayal of Arab ideals and refused to recognize the annexation. By now, some of the

Arab countries had begun to court the Soviet Union as a replacement for Western support. This change of allegiances came, at least in part, as a consequence of their perception that the West betrayed the Arab world by not allowing the reestablishment of the Caliphate and by voting into existence a Jewish state in Palestine. Arab monarchies, however, were in a very difficult position because of their reliance to some extent on religious validation of their rule. This was particularly true in Egypt and Saudi Arabia, preventing them from seeking new alliances with the Soviet—atheistic and Marxist—bloc. The Soviets were, however, extremely interested in gaining influence in Egypt and the potential control of the Suez Canal, still under Anglo-French control. In 1951, in an attempt to force Western support and calm internal dissent, the Egyptian government abrogated the Anglo-Egyptian treaty and challenged British control over the Anglo-Egyptian Sudan.

Also in 1951 during a visit to Al Aqsa Mosque in Jerusalem, King Abdullah was killed by a Palestinian who saw his accommodation with Israel and his annexation of the West Bank as betrayals of the Palestinian cause. The Jordanian parliament elected his son Talal to succeed him. Talal, however, was mentally handicapped and was going to be replaced less than a year later by his own son Hussein.

The tensions between Egypt and England continued to grow, and in 1952 led to skirmishes between Egyptian and British troops in the Suez Canal.

In 1953 a group of military leaders, headed by Colonel Naguib, deposed King Farouk and established an

Arab Republic. They belonged to a group called "Young Egypt" which initially had close ties with the Muslim Brotherhood, an association that changed soon after their seizing power. One of Naguib's lieutenants was Gamal Abdel Nasser, former commander of the Egyptian troops in the Negev during the 1948 war. Nasser's power was on the rise. That same year, the Saudi king died and was replaced by his son Saud, who articulated a strong opposition to the Young Egypt movement and to Nasser in particular. This tension between Saudi Arabia and the Egyptian leadership became a constant for several decades.

In 1954, the same year that the "pie noirs" revolt started in Algeria opposing French rule, Gamal Abdel Nasser was named premier of Egypt and began a transformation of Egyptian politics, internationally, domestically, and in relation with its Arab neighbors. Domestically Nasser was a proponent of a strongly nationalistic agenda and he wanted to develop the economy of the country. The decision by the U.S. and Britain to stop their funding of the building of the Aswan Dam in 1956 led Nasser (at the time already president) to seek support from the Soviets, a move that started to redefine the spheres of influence in the Middle East during the Cold War years.

The political shifts led King Hussein of Jordan to join his Hashemite cousins in Iraq by signing on to the Baghdad Pact, an alliance that was dominated by Great Britain, in 1955. As a result, riots erupted in Jordan against the monarchy, and Bedouin troops loyal to the king suppressed the riots forcefully. The 1958 revolution in Iraq and

see History, page 13

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Tuesday August 14th

11:00 AM

Panera's on Richmond Road



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B'tayavon (Hearty Appetite)

Ruth Poley



It's that time of year—all those great vegetables are at the farmer's markets and in the supermarkets. Now is the time not only to be eating all that fresh produce but, somehow, preserving it for the winter. The following recipe uses a nice variety of summer's bounty and the resulting dish can be frozen for use all winter. It is caponata, sometimes called eggplant caviar. I make a double or triple recipe almost every fall and use it for hors d'oeuvres for the rest of the year. For something a bit heartier, you can mix in a can of tuna fish. While the list of ingredients seems long, there's really very little "cooking" as it's mostly prepping a few veggies and then adding seasonings. ☆

Caponata

- 1 small eggplant, unpeeled, chopped fine
- 1 medium onion, coarsely chopped
- 1/3 cup chopped green or red pepper
- 1 4 oz. can mushrooms, drained and chopped (or 8 oz. fresh mushrooms, sliced)
- 2 cloves garlic, crushed
- 1/3 cup salad oil
- 1 tsp. salt
- 1/2 tsp. fresh ground pepper
- 1/2 tsp. dried oregano (or 1 tsp. fresh)
- 1 1/2 tsp. sugar
- 6 oz. tomato paste
- 1/4 cup water
- 2 tbsp. wine vinegar

Cover and simmer another 25 minutes. Then add

- 1/2 cup chopped, stuffed green olives
- 3 tbsp. pine nuts
- 1/4 cup capers

Place these ingredients in a pan and simmer, covered for 10 minutes. Then add

Cook for 5 minutes more then chill overnight or freeze. Serve at room temperature with corn chips, crackers, or French bread rounds.

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.

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STEWART HOME SCHOOL VISITATION SCHEDULE:

September 6 and October 18

Stewart Home is a residence and school located in Frankfort, KY for individuals with disabilities. It is renowned in this country for the high quality of care they give to the students, attracting people from all across the United States. Tikkun Lexington brings celebration to the Jewish residents there by honoring Shabbat or holidays of importance. It is a very special evening for all involved. Caravan from the CKJF offices by 5:20 p.m. and return by 8 p.m.



