

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

JUNE/JULY 2008

IYAR-SIVAN-TAMMUZ 5768

Camp Shalom marks the big 4-0

Community-wide celebration planned

By Judy Levine

During the fall of 1967, a group of nine moms, inspired by Sue Friedman, recognized the need for a Jewish day camp here in Central Kentucky. In those days, there was no CKJF and no formal mechanism for funding community projects. So guided by Sue Friedman, whose vision led to the founding of Camp Shalom, and by Carol Wirtschafter, who became its first director, they visited the UJA, Temple Adath Israel, and Ohavay Zion Sisterhood boards to request seed money of \$200 from each. All the boards graciously agreed.

Sue, Carol, and the other moms (Susan Caller, Harriet Cooper, Jan Doctrow, Alberta Gerson, Judy Levine, Judy

Saxe, and Merle Wekstein) spent the next several months checking out possible camp sites, discussing camp philosophy and programming, and selecting staff. The following summer Camp Shalom was born.

The first camp was at Idle Hour Park, a site behind the now-defunct Lexington Mall. There was no shelter and little in the way of facilities. The only constant was the flock of ducks that still occupy the area. Campers were organized into multi-age, family-style groupings, and campers energetically helped plan their daily activities. The counselors, expertly led by Carol, were the teen-aged sons and daughters of Temple and Synagogue members. (I vividly remember Alan Stein because my



Speaker Sophie Ambrose, center, with Leanne Zimmerman and Rachel Bein.

boys were always hanging all over him and quoting him at great length when they came home from camp. I also remember Cindy Derer and Lynn Cooper as CITs, but at that point "senior memoryitis" sets in.) That first summer just over 30 kids participated, but in the years that followed, the numbers steadily grew.

see Camp Shalom 4-0, page 12

— CAMPAIGN NEWS —

Benefactors Event speaker inspiring

Sophie Ambrose tells of finding her roots

More than 50 people came to the home of Ricki and Joe Rosenberg to participate in the Benefactors Event in support of the 2008 CKJF/UJC Community Campaign. The evening was a great success: good Middle Eastern food, good wine, good company—and all for a good cause.

The speaker, Sophie Ambrose, shared the story of her search for her "lost" Jewish identity and how she was able to awaken it with the help of the Federation system and Birthright Israel. Her story was extraordinary

in many ways, but as she said, it is not exceptional for people to rediscover their Jewishness in Israel on a Birthright program.

The daughter of two "children of the '60s" who wanted to live off the land in the Ozark Mountains in Arkansas, Sophie grew up more than one hour

see Campaign, page 18

Shavuot: How the Rabbis overturned the Stone Age

By Hanna B. Smith

Shavuot, the Feast of Weeks, is celebrated on the 50th day after Passover. Traditionally, Shavuot commemorates the giving of the Ten Commandments at Mount Sinai. The festival also marks the completion of the grain harvest that started with Passover.

As described in Exodus Chapter 19, the giving and receiving of the Ten Commandments was a dramatic event, with thunder and lightning and clouds of smoke, an event that required the Children of Israel to purify themselves for three days before approaching Mount Sinai.

The festival of Shavuot, on the other hand, is celebrated in a rather quiet fashion. Even though the Torah reading is followed by a similarly dramatic Haftarah, namely the mystic vision of the Prophet Ezekiel, the real emphasis of the festival, for most people, is the harvest aspect.

It feels almost as if Passover has used up all our ability to relive the drama of the grand national epic. Most Jews, when asked about Shavuot, will name the Book of Ruth

see Shavuot, page 18

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SHALOM

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GO KNOW...

Oi, nargh! Jewish pirates: Who knew?

Did you know that privateer (that's politically correct for "pirate") Jean Lafitte, 1776-1823, was Jewish? Born in France to a Sephardi family that had fled Spain after the Expulsion of the Jews in 1492, he was raised in his grandmother's kosher home. As well as freebooting, he and his brother, Pierre, were involved in espionage and the slave trade. On the more positive side, he helped Andrew Jackson defend Louisiana from the British during the War of 1812, and is said to have tried to help Napoleon escape from exile on Elba. He was based in New Orleans, then in Galveston, Texas; he ended his days in the Yucatan, where he died of a fever at 47.



Editor's note: If you come across a tidbit of interest to the Jewish community, please share it by sending it to DI-IFR@Bardstown.com.



STEWART HOME SCHOOL VISITATION SCHEDULE:

Paents Weekend

July 2, Sept. 25 - 6:30 p.m.

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



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

WRITERS WANTED

Shalom depends on the community for its material. If you are interested in writing an account of a meeting or interviewing a person of interest to the Jewish community, or have anything else to share with our readers, please email Mary at DI-IFR@Bardstown.com

Shalom Bayit

We welcome input from every individual and every group in the community. But for the sake of *shalom bayit* (peace in the house), please appoint only one person from your organization or family to act as liaison to the paper.

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



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Shalom Deadline

Deadline for articles for the August *Shalom* is July 9.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Emilie Szekely Holocaust Awareness Writing Contest

Winner — High School category

Student: Stefani Cleaver, 10th grade, P.L. Dunbar

Teacher: Ms. Meece

Drawing from Disaster

To most people, the words "Holocaust" and "prejudice" go hand in hand. It is nearly impossible to speak the name without automatically connecting to thoughts of religious persecution and suffering. Simply teaching a skeletal outline of the time and acknowledging its repercussions, however, is not nearly drawing from it the lesson which it has the ability to provide. "Holocaust" is not just a word; it is a catastrophic event which has shaped what our world has become, and "prejudice" is not merely a blanket statement; it is a truth which has been pertinent throughout time. It is imperative that realizations be made of what a closed-minded society can become if not liberated to the beauty of individuality.

Everyone is different, be yourself, stand up for what you believe in; all phrases which have been preached more and more as time has progressed. Slowly but surely, society has become aware of the need for acceptance among the growing and changing population. No longer is it looked down to fight for what is right, even if it is not streamlined or by-the-book. Being different is now a sign of strength, for it shows the courage needed to face the crowd and not back down from objection. Unfortunately, these are not qualities which were respected in 1933 when the Holocaust first begun its reign of religious and political oppression. The Jewish people who fell victim during this time period did not have the option or the support to resist the forces of hate stemming from the armies of Nazis who were firmly planted in their own mindset of distorted perfection. No one was able to help when the cries poured from the hearts of the prisoners—or more truthfully, no one would. A blind eye was turned to those who were in need, those who were different, which is why we must move beyond that dire mistake and continue to progress toward a world which encourages diversity and individualism. If not for our own benefit, this growing tolerance should come as a tribute to those who paid with their lives for this cruel injustice.

The Holocaust has steadily become one of the most prominent reminders of why accepting one another is crucial to thriving in our world. True contentment with one's life is impossible to attain while constantly holding others to unrealistic expectations and stereotypes. No two people are alike, which makes the quest for uniformity inane, for not even brothers are alike enough to fit this standard. It is undoubtedly true that variety is the spice of life, and we should be grateful for the opportunity to be surrounded by others who are able to teach us so much about not only their personal viewpoints and values, but about ourselves as well.

Winner — Middle School category

Student: Anne-Claire Gibson, 8th grade, Jessie Clark Middle School

Teacher: Mrs. Wlosinski

September 19, 1942
Dear Aunt Josephine,
You would not believe the shape Poland is in! Just two days ago when one of my Jewish friends, Sacha, got home from the Jewish school, all of her family and belongings were gone. Obviously the German army is getting stronger every day. We cannot stand against them much longer.

I worry for my friends' safety. Things have gotten much worse for the Jews in the past seven years, since the Nuremberg Laws were enacted in 1935. These laws put many more

restrictions on the Jews. For example, all my Jewish friends are forced to carry I.D. cards so they are easier to identify. On November 8, 1938, some unidentified men ransacked all the Jewish stores, businesses, synagogues and homes. The Jews were then made to pay for all the damages. That night became known as the Night of Broken Glass (Kristallnacht). The next night, more than 30,000 Jewish men were arrested and at least 1,000 synagogues were demolished.

see Szekely, page 4

What Israel Means to Me Writing Contest

Ilana Kline, 10th Grade, TAI Religious School

Teacher: Jane Grisé

Israel to me is a place where any Jewish person from any part of the world can go to live and belong. The amazing feeling that being in Israel gave me is something that I will never forget. What was so amazing to me was the fact that I was around millions of other people that had such a big part of my life in common with me. There is no doubt in my mind, that when I go back to Israel, I will get the same feeling of awe that I had when I first went.

