

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

NOVEMBER 2005

TISHREI - HESHVAN 5766

Rabbi remembers Simon Wiesenthal: A man of the generations

By Rabbi Marvin Hier

(Simon Wiesenthal Center, Oct. 5) - As soon as the news spread that Simon Wiesenthal had passed away, it was the lead story in every major newspaper and television station around the world. The *New York Times* had it on its front page and the *Los Angeles Times* devoted four full pages in the front section of its newspaper to tell his remarkable story. But who was Simon Wiesenthal, the man I had the privilege of working closely with since July 1977, when I began the Simon Wiesenthal Center in Los Angeles?

In the Talmud, there is a debate regarding the most important verse in the Bible. The sage Rabbi Akiva said that it is the verse "Love thy neighbor as thyself," while another sage, Ben Azzai suggests another verse: "These are the generations of man on the day G-d created him."

see **Wiesenthal**, page 12



Simon and Cyla Mueller Wiesenthal, 1936
(Photo courtesy Simon Wiesenthal Center)

— CAMPAIGN NEWS —

What is the Community Campaign?

On October 9, Alina Gerlovin Spaulding addressed a group of community members and shared her story of coming to the United States from the Soviet Union with the support of the Federation system. Listening to her brought home to me how often we take it for granted that people do indeed understand the meaning of our Community Campaign, and how wrong we are to do so.

What is the Community Campaign really for? It can be summarized in simple words: community needs. These needs can take the form of social services, financial help, or helping the community work together to do what no

individual organization could do on its own. Federation work is not about an ideology or about politics, it is about needs.

Locally, we address those needs through the work of our Jewish Family Service, and we facilitate the working together of the community through our Community Activities,

see **Campaign**, page 20

Symposium on Kentucky's Holocaust survivors focuses on civil rights

Features poetry and Jewish cuisine

♦ ♦ ♦

By Arwen Donahue

On November 10 and 11, the Kentucky Historical Society will host "This Is Home Now: A Symposium on Kentucky's Holocaust Survivors" at the Lexington History Museum. The symposium focuses on the post-World War II experiences of several of the Holocaust survivors featured in the exhibit "This Is Home Now: Kentucky's Holocaust Survivors," which is on view at the Lexington History Museum through January 12.

The events scheduled for Thursday, November 10 are a celebration of Jewish life and a meditation on the losses that the world suffered in the Shoah and other 20th century atrocities. The poet Carolyn Forché will present an afternoon lecture and discussion on writing poetry of witness in relation to historic events, and in the evening will read a selection of poems. Before the reading, an opening reception at the Lexington History Museum will feature Jewish delicacies created by chef Ouita Michel of the Holly Hill Inn.

Forché's anthology *Against Forgetting: Twentieth-Century Poetry of Witness* collects the work of 145 poets who experienced conditions of extremity such as warfare, military occupation, imprisonment, torture, forced exile, and house arrest. Forché is also the author of *The Angel of History* and other poetry collections.

Chef Ouita's recipes for the event are inspired by the cookbook *In Memory's Kitchen: A Legacy from the Women of Terezin*. The recipes in the book were compiled by Jewish women imprisoned in Terezin, the Nazi concentration camp.

The day-long symposium begins on Friday, November 11, with a panel discussion on how anti-Nazi sentiments led, in 1960s America, to civil rights activism for many Jews. Panelists include John Rosenberg, a Holocaust survivor, civil rights lawyer, and eastern Kentucky resident; Lawrence N. Powell, author of *Troubled Memory: Anne Levy, the Holocaust, and David Duke's Louisiana*; and Debra L. Schultz, author of *Going South: Jewish Women in the Civil Rights Movement*.

see **Symposium**, page 19

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Please note that December/January is a double issue of *Shalom*; there is no separate January issue. This means if you want to promote something that will take place in January, the deadline for that material is November 10. Please be thinking ahead so you aren't disappointed.

Have a question? Ask a rabbi

We will be changing the format of the monthly Rabbi's Corner column beginning with the December/January issue of *Shalom*. We are asking members of the community to submit questions that can be answered by one of the rabbis. As each rabbi's turn comes up in the rotation she or he will refer to the list of questions and choose one for a response.

If you have a question you would like to see addressed by one of our community's rabbis, please email it to di-ifr@bardstown.com. (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. Please choose questions of general interest to the community.



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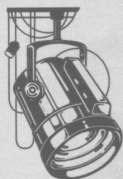
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Shalom Spotlight

Edie Frankel keeps connected to community

At 98, local resident still vital

By William Leffler

Edie Frankel is the "Grande Dame" of Lexington. She will be 99 on January 2 and has played a significant role in Lexington and its Jewish community for more than a half century.

Together with her late husband, Jimmy, she founded the Lexington Hearing and Speech Center more than 40 years ago. It was first called the Lexington School for the Deaf, and was initially housed in the back of the religious school wing of Temple Adath Israel. It quickly outgrew that space and moved to its present location further down North Ashland Avenue.

Jimmy, who was born deaf, and Edie, who is hard of hearing, recognized the need for such a school in Central Kentucky to begin to teach infants and young children to lipread and speak. (Jimmy, a highly regarded architect, was outstanding in both.) Their dream became a reality very quickly. The Jewish community supported them in this wonderful community-wide effort.

Edie is still on the board of the Center and remains interested in its accomplishments, though she is no longer able to be as involved as in years past. Nevertheless, she was the honored guest and center of attention at the festivities for the 40th anniversary of its founding a few years ago.

Edie was the chair and majordomo of the Temple's house committee for many years. If something needed to be done to or for the building, it needed Edie's approval, and then she saw to it that it was taken care of. She oversaw the kitchen in a masterful fashion, often cleaning it herself (with Richard Garner's help) when it appeared to need it.

Edie was on the board of the Old Ladies Home (now Ashland Terrace) on South Ashland Avenue for many years, overseeing its daily functioning in a similar fashion. She was also active in a local garden club, often displaying the many flowers in her lovely back yard. And she was an avid bridge player, playing regularly until a few years ago, when her weekly bridge group had to disband because of health issues among some of the other members.

Edie was born in Nashville, Tennessee, one of four children in the Bernstein family. She graduated from Wellesley College in 1928; at her 70th reunion she carried the class banner

in the reunion parade. Jimmy was her second husband. Her first husband, Fred Weston, was killed in WW II. She has a daughter from that marriage, Duffy Brodsky, who lives with her husband, Bill, in New Rochelle, New York, as well as three granddaughters, each of whom is married with children.

One of Edie's passions is fishing. She and Jimmy went to Maine for many summers with friends in order to fish. And for many years here in Lexington, she would go out to Warren and Betty Rosenthal's farm with Brenda Hines (her companion) to fish in their private lake, throwing the fish back to help keep it well stocked for her next visit. More recently she has gone to Florida in early winter to fish at Homosassa Springs. When her younger sister, Ro, was alive, the two of them would go there together. Since Ro's death she has gone with Brenda. As of early September she was already discussing going back again this November.

Edie is as alert today as she ever was. A visitor to her home—and she seems to have many—can sit for hours chatting away with her. She wants to know everything that is going on in that person's life. Her TV passion is sports: golf, tennis, baseball, but especially UK basketball. She stays up until 10:00 most every evening watching them. Edie is still very alert and reads constantly—the daily *Herald Leader* as well as numerous books, which she checks out from the Lexington Public Library. She makes sure that life should not pass her by. It is what keeps her young at 98. ✧

A prelude to Hanukkah

**Winter dinner will
return to Rossi's on
December 18**

By Ruth Poley

It's coming! It's coming! The Eleventh Annual Winter Dinner, sponsored by the Central Kentucky Jewish Federation, will be at Rossi's on December 18, and if you don't have a reservation you may be disappointed. Last year at Rossi's was a sellout. And no wonder. The food is terrific, the price is right, and the location couldn't be better.



We'll start the evening with delicious hors

d'oeuvres served at your table. Then, the dinner buffet will include (but is not limited to) salad, a pesto pasta, eggplant parmigiana, and latkes with

all the trimmings. All of this will be followed by some sinfully delicious desserts.

The price for all this bounty is a mere \$19 per adult and \$5 for children ages 6 to 12. For kids 5 and under attendance is free. Children will have a separate space where they can do craft projects and eat their pizzas and ice cream sundaes. There is, however, an additional cost for everyone attending; you must bring two non-perishable food items for each person in your party (even babes in arms) or pay \$2 per person. The food and the money will go to God's Pantry. Folks, we've been kind of lax about this requirement in the past few years; this year there will be someone collecting your contributions.



Won't you please join us on December 18? Just send back the form on page 13 and we'll look forward to seeing you at Rossi's. ✧



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President's Message

Marty Barr



Moving mountains, one individual at a time

♦ ♦ ♦

Recently, I had the opportunity to hear Alina Spaulding relate the story of her family's rescue from the former Soviet Union for the second time. She had previously talked to members of the Lexington community at the Major Gifts event and, thanks to the efforts of Ricki Rosenberg, we were able to reprise this truly inspiring event.

It took me back to the early 80s when a group of us met in Judy Levine's house and discussed how the Lexington Jewish community could help in absorbing the increasing numbers of people leaving the USSR for the United States and Israel. If my memory serves, we set a

rough target of around five families for the first year. We discussed all aspects of the move: providing lessons in English, transportation, medical care, housing, furniture, clothing and—most important—jobs. The number of people involved from all segments of our community kept multiplying as more people wanted to do something that went beyond writing a check. Here was an effort

with a face and a name, a person you could invite to dinner on the Sabbath, someone you would see and talk to in Synagogue or Temple or at a Hadassah meeting.

From that start, the community helped approximately 25 families resettle in Lexington. Some of them eventually moved on to other cities and states as they took advantage of the freedom we enjoy in our lives. Others continue to live in

Lexington and have become integrated into the community, buying homes, raising children, and participating in its organizations. The role of the Federation in this effort was that of coordinator. Out of this work, Jewish Family Services was established and began to evolve into the professionally staffed organization we have today. While I certainly hope that we never have to respond to a situation like this again, it stands as a period of time when this community acted with one voice and moved mountains. ✧

Here was an effort with a face and a name, a person you could invite to dinner on the Sabbath, someone you would see and talk to in Synagogue, Temple, or at a Hadassah meeting.

Noontimers



Bring your own lunch.



will meet on
November 10
at noon in
the CKJF office.



Daniel Chejfec
will talk about
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and Israel.

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The New Americans

In their own words

In the early 1990s 25 Russian Jewish families were settled in Lexington under the auspices of the Central Kentucky Jewish Federation. It has been ten years now since the last family arrived and started its new life away from the tyranny of the Soviets. We are presenting here some of their stories of what it was like to leave everything they knew and start a new life, and where the journey has taken them thus far.

Family helped on journey to a new identity

Lexington community support aided success

♦ ♦ ♦

By Boris Shur

Recently, when answering a set of questions required to visit an FBI facility with special access constraints, I was asked about my citizenship, I answered simply "U.S.," while one of my colleagues answered, "U.S. (by the grace of God)." This made me think about my own path, on which the grace of God definitely was also involved, or I would be still living in Kiev, Ukraine and dealing with various shades of orange. [Editor's note: The color adopted by Ukrainian revolutionaries.]

The path was not simple and involved a lot of people over the years. Some of our friends in Lexington have told us about demonstrating in their youth to support us, the Soviet Jews, and about more recent campaigns that, after many years of suppression, opened up the gates in the late 1980s to "let our people go." For our family, the road to U.S. citizenship started around 1989, when the State Department decided to close their refugee camps outside of Rome and started accepting applications for immigration at the U.S. Embassy in Moscow. It took a long time, but we were finally invited for an interview in October of 1990 and granted refugee status. That was just the first of the memorable steps in our journey.

The next one came on May 5, 1991 when, after several long days and delays in travel, we landed at the Bluegrass Airport and were met by many people from the Lexington Jewish community, led by rabbis Eric Slaton and Jon Adland. It was late, we had been flying on and off for more than 24 hours, we were not expecting any sort of reception, but the atmosphere was so contagious, so happy, so welcoming, that all our anxiety over the unknown, all our

tiredness, suddenly let go and we at once felt that everything would be good, that we were home. I probably would not remember everyone who came that night, everyone who welcomed us to Lexington or to the Jewish community, or who helped in those first, most difficult days and months, but I will always be grateful to the Lexington Jewish community for everything.