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

History (from page 11)

the assassination of the Hashemite Royal family in Baghdad would put an end to British influence in Iraq and to the Baghdad Pact.

Nasser emerged as a leader of the Arab world in the year 1956. It started with his promotion to the presidency. Because of his confrontational agenda, already evident from his time as premier, the U.S. and Britain decided to suspend their support for the building of Aswan, a centerpiece of Nasser's plans for the economic development of Egypt. As a countermeasure, Nasser announced the nationalization of the Suez Canal, precipitating a crisis with the West that would be known as the Sinai War of 1956, in which Israel would, for her own reasons, support the French and British troops. On the crest of the crisis and in an effort to put pressure on the West, Egypt and Syria signed an agreement to form the United Arab Republic under Nasser's control and Jordan put its own troops under the command of the UAR commanders.

The rise of nationalism in Egypt had a profound influence in the Arab world, especially North Africa. In 1956 Morocco and Tunisia gained their independence, and as we saw in a prior article, that sparked anti-Jewish riots. Nasser became an important symbol of Arab nationalism for several generations.

During all this time, the Arab refugees in the West Bank and the Gaza Strip, as well as those in neighboring Arab countries, were left to their own devices. While the Arabs in the West Bank received Jordanian citizenship after its annexation by Abdullah, they still needed special permits to move from the West Bank to the East Bank. Jordanian economic development policies clearly favored the East Bank, and the West Bank was left in a state of benign neglect, a policy the Israelis would adopt after their occupation of the area in 1967. Most refugees became dependent on foreign aid and the support of the UNWRA, the same agency which for years was in charge of the DP camps in Europe after World War II, with an extremely poor record in helping refugees to rebuild their lives. Their effectiveness in the Palestinian Arab refugee camps was no better.

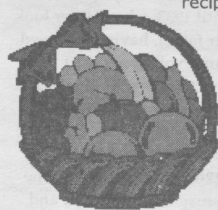
One issue worth noting is that after the 1948 war, a number of Jewish properties ended up under Jordanian

Order your Rosh Hashanah Greeting Gift Baskets Today

Proceeds to benefit the TAI Preschool

TAI Preschool is selling Rosh Hashanah greeting baskets. These beautifully wrapped baskets will be filled with apples, honey, a round Rosh Hashanah challah, and other goodies.

The Rosh Hashanah celebration basket program operates much like the Uniongram program; each recipient will receive one basket with a card listing the names of all those who are sending their greetings.



This is a wonderful way to share New Year's wishes with family and friends in the Lexington area, to show appreciation to religious school teachers or others who have been helpful to you, and to help build community spirit while supporting

the TAI Preschool. The baskets will be delivered to homes in the immediate Lexington area in time for Rosh Hashanah.

The cost is \$15 for each basket on which you want your name included (for example, if you want to send greetings to five families, the cost to you will be \$75). The quantity discount is ten baskets for \$125. In addition to, or instead of, sending baskets, we will print your name on all the cards as a sponsor of this fundraiser for a donation of \$50.

As we are anticipating a large number of families wanting their Rosh Hashanah greetings to be included on a basket for Rabbi Kline and his family, having your name included on this card will cost \$5.

To assure that we have enough materials for all the baskets, we ask that you **send in your order no later than September 8**. We cannot guarantee that orders postmarked after that date will be filled.

Order Form

My name as I want it to appear on the card _____

My phone number _____

Please include my Rosh Hashanah greetings on baskets to the following individuals/families.

Name

Address

ZIP

(Please use the back of this paper for additional names.)

Send the order form, with a check for \$15 for each basket, made out to TAI Preschool to:

Rosh Hashanah Baskets • Temple Adath Israel Preschool • 124 N. Ashland Avenue • Lexington • 40502

control, including large tracts of land north of Jerusalem and the area west of Bethlehem known as the "Gush Etzion." The Jordanian crown labeled those lands "Jewish lands" and recognized their ownership by Jews, even while they prevented the owners from taking possession of them.

The Arab refugees in the Gaza Strip were confronted with a more serious situation. The flow of refugees into the Strip stressed the infrastruc-

ture of the cities and the economy of the region. Egypt treated the Strip as a military occupied area and denied its inhabitants Egyptian citizenship. As a consequence, the crossing points between Gaza and the Egyptian Sinai were treated as an international crossing requiring passports and permits as well as visas, all of which were very hard to come by. The result was an increasingly crowded and impover-

ished Gaza Strip where the Muslim Brotherhood begun to make inroads.