Being a Jewish teenager in a town like Lexington is great, but it definitely has its disadvantages. I go to a high school with around 10 Jewish students, and needless to say, not many people can understand where I'm coming from when I talk about temple, Confirmation Class at Sunday School, or why I can't really do anything on Friday nights. Only my best friends really understand what my religion means to me, and there is really no way to make my classmates

and peers understand how I feel when someone uses the term Jew negatively, or makes a joke about the Holocaust. Sometimes I think that my religion is the only thing they see me as. In Israel, I wouldn't have to worry about whether or not people understand how I feel about my religion and how important it is to me.

When I think of Israel, I picture a place where I could easily spend the rest of my life. From the dry Judean Desert to the lush wheat fields of the Hula Valley, and the streets of Tel Aviv all the way to the salty waters of the Dead Sea, I cannot imagine a more beautiful place to be.

Despite its small size, Israel has everything I could ever need to survive. To me, it is a future homeland; a place where I won't have to worry about fitting in because of my religion. Israel is a place where I can belong.

Michael Waltman, 9th Grade, TAI Religious School

Teacher: Tamara Ohayon

Israel to me is a place for Jews to come and always have a land to continue our culture. Thought we may not agree with all of the political decisions, we must remember that in a way Israel is our homeland, and that the highest form of support is to disagree with some decisions.

In truth, the actual land of Israel is not as important as the idea of Israel to me. The land is just that, land; a place where things can be built and where there can be life. The idea of Israel is that the Jews will always have a land. That is what is important to me, what all the wars and bombings are about. We are defending the idea and the people, not the place. We can always build another city, but it is much harder to build another idea. The things that really give Israel meaning in my mind is that I will always have a place to go and be Jewish and to not have to worry; that I can go and help and continue to practice my culture.

Israel to me is an idea, not a place or another country. An idea that stands for continuing the Jewish culture. An idea that I can truly follow.

2008 CKJF/UJC Community Campaign

Upcoming events:

Thank You Event - October 25



Keep the flame alive. Celebrate our Jewish future.

June/July 2008 Shalom | 3

President's Message

Linda Ravvin



We are starting to prepare for the annual meeting of the Central Kentucky Jewish Federation, which will take place on Wednesday, June 25 at the Federation office from 7:00 to 9:00 p.m. At that meeting we will honor three members of our community: one with the Cookie Wencker Volunteer of the Year Award, one with the Young Leadership Award, and one with the President's Award. We are accepting nominations for the first two awards and encourage you to submit names. There are so many outstanding people who are part of our lives and who give of themselves to help community and others. Please help us recognize them and the important roles they play. The recipient of the President's Award is chosen by the president of CKJF to honor his/her overall contributions to the Federation and the community.

Daniel has spent nine years in Central Kentucky as a very dedicated professional...

Now, I need to share something else with you, as stakeholders in both our Federation and community. On Thursday May 8, the Board of Directors of CKJF held a special meeting. At this meeting I announced that Daniel Chefec, our executive director, has decided not to renew his contract, which ends on September 30, 2008. Daniel has spent nine years in Central Kentucky as a professional very dedicated to improving all aspects of our Jewish lives and increase our impact both in Israel and around the world. As we start the search process, with the assistance of United Jewish Communities (the coordinating body of Jewish Federations), we need to take the time—over the next few months—to thank Danny for his hard work and recognize his efforts on our behalf.

I would like to welcome Samye Miller Stith to the Council of Jewish Presidents as the new president of Temple Adath Israel. I look forward to working with her to advance all aspects of Jewish community life in Central Kentucky. *Yasher koach* to David Shraberg, who has completed his term as President of TAI—we appreciate his wonderful leadership and the emphasis he placed on working together for common goals.

By the time you read this message, the Board will have a search committee in place and will have begun the task of finding a replacement. We welcome all input regarding this matter and look forward to hearing from you with any suggestions you might have for the future.

Thank you to all those who participated in our Benefactors and Pacesetters events and special thanks to our fundraising team, led by Ricki Rosenberg. Ricki not only chairs the Fundraising Committee, but she and Joe hosted the Benefactors event at their beautifully renovated home. Special thanks to Pat and David Shraberg for having the Pacesetters dinner at their wonderful home; Pat is the secretary of the Federation and a member of the Executive Committee, and we barely gave David breathing room after completing his term at TAI.

CAMP! What memories does that word remind you of? Summers spent playing games, learning, being with friends, participating in Jewish activities, and enjoying getting dirty, hot, and sweaty? Revisit your childhood and join us as Camp Shalom celebrates its 40th birthday on Friday, August 8 with a special day at camp followed by a gala dinner at Portofino Restaurant. The Camp Shalom 40th Anniversary Committee is also looking for any memorabilia that you might have, such as photos, T-shirts, and stories to share. This promises to be a very exciting event and I look forward to seeing you there.

Walk the land! What a fantastic way to celebrate Israel's 60th Birthday. On June 1 we will come together as a community to share in the joy of Yom Ha'atzmaut at Keeneland. We will participate in the first-ever worldwide walk to support Israel, enjoy music and good food, and salute Israel and her accomplishments. Let us show our support for Israel and the important role she plays in all our lives. *L'hitraot* and see you there! ✱

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Szekely (from page 3)

Just the other day I was told it was no longer safe for me to associate with my friend Sacha, who is now known as Sarah because the Nazi government demanded that all Jews' names be changed to Sarah or David, to make them stand out even more. Two years ago (1940), the Nazis began to round up Jews and take them to their gruesome camps: killing camps, extermination camps, and concentration camps. These camps have no heat, running water, or adequate nutrition. The only windows face the gallows. The Nazis shoot, hang or gas many of the Jews that are taken there. What Jews the Nazis don't kill are forced into the most unimaginable labor. Families are separated, children from parents and husbands from wives. Most never find out what

happened to their loved ones. People who help Jews are targeted for extermination too.

Our family, and many like us, cannot stand the injustice. Some people can be so inconsiderate and nasty! So, we are resisting the Nazi control. Of course we do it in secret. We do things like help Jews find safe hiding places, get ration cards, and keep them informed so as not to be totally cut off from the world. We need help, though. It isn't easy to get illegal ration cards or find someone to give their attic or upstairs to Jews when their house can be searched at any time by the Nazis!

If no one will help us, then I don't think this war will ever end! Then Hitler and the Nazis will never be stopped and they will find some way to start persecuting non-Jews and innocent people like us. So please, Aunt Josephine, urge your government to stop Hitler and the Nazis from destroying everything in their path. Help us save our land and our people!

Your loving niece,
Mary-Claire Morrison

Sue Friedman's talents and experience led to Camp Shalom formation

Scouting, social work, and family service provided background

By Ted Friedman

A broad range of experiences helped form Sue Friedman's determination to spearhead the formation of Camp Shalom 30 years ago.

Sue's first job out of college, from 1953 to 1956, was as Girl Scout camp director in Dayton, Ohio. Sue's preparation for the job consisted of earning every possible merit badge during twelve years in Brownies and Girl Scouts. At one of her camp sessions, Sue met the founder of the Girl Scouts, Juliet Lowe. This was an extremely inspiring event for her.

She also had some less elevating experiences. In the summer of 1954, Sue set up an interview for a new camp cook. The cook drove past Sue's tent down the hill to the cooler, stepped inside, saw a snake coiled in the corner, closed the door, drove back up the hill past Sue's tent, and was never heard from again. That summer, Sue had an additional job, as camp cook. She said she could make hamburger for 200 people 50 different ways. This was a typical "Sue" response. When things didn't go according to plan, she rolled up her sleeves and went to work.

In 1958, Sue received a master's degree in psychiatric social work. She was then hired as chief social worker at Eastern State Hospital. In her first summer there, she came up with an almost unheard-of idea, a summer camp for mental patients. I remember her saying that the toughest part about setting up the camp was choosing the ideal patients.

On her first evening at camp, Sue started playing "Chopsticks" on the camp piano. Out of the corner of her eye, she saw one of the patients moving slowly toward the piano. She motioned to him to join her at the keyboard. After a few bars of "Chopsticks," he began to play chords of a concerto. Sue sped home and picked up a book of music, including compositions of Bach, Beethoven, and Brahms.

Later that evening, after playing selections from the book, the patient started to talk, something he had not done for many years. Shortly thereafter, Sue contacted his family and

he was released to them later that week.

In 1962, I was stricken with an undiagnosed paralyzing illness that seemed to hold out little hope for my recovery. Sue visited me three times a day, made sure our two young children, Greta and Aron, were well cared for, and continued her work at Eastern State Hospital. Again, this was the "Sue" response—getting the job done.