Even though we now live away from Lexington (Olga and I are in Northern Virginia, just outside Washington, DC; Maiya is in Boston), we consider it home, the place where we are from, even though we still get surprised looks answering the question "Where are you from?" with "Lexington, Kentucky." Then, of course, we have to add, "Oh, you mean originally...." Still, it's not a pose, we do feel this way, and we are from Lexington. That's where our American life started, and we could not have picked a better place to start it, or better people to help us start it.

Many happy days followed that May 5, 1991: the day we got our first jobs, the day we moved into our first house, the day we became U.S. citizens, the day when our daughter was accepted to MIT. Maiya has finished MIT—twice (or three times, depending how you count)—as an undergraduate with a double major in mechanical engineering and biology in 2002 and when she received her Master's in mechanical engineering last year. She works for a Boston-based design consulting firm, Design Continuum (www.dcontinuum.com). Olga continues to work for the ACS Government Systems, telecommuting from home to their offices in Lexington. I'm now a chief data architect for the U.S. Department of Justice, working on law enforcement and counter-terrorism information sharing programs. All of us have come a long way; this country gave us a chance we never had before and we are happy here, personally and professionally. ☆

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Newcomers found warm welcome

Volunteers essential to effort

♦ ♦ ♦

By Jerome W. Wurmser

Jerry Wurmser wrote this article in the early 90s when the Lexington Jewish community was settling the Russian immigrant families. We thought it would be appropriate to publish it now that we are following up with some of those families.

It all starts with the ringing of the telephone. It's probably either Linda Ravin or, more recently, Mollye Schwab from the CKJF office with the news that a new immigrant family of five will arrive on such-and-such date, and we'll get the key to the apartment on Tuesday, and so forth. This time we're lucky. We will have access to the apartment several days before the expected arrival. Rose Rita and I are delighted. It appears to be either feast or famine, as we haven't had any newcomers for some time. Either we don't have enough household goods on hand or else we have more than we have storage space for. Since losing our large storeroom a year or



Rose Rita Wurmser sorting goods for resettling Russian families.

so ago, we've been crammed into two small mini warehouses, each 10X30 feet, plus our garage at home. We're so jammed for space at present that we're storing sofas on end so as not to waste the cubic feet of space near the ceiling!

Priority Number One is to line up our volunteers to help us move the furniture from the storage area to the

see *Newcomers*, page 14

November 2005 Shalom • 5

From the Executive Director

Daniel Chejfec



Evolution versus Revolution



As I read the papers lately, I get a sense of *deja vu*. In many ways, it reminds me of the days I was living in Argentina. Let me spell this out.

While I was growing up, the main characteristic of Argentinean politics was the preeminence of emotion over facts. It was more important to support Peron or his heirs than to determine whether the Peronist political platform was one that would help the country. One of the consequences of this approach was a total lack of long-term planning and a tendency to make decision "by the seat of one's pants" rather than through a serious analysis of the situation. The direct effects of this approach were an unstable economy, loss of credibility with foreign investors, rampant corruption at the government level because of the lack of controls, and total failure to visualize a long-term plan for the country's economy and political structure. The immediate result was the chaos of the years 1973-1975, which led to the military government of 1976-1983 and its bloody repression of any kind of political dissent, legal as well as illegal.

When I read the papers in this country today I get a sense of a violent opposition to the federal administration that overrules any kind of intellectual analysis of policies, as well as the formation of a camp of administration supporters as violent as its opponents. It is true that the federal government has made mistakes, some of them enormous, but that should not be used to justify a blanket indictment of this administration. I see American society polarizing in two camps: the one of "Bush can do no wrong" and the one of "Bush can do no right," and much of the discourse on both sides is essentially emotional rather than intellectual. While I could give you many examples of this, it is not where I am going and I am sure you have your own examples.

What I want to explore is the implications of emotion over reason in political or organizational discourse. Emotion and rationality are two poles in human understanding. Each of them has a positive and negative side, and neither of them functions well without the other. There are, however, some issues to consider.

A purely rational approach to politics or leadership will be able to come up with the rationally perfect structure or plan to achieve goals. The problem with this approach is that it ignores the human factor. People always need time to get used to change, because change produces anxiety by replacing that which we know with something we do not know and, many times, do not understand. Ignoring this source of anxiety creates obstacles in implementing that "perfect plan" and often it creates more problems than it solves. As a perfect example of this you can check my article in this *Shalom* about the Israeli-Palestinian conflict. The laws of the Turkish government made perfect sense, but the people affected by them did not understand them, and the whole plan for modernization of property laws in the Ottoman provinces was a complete failure.

A purely emotional approach to politics or leadership also has its problems. People who take this approach tend to put their goals above everything else, even facts.

I see American society polarizing in two camps: the one of "Bush can do no wrong" and the one of "Bush can do no right," and much of the discourse on both sides is essentially emotional rather than intellectual.

It is often the source of unique interpretations of reality, in the form of "since this is what it should be, if it is not, it is wrong." It also leads to the mixing of faith and *Realpolitik*, a mixture often violent and rarely useful. The purely emotional approach denies the reality of human imperfection, and replaces the real humanity by an ideal one, shaped by a specific belief or ideology.

Change is a necessary part of any system or organization, but it comes in many different packages. If we believe that there is an ultimate ideal and nothing but that ideal will do—a

purely emotional approach—then we will consider it not only justifiable but even desirable to get rid of what exists today and replace it completely by what we believe it should be. This is a change by revolution. If we believe that there is an ultimately perfect model derived from rational analysis to which people should adjust because it is the best for them—a purely rational approach—we will produce a model that is impervious to change and therefore doomed to fail for lack of flexibility.

Our tradition tells us however, that neither rationality nor emotional by itself provides an answer, and that the place to look at the world lies somewhere in between.

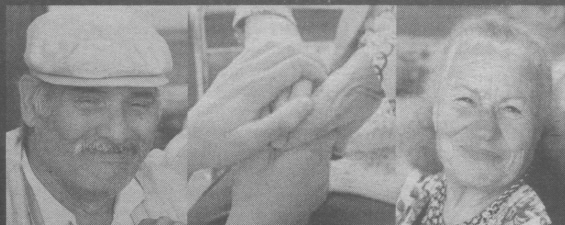
There is, indeed, a third approach that I consider very Jewish and that is reflected in much Jewish humor: both sides of the argument are right. As Jews, we believe there is an ultimate model of conduct, codified in the Torah. But we also understand that as human beings we are liable to "miss the mark" once and again, and we strive to learn from our mistakes. In fact, the whole concept of *t'shuva* is one of redemption of our own errors, including recognition of our mistakes as well as course correction in our behavior. In practical terms, this means that the only 20/20 vision is the collective one, and while we might keep the ultimate goals in mind, they are not the only source that informs our doing.

In this context, change needs to exist to push the system closer to the perfect model one step at a time while educating those affected by the changes to allow them

see Evolution page 9

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Third Opinion

Stanley Ned Rosenbaum, PhD



Homage to Mandelkern

♦ ♦ ♦

Although he rates a whole column in the 1971 *Encyclopedia Judaica*, you probably never heard of Solomon Mandelkern (1846-1902). Nonetheless, he's my culture hero and he should be the patron saint of all scholars who were born before the computer age, that is, the generation of the technologically challenged. You see, he took twenty years of his life—during which his wife left him and he became an alcoholic—and organized all the words and all the forms of all the words of the entire Hebrew Bible. In alphabetical order. Along with the verse numbers of each verse in which each form occurs!

Why is this important? Because the meaning of any Hebrew word depends on many layers of context, of which the most important might be the way that word is used throughout Scripture. *Tanakh* (Hebrew Scripture) is only a million words long. A computer-literate person could have done the same thing in a matter of weeks. But in the pre-computer 60s, when I was a graduate student at Brandeis, Mandelkern's *Concordance* (Shoken edition, 1957) was always on my desk next to my Hebrew Bible. Consequently, while doing my dissertation on Hebrew psalmography I discovered that the words *rasa* (wicked) and *oyeb* (enemy), used dozens of times in Psalms, are not synonyms. Rather, they point to domestic and foreign enemies respectively: what the President swears to defend us from at his (or her) inauguration. Hebrew is notoriously short on adjectives, so it uses individual nouns more

precisely than English needs to. Foreigners are never called "wicked"; they cannot be wicked. Only Israelites can be wicked because only Israelites have been given the Torah. Wickedness is knowingly to disobey the Torah's commands. Conversely, as Hillel put it, "An ignorant person cannot be pious."

One sees the same thing in regard to our respective descriptions of the economically disadvantaged. In English we can just lump them together as "the poor," but in Hebrew each word in the relevant semantic field describes a specific situation, a certain kind of poverty. There is no word that simply means "poor."

All of this would be of no more than internal Jewish scholarly importance if Moses had seen fit to copyright the Bible and keep other people from using it. But you know what happened. First, the Jewish community of Alexandria (Egypt) required a Bible in Greek, their native language. As Ehud Ben Yehuda, Eleazar's son,* once remarked to me, "Jews will abandon Hebrew in favor of the local language whenever they get a chance." Translating the Torah and Prophets, Alexandrians changed a lot of things that they found offensive, or thought their Greek-speaking gentile neighbors might. That let the cat out of the bag.

Christians doing their own translations introduced theology-driven errors, for example in Isaiah 7:14 where they read, "A virgin [*ha-'almah*] has conceived and will give birth." What the text really says is, "The young woman [probably wife

of King Ahaz, Isaiah's king] has conceived...." You could figure this out yourself if you had a Mandelkern and looked at the other two places where "young woman" + definite article is used in Scripture or, again, if you knew that Hebrew has a separate word, *b'tulah*, that means virgin and looked up its occurrences.

Unfortunately, we live in a time when too many people who don't know what the Bible says are all too eager to tell us what it means. The danger to us and, even more, to our children should be obvious. One remedy for this is for us to sponsor serious biblical Hebrew study at our synagogues and community centers. Here in Lexington, the University of Kentucky offers four very full semesters of it. Okay, in the interest of full disclosure, I have to admit that I am the professor thereof. But I started at Brandeis with only one year of Hebrew study behind me. If I could do it then, you can now. And (Hillel again): "If not now, when?"

Unfortunately, we live in a time when too many people who don't know what the Bible says are all too eager to tell us what it means.

*Eleazar Ben Yehuda is generally credited with resuscitating Hebrew and making it a modern language. Ehud wrote the popular paperback edition of his father's multi-volume work.

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." ☆

Have a question? Ask a rabbi

We will be changing the format of the monthly Rabbi's Corner column beginning with the December/January issue of *Shalom*. We are asking members of the community to submit questions that can be answered by one of the rabbis. As each rabbi's turn comes up in the rotation she or he will refer to the list of questions and choose one for a response.

If you have a question you would like to see addressed by one of our community's rabbis, please email it to di-ifr@bardstown.com. (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. Please choose questions of general interest to the community.

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Rabbi's Corner

Rabbi Sharon Cohen

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

— Judah Ibn Tibbon

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

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

beloved books by providing for them a safe and final resting place.

Each year around the month of November, we pause to celebrate the importance of books in the life of the Jew. During Jewish Book Month, we pause as a community to appreciate the vast treasury of Jewish literature that exists. What makes a book "Jewish," you may wonder? Aside from the obvious, a book may be "Jewish" if it contains Jewish themes, promotes Jewish ideals, includes information on Jewish culture, or simply was written by a Jew. As such, this special month is not only a time to celebrate books, but an opportunity to acknowledge those Jewish authors who have ably promoted the use of the written word.

Curious about how Jewish Book Month got started, I recently searched the Internet and came upon a link from the Jewish Women's Archive that relayed the story of Fanny Goldstein, a woman who devoted her life to books and to community. Born in 1895 (some sources say much earlier, in 1888), Goldstein became the first female Judaica librarian and the first woman to direct a branch library, the West End Branch in Massachusetts. Goldstein created programs and collected books that appealed to the multi-ethnic and multi-religious populations of the area and that brought them together as one community. The West End Branch, which she directed from 1922 to 1957, offered a model of the public library as a community center.