That same year, 1956, was also one in which a young 27-year-old graduated with an engineering degree from Cairo University. He was destined to have a profound influence in the Israeli-Palestinian conflict. His name was Mohammed Rahman Abdel Raouf Arafat Al Qudwa al Husseini, but he would be best known as Yasser Arafat. ✧

Escape (from page 4)

He brushes aside any suggestions that his ingenuity helped save his life. "I survived not because I'm smart but because I was not at the wrong place at that time," he says. "Plain luck."

From Paris, John needed to get farther south. That involved a train trip to a town near Paris, then a dash across the highway into the woods to another village where he could catch a train to Lyons.

In Lyons, he secured a berth on a ship leaving from Bilbao, Portugal, after family in New York bought him a visa to Cuba. But he needed permits to get out of France, into and out of Spain, and into Portugal. That required the rest of those cigars, help from the American consulate in Marseilles and a baptized Polish Jew who was an assistant to a cardinal, more ingenuity, and numerous trips from one office to another.

By August he made it to Bilbao, and in September 1941 he arrived in Cuba. He lived there until he was able to emigrate to the United States in 1943.

In Cuba, a family of Polish Jews in the diamond business, whom

John had helped during their difficult ocean crossing, taught him part of their trade. He made money by polishing diamonds and giving tennis lessons in Havana.

He continued in the diamond business for a time in New York, then sold insurance and was a stockbroker for a while. That's what he was doing when he met Paula Davidson, whom he would marry two years later.

Paula had been in New York since 1941, when her Russian family arrived by way of Germany, France and Portugal. She was born in 1918, the year after the Russian revolution. In 1919, her businessman father, fearing arrest, got the family out of Russia by fleeing through the woods into Poland. From there

they went to Berlin and ended up in Danzig until 1933, when Hitler took power. Her father, having survived the Russian revolution, didn't want to take any chances with the Nazis, so he moved his family to Paris.

That's where Paula graduated from high school and attended the Sorbonne, majoring in French and English. In 1939, the year the war started, German Jews were being rounded up in France. Paula and her mother turned themselves in as ordered, but Paula's father went underground. Paula and her mother were interned in the south of France, in a concentration camp called Gurs. Mr. Davidson ended up in the southwest, in Biarritz. Before they separated, he had given Paula and her mother forged papers identifying Mr. Davidson as a Russian army veteran, even though he had never been in the military. It served as the "proof" Paula and her mother needed that they weren't German, and they were released after six weeks at Gurs.

After reuniting in Biarritz, the family made its way to Nice, in Free France, in 1940. Paula's mother, who had attended high school in the United States, wanted the family to go to America. Paula's father was reluctant, but the Davidsons had many relatives there, including Paula's mother's sister. The Davidsons wrote to them.

Six months later, Paula's father was summoned to the American consulate in Marseilles. The Davidsons' well-connected family in the States—a cousin, Simeon Strunsky, was an editorial writer and columnist at *The New York Times*, and another cousin headed a rescue and relief committee—had gotten them a special visa, the kind that was reserved, Paula says, for famous intellectuals. For the next six weeks, while he worked on getting an exit permit, Mr. Davidson carried around a letter that said his family was under the protection of the U.S. government.

Having obtained all the necessary papers, they went to Lisbon and boarded a ship to the United States, arriving in New York in April 1941.

Paula learned to type and used her language skills to get jobs that required translating. She and John met in 1943, married in 1945 and remained in New York until 1949. They moved to San Francisco, where John joined her father in business, manufacturing work clothing. The Franks stayed in San Francisco for 53 years.

When they moved to Lexington, the Franks brought with them a binder six inches thick, filled with the history of John's family that goes back 250 years and includes nine generations. John did all the research in the early 1990s, spending four years obtaining copies of birth, death, and marriage certificates from German towns and Nazi archives.

He also has a notebook, meticulously indexed and written in German, into which he transcribed all of the notes he took during his escape from Europe. "It contains every single thought that was in my mind" during that time, John says.

There is a notebook for Paula's family, too, but it's not nearly as large. The reason, John says, is that Germany kept its records and there were none to be had from Russia.

They also brought with them a Hagaddah that dates to 1723 and had belonged to the family of German poet Heinrich Heine. John's grandfather, a rabbi, bought it in 1878. But the Hagaddah was lost to the Frank family in 1933. Twenty-two years later, after tracking it down and writing letter after letter, John got it back. Today it rests in a bank vault, a reminder more tangible than memories of the life he lost and the one he has made. ♦

portofino

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janice@janicebrock.com
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And he needs to raise the bail
If he doesn't get the buck
Behind bars will he be stuck
Please help him stay out of trouble
Make your pledge on the double

Even if you want him
behind bars to stay
Well, it IS for a
good cause
...help him anyway!



August 23, 2007

**Lock-up for the
Muscular Dystrophy Association (MDA)**

Make your contribution online at:
<https://www.mdaevent.org/ParticipantInfo.aspx?j=09e3633d-eef9-4514-abcf-150ca3c4a4c2>
or call Daniel's cell phone on the afternoon
of the 23rd (859) 619-3148.