Sue Friedman

When my recovery was assured and Sue felt that part of her job was under control, she turned her attention to a project she had always had in the back of her mind, a Jewish day camp. She formed a group of several (then) young women who shared her belief in a unified, cooperative Jewish community and who also understood how a good camp experience could help children grow into healthy, informed, involved adult members of the Central Kentucky Jewish community. Thus, Camp Shalom was born.

Editor's note: Those on that original camp committee and those who were involved in the early days of the camp have often mentioned how Sue Friedman particularly reached out to women in Lexington and how they thought of her as a model and a mentor. She was committed to community building, goals which were reflected in her work for Camp Shalom and the founding of the Jewish Community Association. JCA was later incorporated and in 1976 became what is now the Central Kentucky Jewish Federation. ☆

MEET THE 2008 CAMP STAFF!

Kathy Feinberg - Camp Director
Elissa Brown - Assistant Director
Jana LaZur - CKJF Activities Director

Ofarim
Rachel Heller - Group Leader
Dani Heller
Kendall Levenson

Tsofim
Seth Westerman - Group Leader
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Camp Geshet
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Alex Thompson
Jared Noffsinger
Nora Simon

Arts Enrichment
Ali Summer
Katrina Knight - CIT

Sports
Justin Graff - CIT

From the Executive Director

Daniel Chefec



Israel @ 60



On June 1, probably before you receive this paper, the community will have marked the 60th anniversary of Israel's birth with a special "Walk the Land" program at Keeneland, closing a cycle of events taking place in April and May which very much reflect the history of the Jewish people in the 20th century. That—for those of us born in the last century—is amazing.

On April 26, Yossi Harel, the Hagannah commander portrayed by Paul Newman in the movie version of the Leon Uris novel *Exodus*, passed away at the age of 90 in Tel-Aviv. Yossi Harel represented a unique breed of pioneers: those who put their lives on the line to bring the Jewish State into existence. The story of the ship *Exodus 1947* brought together the need of American Jews to help European survivors and Jews in British Palestine, survivors' aspirations to reach a land where they could live freely as Jews, and the determination of the *Yishuv*—the Jewish community in Palestine—to bring the Jewish State into existence.

It has been said that the *Exodus* incident changed the course of the history of the Middle East, and it might very well be so. Without the publicity given to the British

seizure of the *Exodus* and the return of Holocaust survivors to Germany, both the recommendations of the UNSCOP (United Nations Special Committee on Palestine) as well as the subsequent vote on Partition, could have had a very different outcome. Yossi Harel was just one of the many who undertook the task, but thanks to Hollywood he became a symbol of the Jewish fight for self-determination. *Zichrono LeBracha*.

The 20th century will probably be known to future generations of Jews as the century when the tables turned and Jews took control of their own destiny as a people.

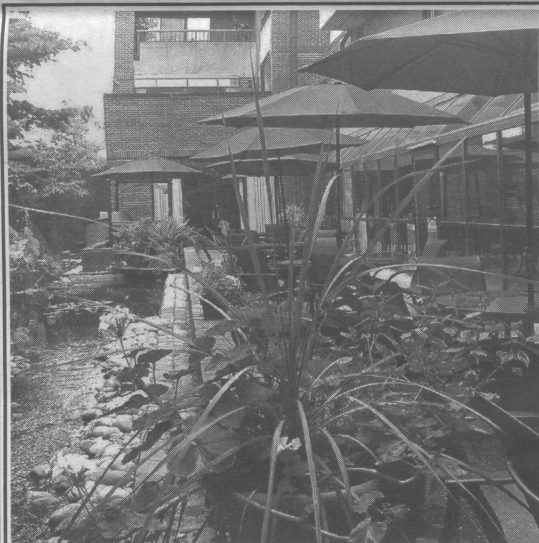
On May 4, the Jewish community in Central Kentucky came together to mark the 65th anniversary of the Warsaw Ghetto uprising with a Yom Hashoah commemoration held at Ohavay Zion Synagogue. The pro-

gram included two stories of the struggle for survival. One was the not-well-known story of the women in the Jewish partisan movement—women who took up the fight because they had nothing else to lose—who played a significant role in the Jewish resistance against Nazi barbarism. The other was the story of a local Holocaust survivor, Oscar Haber, who told the story of what he had to do to survive and how a righteous gentile helped him to get through those dark years.

And on June 1, weather permitting, we have a scheduled program marking the 60th anniversary of Israel's independence: the culmination of a story of tenacity and dedication by the pioneers of the Zionist movement, as well as the refugees from the Displaced Persons Camps in Europe and from the Arab countries who came to the newly independent Israel in the very early days to add their arms and their blood to the fight for the survival of the Jewish people.

All three events took place in the middle of the century. They are a marked contrast with the dark events of the late 1800s and the early 1900s. Kishiniev, Odessa, Dreyfus, are all names that remind us of what being Jewish meant before. And the end of the 20th century

see *Israel @ 60*, page 11



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Third Opinion

Stanley Ned Rosenbaum, PhD

What happens in Detroit*

♦ ♦ ♦

What is it with Jewish men and baseball? I recently took a road trip with four other Lexington fans for back-to-back ballgames in Detroit (v. Boston) and Cincinnati (v. the Cubs). A group of seven men have been doing this for eighteen years; later this summer they have planned a trip that will take in three games in two days.

It's not that there are any Jewish baseball stars to root for any more. The last Jewish slugger was Detroit's Hank Greenberg, who retired in 1947. The last great Jewish pitcher was Sandy Koufax; he left prematurely 40 years ago. Well, there was Rod Carew, the perennial, Panamanian all-star who converted to Judaism when he married a Jewish woman.

Presently the Milwaukee Brewers have two Jewish players, the exciting young Ryan Braun and the aging Gabe Kapler, who came back after managing in the minors. I suspect Lance Berkman of the Astros is Jewish, and I'm investigating Kosuke Fukudome, the Cubs' Japanese right-fielder, but I digress. What is it about the game of baseball that attracts us?

Well, baseball is a game in which smallish Jewish kids with modest skills can still enjoy themselves and, maybe, contribute to their teams. Comedian Billy Crystal left New York to play second base for Marshall University 40-plus years ago and made headlines this year when he suited up and played in a spring training game with his beloved Yankees.

I don't think there are many Jewish seven-footers or guys who weigh in at 320 pounds. Well, there was Lyle Alzado, the Oakland Raiders lineman, but he was only half-Jewish. And his size was augmented by the steroids that killed him. It would take two David Ecksteins—he was the Most Valuable Player in the Cardinals World Series win in 2006—to make one Alzado. (Okay, Eckstein isn't Jewish.)

Until recently, baseball was always played outdoors. Pro basketball was and is an indoor sport and more



(l to r) Leon Cooper, Ned Rosenbaum, Phil Berger, Erle Levy, and Norm Reiss.

and more football stadiums are at least partly covered now. And both of them have clocks. True, the clocks are off more than they're on, but baseball games offer infinitely delayed gratification—or its opposite, for example in the Cubs 23-22 extra-inning loss to Philadelphia.

Oh yes, there's another thing. Unlike football and basketball, the team without the ball can and often does score any number of runs in a given inning. I remember when the then-Brooklyn Dodgers set a Major League record that still stands: fifteen runs against the Cubs in the first inning.

In our Detroit game, Boston's knuckleballer Tim Wakefield two-hit the hometown club; Ortiz and Ramirez hit back-to-back homers. The latter was a rocket to straight center that came on the first major league pitch Detroit's Freddy Dolsi threw. Welcome to the bigs, kid.

At breakfast the following day we ruminated that baseball combines elements of both chess and ballet. Don't believe me? Read George Will's *Men at Work: The Craft of Baseball* (Macmillan, 1990), an in-depth examination of baseball that's also a paean

to the management skills of St. Louis' Tony La Russa.

We were ourselves the object of some fans' attention, with our eclectic collection of baseball caps: Leon/Boston, Phil/Washington, Erle/Kentucky and me/Cubs—in Hebrew. Norm had a Yankees cap in Hebrew, too, but only wore his regular one.

At both parks we entered easily into conversations with complete strangers. Baseball, I think, allows its fans to be more sociable during the game than the other sports because, with their more rapid pace, those sports require more fixed attention. Or maybe Midwesterners, among whom I enroll Kentuckians, are just friendlier than folks from some other states.