Goldstein is probably best known as founder of Jewish Book Week, which began when she organized a display of Jewish books at the Boston Public Library in 1925. Goldstein worked tirelessly to bring authors to participate in Jewish Book Week in Boston and to expand the concept to other cities. In 1940, Jewish Book Week became a national project under the auspices of the Jewish Welfare Board (JWB), and Goldstein served as the first chairperson for this national effort. Designed to increase awareness of American Jewish literature, the JWB sponsored exhibits and discussions across the country during the designated week each year. During World War II, National Jewish Book Week took on

new meaning when the JWB framed it as a response to the persecution of Jews in Europe.

Eventually, National Jewish Book Week evolved into Jewish Book Month, celebrated each fall/winter. Jewish Book Month does not correspond to the English calendar, but, instead, is observed during the

For Jews, books are given a place of honor as they are our conduits to improving ourselves, to learning God's message for the world, and to discovering our history and identity.

month-long period leading up to Hanukkah, which this year runs from November 26 through December 25. Jewish Book Month is observed throughout the country with exhibits, lectures, and discussion groups in synagogues, schools, libraries, and Jewish Community Centers across the country.

We owe a sincere "thank you" to Fanny Goldstein, whose love of books and education have left a legacy for all of us to appreciate. Throughout Jewish Book Month, follow the wisdom of Judah ibn Tibbon: "Make books your companions." Take time out to explore a good Jewish novel or Yiddish tale. Read a book on Jewish ritual, philosophy, theology, or a topic you have never studied before. Study a commentary on the Bible, or thumb through the pages of a *siddur* and study its prayers. Be sure to read a Jewish tale with your children, grandchildren, or students. Find a classic or read a newer non-fiction or fiction book that includes Judaism or Jewish characters in its focus (there are some fantastic new Jewish fiction books available in paperback). If you aren't already in a book club, especially one that promotes Jewish literature, consider joining one or starting your own. Challenge yourself to learn more about Jewish authors, ancient and modern, who have had an impact not only upon the Jewish world but upon the wider world as well. May your bookshelves become your beautiful gardens bearing the fruit of knowledge and the sweetness of enjoyment and learning. Happy reading! ✧



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Ask JFS

Stacey Heisler

Ask JFS is a monthly advice column with questions from members of the community requiring assistance with 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 Ask JFS c/o Jewish Family Services, 1050 Chinoe Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@JewishLexington.org.

The U.S. Jewish community pulls together

♦ ♦ ♦

We see report after report in the national news about agencies such as FEMA and the Red Cross as they help repair the hurricane-devastated Gulf Coast. Then we turn to our local news and see reports on area churches and how they have helped the refugees. As I watch these reports, I wonder why they ignore the work that the many Jewish social service agencies are doing. As director of JFS, I receive many updates about the evacuees and their struggles. This month, I just wanted to share some of the information I have received concerning the wonderful contributions the Jewish Community has made to the relief efforts.

Dallas, TX - The Jewish Community of Dallas took in nearly all of the New Orleans Jewish community.

UJC and the Federation of North America - They committed \$6 million to feed evacuees staying at the Houston Astrodome.

The International Association of Jewish Vocational Services - IAJVS developed a database of job opportunities to be distributed by local JVS offices.

United Jewish Communities - UJC collected goods and set up a database of available items. The disaster relief fund has raised more than \$12.5 million.

San Diego Jewish Academy - Students, parents, faculty, and staff of the school flew to the affected areas to volunteer. They brought with them 25 tons of school supplies, bottled water, diapers, food, toiletries, gift cards, and over-the-counter medications.

Chabad - They brought a team of trained *Chevra Kadisha* (Burial Society) members to help identify and arrange funerals for deceased Jews. They also offered free travel to Jewish families in need of family reunification and emergency relocation.

Alexandria, LA Congregation Gemiluth Chassodim - On 15 minutes' notice, the congregation housed 75 evacuees, mostly non-Jewish.

Minneapolis/St. Paul - More than 250 volunteers from the Jewish community helped sort, pack, and load 80,000 pounds of hygiene items, nonperishable food, and socks and underwear.

Baltimore, MD - The Jewish Federation of Baltimore raised more than \$1 million for evacuees. Baltimore JFS also is helping a large group of Tulane students and their families to deal with the trauma from the storm.

Durham/Chapel Hill, NC - The Federation there raised over \$50,000. Their JFS is distributing gift cards to

evacuees. They are also helping to provide housing for those relocating to the Durham area.

Flint, MI - Their Jewish Federation has brought other religious leaders together to organize local efforts. A warehouse was set up in partnership with General Motors and UAW to take donations of furniture. They have received more than 80 families.

American Jewish Committee - AJC has raised about \$400,000 for evacuees.

B'nai B'rith International - They raised about \$850,000 for the areas devastated by the hurricanes.

Hebrew Aid Society - HIAS is using their existing model for displaced persons overseas to help those displaced from the Gulf Coast.

Jewish Healthcare International - This organization is providing medical care for victims.

Union for Reform Judaism - URJ has raised over \$3 million. Their first priorities were providing water, food, and temporary shelter.

United Synagogue of Conservative Judaism - In cooperation with the Rabbinical Assembly, USCJ raised approximately \$1 million.

Ve'ahavta - Ve'ahavta is working with IsraAid, which sent a delegation of approximately fifteen divers to New Orleans to help search for bodies in flooded homes.

These are just a few of the many Jewish organizations that have gone above and beyond to help not only the Jewish communities of the Gulf Coast but all affected people. If you know of anyone affected by the hurricanes and in need of assistance, JFS can help: call (859) 269-8244. ☆

Shalom Deadline for December/January

Please note that December/January is a double issue of *Shalom*; there is no separate January issue. This means if you want to promote something that will take place in January, the deadline for that material is November 10. Please be thinking ahead so that you aren't disappointed.

Evolution (from page 6)

to overcome their anxiety over the unknown. This form of evolution is more gradual than the revolution model and more flexible than the completely rational model, but it does have something that the other models lack: continuity of change and room for adjustment. I call this "change by evolution." Organizations do indeed evolve when they are able to change the way they do business without completely alienating the people in the organization.

I prefer evolution over revolution, and I try to live with the limitations, some of which are:

- things will not always go the way I would prefer them to go;
- change will take longer than I would like;
- there will be more than one time when course correction will be needed;
- there will always be people unhappy because the change is too fast or too slow.

Jewish folk wisdom accepted this fact when it defined consensus "a la Jewish": "Jewish consensus is something nobody is happy about but everybody can live with."

The word *shalom* is normally translated as "peace," and that is indeed one of its meanings, but a deeper meaning is "completion." In Jewish tradition, indeed, completion and peace are interrelated concepts to the point that the words for them are derived from the same root. Consensus is, in that sense, peace and completion. It is through the achievement of some basic agreement that we bring peace to our community and we complement and complete each other. ☆

Alzheimer's Association offers help, programs

Volunteer opportunities abound

By Barbara Grossman, MS

More than 74,000 Kentuckians have been diagnosed as having Alzheimer's disease or a related disorder. Over 3,000 of those individuals reside in Fayette County. The Alzheimer's Association, Greater Kentucky and Southern Indiana Chapter, is dedicated to providing programs and services to those affected by this devastating disease. The Lexington office at 1065 Dove Run Road operates a dementia-specific adult day program, The Best Friends Day Center, which is housed at the Second Presbyterian Church on Main Street, in downtown Lexington.

The Best Friends Day Center operates from 7:30 a.m. to 5:30 p.m., Monday through Friday. The Center, formerly known as Helping Hand, has existed for 22 years. It is the home to the "Best Friends Approach to Alzheimer's Care," a philosophy that places the person with dementia first in its model of care. The approach has now traveled worldwide as a practical and person-centered guide to caring for individuals with dementia. The Alzheimer's Association prides itself on the award-winning day center, especially because it is operated by volunteers who share their time as companions or "best friends" to

people in the program who suffer from memory loss.

Volunteers for the Best Friends Day Center vary in age, background, and reasons for participating in the organization. Many have been with the program from its creation in 1984. This constancy demonstrates the positive impact the program has had, not only on the families who have utilized the program but also on the volunteers giving their time to be a best friend to someone who may not know what day it is. Alzheimer's disease affects the individual's short-term memory. Many memories from the past are still very alive and can be tapped into when the "best friend" is present and demonstrating interest. Our day center has proven to be a learning laboratory for students, staff members, and even family members who have lost touch with their loved ones as a result of the disease.

Volunteers for the Alzheimer's Association's Best Friend Day Center wear as many hats as they choose. Retirees share their free time at our day center by being a best friend one morning or afternoon a week. Other volunteers share their talent at playing musical instruments in weekly or monthly sessions. Stay-at-home moms arrive at lunchtime to greet participants with their children, ready to share a smile to start the afternoon. High school students arrive after school hours to talk with participants about their day and learn from their wisdom while caregivers are on their way to pick up spouses or parents. This flexible approach to schedules is what makes our program unique, and is much appreciated by those who volunteer their time.

For additional information and to find out how you can affect the lives of people with Alzheimer's disease, call me, Barbara Grossman, Best Friends Day Center Volunteer Coordinator: (859) 266-5283; Barbara.grossman@alz.org. I look forward to talking with you soon and sharing this wonderful experience with you.

Note: November is Alzheimer's Awareness Month. ✧

Day of Giving set for December 23

Even more opportunities to serve this year

By Beth Yelowitz

The Central Kentucky Jewish Federation is proud to be organizing the Jewish Day of Giving for the fifth year. This is an opportunity for you to serve the community without a long-term commitment. You can work in hospitals, deliver or serve meals, clean shelters, or walk and groom dogs. If none of these tasks entices you, a Giving Tent will be set up this year in front of the CKJF office in the Chinoo Shopping Center. Volunteers are needed to handle collection of baked goods, pet supplies, and new or gently used toys, and to organize these items for delivery on that day. There really is something for everyone this year.

The various causes and community organizations we'll be helping include the Woodford Humane Society, Ronald McDonald House, the Catholic Action Center, Saint Joseph hospitals, and Meals on Wheels. Jewish

community members will take the place of those regular volunteers who celebrate Christmas. This year's Day of Giving is expected to reach hundreds in the Central Kentucky community.

The Giving Tent will be in operation between 10:00 a.m. and 1:00 p.m. on December 23. This tent will allow volunteers to drop off donated items conveniently. It also will serve as a general check point for all volunteers; there will be heaters, snacks, and warm beverages available throughout this time.

Our volunteers also will be needed to serve lunch at the Catholic Action Center. The Catholic Action Center expects to feed more than 100 homeless individuals and families on December 23. Volunteers should arrive at the center 45 minutes before each shift. Tasks will include preparation, service, and cleanup.

This year, there will be eleven routes available to serve Meals on Wheels clients. Typically these routes help feed more than 100 elderly citizens. There are two Meals on Wheels locations, one at Trinity Hill Methodist Church at Armstrong Mill and Tates Creek Road and another at Second Presbyterian Church on Main Street.

The Woodford Humane Society is in dire need of pet supplies and shelter cleanup. You can donate dry pet food, collars, bowls, leashes, chew toys, treats, old towels, and blankets. As always, adoptive homes are desperately needed and perhaps you could even find a good home for a pet for the holidays. The Central Kentucky Jewish Federation will be collecting these supplies the entire month of December; feel free to drop off items at the CKJF office, Ohavay Zion Synagogue, or Temple Adath Israel by Thursday, December 22, or bring it to the Giving Tent during the hours of 10:00 a.m. and 12:00 noon on the 23rd.

Warm up your ovens—this year we will be taking baked goods to Ronald McDonald house. The Ronald McDonald House serves as a home away from home for families who must bring sick children to Lexington for treatment. On the Day of Giving we will collect and deliver baked goods to families staying at the house. Baked goods should be dropped off at the Giving Tent by 12:30, so that we can deliver them at 1:00 p.m.

Much effort and enthusiasm has gone into making 2005's Day of Giving one of the best yet. Many community organizations have been very receptive to our involvement and participation in their organizations and events. Come and be involved. Call the CKJF office and let the staff know what job you would like, before they are all filled.