Ask a Rabbi (from page 8)

in prayer (though as pointed out above, not a rule). Yet in 16th century Germany, the great sage Rabbi Solomon Luria wrote a responsum in which he found no objection to praying without a head covering. In his 17th century commentary to the Shulchan Aruch (*Peri Chadash*), Rabbi Hezekiah Silva wrote, "The opinion of those who permit the utterance of the name of God in prayer with uncovered head seems to be reasonable and valid." As late as the 18th century, the great Vilna Gaon wrote in another commentary (*Orach Chayim*), "There is no prohibition whatever against praying with uncovered head, but as a matter of propriety it would seem to be good manners to cover one's head when standing in the presence of great men, and also during the religious service."

The argument mandating the use of the kippah came as a response to the 19th century Reform movement, which wanted to re-adopt the Palestine process of not wearing a head covering. This is itself an anomaly, since in the early stages of the Reform movement the Zionist movement was considered anathema. Today, the Reform movement has adopted, as a package deal, the Sephardic Jewish tradition and Hebrew dialect—specifically because they are the standard in Israel. That there would have been the insistence on adopting a Palestinian practice at the foundation of the Reform Movement is an interesting aside. But, the early Reformers understood their connection tradition as a return to the rule of Talmud that requires us to live as members of our community. And in the West, wearing the hat indoors is a sign of arrogance, and not respect as it is in the East. God would hear prayers perfectly well (as many sages had affirmed) without a kippah, and in respect for Western culture, the hat was removed. As this position became more fervently argued by the Reformers, the Orthodox became more insistent that wearing the kippah was a sign of belonging and respect for the Jewish community, since the origins of our tradition are in the East so the custom of wearing a head covering in prayer is not an offense to culture, but an affirmation of heritage.

All this is to say that if you have two Jews, you have at least three opinions, even as to the origins and nature of religious traditions. The real bottom line, though, is that the community must set the standard by which it expects its members to live. And, while the Reform, Conservative, and Orthodox movements spend inordinate amounts of time trying to argue why they are more authentic than each of the other movements, the reality is that Reform is no more "Jewish light" than Orthodox is oppressive, or Conservatism is middle-of-the-road. Each is an authentic expression of Judaism, each with roots in the various voices in the Talmud—and even back to the Torah. So, in a Reform setting, many men and women will wear a kippah and many will not (rabbis included). In the Conservative world, more men than women (but more of both) will wear head coverings. In the Orthodox world, only men will wear the kippah, though most women will have their heads covered with a scarf, a piece of lace, or even (in the ultra-Orthodox world) a wig. Temple Adath Israel provides kippot for those who want them. Ohavay Zion Synagogue will request that at least all men cover their heads in prayer. And so, the tradition dating back thousands of years remains. ♫

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.



Jewish Family Services Upcoming Programs

Leisure Club

Lunch at Number One China Buffet Thursday, August 16 at 12 noon



Join your fellow Jewish seniors for this fun lunch outing. The restaurant is located at 105 E. Reynolds Road, off Nicholasville Road. RSVP by Tuesday, August 7 and let Abby know if you will need a ride.

Other Events

Mental Health Educational Fair

Sunday, August 19 from 1:00 p.m. to 5:00 p.m.
at Temple Adath Israel

This Mental Health Awareness Educational Fair, sponsored by Jewish Family Services, is **FREE** to the public and will include a wide range of workshops and presentations with professionals from our community.

David Feinberg: Work problems, work relationships, and other issues in the workplace

Colby Cohen-Archer: Sleep disorders, sleep problems, treatments, and recovery, as well as stress management and relaxation techniques.

Mark Simpson: Substance abuse, treatments, and recovery

Marilyn Robie: Parenting issues and topics

Guest Speaker from Hospice: Grief, grief counseling, and other grief-related issues

Rabbis Marc Kline and Sharon Cohen: Interfaith and blended families and other Jewish Family Life topics

Rabbi Audrey Korotkin, Abby Miller, Other JFS Committee Members: Friendly Home Visiting and other JFS services, programs, activities, and resources

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



Around the Community

Mazel Tov to...

Joseph Krislov and Louise Miller on the appointment of Joe's son, **Marvin Krislov**, as president of Oberlin College in Oberlin, Ohio. (This is a correction of the information that appeared in the June/July issue.)

Tates Creek High teacher **Teri Harper**, who was honored with the Lexington Rotary Club's John R. Bryden Great Teacher Award and received \$1,000.

Ted Friedman and his table tennis doubles partner, **Stanley Adkins**, who were awarded the silver medal at the National Senior Olympic Games. Although Ted is 86 years of age, he played in a lower age division of 80-84. The games were held in Louisville, Kentucky on June 25, 2007.