* Title suggested by Leon Cooper. ☆

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



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The Idan Raichel Project showcases Jewish cultures

Performances inspired, inspiring

By Tamara Ohayon

I recently attended a concert in Louisville that truly affected me. In celebration of 60 years of Israel's independence, Jewish Federations and other Jewish organizations around the world have been inviting a very special group of talented musicians and vocalists to perform for their communities. Being slightly behind on the Israeli music scene I really had no idea who they were; but for me, having any popular Israeli performer within an hour or so from me is exciting. So, I did a little research and found that Idan Raichel and his group of friends and fellow artists had created something beautiful and inspiring. When I announced my interest in going to the concert through my profile on Facebook, my suspicion that this concert would be amazing was confirmed by my own friends at home and abroad who have seen them. I knew I would be in for a treat.

In 2002 Idan Raichel, Israeli keyboardist, composer, and producer, set out to bring together an ensemble of voices showcasing the various cultures of the Jewish Diaspora currently living in Israel. What he created is a unique and exciting mélange that speaks to one's soul through the traditional music of Ethiopia, the Middle East, Africa, the Caribbean, and Yemen, to name a few, all tied together with new arrangements and modern electronic mixes. Some of their lyrics are original while some are a mix of Eastern folklore and biblical psalms, all focusing on love and tolerance in various languages. The end result is eclectic intoxication for the ears and spirit.

It is difficult to explain the feeling I had in the theater. To see a stage of extremely talented Jewish people from the Holy Land, all with different cultural backgrounds, many of whose parents made aliyah or who made aliyah themselves, creating music that was so uplifting that nearly everyone was nodding their heads to the beat or running to the front of the theater to dance; it goes far beyond words. I was reminded of the cornucopia of smells, sounds, and colors that I experienced in Israel two summers ago, and I craved them terribly. I was reminded of my

mother, a folk dancer and ethnomusicologist, who exposed me to all of those beautiful people and sounds as a child, allowing me to respect and appreciate them. I had forgotten how much I missed those sounds until I heard them again.

The Idan Raichel Project has grown to around 70 musicians and vocalists, reaching across national and religious boundaries, though only eight performed in Louisville. They are wildly popular in Israel, going triple platinum just with their first album, and have performed in the U.S. and various countries worldwide for a few years now. And they have gone beyond the world of music, as well, by participating in educational programs to further their message of collaboration and bridge-building. They are yet another dazzling accomplishment to emerge from the State of Israel.

I will let Idan Raichel have the last word:

Our ability to live in peace with each other depends first and foremost on our ability to accept all that is different between us.

I want to get closer to you, but let me be who I am. I welcome you coming closer to me, while respecting who you are.

On our own individual paths we are all looking for the bread, the water, the wind and a dignified life.

And yes, we all cling to love. ☆

Attention proud grandparents, parents, and students

We want to publish any original writing produced by our community's elementary and high school-age children. If you're proud of something written by one of our kids, either fiction or non-fiction, please email it to
DI-IFR@Bardstown.com.

Caring Connections provides mitzvah opportunities

TAI committee brings services and compassion to congregants

♦ ♦ ♦
By Gary Yarus

When tragedy strikes our Temple community, the members of the Caring Connections Committee spring into action. These behind-the-scenes—and often unsung—heroes provides services to those in their time of need.

For many years, Caring Connections was led by Leona Stern, Rose Rita and Jerry Wurmser, and Mary Engel. Their vision and compassionate work for our Temple community are legend. They built a strong foundation that the current leadership of Deb Kratzer and Julie McKee has further strengthened. Guided by Rabbi Kline, their mission has expanded to provide many additional services—for example, providing meals during times of illness and bereavement as well as in times of joy such as the birth of a new baby, staying in touch with homebound congregants, and occasionally driving people to and from holiday services and doctor appointments.

Caring Connections also offers our older Temple members the opportunity to socialize, nosh, be entertained and educated by attending monthly Chavurat Chochma (A Friendly Gathering of Wisdom) luncheons at the Temple.

Deb and Julie have recruited a dependable team of volunteers that includes Jann Geddes, Judy Engleberg, Judy Miller, and Anne Graff, but Deb thinks of the "entire

Temple community as part of the Caring Connections committee" and anyone may be called upon to "fulfill the mitzvah of performing acts of loving kindness." The most recent example of their compassionate work was their coordinating the assistance provided to the Kline family after the tragic passing of Cindy Kline. Rabbi Kline said that he and his family have been "the beneficiary of a wonderfully organized effort of care and compassion," and they know "first hand the blessings and love the services of Caring Connections bring to those in need."

Getting actively engaged with Caring Connections is a transforming volunteer experience. Deb Kratzer said, "The Temple members who perform mitzvot report they feel every bit as uplifted as those who receive their help." The committee is presently seeking volunteers to keep in telephone contact with homebound congregants, to provide occasional transportation to medical services and Temple events, and to prepare or deliver meals to the ill or bereaved. Those who volunteer



Ned Rosenbaum addresses Chavurat Chochma.

form a deeper connection within the Temple family, and dear friendships often develop.

Temple members are encouraged to call Deb or Julie if they learn of anyone who might benefit from the committee's services. If you would like to answer the call and to experience the blessing participation brings, please contact the Temple office at (859) 269-2979, Julie McKee at (859) 225-5646, or Deb Kratzer at (859) 223-8601 or ckratzer@insightbb.com. ✽

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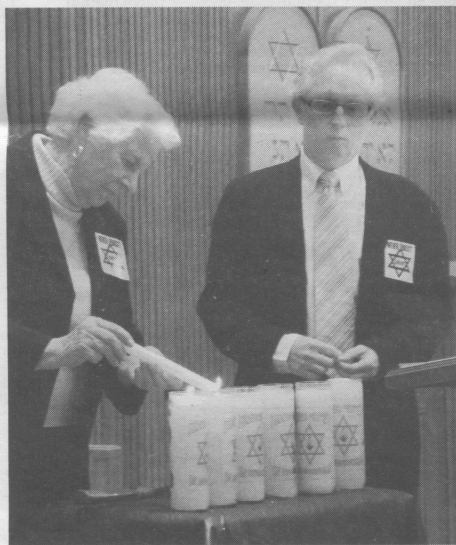
Yom Hashoah: Remembering those who stood up to be counted

On May 4 at 7:00 p.m., the Jewish community of Central Kentucky came together to commemorate Yom Hashoah—Holocaust Day. The commemoration took place this year at Ohavay Zion Synagogue under the banner of the Council of Presidents of local Jewish Organizations, co-sponsored by all Jewish organizations in town.

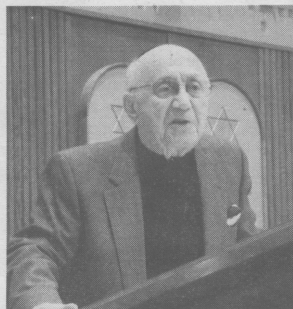
CKJF President Linda Ravvin welcomed people to the event and remarked on the importance of remembering in an active way by standing up to prevent new genocides. She pointed out that "Never Again" makes sense only if we mean it.

The traditional six memorial candles were lit by Holocaust survivors Oscar Haber, Sylvia Green, and Hanna Smith, and refugee Pauline Ravvin, with second-generation George Szekeley and Linda Ravvin representing the Jewish community.

Ohavay Zion President and Program Chair Art Shechet introduced an interesting video on Jewish Resistance against the Nazis. The video focused on the role of women in the Resistance, a topic not widely known.



Sylvia Green lights memorial candle as Art Schechet looks on.



Oscar Haber addresses Yom Hashoah gathering.

Rabbi Marc Kline from Temple Adath Israel, remarking also on the courage of those women who dared to stand up and say no, led the attendees in the recitation of the Kaddish of the Camps.

Oscar Haber's personal story of survival, too, stressed the theme of standing up. In this case it was a gentile who helped him survive by providing shelter and Aryan documents. This Polish woman, Franciszka Musiala, was eventually recognized as a Righteous Gentile by Yad Vashem in 1993. Oscar's story reminded us of the fragility of freedom and that even in the darkest of hours, there can always be a spark of light.

Nothing could have been better than following the story of survival with a message of hope, and that is what the winners of the Annual Emilie Szekeley Essay Contest provided: the hope that the new generation truly understands the lessons of the Holocaust. The winning essays are published in this issue of *Shalom*. Kol ha-kavod (all praise) to the students and their teachers. ☆

Camp Shalom 40th Anniversary Celebration

Friday, August 8

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For more details about advertising please contact Tamara Ohayon at the CKJF office.
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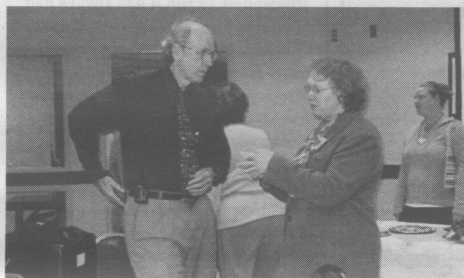
TAI Sisterhood holds second annual joint meeting with Christ the King Women's Guild

Approximately 50 women met at Christ the King Cathedral on April 16 for a joint meeting of their Women's Guild and the Temple Adath Israel Sisterhood. Dr. Tom Young, a UK pediatrician and volunteer with Shoulder to Shoulder Ecuador, was the evening's speaker. Dr. Young gave an interesting and moving talk about his experiences in Ecuador and the work being done to provide care for medically compromised populations there.