Please fill out the sign up sheet on page 12 of this issue of *Shalom* and either mail it to the attention of Jana LaZur, CKJF activity director, fax it to (859) 268-0775, email Jana at tikkun@jewishlexington.org, register online at www.jewishlexington.org or call (859) 268-0672. Let us know how you will make a difference this year. ✧

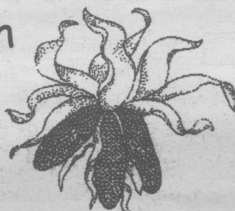




Compiled By Elissa Brown

Thanksgiving Word Search

Search the puzzle for the words listed alongside it. As you find each word, circle it or draw a line through it. The words may be spelled forward or backward and may appear horizontally, vertically, diagonally, or even around the outer corners of the puzzle. (answers on page 18)



F	T	U	R	K	E	Y	W	G	M
A	V	T	S	E	V	R	A	H	S
M	P	U	M	P	K	I	N	P	F
I	N	D	I	A	N	S	A	I	L
L	R	V	R	C	S	D	Q	E	T
Y	O	K	G	K	K	C	R	Q	I
K	C	O	L	O	N	Y	C	B	S
X	N	O	I	F	A	L	L	V	Z
S	R	C	P	J	H	I	J	P	V
N	S	U	W	F	T	S	A	E	F

COLONY
COOK
CORN
FALL
FAMILY
FEAST
HARVEST
INDIANS
PIE
PILGRIMS
PUMPKIN
SAIL
THANKS
TURKEY



Did you know...

The Jewish calendar has an extra month every two or three years, rather than an extra day every four years like the common calendar.

Crafts

Turkeys

This month's craft has to do with the upcoming holiday, Thanksgiving. Here's how you create a cute turkey.

Ingredients

4 colors of paint (red, orange, yellow, and brown)
1 sheet of white paper
4 paintbrushes
4 bowls

Directions

Start by drawing the body of a turkey (it looks like a pear: slim at the top and wider at the bottom). Next, pour the different colors of paint into four different bowls. Then, using one color at a time, paint your hand and press it onto the paper to create the turkey's feathers. After cleaning your hands, take the marker and color your turkey brown. Then draw two eyes, a beak, and a wattle on your turkey. Now you have your very own turkey, ready to use for decorating your house for thanksgiving.

Letter of the month

Lamed

This month is being sponsored by the letter **LAMED**. *Lamed* is the fifteenth letter in the Hebrew alphabet. *Lamed* is the first letter in *lailah*, which means night. *Lamed* is also the first letter in the word *lev*, which means heart. Here's one way you can make a *lamed* with your body: stand up as straight as possible with your arms by your sides. Inhale, and raise your arms above your head, in line with your torso and with your palms facing each other. Then reach as high as you can. Next exhale, and bend both legs as much as you can without losing the stretch in your upper back. Smile, and take three to five deep breaths. (Excerpted from *Aleph-Bet Yoga*, by Steven A. Rapp.; Jewish Lights Pub., 2002.)



Mensch of the Month

Mensch of the Month will appear in every *Just for Kids* page. The student highlighted will be either a Temple or Synagogue member who is currently completing a Bar/Bat Mitzvah mitzvah project.

Tomer Eres is this month's mensch of the month. Tomer is a sixth grader at Community Montessori. For his mitzvah project, Tomer is going to begin working at a German Shepherd rescue farm soon. He and his family have recently rescued two special dogs from this farm and he is eager to get started. Every Saturday, he and his sister plan to help wash, feed, and care for the dogs. Tomer has also been involved with another mitzvah. He spent time visiting with a local woman who has MS (multiple sclerosis). It all began during the ice storm Lexington experienced a few years ago. He met her through a friend and instantly made a connection. She later helped him with a project he was doing for religious school. He went on to visit with her as often as he could. She currently lives in Cincinnati, where Tomer plans to visit her when he can. Mazel Tov Tomer, what a mensch!

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

Wiesenthal (from page 1)

When a good person passes away, a eulogist will undoubtedly try to console the bereaved from within the rubric of "having loved his neighbor," but few times in history are we given the opportunity to remember a man who spoke for "the generations"; who labored and toiled not only for those he knew, but for those he would never know and those not yet born. Whose calling was not merely Rabbi Akiva's reverence for one's neighbors, but Ben Azzai's great challenge of having an impact on "the generations of man."

Simon Wiesenthal was born in Buczac, Poland in 1908. He had planned an entirely different life when he married his high school sweetheart, Cyla. He studied at the Prague Technical University and looked forward to a career as an architect. Instead, the Nazis invaded Europe and unleashed their plan to exterminate Europe's Jews, forcing him and his wife into the concentration camps, and a decidedly different role than he had planned. Instead of sketching homes, he began sketching the faces of the murderers who he watched practice their inhumanity daily, and he began compiling lists of names of those who had come, not to beautify communities but to destroy them. When the war ended on May 8, 1945 and the whole world went home to forget, he alone remained behind to remember.

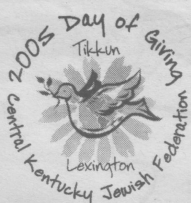
He once told me why. Because soon after the end of the war, while accompanying a group of rabbis who were seeking to retrieve lost libraries, he came upon a book. Written on the inside of the *siddur* was the following: "Whoever finds this book, give it to my brother. The murderers are among us. Do not forget us and do not forget our murderers." For many years, Simon Wiesenthal kept this book on his night table, unable to shake its admonition. He could not forget. He became the permanent representative of the victims of the Shoah.

No one asked him to assume this role—no world body or leader announced his appointment. He just assumed the job. It was a job no one else wanted. The task was overwhelming. The cause had few friends. The Allies were already focused on the Cold War, the survivors began rebuilding their shattered lives. Only Simon Wiesenthal would not go home, taking on the role of both prosecutor and detective on behalf of the victims of the Shoah.

His wife would often remark that in addition to her, her husband was married to millions of dead people. She was right. He just could not let go of those terrible memories of the night the 89 members of both their families were wiped out without a trace. The unforgettable memory of chasing after the cattle car that carted off his mother to the death camp. He wanted so much to say goodbye to her, but she never heard the desperate cries of her loving son.

When Simon Wiesenthal began his work, tremendous amounts of information filtered in, most of which he followed up himself, and when he couldn't, he asked others for help. In the 1950s, he received information that Adolf Eichmann was working in Buenos Aires and all he needed was \$500 to hire someone to check it out. He wrote to many prominent individuals and many Jewish organizations, but no one came up with the \$500. On numerous occasions, he had to close his office because of a lack of funds. Fortunately, his prominent role in the Eichmann case in the early 1960s brought him a few friends, which finally helped him re-open his office.

It is important to remember that this architect from Buczac had no background in intelligence or investigation, but with sheer determination alone brought



Name _____

Phone _____

Email _____

2005 Day of Giving Sign-Up

December 23rd, 2005

☐ **Yes, I am willing to volunteer my time.**

_____ A. Catholic Action Center _____ 1. Serving meals

_____ 2. Working Christmas store

_____ B. Meals on Wheels - delivering meals

_____ C. Woodford Humane Society - helping animals

☐ **No, I am unable to work, but would like to help by donating the following items: * Items will be collected at OZS, TAI, and CKJF during the entire month of December.**

_____ A. Baked goods for the Ronald McDonald House

_____ B. New/Gently used toys for the Catholic Action Center and Ronald McDonald House

_____ C. Pet supplies for the Woodford Humane Society (dry pet food, collars, bowls, leashes, chew toys, old towels, and blankets)

Please complete this form and return it to Jana LaZur at the CKJF office:

Central Kentucky Jewish Federation

1050 Chinoe Road Suite 203



Lexington, Kentucky 40502

email: tikkun@jewishlexington.org

phone: (859) 268-0672

fax: (859) 268-0775

Online registration for this event will begin on **November 1, 2005.**
Go to www.jewishlexington.org and click on the corresponding link.

Tikkun Lexington is a program of the Central Kentucky Jewish Federation

more than 1,100 Nazi war criminals to justice. Not just ordinary criminals, but mass murderers like Franz Stangel, the commandant of Treblinka death camp, Gustav Wagner, the commandant of Sobibor death camp, Walter Rauff, the inventor of the mobile gas vans that counted amongst their victims the infirmed and the handicapped, and Karl Silberbauer, the Nazi who had arrested Anne Frank.

Simon had little patience for formalities. When one looked into his eyes, one could see the sense of urgency with which he lived his life, as if he could still hear the footsteps of the millions walking beside him, the parents who never had the opportunities to say their farewells,

the children who would never reach adulthood, and the generations snuffed out by the flames of the crematoria.

Once I was a witness to the kind of emotionally draining life he led when we arrived at the Dulles Airport for a flight to Chicago. I went to check something at the desk. Suddenly, I heard a commotion behind me. I turned and saw a younger man butting up against

see **Wiesenthal**, page 15



Join us for CKJF's

11th Annual



WINTER DINNER

A Prelude to Hanukkah



Sunday, December 18th, 2005

6:00 - 8:30 pm at Rossi's Restaurant

1050 Chinoe Road, in Chinoe Shopping Center



- ◆ Pre-Hanukkah party complete with latkes.
- ◆ Four-course buffet.
- ◆ Free childcare - Have your kids enjoy fun craft projects and games in a supervised setting.
- ◆ The cost is \$19 for adults, \$5 for kids 6-12, and no charge for children 5 and under.
- ◆ Convenient location, ample parking.
- ◆ As always, we are supporting God's Pantry. We ask that you bring two non-perishable food items for each person in your party. **If you forget to bring food, you will be asked for a \$2 per person donation.**
- ◆ Please check in at the door upon arrival.



Jewish Federation
Central Kentucky



This event is sponsored by the Central Kentucky Jewish Federation

Name(s) of adult(s) and kids over 12

Names of kids 6 - 12

Names of kids 5 and under
(no charge)

Deadline for reservation:
Monday, December 12th.

Questions?
Call CKJF at 268-0672



of Adults _____ X \$19 = _____

of Kids _____ X \$5 = _____

Total _____



Please enclose a check for the total, payable to CKJF and mail this form to:

Central Kentucky Jewish Federation
1050 Chinoe Road Suite 203
Lexington, KY 40502

Online registration will be available starting November 1. Go to www.jewishlexington.org and click on the link.

Newcomers (from page 5)

newly rented apartment. We first call on the younger people, and often run into the usual problem: They work during the day and are not available to help until after dinner, which is often too late. Next on the list are the retired, aged 60 and over, and the problem here is that, with few exceptions, back aches and other ailments limit us to only a small volunteer pool to draw from. These seniors pitch in to the best of their ability, and we use them for the lightweight stuff, moving pots and pans and other not-too-heavy items.

When it comes to moving heavy sofas, chests of drawers, console model TVs and such, the strength and muscles of the twentyish to fortyish helpers are crucial, particularly if the apartment is on the second floor. The response is overwhelming, and we somehow always end up with enough people to do the job.

Time and again I ask myself, "What motivates these volunteers to give their time and talent to help us set up for the new arrivals?" I feel that I speak for everyone when I say that it gives us a great high to help someone, asking for nothing in return. Some of the younger volunteers are fortunate enough to be able to take time off from their jobs during the day, and to these few we are eternally grateful. Also, I must not forget other recent newcomers, whom I also call on now and then. Not long ago I was short-handed and called Yefim Tzlinker to give me a hand in picking up some furniture being donated by Stan and Phyllis Scher, before their move to Florida. Yefim apologized, saying he was ill, but to call him the next time I was in need. But guess what? At 6:30 the next evening when I rendezvoused with the other volunteers, there he was. His explanation: "I just couldn't let Jerry down."

Another occasion found me desperate again, and this during normal working hours. So I was phoning only senior citizens, and Jim Levenson answered my plea. "Sure, I'll help. Where do you want them, and I'll send my sons, Andy and Little Jim." This was the kind of spirit we needed, and boy, what a great help they were. My next-door neighbor Bill Collins, and Bill Crain, a local part-time minister, have also been stalwart supporters.

On another occasion, I felt I just couldn't impose on the Temple Brotherhood another time, so I approached Mike Ades at a Synagogue softball game. The following Sunday morning Mike showed up at the Bell Court donor's house with their softball team, and we were loaded and ready to go in short order. Then the sky opened up with rain that made us think of Noah, and by the time we unloaded, everyone was drenched but laughing. I was so rattled that I didn't realize until after I returned home that I had left our new tarp and tie-down ropes lying in the alleyway where we unloaded the donor's furniture. I could go on and on, but I think you get the idea. It's a mitzvah to volunteer your time, muscle, and money to help in worthy causes.