Jeff Newman, who is the new executive chef at Boone Tavern. Jeff is the son of **Larry and Janice Newman** and the brother of **Kelli Newman and Angie Smith**.

Ross J. Rosenstein, son of **Rob and Dr. Kim Rosenstein** and grandson of **Irv and Irma Rosenstein**, on his graduation from Davidson University. Ross majored in economics and Spanish.

Jared Noffsinger, who was awarded the Carol P. Bizzack Memorial Scholarship at Dunbar's Senior Awards ceremony. Jared was also recognized for receiving the Keeneland Scholarship from UK's College of Agriculture. Jared is the son of **Jeff and Linda Noffsinger**, the grandson of **Jerry and Rose Rita Wurmser**, and the nephew of **Judi Wurmser**.

Michael J. Grossman, Esq. on his recent selection as a "Top 50 Kentucky Super Lawyer" for 2007 by the publishers of *Law & Politics and Kentucky Monthly*. He is the only in-house attorney so honored.

Steve and Nancy Kesten on the birth of a grandson, **Oscar Noah Kesten**, on June 19, 2007 in Long Island, New York. His parents are **Daniel and Stacey Kesten**. Noah is Steve and Nancy's sixth grandchild and Daniel and Stacy's second child.

Renee and Sheldon "Cokie" Hymson on the birth of a great-granddaughter on July 11, 2007. The baby, who had not been named by press time, is the daughter of Cokie and Renee's grandson **Phillip** and his wife, **Batia**, who live in Israel.

Linda and Leon Ravvin on the upcoming marriage of their son **Michael (Mike) Ravvin** to **Anna Wittman** on August 23, 2007 at Beit Shmuel in Jerusalem, Israel. Mike is the grandson of **Pauline Ravvin and Celia Flomen** and the brother of **Heather and David Ravvin**. Mike is currently pursuing a doctorate in political science at Columbia University in New York and Anna is employed by the City of New York.

Tomer Eres on being called to the Torah as a bar mitzvah at OZS August 18.

Condolences to...

Larry and Janice Newman, Kelli Newman, Jeff Newman, Angie, Jonathan, and Hunter Smith on the death of Larry's mother; **Kelli, Jeff, and Angie's** grandmother; and **Hunter's** great-grandmother; **Melvina Newman**, on May 27, 2007.

David and Phyllis Shakib on the death of David's mother, **Yafa Shakib**, on June 3, 2007.

Gail Cohen and the Cohen family on the death of Gail's husband, **Irwin (Ernie) Cohen**, on June 8 in Vancouver, Washington. He was a chemist, retired from IBM and the

Commonwealth of Kentucky. He was an active volunteer and had served as an officer for The Lexington Havurah, Mended Hearts, Gainesway Neighborhood Association, NAIC, and Ohavay Zion Synagogue. He was an amateur radio operator and a dedicated Hadassah Associate.

David and Aida Fine and Sarah Fine on the death of **David Scott Fine**, David and Aida's son and Sarah's brother, on June 15, 2007.

Ruth Baker on the death of her aunt **Tinya Norris** on June 17, 2007.

Marcia Blacker on the death of her sister, **Bernice Crounse**, in Palm Springs, California on June 19, 2007.

Jon and Lisa Satin and Isaac and Felix Satin on the death of Jon's father and Isaac and Felix's grandfather, **Leo Satin**, in July, 2007.

The Wikler family on the death of their mother and grandmother, **Ada Fay Wikler**, on July 7, 2007, five days before her 92nd birthday. Ada, a retired social worker with the Kentucky Department of Human Resources, was a tireless volunteer for educational and social welfare organizations and an involved member of Temple Adath Israel.

Mike Rosen on the death of his son, **Creed Joshua**, on July 10.

The Lexington Havurah

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

The Lexington Havurah recently held its annual meeting. There was a full agenda including reports of the year's activities by each of the committee chairs, election of new officers and board members, and an open discussion about the overall activities of the Havurah.

Ned Rosenbaum and Eve Podet, Religious Committee co-chairs, reported that the Havurah held services to celebrate or commemorate all of the religious holidays including Shabbat. As in the past, the membership of the Havurah

willingly volunteered to lead and participate in all of the services.

Rafi Finkel and Hanna Smith, co-chairs of the Education Committee, reported that they were successful in incorporating an educational component into each of the services. In addition, they reported that the retreat on Jewish genealogy was extremely successful. The Social Committee co-chairs, **Vivian and Harold Bitensky**, did an outstanding job during the year. Through their efforts the Havurah had hosts and nice refresh-

ments at all of the programs. The membership of the Havurah expressed a special thanks to **Vivian and Harold** for their work.