As a special treat, the TAI women were given a brief tour of the beautiful stained glass windows in the church. We are all looking forward to our third annual joint venture, which will take place next April at the Temple. ☆



Pat Dimon (right) points out features of stained glass windows to TAI women.



Jan Jurgensen, incoming president of the Women's Guild, speaking with Dr. Tom Young.

Israel @ 60 (from page 6)

shone upon a strong Israel contributing prodigiously to the knowledge of humanity in so many areas that it is amazing, including the fields of medicine, technology, security, arts, and letters.

The 20th century will probably be known to future generations of Jews as the century when the tables turned and Jews took control of their own destiny as a people. It has not been a road exempt from mistakes, but it has been a road worth traveling.

If you remember Yossi Harel of the *Exodus*, if you remember the Shoah, if you remember the headline proclaiming "State of Israel is born," then you are a privileged witness to the most amazing Jewish story of recent centuries. For those of us who learned about these events from our parents or grandparents, it is still a very personal and powerful story.

What can we do to preserve not just the story but the accomplishments? Volunteer for Jewish causes, visit Israel, contribute to the Community Campaign, learn about Judaism, and look forward to the future with the confidence that the State of Israel gives to Jews all over the world. Keep the flame alive and celebrate our Jewish future. ☆

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CKJF Annual Meeting June 25, 2008 from 7:00 p.m. to 9:00 p.m. at the CKJF office.

The Central Kentucky Jewish Federation Board of Directors is accepting nominations for new members of the Board, for a three-year term. Election of Board members will take place at the annual meeting at the end of May. Nominated individuals must be local residents and contributors to the annual CKJF/UJC Community Campaign. Self-nominations are fine.

Every year at the CKJF annual meeting we also recognize two individuals for their contributions to the community with the following awards.

Cookie Wenkeer Volunteer of the Year

To an individual who has distinguished him or herself over the last twelve months for his or her contributions to Jewish life in Central Kentucky and the goals of CKJF. The selection of this individual is done through vote by the CKJF Board based on nominations from the community.

Past recipients

Barbara Barr (2005)
Aviva Bowling (2001)
Vinnie Dubilier (2004)
Evelyn Dantzie Geller (2003)
Angie Ornstein (2006)
Lowell Nigoff (2002)
Ruth Poley (2001)
Pat Shraberg (2007)

Young Leadership Award

To an individual, between the ages of 25 and 45, who has distinguished him or herself in promoting the goals and objectives of CKJF and *tikkun olam*. This individual is also selected by vote of the CKJF Board based on nominations from the community.

Past recipients

Rachel Belin (2004)
Bret Caller (2002)
Sandy Goldberg (2005)
Mimi Kaufman (2006)
Judy Levey (2007)
Lisa Miller (2003)

Send nominations to ckjf@jewishlexington.org.



Camp Shalom 4-0 (from page 1)

Locations varied over the years: what is now Jacobson Park but was then a wilderness, the Weil Farm near Paris, property on Richmond Road owned by the Cller and Rosenstein families, Temple Adath Israel, Woodmen of the World, the Lansdowne Club, and, today, Blue Grass Christian Camp in Athens. For the past several years, attendance has ranged from 50 to more than 80 campers. There is now an additional camp, Camp Gesher, for 11-to-13 year-olds. The camp staff is more professional, with a camp director, assistant director, group leaders, and counselors. And Camp Shalom has become a mainstay of CKJF programming.

This summer marks the 40th Anniversary of the birth of Camp Shalom. Several of the same moms—grandmothers now—are planning again, this time to celebrate Camp Shalom's successes and its place in the Central Kentucky Jewish community. This celebration will recognize Camp Shalom and Camp Gesher, those people who have worked to make a Jewish day camp a reality, and those who have contributed to its vitality in years past and present.

Former campers, camp directors, and staff—those still in Central Kentucky and those who have moved away—are invited to return and participate in a "Day at Camp Shalom" on the final day of this year's session, Friday, August 8. Guests can choose among a wide variety of activities: observing the morning music program and preparation for Shabbat, the beginning of the yearly Maccabiad, bringing and sharing a picnic lunch with campers and staff, and attending the closing program in the afternoon. Camp site tours will be available after the camp day ends.

Later that afternoon at 5:30 p.m. (so we can conclude before the beginning of Shabbat), there will be a gala dinner at Portofino honoring the memory of Sue Friedman and recognizing her outstanding guidance as well as the contribution of Carol Wirtschafter, the camp founders, former camp directors, and those who continue to sustain this vital part of Central Kentucky life. So fill out and return the reservation form on page 15. Look forward to a day and evening filled with good friends, happy memories, and a celebration of Camp Shalom's place in our community. ✧

Camp Shalom experiences accumulate

Two weeks per year generate rich memories

By Rachel Heller

Summer is here, and that means Camp Shalom will be here soon. For almost half my life, Camp Shalom has been a part of my summers. I've gone from camper to counselor and from counselor to group leader. I've made so many friends and watched so many campers grow up. Even though camp has moved around and changed over the years, it keeps the atmosphere of fun it has always had. Half of my T-shirts are from Camp Shalom and I have albums full of camp pictures. You'd be surprised how many memories you can collect from a camp that only runs for two weeks each summer.

As a camper, I remember the Lansdowne Club. I remember sitting outside in the grass learning how to make lanyards. I remember flying around the world in an "airplane" made of folding chairs and getting my "passport" stamped. I remember swimming with my friends and I remember loving my counselor. In my years of being a counselor at Camp Shalom, I've taught many campers how to make lanyards, participated in an "Around the World"-themed week at camp, and swum almost every day for the two weeks of camp every year. When I came back to The Lansdowne Club to be a counselor-in-training, I remember being excited and nervous. But from the first day, I loved it and it has been a part of my life ever since.

At the Lansdowne Club we met in a circle in the morning. All of camp would be there and Sandy Adland would sing with us. We had a tent outside where we would do arts and crafts. One year, while talking about Noah's Ark, we made an ark out of a blow-up boat and took campers across the pool two-by-two. I couldn't imagine camp being anywhere else, until it was.

For one lone year, Camp Shalom moved to a Boy Scout campsite, Woodmen of the World. Sitting miles out on Tates Creek Road, it was a little more rustic than the country club feeling of Lansdowne. We had cabins for each group, a huge road house,

pavilions, and a pool. The campers played pranks on each others' cabins with the help of their counselors. We had both a finger-paint and ice-cream sundae fight involving campers and counselors. And we took many field trips to the walk-in freezer for pop-sicles.

The next year Camp Shalom was, oddly enough, held at Bluegrass Christian Camp, and we've been there ever since. Camp there is a perfect mix of the previous two sites. We have the plumbing and swimming accommodations of Lansdowne with the nature and outdoorsy elements of Woodmen. We have access to low and high ropes courses, as well as a zip-line, which have provided the staff and older campers with opportunities to learn how to work together better. Since we've been at this site, our field day/mini-Olympics—called the Maccabiah Games—has gotten to be a spirited, competitive event that the campers look forward to every year. The awards given to each camper at the end of the week, which we call Paper Plate Awards, have become better than ever as a result of counselors competing against each other to have the most creative awards.

All around, Camp Shalom has grown so much since I became a part of it and certainly since it began 40 years ago. It feels great to be a part of such a big anniversary for Camp Shalom and I hope to be around for many more. If you have been a part of camp, then you probably have some memories of your own. If not, you should make this 40th anniversary an opportunity to see what Camp Shalom is all about and make some memories for yourself. Who knows, maybe one day we'll have a campsite to call our own and Camp Shalom could last all summer long! However Camp Shalom changes in the future, I hope to be a part of it. ✧

Memoir: A glimpse of Lexington in 1954

How we worship on Water Street

By Albert Pappenheim

Are you fond of puzzles? Try this one. Where would you find 50 pairs of shoes standing on the floor with only ten pairs of feet in them? Simple, you guessed it: at a minyan in a second-hand clothing store, of course. If you have such an institution in your town, you know that nothing in the world quite resembles it.