I mustn't forget the women, and how they pitched in. The new apartment is well stocked with food, the pantry is filled to overflowing, the refrigerator is loaded, and the first meal the new arrivals will eat in their new home is cooked and waiting for them. One last note: The new families all know Rose Rita and me, but for the most part, they have no idea who all the other volunteers are. This kind of help from these mostly anonymous people, both Jews and non-Jews, and from the Temple, Synagogue, and Havurah, is, as we all know, the highest level of tzedakah. ☆

Noontimers Hanukkah Party!



December 6 at noon
Temple Adath Israel



Please RSVP by December 2.
Call Stacey at 269-8244.



Stewart Home visits provide family fun

Mitzvah opportunities abound

By Jana LaZur

In late September, the CKJF Tikkun Lexington Volunteers, along with JFS Director Stacey Heisler, drove to Frankfort to visit the Stewart Home School. At this visit we talked about Rosh Hoshanah and Yom Kippur. The residents of the school were especially energetic and happy that evening. We even got to visit with Emily and Jennifer Falek's mother, who was there to help celebrate Emily's birthday.

We gave out Rosh Hashanah cards for the residents to share with their family members and friends, enjoyed the storytelling of Barbara Barr, and joined a rousing musical session as each resident sang his/her favorite song. It was the sort of enjoyable evening that makes us look forward to each new experience.

Please join us on the next visit, scheduled for December 14. This is a perfect way for your child to earn volunteer credits or for your group to get together and perform a mitzvah. Please call Jana at (859) 268-0672 for more information, or email Tikkun@jewishlexington.org. ☆



Cathy and Ross enjoying visit with Tikkun volunteers.



Jennifer Falek, Cheryl Boges (mom), and Emily Falek.

Social action help needed

By Bob Grossman

The OZS Social Action Committee solicits your support for the following activities in the months of November and December.

(1) We are soliciting donations of used children's books and winter clothing for Harrison Elementary School in the months of November and December. Winter clothing can include coats, hats, gloves, mittens, boots, and the like. Harrison continues to need school uniform clothing, particularly khaki or navy pants in sizes 4-8. Please place your donations in the treasure chest in the OZS lobby.

(2) We are sponsoring Harrison Elementary's Scholastic book

fair. We hope to raise enough money to provide each Harrison student with one free book. Scholastic has agreed to provide age-appropriate books at \$3 each. There are 300 students at Harrison, so we need to raise \$900. Please send your donations to the OZS office, and write "Social Action Committee" in the lower left of the checks. We understand that your tzedakah budgets may already be tapped by the Hurricane Katrina relief drives, but we do hope that you can afford to help instill a love of reading in these children.

(3) Together with TAI, we are continuing to provide a work detail at God's Pantry on the third Tuesday of each month from 6:00 p.m. to 7:30 p.m. God's Pantry is located at 1685

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Jaggie Fox Way, off Georgetown Road north of New Circle Road. The work involves sorting donations of food. Contact Mollye Schwab at (859) 881-1686 if you're interested in joining in on this kid- and adult-friendly mitzvah.

(4) Together with TAI, we are sponsoring a blood drive on December 18. The drive will be at OZS. Food and drink will be provided. Come out and give tzedakah from the heart (and the veins and arteries). ☆

Wiesenthal (from page 12)

and shouting at Simon. The airport security had separated the two. Before I could get to him, I heard Simon shouting, "The man standing in line in front of me is a suspected Nazi war criminal whose name I have given to the Justice Department and his son recognized me and began cursing me." Only after explaining the matter to the American Airlines' representatives was the decision made that Simon Wiesenthal, the Holocaust victim, could proceed on his flight and the other two, the suspected perpetrator and his son, would have to take a different flight.

Yes, today if there is a place in our world for the memory of the Holocaust, Simon Wiesenthal was at the forefront of those who helped plant the seeds of that memory. He has always said that the Holocaust was about evil and that evil has been with us since the dawn of civilization. Yet, we always seem to think we know when evil will cease. After the 19th century pogroms, we thought that the new age of enlightenment would prevent it from happening again. But then in the 20th century came Hitler, who turned the country of Bach and Beethoven into the country of Bergen-Belsen and Dachau. Following the Holocaust, many said such a thing could never happen again, but then came Cambodia, Rwanda, Kosovo, the horrors of the Sudan, and since 9/11 the terrible threat of international terrorism hangs over all of us.

No one did more than he in bringing the perpetrators of history's greatest crime to justice. Even those who had escaped lived their lives in fear because of him. Perhaps one day the knock would come to their door. This, too, Simon felt was a small measure of justice. No person devoted himself so absolutely, giving up all worldly and material pursuits and placing his family in harm's way for the singular purpose of forcing the world to remember the crimes committed against the Jewish people by a so-called civilized society.

For the victims of the Holocaust who perished, he returned to them the respect they were never accorded in life. Every survivor walked a little taller and felt more secure because Simon Wiesenthal was out there defending their honor and the honor of all those who perished.

I was with him at all his meetings with four Presidents of the United States and I saw the great deference

Yes, Simon, it is true that when you ran after the cattle car trying to say goodbye to your beloved mother, she could not hear you. But it is also true that because of your life's work, the whole world has heard you.

and respect in which he was held. When President Carter presented him with the Congressional Gold Medal, he said, "Some think we are here today to honor him, but his presence here honors us and this home, and the principles for which it stands."

President Clinton presented him with the Medal of Freedom, the nation's highest civilian recognition, rarely given to citizens of foreign countries, an honor I had the privilege of accepting on his behalf. President Clinton said, "Only if we heed this brave voice can we build a bulwark of humanity against the hatred and indifference that is still so prevalent in this world."

When he met President Reagan in the Oval Office and said, "Mr. President, I am honored to meet you," President Reagan replied, "Sir, the honor is mine, not yours."

He was a favorite of celebrities as well. At a Wiesenthal Center dinner in Los Angeles in 1978, Frank Sinatra said, "Simon, I would be honored just to be the pillow upon which you lay down to rest your head."

Yes, Simon, it is true that when you ran after the cattle car trying to say goodbye to your beloved mother, she could not hear you. But it is also true that because of your life's work, the whole world has heard you.

Each year *Forbes Magazine* lists the world's richest men. Whenever I see that list, I am reminded of the story that Simon was fond of telling. It was at the end of the war, in 1946 in Italy. He was spending Friday night with a group of friends, fellow survivors who could not understand why he decided to become a Nazi hunter. They argued, "Enough with the past, you should focus on the future." As Simon looked at the Sabbath candles whose flames were aglow, he said, "My dear friends, do you know what I see in the glow of the candles? I see the souls of our six million brothers and sisters. And one day when our lives are over, they will come to all of us and they will ask us, what have you done? You, my dear friend, will tell them that you went into construction to build homes. And you will say you went into the jewelry business. And you became a manufacturer of clothes. But I will have the privilege of saying to them, 'I have never forgotten you.'"

Now, Simon, as you go to your eternal repose, I am sure there is a great stirring in heaven as the soul of the millions murdered during the Nazi Holocaust get ready to welcome Shimon Ben Asher, the man who stood up for their honor and never let the world forget them.

Rabbi Hier is founder and dean of the Simon Wiesenthal Center. ☆

History of the Israeli-Palestinian conflict – Part III

The last years of Ottoman rule and the land registration law of 1858

By Daniel Cheifec

In order to understand what happened during the last years of Turkish rule over the region, one needs first to understand the structure of the Ottoman Empire. Ottoman rulers sitting in Istanbul were normally distanced and disconnected from the realities on the ground in many of the far-flung provinces of the Empire. They truly believed that writing a law made it so. By contrast, traditional law tended to prevail over state law on the local level.

For many centuries, the land known to Jews as *Eretz Israel* and to the Christian West as Palestine had a mixed population with a high diversity of religious beliefs and national origins. The population was always thin on the ground, and the economic foundation was agricultural. After the Turkish conquest in 1516, the area was divided into two administrative regions as part of the Syrian province of the Ottoman Empire; it was perceived and treated as "the southern part of Syria."

The Jewish population tended to be concentrated in the so-called "four holy cities"—Safed, Nablus (biblical Shechem), Jerusalem, and Hebron. These were, for the most part, religious Jews from all over the Mediterranean basin and Eastern Europe. Jerusalem held, by far, the largest concentration of Jews in the then-Turkish territory; Jews became

the single largest plurality in the city by the 1840s, and the majority of the city's population by the 1860s. In the beginning, Jews lived almost exclusively in the Old City. Property laws, however, forbade Jews to buy property outside the Jewish Quarter adjacent to the Western Wall, so Jews rented from Arab owners, and to this day you can see the marks of *mezuzot* in many of the buildings of what is today known as the Muslim Quarter, and even in the Christian Quarter. These Jews made a living mostly by providing services and manual work; in some cases they were maintained by charity sent from abroad to the many yeshivas. The Jewish Quarter had a number of synagogues, the most famous of which was the Rambam Synagogue, dating back to the 13th century. As the population in Jerusalem grew, philanthropists built dwellings for the Jews outside the walled city in an attempt to improve living and sanitary conditions. One such attempt was made by Moses Montefiore in what is known today as Mishkenot Ha'ananim, which includes the so-called Montefiore windmill.

Arabs living in the territory in those days made a living mostly from agriculture and sheep herding, or in the cities from commerce and artisanship. Their economy, like that of the Jews, was one of basic subsistence. To understand the situation of these Arab peasants, we need to look at the concept of land ownership in the Ottoman Middle East.

In the Ottoman Empire, the law of the state dictated from Istanbul coexisted side-by-side with the traditional law or *'Urf*. Traditional law was derived from Muslim law and Quranic definitions. This

problem of traditional law coexisting with the law of the state is one common to all modernizing societies, where the modern nation-state attempts to standardize and gain control of the relationships governing property rights in society. The faster the modernization process proceeds, the wider the differences that develop between formal and informal law, between the laws of the state and traditional norms. This problem becomes very important, even central, to our topic when it comes to land property laws, because the Zionist movement had to buy the land in accordance with the regulations of the Turkish government, but those living on the land felt their rights were defined by the *'Urf* or traditional law. Let us now have a look at the different

They believed their right to occupy the land and exploit it was unchanged, whatever the legal status of the land.

forms of land property in traditional Arab culture:

Mulk or private ownership is practically identical with our western concept of private property.

Miri or state lands include lands suitable for agriculture which ultimately belong to the state, but the right of exploitation belongs to those living on and working the land. This right of occupation and exploitation was considered a commodity, thus it could be sold or pass in inheritance. The land itself, however, remained the property of the state and dwellers could be expelled for any reason the state considered valid.

Waqf or public land was land set aside for public or religious use. It could be leased but not alienated.

Mawat or unclaimed land was usually kept in reserve as grazing grounds under some kind of common property agreements. Often one group or another would try to reassert a property claim on these lands, sparking intertribal wars.

Another form of land property was the communal property of the village, usually used for agriculture, which would be called *musha* when the property was not subdivided, and *mafruz* when the village assigned the rights of exploitation to individual households in individual plots.

Another important aspect of traditional property laws was that of access to water. Whatever property definition applied to a specific piece of land, access to water was generally granted. In many areas, even if the land was owned under *mulk*, the owner had the right to charge for the use of water, but not to deny it. Under *miri* or *waqf* regimes, those with the right of tenancy could not charge for access to water, while under *musha* or *mafruz* they could charge to outsiders but not to village members, and only the village chief was entitled to claim the charge for access to water.

In 1858, the Ottoman Empire issued a "land registration law" intended to modernize the land property relationships in the Empire and allow the government to collect taxes. As with many other Imperial laws, it clashed with local use and customs and was at best ineffective because it was incompatible with the web of social relationships among Arabs and their emphasis on communal village organization. In addition, most peasants were illiterate and had little or no understanding of the meaning of the law or its potential consequences for their own personal situations.