The Nominating Committee, chaired by **Stan Saxe** with **Judy Worell** and **Eve Podet** as members, announced the following slate of officers for the coming year: President—**David R. Wekstein**; Vice-President—**Judy Goldsmith**; Secretary—**Jeremy Popkin**; and Treasurer—**Terry Wilson**. Nominated for the board as committee co-chairs were: **Ned Rosenbaum and Hanna Smith**, Religion Committee; **Judy Levine and Judy Worell**, Education Committee; **Evelyn Geller and David Feinberg**, Membership Committee; and **Judy and Stan Saxe**, Social Committee. Since the call for additional nominations did not produce any other candidates, the nominees were declared elected.

In the coming year the Havurah will most certainly continue to celebrate the holidays and Shabbat. Although we will continue to have an educational component included in the services, the Education Committee will develop and implement three or four education programs to be held at times other than services.

Spring 2008 will mark the 30th anniversary of the Lexington Havurah. A committee chaired by **Judy Baumann**, with **Gail Cohen** and **Stan Saxe** as members, is planning a special commemorative program that will replace the next annual retreat. We anticipate inviting all past and present members of the Havurah to participate.

As you can see, the Havurah has another busy year ahead of it. If you would like additional information or wish to join us, please contact me. ☆

The Lexington Chapter of Hadassah

Evalyn Block, President

Summer is usually a time for rest and relaxation, a time when we turn off the news and take vacation. We tell ourselves we'll catch up on things when we get back. Like most people, I too went on vacation, but turning off the news is something I just can't do. Certain issues of importance and interest to me this summer reinforced my commitment to Hadassah and made me realize how vital the goals and objectives of Hadassah are to Israel and the Jewish people.

First, I noticed the theme of Hadassah's 93rd National Convention being held in New York City from July 15 to July 18: "Now is the Time." During convention, each delegate will answer the question, "Now is the time for what?" Personally, the course of events has already made up my mind for me. Now is the time for involvement, for action, and to take a stand. Let me share with you some events that have transpired already this summer and see if you too don't agree with me.

I have learned about several disturbing boycotts that occurred in Great Britain. On May 30, 2007, the 120,000 members of the University and College Union (UCU), Britain's largest union of university educators, voted to encourage its members to boycott Israeli academic institutions. The vote further called for a European Union moratorium on funding for research and cultural collaborations with Israel. The UCU vote to endorse a boycott of Israeli institutions is alarming both for its singling out of Israel for criticism and its offense to basic notions of free speech and academic debate. This was particularly disturbing because in April, 40,000 members of the British National Union of Journalists voted to urge a boycott of Israeli goods and a letter by a small group of British doctors appeared in the British *Guardian* newspaper calling for the expulsion of the Israel Medical Association from the World Medical Association.

These boycotts were issued as "a gesture of support for the Palestinian people, as these institutions were moved by the plight of the Palestinian people." Strange how people forget that the misery and despair in Gaza and the West Bank are not solely Israel's doing. The government of Gaza is the political arm of a terrorist organization. Would British scholars, journalists, and doctors feel the same way if London's city buses were repeatedly blown to smithereens by passengers wearing belts of explosives or if bombs fell on major metropolitan cities in England? And have they so quickly forgotten that these same people for whom they feel such compassion abducted BBC correspondent Alan Johnson?

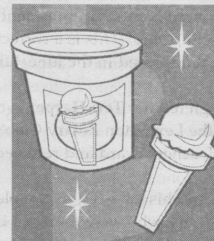
Turning from the British boycotts to a world body, I hoped this might be the summer clarity would come to the United Nations Human Rights Council when it met in Geneva in June. At the meeting, the council listened to reports by special envoys condemning the governments of Cuba and Belarus. It then abolished the jobs of both envoys in a maneuver orchestrated by its chairman. While ending the scrutiny of those dictatorships, the council chose to establish one permanent and special agenda item: the "human rights situation in Palestine and other occupied Arab territories." In essence, Israel—alone

among the nations of the world—will be subjected to continual and open-ended examination. That's in keeping with the record of the council's first year: eleven resolutions were directed at the Jewish state. None criticized any other government. Genocide in Sudan, child slavery and religious persecution in China, mass repression in Zimbabwe and Burma, state-sponsored murder in Syria and Russia—and, for that matter, suicide bombings by Arab terrorist movements—will not receive systematic attention from the world body charged with monitoring human rights. That is reserved only for Israel, a democratic country that, although guilty of human rights violations, has sustained continuous assaults from terrorists and governments openly committed to its extinction.

Things of interest to Hadassah were happening right here at home this summer, as well. For the second time President Bush vetoed stem cell legislation, despite strong bipartisan majority support in both houses of Congress. Hadassah's National President June Walker stated, "We are deeply discouraged by the presidential veto today of this critical legislation. The millions of Americans with chronic, intractable diseases deserve a more activist approach from our government in pursuit of potential cures. It is immoral to place limits on potentially life-saving scientific research in order to safeguard potential life." The latest articles of interest to cross my desk this summer concern the education of our children in public school in the areas of science and history. The American Affairs Department of Hadassah in collaboration with Hadassah Community Education/Outreach Department has produced the program "Faith vs. Science in Our Classroom." Hadassah designed this program because Hadassah is dedicated to protecting the divide between church and state, believing it is critical to the preservation of religious liberty and scientific exploration. Also, educational experts have documented an alarming and pervasive effort to rewrite Middle Eastern history in textbooks, giving a distorted view of Christianity and Judaism while Islam receives

WELCOME BACK!