Jews worship in synagogues, temples, and shtetlach, in attics, basements, and in the open field. Yet a minyan in a second-hand store has a unique character of its very own and we, the Jewish community of Lexington, Kentucky, "in the heart of the Blue Grass Country," are proud to harbor one in our midst.

Should you ever visit our shtetl, be sure to drop in. Ask any policeman, and he will direct you to Abe's New and Used Clothing at 211 Water Street. Drive right up in front, and do not allow the "No Parking" signs to discourage you. No officer in his right mind would dare give you a ticket, if you are there to attend the minyan. He would sooner call his Chief of Police a damnyankee than face Abe's holy wrath.

The appointed hour for the minyan is 5:30 p.m. CJT (Central Jewish Time), when the pawn shops in the area conclude the business of the day. That however, is not the way we figure it in Lexington. We simply listen for the powerful warning blast of the L&N train, which passes right by Abe's store on Water Street at 5:20 p.m. CST (Central Standard Time).

That is the signal for the preparations to begin.

First, Abe tells Morris, his younger brother, to shutter the windows and the door. This, in the heart of Free America, lends the proceedings an unintended almost Marrano-like atmosphere of galut and conspiracy.

It's Morris's job now to produce the paraphernalia for the service: the siddurim (*Minhag Ashkenaz*) and the headgear. Note the term headgear, for at Abe's minyan yarmulkes are not the fashion. Instead you have a gay choice of chauffeur, sailor, and trainsman caps. The latter are always

worn upside down, perched upon the worshipper's head in precarious balance.

The congregants now arrive. First to enter is Simon the Pure, who makes it his business to turn Abe's Esquire Calendar with the face—and all that goes with it—to the wall. "S'passt nit," hisses Simon. "It's all in your mind," growls Abe, who incidentally is a bachelor. Abe, however, refrains from restoring his alluring companion to her rightful place until the final Kaddish has been said.

Comes now Uncle Joe, respected elder of the congregation. His is the unquestioned duty and privilege to determine whether at this particular hour and season Minchah is to be recited (if it's still light) or Ma'ariv (if darkness has set in). On rare occasions only (Professor Marty calls it the equinox) does he permit both to be said. Even our most liberal worshippers support Uncle Joe's strict interpretation, since it tends to cut the duration of the service in half.

One by one the regulars troop in: Charlie, the Letz (who provides the humorous ingredient), Professor Marty (who really teaches at the University, believe it or not), E.G. (known only by his initials, whom it takes all of five minutes to complete the service), Murph (our specialist on Kaddish d'Rabbonon,** who davens in four minutes), and Uncle Mose (who delivers in three minutes flat).

All in all, we now have nine gentlemen. Next follows the universal feature of all minyanim: the search for the tenth man. Murph gets on the telephone and, after a few dead leads, proudly announces that Julius will be here and is on his way now. The others argue that Julius might have the good grace of coming without being called. Did he not make us go to his minyan for full eleven months, when he was saying Kaddish?

Well, Julius finally gets here and prayers begin. As for the service itself—the less said the better, and I mean that literally. After all, claims Abe, we live in the jet age. Moreover, a prolonged service would only encourage our "non-active" wor-

shippers (such as Morris and Charlie) to engage in acrimonious debate on Kentucky's miserable showing at last night's basketball game.

The service over, we file out in serenity to join some of the ladies who are waiting outside in the cars. Mixed seating at Abe's chapel would constitute unpardonable heresy, and there is no room to install a michitzah.

We file out in serenity, unless there be a *yahrzeit* in the crowd, in which case Abe plants himself squarely in front of the door—and he possesses the necessary dimension to do it—and holds out the pushke. Woe to the *yahrzeiter* (see H. L. Mencken, *Dictionary of the American Language*) who puts in anything but folding money. The tinkling of silver is not to be heard in Abe's pushke. To refuse Abe is unthinkable, quite unthinkable, for Abe is not a macher but a doer, if you understand the distinction. He has never in his life accepted an office or a chairmanship. Aha, you say, then is he one of those sinister powers behind the throne? Abe sinister? Don't be ridiculous! No, Abe is the type who, at the Men's Club meeting, savagely declares that he will have nothing to do with the Yom Kippur Night dance. Let the others do the work for a change. Then, when Yom Kippur night rolls around, he will have sold 90 percent of the tickets, will have decorated the hall, slaved in the kitchen, dragged the tables and chairs upstairs from the basement, and by the end of the evening will have sworn to all and sundry that he will never move a finger again. So, how can you refuse Abe?

To get back to the downtown minyan. Every once in a while there appears a reformer who solemnly declares that the "proper place for a minyan is the shul." Everyone (including Abe) agrees with him, of course, yet nothing ever comes of it. In the first place, there is the convenience of having a minyan right in the business district. Then there is the vigorous atmosphere of an unadulterated, masculine Judaism, which has become quite alien to the synagogue proper. Finally, we should consider Him who said, "In every place where I cause My name to be mentioned I will come unto thee and bless thee." Well, He has caused His name to be mentioned at 211 Water Street for these 25 years. Surely, His blessing must rest upon the place.

*Lexington being a town of Litvaks.

**The Scholar's Kaddish—a longer and more difficult version.

The footnotes above are from the original. This document came inscribed: "This copy dedicated to my good friend Abe Grossman. Carry on the good work. May 11, 1954, A. P." Our thanks to Hanna Smith for contributing this fascinating glimpse into Lexington Jewish life 50 years ago. We encourage others to share writings that might shed light on our community's past. ✽

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June/July 2008 Shalom | 13

Memoir: That Year in Jerusalem—1968

Food and housing

By Mary Hélène Rosenbaum

We have a house! It's in an Orthodox neighborhood called *Geula* ("redemption"); it looks as though we're the only non-Orthodox people around, but our landlords—who are going to America for a year—aren't either, and they've gotten along all right here. The building itself is old, but the inside has been gutted and modernized, with a big, high-ceilinged central room rather than the European-style rooms behind doors off corridors, as we've seen elsewhere. This means the tradition-minded Orthodox aren't interested in it, and secular Israelis don't want to live in this neighborhood, so we're getting more house for our money than we would elsewhere.

The kitchen is big enough to include a small table (in addition to the big dining table in the main room), but there's no oven, just a couple of countertop burners. This is common, we're told; people don't roast big pieces of meat, and they buy their baked goods. We also have the only telephone in the vicinity, and have been told to expect neighbors to ask to use it. The bathroom has a half-sized bathtub with a built in seat, an old-fashioned chain-pull toilet, and toilet paper so hard I actually used it for writing shopping lists; I don't know what I'll do when we run out of the stuff we brought from home. Maybe the big supermarket near the park has some that's more like what we're used to.

I haven't gone to the supermarket yet because there are so many little stores just a block or two away, including two greengrocers. Our friends from America, and new friends Ned's made at the university *ulpan* (language immersion program) have taken to hanging out here, to play chess and drink American-style coffee. I've learned to ask the local storekeeper for *kafa lo too*, "no-good coffee," to get the coarse grind required for our percolator rather than the fine stuff the locals use for what we'd call Turkish coffee.

It's easy to see why so many Israelis are vegetarian. For one thing, the meat is lousy! For another, one doesn't miss it, as the produce is so extraordinary. I feel as though I've never eaten a real tomato before.

Even the green peppers and cucumbers are tasty enough to stand alone as a vegetable course. And the fruits are fantastic—the watermelons look like raw beef inside and taste like nirvana. Cheese is plentiful and cheap, they make a marvelous black malt beer, and the store bread is as good as any home-baked, and as fresh (we've brought loaves home that were still too warm to cut).

Milk is thick with clotted cream on top, and butter is sweet and fresh. With a basis of these foods, and eggs, we go for days without meat and don't miss it. They do have good sausage here—including some made from chicken, which tastes like smoked pork, and a kind made of turkey that tastes exactly like premium hot dogs. We haven't seen any bacon substitutes, though.

Chicken, though expensive, is flavorful and fat but I did have a bit of a jolt on Friday when I started to fix dinner for Shabbat and found, in the body cavity, instead of giblets—feet! After a couple gulps and shudders I tossed them in the pot, too. The result was delicious and I have no way of knowing how much the addition was responsible. Our little William got one in his bowl, though, and looked up and said accusingly, with every ounce of a 2-year-old's indignation, "There's a hand in my soup!"

This is the first excerpt of a series drawn from letters written from 1968 to 1970, when the Rosenbaums lived in Israel while Ned was a graduate student in Judaic Studies at the Hebrew University. We invite other Shalom readers to submit reminiscences of interest to the community. ✽



Mary, Ned, Will and Sarah Rosenbaum prepare to leave Waltham, Massachusetts for Israel, 1968.