The Empire, cash-strapped, issued the law intending to collect taxes from property owners. In order to do so they sold some of the *miri* (state-owned) land. They also eliminated the legal figure for communally owned land or *musha* and modified the concept of communal land divided among the members in the *mafruz* form of ownership. All these changes were intended to identify more easily those responsible for paying taxes. Many peasants, indebted and in subsistence mode, were happy to allow others to register the lands in their names and to let them assume their tax burden. They failed to understand that they were actually alienating their own rights to the land. They were convinced of the prevalence of the traditional law; therefore, they saw the new "landlords" as if merely taking the place of the state in the *miri* form of ownership. They did not understand that by paying the taxes, the registered owners had become for all intents and purposes owners of the land in the sense of modern societies. They believed their right to occupy the land and exploit it was unchanged, whatever the legal status of the land. This situation became in time one of the sources of friction

see History, page 18

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Israeli Society: Presidential forum launched to recommend changes in Israeli government structure

By David Brinn

Israeli President Moshe Katsav has convened 70 leading Israelis in the academic, political and judicial fields to examine alternatives to Israel's government structure and system of elections.

The Presidential Commission for Examination of the Structure of the Government in Israel was officially launched this week at Beit Hanassi, the official Presidential residence in Jerusalem. According to committee chairperson, Hebrew University President Menachem Magidor, the committee will conduct its research within a year, and present its finding to the President and to the Knesset.

The members of the committee reads like a who's who of Israeli history and include Israel's fourth president Ephraim Katzir, former government ministers, present and former Knesset members, mayors, members of the judiciary, representatives of academia and other public figures, chosen in coordination with organizing body Tel Aviv University.

"I think that after 57 years the time has come for us to really assess the government. The political instability, the parliamentary crises, the national interests, the security problems and the absorption of immigrants - all these factors obligate us to assess where the current system fulfills our needs," said Katsav, adding that many of the millions of immigrants to Israel during those 57 years came from non-democratic countries.

Katsav, as well as Magidor and David Menasheri, president of the Citizens' Empowerment Center in Israel, an organization which spearheaded the formation of the committee, stressed that political instability represents a threat to the democratic nature of Israel.

They gave examples like in 57 years of statehood there have been 30 governments, in the last decade alone there have been five prime ministers and nine finance ministers, and in one year there had been four ministers of energy and infrastructure.

"In the whole of Israel's history," Menasheri said, "only two governments completed a full term."

"We're going to go from the bottom to the top in advocating change and from the top to the bottom in influencing the leaders," he added.

According to CECI founder Isaac Parviz Nazarian, a Los Angeles-based Israeli businessman and philanthropist, the commission will develop a system for studying and researching the different structures of governments and electoral systems in democratic countries like the U.K., Germany, the U.S.

"Our goal is to come up with a system to fit the character of the Israeli citizen," he told ISRAEL21c.

"Eighty seven percent of the Israeli public believe that the Knesset does not represent them, according to a poll in a daily paper," said Adi Sterenberg, CECI's director. "We need to reevaluate in a thorough, brave, and comprehensive manner the customary method in which Israeli officials are elected."



Hebrew University President Menachem Magidor, President Moshe Katsav, and CECI founder Isaac Parviz Nazarian at the launch of the public commission this week at Beit Hanassi.

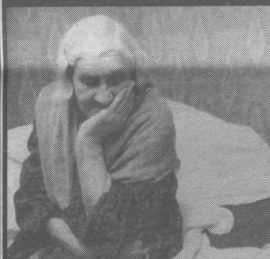
The 70-member committee has been divided into a number of sub-committees, each of which will be probing some specific issue related to democracy and presenting a report to the committee in full.

"The committee contains some of the best specialists Israel has to offer. I have given them a year to offer suggestions, recommendations, and a plan for the system of government most appropriate for Israel. I intend to present these recommendations to the Knesset as soon as I receive them," said Katsav.

CECI board member Dora Kadisha disclosed that an international conference is being planned for December.

"We'll be bringing over some of the best minds in the world to discuss the issues of democracy and government. And this is just the beginning," she said. ✧

GRIEF



You don't
have to face
it alone.

Jewish Family Services will begin a "Grief After Loss" group. The group will begin November 7, 2005 and will meet every other Monday at 6:30 p.m. at CKJF. All are welcome and there is no commitment-attend one session or as often as you like.

ALL GROUP DISCUSSIONS AND MEMBERS IDENTITIES WILL BE HELD STRICTLY CONFIDENTIAL.



Please contact Jewish Family Services at 859.269.8244 or email Stacey at jfs@jewishlexington.org if you plan to attend

U.S.-Israeli technology aids Katrina recovery

By David Brinn

Technology developed jointly by the United States and Israel has helped the American military conduct rescue operations in New Orleans in the wake of Hurricane Katrina. The technology, called Litening, is a navigation and targeting device normally used by military planes to obtain clear pictures of targets on the ground at night and during bad weather. Working with Air Force computer technology called ROVER, jets equipped with Litening have helped carry out house-to-house search-and-rescue missions in New Orleans, sending streaming video of flooded areas to ground troops. ✧

B'tayavon (Hearty Appetite)

Ruth Poley



Shortly after last month's *Shalom* was delivered I received a phone call from a member of our community whom I've known since our arrival in Lexington sixteen years ago. She started our conversation by telling me that she would never make cauliflower soup as she really doesn't like cauliflower in any of its permutations. She told me, however, that if I wanted an anonymous recipe for a really good chicken soup made in the microwave, she would send it to me. I would not normally give you soup recipes two months in a row, but it is that time of year, and this is such a quick and easy recipe, I thought you might enjoy it. Many of us are so busy these days that "homemade" frequently loses to "quick and easy." Here's a way to have both. My correspondent would not consider giving up her anonymity as she says she likes to stay under the radar. And besides, if you don't like the soup you won't know whom to blame!

Mom's Home Made Chicken Soup

from The JCPenney Microwave Cookbook

(all comments are from the sender of the recipe, not Ruth, except where noted)

- 2 - 2 1/2 pounds chicken parts
(I use thighs, then make chicken salad with whatever is left after I add some to the finished soup)
- 3 stalks of celery, cut up
- 2 bay leaves crushed up (I throw in one whole leaf and remove it when I strain the soup)
- 1 1/2 teaspoons peppercorns or pepper to taste
- dill weed (a secret ingredient) to taste
- 2 carrots (I use more and sometimes use whole fingerlings)
- 1 onion sliced
- 2 teaspoons salt, or to taste
- 8 cups hot water (amount of water also depends on how many thighs I use and what size pot)

In a 5-quart microwave-safe casserole, combine all ingredients and add the water. Cover with a lid and cook at high for 10 minutes and at medium-low for 35 to 37 minutes, or until chicken is tender. Strain and chill. After the soup is cold, remove any fat that has congealed on the top.

The recipe calls for adding the salt when soup is almost finished. I throw everything in at once (Ruth's comment—I recommend holding the salt until the end) including some garlic powder. This is a very flexible recipe and the amount of seasoning depends on the cook.

Add or subtract if you want since we are NOT going to use names, places, or pictures. You definitely want to make knedel. See what you think. Naturally, it is made a day in advance to remove the fat (best part of the soup).

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.

KIDS PAGE: Thanksgiving Word Search Answers



History (from page 16)

between Jews and Arabs, and initiated a process of pauperization of the Arab peasants that would have serious consequences.

At the first Zionist Congress in Basel, the infant World Zionist Organization created a special branch, then called *Keren Kayemet L'Israel* (Fund for the Realization of Israel) which is known in America today as the Jewish National Fund. This office was responsible for identifying, raising the money for, and buying suitable pieces of property in Eretz Israel to establish agricultural and urban centers for the Jewish population. These Jews, for the most part highly educated, approached those in the Ottoman Empire—usually living in Beirut or Damascus or Istanbul—under whom the properties were registered in Istanbul, for they assumed they had the rights to sell them. As we saw, while technically these landowners did hold the rights, from the perspective of those living on those properties this was perceived as a dispossession, if not of the land, at least of their right to occupy it. The Imperial authorities, happy to get some much-needed cash, did not make any effort to clarify the situation to the buyer (the Zionist movement) or the fellahs (dwellers on the land) nor to prevent the registered owners from going through with the transactions. Now picture the consequences of this.

The Zionist Movement buys the land from its legal owner, who bought it from the government of Turkey and paid the taxes, thus making them the legal owners. On the other hand, *fellahs* (peasants) who were living in the *miri* (state-owned) lands the government sold, find themselves with a new "landlord" (the ones who bought the land from Turkey), but are convinced their rights as dwellers are still valid under the traditional law or *'Urf*. Now the Jews come to occupy the land their agents bought and see it is occupied by fellahs, whom they see as squatters, so they ask them to leave. This is perceived by the fellahs as a violation of traditional law, a law that is no longer applicable under the Imperial law, but they don't understand this. The result would be a growing class of landless fellahs, who shared many characteristics with the group Karl Marx called "lumpen proletariat." This process of pauperization, started in 1858 before Jews began buying land in significant amounts, was a direct consequence of the push for modernization of Arab society.

Another aspect of the problem is presented by access to water. Under traditional law, access to water was guaranteed, but under the 1858 law, it was at the owner's discretion. This created another conflict, for Jews understood they had the right to the wells as well as the land.

When Arab leaders in the territory realized what was happening, they interpreted it as a problem created by the Jews as "bad neighbors" (who did not share their water) and that they expelled those living in the land, seen by Arabs as rightful dwellers and by Jews as squatters. As a consequence, the Arab leadership, led by the Mufti of Jerusalem, requested the state to halt the sale of land to Jews, and for a couple of years they succeeded. The Jews perceived this law banning them from buying land as discriminatory.

To further complicate the relationships, the economic base of the territory began to change. The Second Aliyah, with its socialist bent, created the institutions of the kibbutz and the moshav, thus paving the way for large-scale Jewish return to agriculture. It is ironic that these forms of organization were based on the ideas implied in the traditional Arab law (*'Urf*). Land property in a kibbutz is akin to the *musha* and in the moshav to the *mafruz*. In both cases, since the land formally belonged to the *Keren Kayemet* and it was only "leased" to the groups, the legal figure also contained some elements of the *miri* form of ownership. The Second and Third Aliyah were also responsible for the founding of Tel-Aviv and the population explosion in many cities, especially Tiberias and Haifa. The result was the development of a new, modern, urban economy, which opened a new job market that the former fellahs began to enter. It also attracted the impoverished masses of landless fellahs of neighboring Arab lands, such as Syria and Egypt, thus increasing the demographic pressure on the land and the competition for jobs in the new urban economic market. This competition was pitting Arab against Jew, but the Jews were protected by the newly created *Histadrut*, while the Arabs did not have a concept of labor unions. Arabs saw union bargaining as unfair (to them).

In spite of all these frictions and confrontations, the relationship between Jews and Arabs was generally good. The Zionist

see *History*, page 19

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History (from page 18)

movement did have an ongoing dialogue with Arab leaders outside the territory, most notably the Sherif of Mecca (a member of the Saudi family). There were clear areas of cooperation and joint efforts including Saudi support for the Zionist enterprise. We will see more on this topic when discussing the time period of World War I.

All these issues set the stage for the foundation of the Arab-Jewish conflict over the land, and it is against the background of this foundation that first the British and the French and later the region's independent governments built up the conflict, sometimes inadvertently, to the point where it stands today. World War I was a major turning point in the conflict, and the subject of the next article. ✧

Have a question?

Ask a rabbi

We will be changing the format of the monthly Rabbi's Corner column beginning with the December/January issue of *Shalom*. We are asking members of the community to submit questions that can be answered by one of the rabbis. As each rabbi's turn comes up in the rotation she or he will refer to the list of questions and choose one for a response.

If you have a question you would like to see addressed by one of our community's rabbis, please email it to di-ifr@bardstown.com. (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. Please choose questions of general interest to the community.

Book Review

Janet Scheeline

The Power of Kabbalah by Yehuda Berg

♦ ♦ ♦

What's all the furor about Kabbalah? Even such major gentile stars as Madonna and Britney Spears are into it. As some of us may not be so knowledgeable about the subject, I felt it was time to delve into it.

Yehuda Berg, the author of *The Power of Kabbalah* (NY: Kabbalah Centre, 2004), comes from a long line of Kabbalists. Teachings have been passed from generation to generation, sometimes in secrecy because of historical antagonism. Some of us may be skeptical about it; however, many of the readings are based on the Zohar, the authoritative body of knowledge on Kabbalah.

The beginning of the book mentions a central Kabbalistic image, "the Light that burns away, opening up new dimensions of meaning and awareness." Each chapter covers a particular topic, such as desire, diversity, and chaos, bringing readers to question some aspects of their lives and surroundings. Sometimes ideas jump right out, like the statement that the divine Light can be one or 99 percent of earthly experience. Only the Zohar radiates in light, symbolizing that there are solutions to simplify and enhance life in this dark, depressing, and chaotic world.