Join us for the
1st Annual OZS Bluegrass
Ice Cream Taste Off!



Immediately following services
Friday, August 24th
Services at 7:30 PM

Hope to see you there!



Make a note....

☆
TUESDAY
is
Divine Minyon
AT OZS!
☆

Join your friends for a glass
of wine after work on Tuesdays.

Services follow at 5:45

A great way to end the day!



Social Hall beginning at 5PM

a positive spin. This is a reminder always to be mindful of what is taught to our children.

As you can see, the theme of Hadassah's National Convention, "Now is the Time," has the ring of truth to it. Now is the time for involvement, for action, and to take a stand. As members of Hadassah, let us advocate for the things about which we are passionate and remember we are a voice of 300,000 strong. ☆

**Save the Date: Opening
Meeting and Installation
September 5, 2007**

Temple Adath Israel

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

Book Group

TAI Book Discussion Group will meet on August 23, 2007 (note—moved to Thursday) to discuss *The Metamorphosis* by Franz Kafka.

A young traveling salesman, Gregor Samsa, wakes up one morning and realizes that he has been transformed into a giant bug. Having been the provider for his elderly parents and adolescent sister, he is now forced to crawl around in his room all day, hiding his hideous self from the sister who brings him food, unable to communicate and barred from the world outside. It is a story about being dehumanized and alienated, of being useless and unwanted, of becoming a burden to oneself as well as to others.

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. August schedule is 8/4 and 8/18

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. August schedule is 8/11 and 8/25.

Tuesday Bridge Club

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

Chavurat-Chochma (A Friendly Gathering of Wisdom)

Join on September 24, 2007 for a chance to socialize 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! We meet most months to schmooze, nosh, and share our wisdom.

Sim Shalom News

Sim Shalom held its annual Family Retreat Weekend at a youth camp about 70 miles south of Budapest. About 70 people attended, including a dozen teenagers (a first for that age group), eight younger children, and adults of all ages. The theme of the weekend was "How and Why Is It Good To Be A Jew?"

MAKE RESERVATIONS FOR THIS GREAT PROGRAM

Oscar-winning short film *West Bank Story* has its Lexington debut Sunday, August 26, 6:00 – 8:00 p.m.

Reservations due by August 16

"A little singing, a little dancing, a lot of hummus"

This musical comedy set in the fast-paced, fast food world of competing falafel stands in the West Bank tells the story of an Israeli soldier, David, who falls in love with a Palestinian cashier, Fatima. Can love withstand a century-old conflict and their families' desire to control the future of chickpeas in the Middle East? Reserve your place at the dinner table (we'll be serving falafel and hummus of course!) and a seat for the movie by completing the form below and sending it to the TAI office.

RESERVATION FORM

Name _____

email _____

Phone _____

Please reserve tickets for:

***West Bank Story* (due August 16)**

of dinners @ \$6 each _____ Total for *West Bank Story* \$ _____

Flower Power



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

Erin Gold
(859) 523-2586
Janice Newman
(859) 272-6807
Vinnie Dubilier
(859) 223-5146

Mail this form and your check to:
Erin Gold
4201 Evergreen Dr.
Lexington, KY 40513

Name _____
Address _____
City _____ Zip _____
Phone _____

Amount enclosed \$ _____
(please include 75 cents for postage)

Make check payable to: Lexington Chapter of Hadassah,
including 75 cents for postage.

Ohavay Zion Synagogue

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

August will be anything but slow around OZS as we start the new school year and begin preparations for fall activities and the High Holidays. We welcome back everyone from your summer activities!

Shabbat at OZS

There are some very special Shabbat events this month you don't want to miss.

Friday nights: On Friday evening August 3 at 8:00 p.m., we will wrap up the second year of our "Summer in the City" program with our final summer Kabbalat Shabbat service at the home of Arty and Simone Salomon. Call OZS for more information or directions to the Salomon home. On Friday August 10 and 18 we will return to our "early" 5:45 p.m. Kabbalat Shabbat at OZS. On August 24, join us for our special Welcome Back Friday Night Ice Cream Social. The Kabbalat Shabbat service will begin at 7:30 p.m., followed by an ice cream oneg. We hope to have both the service and oneg outside, weather permitting. Friday evening August 31 is "Home Hospitality Shabbat." We encourage you to join family and friends to welcome in the Sabbath. There will be no scheduled service at OZS that night.