Entrance to Rosenbaum house, 9 Jonah St., Jerusalem.

From the Editor's Desk

Let Us Know...

Hey there! Has your family had a celebration? A party? A Bar/Bat Mitzvah? How about sharing with the community? We'd all love to see a couple of photos of your anniversary party, or your new grandchild, or your son's wedding, or any other *simcha*.

Shalom is your community newspaper and we'd like to publish more of the local news in it, but you need to tell us about it. Please help us to sharpen our local focus with your news. Send photos, information, stories, whatever to di-ifr@bardstown.com.

Inquiring minds want to know.



Sarah, Ned, Mary, and Will Rosenbaum, courtyard of 9 Jonah St. Jerusalem, 1968.

Families Forum brings hope for peaceful coexistence

Response to Intifada dedicated to end of violence

♦ ♦ ♦

By Hanna B. Smith

With so much bad news coming out of the Middle East, it is a relief to hear of something positive, such as the Families Forum. The group is made up of Israeli and Palestinian families who have lost loved ones in the Intifada. Instead of hating, these families are dedicated to ending the cycle of violence and to find a compromise that will lead to a peaceful coexistence between both peoples. Common ground for all members of the Families Forum is the loss, through violence, of a family member.

The Families Forum is a grass-roots organization, founded in 1994 by an Israeli, Yitzhak Frankenthal, after Hamas activists killed his son Arik. While sitting shiva for his son, Yitzhak Frankenthal realized that the cycle of violence between Israelis and their Arab neighbors was damaging everyone. Without reconciliation, leading to peace, there would be no hope for both people.

Yitzhak Frankenthal went to work to find like-minded people. For the next several months he contacted Israeli families who had lost family members to the Intifada. Out of 350 letters Yitzhak sent, 100 were returned as

undeliverable; 44 of those reached responded positively. In 1995 the fledgling group made a trip to Gaza where they met Palestinian families who had lost family members in retaliatory action by the Israeli army. The two groups mourned their dead together and resolved to do whatever they could to prevent further bloodshed.

Today, the Families Forum consists of about 500 member families. The membership is roughly 50 percent Israeli and 50 percent Palestinian. The group reaches out to bereaved families, educates, and creates opportunities for dialogue between the two communities.

In addition to an Israeli and a Palestinian office there are Friends of the Families Forum offices in London and in New York. Members have met with such notables as Dr. Rowan Williams, the Archbishop of Canterbury, Archbishop Desmond M. Tutu, and Prince Hassan Bin Talal of Jordan.

In September 2005, the Friends of the Families Forum of the United Kingdom sponsored a concert in London with both Jewish and Muslim performers. Sales of a bracelet that is specially designed for the group and a calendar featuring members and events raise funds as well. The group has also made trips to the United States.

Creating the Families Forum and maintaining its mission has been a daunting task. Members on both sides hear accusations that they are "consorting with the enemy." Yitzhak Frankenthal, the founder, has received threatening phone messages and even death threats. Nevertheless, the Families Forum continues its work.

For more information, visit www.familiesforum.co.uk

or contact

American Friends of Parents Circle - Families Forum
P.O. Box 321934
Fort Washington Station, New York
gon@parentscircle.org
office@theparentscircle.org (in Israel)
972-2-6275022 (Palestinian office)
www.thelshraelParentsCircle.com
www.familiesforum.co.uk ♦



Camp Shalom Celebrates Its 40th Birthday
at a
Reunion

Friday, August 8, 2008
5:00 p.m. to 7:30 p.m.

Celebration will include activities at camp
and culminate with a
Gala Dinner at

Portofino Restaurant
Make your reservation now!

Dinner at Portofino will include a cash bar, hors d'oeuvres, a multi-course Italian meal, and a kids' option. Coffee, tea, and soda are included as well as gratuity.

Name(s): _____
Address: _____
Phone: _____
E-mail: _____

Mail this form to CKJF, c/o Jana LaZur, 1050 Chinese Road, Suite 302, Lexington, KY 40502.

Adult Menu _____ x \$24.75 = _____

Kids' Menu _____ x \$10.00 = _____

_____ Chicken fingers & fries
_____ Pasta with butter sauce
_____ Small portion of vegetable lasagna

Total for the evening = _____

Payment can be mailed in by check
or paid online at www.jewishlexington.org



To RSVP or for more information contact Jana LaZur at (859)268-0672 or email to jana@jewishlexington.org.

History of the Israeli-Palestinian Conflict — Part XXIX

1967-1970: The post- 67 Middle East

♦ ♦ ♦
By Daniel Chejfec

In the immediate aftermath of the Six Day War, the plight of Palestinian refugees who fled the West Bank and Gaza was very much in the public eye. This, however, changed dramatically with news about government-sponsored persecution of Jews in Arab lands. Some persecution was also promoted by Islamist groups in countries with secular regimes or those that did not live up to the Islamists' standards.

Popular support of this anti-Jewish incitement was the consequence of a number of factors:

- Frustration that, after listening to Arab propaganda about the invasion of Israel and how the Jews were being driven to the sea, they woke up the morning after with Israel in control not only of all the land of the old British mandate, but even of Arab lands in Sinai and the Golan Heights.
- Fear of the future: after idolizing the figure of Nasser as the "new Saladin" who was going to unify the Arab world and reestablish the dignity and pride of the Arab nation, they saw themselves faced with his defeat and a significant increase in inter-Arab fighting.
- Despair about the worsening economic situation in Arab society, with rising unemployment in Egypt particularly.
- Disappointment with Arab attempts at building a secular, Western-style society, and a growing feeling that there was a need for an alternative, thus giving the Islamist movement a growing—albeit still minority—audience.

The Arab governments, anxious to deflect popular anger from themselves, played the anti-Jewish card. Out-of-control mobs attacked Jewish neighborhoods throughout the Arab world, from Morocco to Baghdad. Eighteen Jews were killed in Libya,

In the context of the Cold War, all these events translated into "selective visibility" —many situations on the ground went largely ignored in the wake of this enthusiasm on the Jewish side and despair on the Arab side.

and the survivors of the attack were imprisoned; Jewish properties were confiscated in Iraq and Egypt; Jewish leaders were imprisoned and many Jews were simply expelled with just the shirts on their backs. Only King Hassan of Morocco and Habib Bourguiba in Tunisia made any attempt whatsoever to control the mobs and protect the Jews. Arab anger in the streets was largely the product of the conditions described above and the realization that something was very wrong in their societies, coupled with their impotence to solve them.

Eager to restore calm in their societies and regain control, the Arab governments came together in a summit meeting in 1968 and issued a joint declaration that has become known as the "Three NOs" of Khartoum: NO recognition of Israel, NO peace with Israel, NO negotiation. We will come back to this document in the next article because of its importance in shaping Arab politics.

The more than one million Palestinians who came under Israeli control were, by contrast, treated relatively well. While it is a documented fact that during the fighting there was looting and sometimes wanton destruction, it is also a fact that Israel rebuilt neighborhoods in Arab villages affected by the fighting, most notably Qalqilya. The Muslim Waqf was kept in the role of day-to-day administrators of the Temple Mount (Haram al-Sharif).

Israeli policies in the territories occupied during the war took early on the shape they were going to have for many years, that of "benign neglect." While Israel tried not to interfere with the day-to-day lives of Palestinians nor to take any measure that would increase their burden, it did nothing to improve their lot either. Israel allowed the continuous operation of Jordanian banks and the circulation of Jordanian currency, and kept in place those Jordanian administrators who did not flee. Israeli leaders were absolutely convinced that the Arab countries were going to come around the table this time and settle the conflict, so in the beginning they treated their control of the Palestinians in the territories as a temporary situation. This would change in many ways in years to come.

U.S.- Israel relations were dramatically changed by the outcome of the war. While the U.S. treated Israel as a minor ally before 1967, the outcome of the war proved to American leadership that Israel could hold its own against the Arabs, and that it could potentially be a valuable ally and source of intelligence. The foundations of a deeper strategic alliance between Israel and the U.S. were laid, and that relationship would grow over decades to come.

The USSR, on the one hand, was left holding the hand of the defeated party, but because of the strong dependence the Arabs had on Soviet political support and Soviet technology and weaponry by then, the USSR was in a uniquely favorable position to tighten their stranglehold on the Arab regimes. On the other hand, the Soviets did suffer some losses, such as the significant amount of intelligence on their weapons and military strategies that made its way to the West.

The defeat of Arab forces led by Nasser, a champion of Arab secularism, presented the Islamist movement with a great opportunity throughout the Arab world, but particularly in Egypt. This provided a firm base from which they would operate and increase their influence in decades to come.