We have to attempt to uncover the light and increase its percentage, to make the world a better place by not being selfish and accepting the way things go.

There are five chapters in the book. Each chapter is divided into numerous subtopics. Sometimes I've had to stop and contemplate the significance of some topics, and take some time for introspection. This is not a book to read for entertainment, but a guide to understanding why, how, and what things evolved the way they have over the past twenty centuries.

There is a helpful appendix giving references to various sacred texts from Judaism to Christianity to Islam, as well as religions influenced by them, along with other books the author wrote. ✧

Symposium (from page 1)

Rosenberg, who escaped Europe in 1940, became a civil rights lawyer after repeatedly witnessing racial prejudice in his adopted state of North Carolina. As a lawyer for the Civil Rights Division of the U.S. Department of Justice, he was involved in many crucial cases involving desegregation and voting rights for African-Americans in the south. Rosenberg cites his Holocaust experiences and his commitment to the justice inherent in Jewish law as providing the impetus for his civil rights work.

Powell's book is, in part, the story of how Holocaust survivor Anne Skorecki Levy played a crucial role in the defeat of Neo-Nazi David Duke in the 1991 Louisiana gubernatorial race. Powell also explores, more broadly, the post-war experiences of Holocaust survivors in America, revealing how and why the Holocaust bears so significantly on contemporary American life. Schultz's work tells of how a great number of the northern idealists who headed south in the 1960s to fight for racial justice were Jewish women. In this panel discussion, Schultz will focus in particular on the many Jewish women who cited the Holocaust as the key motivating factor in their civil rights activism.

The keynote address will be given by Joan Ringelheim, Director of Oral History at the United States Holocaust Memorial Museum. Ringelheim founded the Holocaust Museum's Post-Holocaust Oral History Project, the only major oral history project that focuses on the lives of Holocaust survivors after World War II. The interviews on which the exhibit "This Is Home Now" is based form part of the Holocaust Museum's Post-Holocaust collection. Ringelheim and colleague Neenah Ellis, a radio producer and special consultant to the Post-Holocaust Project, will present a premier of the Holocaust Museum's Internet exhibit on the postwar lives of American Holocaust survivors.

The symposium's closing session features three of Kentucky's Holocaust survivors: Robert Holczer of Paris, and Ann Klein and Paul Schlisser, both of Louisville. Holczer, Klein, and Schlisser will share their experiences of how and why they made their homes in Kentucky, as well as their reflections on life in contemporary America.

The cost for attending both days' events is \$25. For more information, or to register for the symposium, contact Joanie diMartino at the Kentucky Historical Society: joanie.dimartino@ky.gov, or (502) 564-1792 ext. 4467. ✧

Ports of entry

Israel Bonds dollars help modernize
Israel's vital ports and airports

By Wendy Elliman

With air and sea essentially the only ways to enter and leave Israel, it's through the country's air and seaports that people, agricultural produce and industrial goods move in and out. Israel's deepwater port at Ashdod, 25 miles south of Tel Aviv, opened 39 years ago (with Israel Bonds an important source of its investment capital) and its international airport near Lod was laid out by the British almost 30 years before that.

The huge increase in Israel's population and the vast upsurge in its volume of imports and exports have left the two ports staggering. Today, both are midway through very large-scale expansion and modernization. Helping to fuel these vital national infrastructure projects are Israel Bonds investments.

As one of very few deep-water ports to be built in open sea, Ashdod is considered a marine achievement. The country's leading port, it handles general cargo traffic from central and southern Israel, equipped with piers, warehouses and equipment for containers, bulk and general cargoes and roll-on-roll-off loads, as well as passenger terminals. In an average year, 2,600 cargo vessels and 90 passenger ships call at Ashdod, with the port handling 13.4 million tons of cargo and 76,000 passengers.

The current expansion of Ashdod Port is known as the HaYovel Project.

Its first stage, to be completed this summer, will massively extend Ashdod's main breakwater, and add four deep quays to the existing 14, to provide 5,100 feet of operational quay. Its second stage will construct a 3,000-foot lee breakwater and add a further 6,450 feet of operational quay. Hand in hand with this construction is a new computerized, multi-lane, main gate-complex and a new container terminal operating system.

The HaYovel development represents major investment. Its first stage has a price tag of about \$500 million, and its second of a further \$400 million. What takes three weeks to arrive by sea, takes only 12 hours by air. The expansion of the Ben Gurion International Airport began in May 1998 after four years of planning, with an initial investment of \$50 million; its new Terminal Three is to be dedicated on June 15. Covering more than 60 acres, it is converting the airport which handles an annual 7 million international travelers today to cope with some 16 million a year. The new glass and Jerusalem stone building will be one of the most modern and beautiful airport terminals in the world, with a full array of services for travelers of all kinds.

Terminal Three's design is flexible and modular, and thus easily adaptable to changes in types of aircraft and transportation composition. ✧

Israel keeps in touch

Sale of Israel Bonds helps Israel remain a global
leader in communications

By Wendy Elliman

A staggering 6,500,000 Israelis carry mobile phones, with the calls they make (by mobile and land-line) routed along one of 3,100,000 digital direct exchange lines. Some 97 percent of Israeli homes can receive cable TV, and more than 2,000,000 Israelis are linked to the Internet. The country has four domestic mobile-phone operators, three international Internet service providers, three cable TV operators, and bilateral telecommunications agreements with 24 countries. Three Israeli-made satellites are in orbit, performing communications, remote sensing and research services.

More notable than these extraordinary statistics, however, is the fact that much of this technology is designed and produced in Israel. Hailed as the world's second Silicon Valley, Israel has long been known for its telecommunications excellence - from Internet applications, broadband, local area networks, digital wireless and opto-electronics, to video and image processing, telemedicine, satellite communications, and network management and security.

The country's telecommunications industry grew out of military necessity - the microwave, mobile, wireless, radio and satellite communications developed for Israel's defense forces. Since its inception, the civilian industry has

received much of its vital capital through the sale of Israel Bonds. It received a major boost with the government's 1995 decision to abolish the existing monopoly and open telecommunications to competition and market forces. Since then, this dynamic sector has become a driving force behind Israel's economic growth. In the 2001 recession, for example, telecommunications nevertheless grew by 6 percent, and represented 29.6 percent of Israel's industrial sales.

Israeli telecommunications have consistently been highly attractive to foreign investors. More than a hundred dedicated high-tech venture capital funds operate in Israel, and Israel has one of the highest number of companies traded on the American stock exchange, Nasdaq. Telecommunications looks set to grow still larger. In a highly regulated industry, Israel is among the first countries to deregulate this sector, and is doing so along three parallel tracks - legislation, licensing and privatization. It is also shortly to replace Ministry of Communications supervision with an independent communications regulatory authority. ✧

Campaign (from page 1)

Camp Shalom, Tikkun Lexington and Community Relations committees.

On the world scene, our overseas allocation goes to fund the work of the Jewish Agency for Israel and the American Jewish Joint Distribution Committee work abroad. On the national level, we help fund the Jewish Council for Public Affairs, the Association of Jewish Family and Children Services, the Jewish Community Centers Association, and other, smaller organizations.

In Israel, our allocation has always been used for social services. For many years, the only social service provider with a national scope in Israel was the Jewish Agency, a situation that started to change when first the Orthodox movement and, much more recently, the Reform and Conservative movements began providing social services for people in need in Israel. The system adjusted appropriately by helping to fund those initiatives - not based on ideological preferences, but based on the needs being met.

Because of our non-ideological approach, the Federation system was able to help with the transportation and resettlement of millions of Jews to Israel, and to provide for the needs of the most vulnerable Jewish populations in Israel and elsewhere. Yet because of our non-ideological agenda, it is sometimes difficult for others to understand this. But it would be impossible for us to have a hidden agenda, for the needs are out there for everyone to see.

In regard to Israel, we support it. But this support is not for a specific political or a given set of policies; we support the right of Israel to exist as a sovereign Jewish state in the Middle East. We do not open the question of what it means to be "a Jewish State" - we accept it at face

value, knowing that many differences exist among our people in regard to this and many other issues. To define those arguments is not our job. Our job is to bring together the community to achieve what at first glance sometimes appears impossible: to gather the exiles, to provide for the sick and the elderly, and to protect those in need of protection. We leave the ideology for the ideological movements, where it belongs.

The Community Campaign allows each one of us to reach beyond our personal ideological or religious preferences to make a statement of solidarity with the Jewish people as a whole, working shoulder to shoulder and helping people across the world; people like Alina Gerlovin Spaulding and her family, and many families like hers. And we accomplish all of that together. Take pride - you are the Federation and these are your accomplishments. ✧

Around the Community

Mazel Tov to...

Judy and Bob Baumann on the birth of their granddaughter, Evelyn Shira Baumann Aizenstein, on October 4, in Pittsburg. The proud parents are Barbara Baumann and Howard Aizenstein.

Annette and Ken Mayer on the marriage of their daughter, Michele, to Matthew Ringh, on September 25



Michele Mayer and Matt Ringh

in Inwood, Long Island, N.Y. Michele is employed by ABC News, New York City, and Matthew teaches in the Nassau County Public School System, Long Island, N.Y. The couple live in New York City.

Elayne and Ralph Crystal on the marriage of their daughter, Amy Jennifer Crystal, and Joseph Regen, son of Lillian and William Regen of Jamaica Estates, New York on September 4 at Shelter Rock Jewish Center in Roslyn, New York. Amy attended Tates Creek High School



Amy Crystal and Joseph Regen

and was the class valedictorian in 1998. Joey attended Townsend Harris High School in Queens, New York. They met in their junior year at Washington University in St. Louis. Joey graduated in May with a Juris Doctor from Boston University Law School and is currently working as a lawyer for the Family and Probate Court of Boston. Amy is in her final year at the Harvard School of Dental Medicine in Boston.

Sue and Barry Ezrine on the engagement of their daughter, Rachel, to Danny Wasserman.

B'nai Mitzvah...

Rachel Schoenberg Swanson On November 5, Rachel Schoenberg Swanson will be called to the Torah as a Bat Mitzvah at Temple Adath

Israel. Rachel is the daughter of Mark Swanson and Nancy Schoenberg and the older sister of Ben. Rachel is a seventh grade student at the Bryan Station Spanish immersion program, where she takes half of her subjects in English and half in Spanish. Her favorite subject is social studies. She is a member of the chorus and the newspaper club. Her extracurricular activities include Girl Scouts, piano, and water sports. She volunteers at God's Pantry every week. Rachel likes to travel and plans a trip to Ecuador this summer. For her mitzvah project, Rachel plans to volunteer at a V.A. hospital.



Joshua Min-Chul Grisé

On November 12, Joshua Min-Chul Grisé will be called to the Torah as a Bar Mitzvah at Temple Adath Israel. Josh is the son of Bill and Jane Grisé and the younger brother of Michelle. Josh is a seventh grade student at SCAPA, where he plays violin in the school orchestra. His favorite academic subject is social studies.



Josh plays the *erhu*, a Chinese violin, and collects model trains. For his mitzvah project, Josh collected

blankets, which he plans to distribute to homeless people.

Mallory Joann Schneider

On November 26, Mallory Joann Schneider, daughter of Sheldon and Meg Schneider, will be called to the Torah as a Bat Mitzvah at Temple Adath Israel. Mallory is the younger sister of Allison. Mallory is a seventh grade student at Winburn Middle School where she is enrolled in the accelerated cluster, a program for gifted students. At Winburn her favorite subject is social studies. Mallory is a member of the school chorus. For her mitzvah project Mallory volunteers with Life for Pets, an organization that rescues dogs and helps get them adopted.

Condolences to...

Pete and Bonnie Sobel on the death of Pete's mother, Jane Sobel, on September 30

Evalynne Elias on the death of her father, Sherman Gould, who passed away September 21.

Bill and Fran Bloom, Jane Grisé, and Anne Graff, on the death of Bill's brother and Jane and Anne's uncle, Martin Bloom, on October 1.

David Weinberg on the death of his mother, Madeline, on October 18.

Morris Rozen on the death of his wife, Rosalyn Rozen, on October 13.