Saturday mornings, 9:45 a.m. with Kiddush lunch following:

August 4: Ted Friedman will be celebrating his 74th bar mitzvah anniversary. Come help him celebrate!

August 11: As a congregation, we will say goodbye to Judy Levey and Sandy Goldberg and Gideon, Ethan, and Nadia as they prepare to move to Chicago.

August 18: Tomer Eres will be called to the Torah as a bar mitzvah. Tomer will also lead the Friday evening service on August 17 at 5:45 p.m.

August 25: Leon Cooper will be celebrating both his birthday and his bar mitzvah anniversary.

OZS Sisterhood Rummage Sale

Mark your calendar and support OZS at the Sisterhood Rummage Sale on Sunday, August 12, from 9:00 a.m. to 2:00 p.m. in the Social Hall. You can bring in donated items for the sale through August

8. For more information, contact Karen Barnes or the OZS office.

Membership Committee Events

In addition to the Welcome Back Friday Night Ice Cream Social (see above), the Membership Committee will be hosting a number of ongoing social events throughout the year. On Tuesday, August 14 at 11:00 a.m., the membership committee invites you to Panera's on Richmond Road for conversation and socializing. Buy a cup of coffee or your whole lunch and spend a few minutes with new or old friends discussing topics that affect us as a community and as Jews. This will be the first "Tuesday Talk" with, we hope, many more to follow in upcoming months.

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

OZS Religious School News

The school year begins anew on with a special Teacher and Aide Orientation on Sunday, August 19. The first day of Religious School for students and parents will be Sunday, August 26 at 10:00 a.m. A special Family Education program on the High Holidays is planned for the morning. We have a wonderful staff returning for another meaningful year of learning and fun. For more information about Religious School registration and the school schedule contact Religious School Interim Director Steve Davis-Rosenbaum.

Senior Chai, our OZS and TAI Jewish study program for 11th and 12th graders, will begin in early September. Now beginning its seventh year, Senior Chai offers our Jewish high school juniors and seniors the opportunity for monthly study and socializing in a warm and welcoming atmosphere. Sessions are held generally once a month on Wednesday evenings at 6:30 p.m., beginning with a light dinner with study following. If you are interested in participating, or need more information, please contact Rabbi Cohen at OZS or Rabbi Kline at TAI.

USY and Kadima Youth Groups

Does your car really need to be cleaned after a long hot summer of travel? Do you like to see teens doing manual labor? Are you looking for a place to donate a few bucks? Then the youth group's upcoming Car Wash is for you! Bring your dirty car and the youth group will clean it at the USY Car Wash on Sunday, August 19 at the Nicholasville Road Walmart. Proceeds go to support USY activities.

USY will be hosting a hot dog lunch following Religious School on Sunday, August 26 at 12:00 p.m. Also on that day, Kadima will begin its year with a special opening event. Contact the OZS office for more information.

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!

DONATE THAT CAR to OZS!

Help OZS with your donation.

All donations are tax deductible.

Vehicles, Real Estate, Lots, Boats, RV's & more!



Contact:

Larry Herman 859.269.5229
Jimmy Mischner 859.269.3783



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 **PRE-SCHOOL** 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
	Camp Shalom in Session	Camp Shalom in Session	Camp Shalom in Session	Camp Shalom in Session	Camp Shalom in Session	
29	30	31	August 1	2	3	4
	Camp Shalom in Session Yiddish Club at CKJF	Camp Shalom in Session OZS Board Meeting TAI Board Meeting	Camp Shalom in Session	Camp Shalom in Session	Camp Shalom in Session Shalom Deadline for September issue	
5	6	7	8	9	10	11
OZS Sisterhood Rummage Sale		Chabad-Rabbi Litvin visits CRC Meeting	Rosh Chodesh Elul	Jewish Family Services Leisure Club Lunch Event	OZS Bar Mitzvah Tomer Eres	OZS Bar Mitzvah Tomer Eres
12	13	14	15	16	17	18
Jewish Family Services Mental Health Fair	Yiddish Club at CKJF	God's Pantry Night	TAI Book Discussion Group			
19	20	21	22	23	24	25
West Bank Story at TAI		B'nai Brith dinner at TAI 6:30 p.m. call 263-0089 for information	CKJF Executive Committee Meeting 7:00 p.m. CKJF Board Meeting			
26	27	28	29	30	31	September 1
	Yiddish Club at CKJF Labor Day CKJF Office Closed	OZS Board Meeting TAI Board Meeting	Hadassah's Opening Meeting/Installation	Stewart Home Visit	TAI Bar Mitzvah Samuel Miller	TAI Bar Mitzvah Samuel Miller
2	3	4	5	6	7	8
Shalom Deadline for October issue		Chabad-Rabbi Litvin visits CRC Meeting	Erev Rosh Hashana	Rosh Hashana 5768	Rosh Hashana	Shabbat Shuva
9	10	11	12	13	14	15