The Belin Family on the death of Andy Nick, on October 12. Andy is the husband of Lexington native Dottie Belin Nick. He leaves three children: Jordan (12), Alex (9), and Sophie (6).

Refuah Shlema to...

- Sandy Berger
- Harriet Cooper
- Alice Frankel
- Alberta Gerson
- Dorothy Halleck
- Max Kavinow
- Ann Levenson
- Rachel Plavin

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

Jewish learning and education mark the cornerstone of our heritage. Certainly, as Jewish women we have always been the keepers of our stories. We must share our knowledge and teach our next generation.

Hadassah is always in the forefront of providing women with educational opportunities. It has encouraged learning and empowered women since our founding as a study group in 1912. Our Lexington chapter will try to maintain this tradition by means of educational programs and meetings.

Locally, our volunteers participate in community outreach at the University of Kentucky Children's Hospital. The volunteers make dolls for young patients to help them cope with their ailments. Two weeks ago I went to the local Health Department

to apply for a food permit for a Hadassah event. I was asked, "What is Hadassah?" I explained the meaning of the name and some of the functions of the organization. I also mentioned the doll project for the children. The man said to me, "Oh yes, my 2-year-old was ill last year and he still has the doll that was given to him."

Without a doubt, he was impressed by Hadassah.

Our board members are at work with an impressive agenda for the year. So far, we have had our first fundraising phonathon drive for 2005-2006, and it was a success. Hadassah would like to thank everyone who made a pledge; your help enables Hadassah to fund projects in Israel, in the United States, and around the world.

Since October is Breast Cancer Awareness month, Hadassah will have had an event supporting the cause by making and selling pink ribbon cookies at Joseph Beth booksellers.

On November 30, we will have scrap-booking at Mountains of Memories in Millpond Shopping Center. Look for details in your mail.

We plan to have programs on stem cell research and on the history of the past 350 years of Jewish American cooking.

All of these Hadassah programs provide community support as well as learning for our members at every age and at every stage of life.

TEMPLE ADATH ISRAEL

124 N. Ashland Avenue • President, Starr Gantz • (859) 269-2979

Sisterhood Bazaar

November 16, 7:00 – 9:00 p.m. at Temple. If you are interested in having a booth, please contact Kaye Kaplan at scrapkap@insightbb.com or Mindy Heller at (859) 272-2961.

Craft and Kibbitz

We continue to look for people to join us for the Handcrafters group. The times may change in order for more people to participate. Contact Connie Grobstein if you would like to join this great group of people.

Tuesday Bridge Club

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

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

Book Discussion Group

The November book for discussion is *The Inextinguishable Symphony*, by Martin Goldsmith. We'll meet in the Temple library on Wednesday, November 30 at 7:30 p.m. Everyone is welcome.

Congregational Monthly Dinner

The November monthly dinner will be held on Sunday, November 20. Watch your weekly email news for more information. Remember, you are not required to bring a dish as this is not a potluck. The cost is \$5 per person (kids 12 and under free). This is a great opportunity for us to come together as a Temple family, to

greet new members and nurture relationships. Please make your reservation by Thursday, November 17 so we can be sure to have enough food for everyone.

Temple Adath Israel Bottled Water

The Temple now has its own label for bottled water. The water, "H2Oy," has been blessed by the rabbi; you can get it at the Temple for \$1 per bottle, six bottles for \$5, or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. This is a wonderful, refreshing way to support the Temple. Get your bottled water today! Stock up your fridge, your boat, your summer home, and your RV. Bottles can be personalized and decorated to reflect a theme for Bar or Bat Mitzvahs, weddings, or any simcha at which you may serve refreshments.



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124 North Ashland Avenue
Lexington, KY 40502

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

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). It is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct and share responsibilities for all services. For more information, please call Gail Cohen, President, at (859) 272-1459.

Busy October

October was a very busy month for the Lexington Havurah, as it was for all Jewish congregations. Our members planned and led all of the Rosh Hashanah and Yom Kippur services. The services and their accompanying sermons gave us much to think about now and for the rest of the year. It was a wonderful start to the new year.

Sukkot was marked by the traditional Havurah "Soup in the Sukkah" celebration on October 23 at the home of Judy Goldsmith. The members provided ingredients for "stone soup." Each member had an opportunity to fulfill the mitzvah of the four species by saying a blessing with the etrog and lulav. The educational component for the afternoon was a lively panel discussion dealing with Jewish Medical Ethics. This event is always a wonderful social occasion for the Havurah.

November Service and Potluck

The next service of the Lexington Havurah will be held on Friday, November 18 at 6:30 at the Lexington Theological Seminary, 631 South Limestone Street. The Kabbalat Shabbat will be preceded by a potluck supper. Guests are welcome, but please call Gail Cohen (859) 272-1459 so that adequate preparations may be made. (All dishes must be dairy or pareve.) Havurah potlucks are known for their abundance of food and good spirit, which prepare the participants for meaningful prayer together.



Havurah members enjoy break-the-fast.



OHAVAY ZION SYNAGOGUE

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

The heart of Fall has arrived and we are busy with lots of "cool" activities. We welcome newcomers to the community and wish everyone a very Happy Thanksgiving.

Helping With Hurricane Relief

OZS Youth Advisor Mike Mayer sprang into action after receiving word that a synagogue in Houston needed help putting together thousands of toiletry kits for those displaced by Hurricane Katrina. With his hard work, our USY/Kadima youth groups, along with other congregants, were able to put together 150 toiletry kits. We thank Mike, the youth groups, and other volunteers who gave their time to put the kits together. A *todah raba* to everyone who donated toiletries to help others in need.

Todah raba as well to the children of the OZS Religious School, who through a special tzedaka project collected more than \$2,645 for the United Synagogue of Conservative Judaism Hurricane Relief Fund. The money came from classroom collections, OZS adult member donations, and individual families. It was heartwarming to see some of our youngest children bringing their personal tzedaka boxes in from home filled with coins to add to the collection. The USCJ will be distributing the money directly to Gulf Coast congregations damaged during both Hurricane Katrina and Hurricane Rita as well as to the United Jewish Communities and American Red Cross hurricane funds.

OZS Religious School News

In celebration of the upcoming Thanksgiving weekend, the Religious School has a school-wide Thanksgiving / Tzedaka Program planned for Sunday morning, November 20. Special prayers for the upcoming Thanksgiving holiday will be a part of the Religious School's Sunday Morning Service and a light breakfast is planned for parents to enjoy. In addition, all tzedaka collected during the month will be used to purchase God's Pantry Thanksgiving Baskets given to needy families for the holiday.

Our next Junior Congregation program will be on Shabbat morning, November 12 at 10:45 a.m. in the Music Room. The program is coordinated by Steve Davis-Rosenbaum and led by Heidi Zimmerman with help from Asher Finkel and our Religious School Aides. We encourage parents to attend with their kids.

Our OZS and TAI Jewish study program for 11th and 12th graders, **Senior Chai**, will meet this month on November 9 and again on November 30 at 6:30 p.m. Now in its fifth year, Senior Chai offers our Jewish juniors and seniors the opportunity for monthly study and socializing in a warm and welcoming atmosphere. If you are interested in participating and need more information please contact or Rabbi Kline.

Daily Minyan

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

Youth Group News

Our USYers and Kadima youth group members have been very busy this fall. In addition to the special Katrina collection, USY-ers once again organized our yearly High Holy Day project, Operation Isaiah, during which they collected food for God's Pantry. We congratulate them on

a job well done. On November 5, 8:00 p.m.-12:00 a.m., USY will be joining with the TAI youth group for a special Israel program and broomball at the Ice Center. Later this month (November 18-20), several members of LEXUSY will be heading to Toledo for the USY Fall Kinus. Meanwhile, Kadima (6th through 8th grades) youth group members are planning a hot dog lunch on November 6, following Religious School, and plans are being made for Kadima to participate as a group in a Shabbat Morning Service as well as to host a Shabbat kiddush lunch.

Shabbat at OZS

Celebrating Shabbat is always the focus of our weekly events here at OZS. We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner. On the last Friday of each month the service will generally be at 7:30 p.m. with a special program/speaker and oneg; however, because of the Thanksgiving holiday weekend, **there will be no 7:30 p.m. service this month.** Stewart Home will be

here for their monthly Shabbat at OZS on Friday, November 11. Join us for our Shabbat Morning Service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week.

Adult Education

"Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Sharon Cohen, examines some of the most pressing social and ethical dilemmas and issues facing us as Americans and as Jews. This month, the class is scheduled to meet on Sunday, November 20 from 7:00 p.m. to 8:30 p.m. Please call the OZS office for more information.

Shalom Deadline for December/January

Please note that December/January is a double issue of *Shalom*; there is no separate January issue. This means if you want to promote something that will take place in January, the deadline for that material is November 10. Please be thinking ahead so that you aren't disappointed.

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COMMUNITY CALENDAR



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

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Services on the 1st and 3rd Friday evenings at 6:00 p.m.,
on the 2nd and 4th Friday evenings at 7:30 p.m. • Shabbat Services Saturday at 9:45 a.m.

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

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

HAV - The Lexington Havurah • 272-1459 • Gail Cohen, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		<ul style="list-style-type: none"> • OZS Board Meeting • TAI Board Meeting 	Rosh Chodesh Cheshvan	<ul style="list-style-type: none"> • Rosh Chodesh Cheshvan • Tikkun Stewart Home Visit 	TAI - Bat Mitzvah Rachel Schoenberg Swanson	<ul style="list-style-type: none"> • TAI - Bat Mitzvah Rachel Schoenberg Swanson • USY Broom Ball
30	31	November 1	2	3	4	5
<ul style="list-style-type: none"> • Basic Judaism with Rabbi Kline - TAI 3:30 - 5:30 p.m. • Kadima Hot Dog Lunch • FREE Yiddish Class - CKJF 10:30 a.m. 	<ul style="list-style-type: none"> • JFS Grief Support - CKJF • Zantker Lecture - UK 8:00 p.m. 	Chabad-Rabbi Litvin visits	Camp Shalom Committee Meeting 8:00 p.m.	<ul style="list-style-type: none"> • Shalom Deadline for December/January double issue • Noontimers - CKJF at noon 	<ul style="list-style-type: none"> • Veterans Day • TAI - Bar Mitzvah Joshua Grisé 	TAI - Bar Mitzvah Joshua Grisé
6	7	8	9	10	11	12
<ul style="list-style-type: none"> • FREE Yiddish Class - CKJF 10:30 a.m. • Larry Kant's "Finding A Jewish Path..." - TAI 10:00 a.m. 		God's Pantry Night	<ul style="list-style-type: none"> • CKJF Executive Committee Meeting 6:00 p.m. • CKJF Board Meeting 7:30 p.m. 		<ul style="list-style-type: none"> • Havurah Shabbat & Potluck • Fall Kinnus in Toledo, OH 	
13	14	15	16	17	18	19
<ul style="list-style-type: none"> • FREE Yiddish Class - CKJF 10:30 a.m. • Ethics Class - OZS • Fall Kinnus in Toledo, OH • Tzedaka Program 	JFS Grief Support at CKJF			<ul style="list-style-type: none"> • Thanksgiving Day • CKJF closed 	TAI - Bat Mitzvah Mallory Schneider	TAI - Bat Mitzvah Mallory Schneider
20	21	22	23	24	25	26
FREE Yiddish Class - CKJF 10:30 a.m.					Rosh Chodesh Kislev	
27	28	29	30	December 1	2	3
<ul style="list-style-type: none"> • FREE Yiddish Class - CKJF 10:30 a.m. • Gan Shalom's Gifts Galore • USY's Shriner's Hospital Visit • Ethics Class Chapters - OZS 	JFS Grief Support - CKJF	<ul style="list-style-type: none"> • OZS Board Meeting • TAI Board Meeting • Noontimers Hanukkah Party - TAI at noon 			TAI - Bar Mitzvah Cameron Miller	TAI - Bar Mitzvah Cameron Miller
4	5	6	7	8	9	10
<ul style="list-style-type: none"> • FREE Yiddish Class - TAI 10:30 a.m. • Larry Kant's "Finding A Jewish Path..." - TAI 10:00 a.m. 		Chabad-Rabbi Litvin visits	Tikkun Stewart Home Visit			
11	12	13	14	15	16	17