The relationship between Israel and the Jewish Diaspora also underwent significant changes. When the war broke out, Jewish communities all over the world were in fear of the possibility of a second Holocaust and reacted accordingly. Fundraising drives, thousands upon thousands of volunteers, and a mass mobilization to gain political support were the marks of Jewish action in those days. The change in the perception of Israel at the end of the war

Volunteers Needed

to help in the CKJF office in the following areas:

- Answering phones and helping to make phone calls
- Filing
- Creating and mailing Leisure Club invitations
- Assisting with other office mailings
- Helping contact recipients and participants for the Day of Giving
- Creating some graphics/mailings on a computer
- Telephoning to remind members about meetings and events
- Updating addresses and phone numbers in our database

CKJF also needs a laptop. Donations welcome!

Please contact the CKJF office if you are able to help.

Daniel: (859) 268-0672 or ckjf@jewishlexington.org

see *History*, page 17

History (from page 16)
was no less dramatic, particularly in the U.S.

Before the war, most Jews in the U.S. reacted to Israel with indifference. While they felt a distant connection with the Jewish State, they were fully vested in their integration into American society and the melting pot. Attitudes towards Zionism and Israel before the war were varied, but there was a strong anti-Zionist stream among American Jews, particularly among the leaders of the Reform Movement and the American Council for Judaism, but also among some national organizations. Many Jews were still haunted by the possibility of being accused of "double loyalty" and the possibility that support for Israel might jeopardize their newfound status in American society.

As the war ended and it became increasingly evident that a new strategic relationship was growing between Israel and the U.S., conditions began to change. The new atmosphere in the Jewish community in America was infused with a new sense of Jewish pride in Israel's victory. Within certain segments of the American Jewish community it also ignited Messianic-like feelings which were to play a central role in the development, over a couple of decades, of the so-called "settlers movement" in its varied incarnations including Gush Emunim and the Kach movement.

While mainstream American Jews did not go out in droves to support the settlers, nor did they make mass aliyah, they did transform their communal institutions and infuse them with strong pro-Israel messages. Organizations that had been obscure at best until then, such as AIPAC, came to the forefront, and organizations that had not previously played a major role in pro-Israel activism adopted it. This phenomenon, about which much has been written, is sometimes referred to as the "Israelization of the Jewish connection," and it transformed Jewish communal life in America and around the world. Zionism became not only mainstream but the dominant and largely unchallenged ideology in Jewish communal life. The religious movements adapted themselves over the following decades to this new environment, adopting "Israeli" forms, such as the pronunciation of Modern Hebrew replacing the more traditional Ashkenazi pronunciation. This revolution in Jewish identity

also reinvigorated Jewish institutions at the time, and it appeared that a Jewish Renaissance was in the making.

In the context of the Cold War, all these events translated into "selective visibility" —many situations on the ground went largely ignored in the wake of this enthusiasm on the Jewish side and despair on the Arab side.

Jews came to ignore the plight of the Palestinians not because they were insensitive to it, but because they came to truly believe that by improving the living conditions in the territories—and those conditions certainly improved over time—the issue of their lack of freedom and rights was unimportant. They chose to focus on improving Palestinian economics and living conditions rather than promoting the development of a new kind of leadership that would modernize the Arab mindset. For those Arabs who remembered what life was like before the Israeli occupation, the improvement in their daily lives was clear, but it was not so for the generations who grew up under occupation and for whom their frame of reference is not a distant past or even the living conditions in other Arab countries, but the living conditions in Israel. We will discuss this topic further in future articles.

For the Arab masses, the Arab terrorists became their heroes because they were doing something to change the situation. The impotence of average Arabs to change the worsening economic and social conditions in their world led them to focus—with their governments' encouragement—on the conflict with Israel as the main reason for their plight, radicalizing the Arab world and providing a stronger and growing support for Islamism as an alternative to Western-style democratic rule, for they felt that democracy and the West had failed them. In this vein, and to permit themselves to support terrorism against civilians, myths about Israel gained hold in Arab minds. Israel as a militaristic State, Jews as usurpers who had no connection with the ancient Judeans, Palestinians as the true heirs of the land and descendants of the true Jews and the Philistines, Israel as the aggressor in 1948 and 1967, and so forth: the Jew and Israel became demonized and dehumanized so as to justify killing them without remorse. This line of thought would continue unbroken over the following

Calling All CAMP SHALOM ALUMNI

young & younger

Yes, that means YOU!

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

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

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



decades. It was rooted in the ideology of the Hajj Amin al Husseini and his pro-Nazi movement, creating an environment in which the Nazi ideas popularized by the Mufti became intertwined with the Marxist anti-Semitism of Soviet propaganda. Entire generations of Arab children have been educated with this image of Jews, Judaism, and Israel, in which the *Protocols of the Elders of Zion* is not just a book but an historical document, and in which Jews invented the Holocaust for the sole purpose of dispossessing the Arabs. The consequences of this kind of propaganda are self-evident.

While all these changes were taking place, political life continued. Nasser presented his resignation, which was rejected by the Egyptian people, the Three NOs of Khartoum were adopted, Yasser Arafat and his Fatah movement gained control of the PLO, and more.

The year of 1970 was a watershed for many reasons; the war of attrition in Suez, Nasser's death, and Black September in Jordan are but three of these events, which we will revisit in coming articles. ☆

Gan Shalom Preschool

The Early Childhood Program for
Toddlers & Preschoolers
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Now enrolling for the 2008-2009 school year.

"Creativity & Learning through Diversity"

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Deadline for early enrollment
is February 28th

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

Campaign (from page 1)

away from a synagogue, and more than two away from a JCC. Her mother was Jewish, her father was not; neither considered their birth traditions important.

Her carpenter father built their house with his own two hands. They didn't have electricity or plumbing—although they did have plenty of brown recluse spiders. In her teens, Sophie started her own spiritual quest as many teenagers do, and began feeling attracted to Judaism, but did not have the opportunity to explore it.

She went to college in Kansas City, where she came in contact with a vibrant Jewish community with plenty of opportunities for Jewish involvement, and she used that opportunity to begin her trip back to Judaism. It was, however, Birthright that changed her life.

Her Israel trip brought her to a level of comfort with her Jewishness and to the discovery that in Judaism it is

OK to question your convictions or even your Jewish identity whether or not you were born to two Jewish parents. She discovered she was not alone, and that made all the difference. Sophie now lives in Los Angeles while working on her doctoral dissertation on speech pathology for her PhD at the University of Kansas.

Sometimes, when we sign a check for the Community Campaign, we can't visualize the faces of those the money will help. Sophie provided a vivid example of those beneficiaries with her own story.

CKJF President Linda Ravvin also reminded those present of all that our Campaign does locally: our 40-year-old Camp Shalom, the Leisure Club, Israel advocacy, the *Shalom* newspaper, Holocaust Education, and so much more.

If you have not made yet your commitment to the 2008 CKJF/UJC Community Campaign, you can also be part of the miracle of helping others and keeping the flame alive while



David Levine and Mimi Kaufman chatting at home of Ricki and Joe Rosenburg.



Beth Goldstein, Rafi Finkel, Arthur Salomon and Ricki Rosenberg, conducting Havdalah service at Benefactors evening.

celebrating our Jewish future. Send your contribution to CKJF, 1050 Chinoe Rd. Suite 302, Lexington KY 40502, or pledge and pay online at <http://www.jewishlexington.org>. ☆



JOSEPH BAU
(1920 - 2002)

"WALT DISNEY OF ISRAEL"



Bau was trained as a graphic artist at the University for Plastic Arts in Kraków, Poland. His education was interrupted by World War II and he was transferred to the Plaszow concentration camp in late 1941. Having a talent in gothic lettering, he was employed in the camp for making signs and maps for the Germans. While in Plaszow, Bau created a miniature - the size of his hand - illustrated book with his own poetry. He also forged documents and identity papers for people who managed to escape from the camp.

During his imprisonment, Bau fell in love with another inmate, Rebecca Tennenbaum. They were secretly married, despite prohibition by the Germans, in the women's barracks of Plaszow. The history was dramatized in Steven Spielberg's Academy Award winning movie *Schindler's List*.

After liberation, Bau graduated from the University of Plastic Arts in Krakow. In 1950, he immigrated to Israel together with his wife and three year old daughter, where he worked as a graphic artist at the Brandwein Institute in Haifa and for the government of Israel. Bau opened his own studio in 1956 in Tel Aviv. He was well known for drawing titles for almost all Israeli movies in the 1960s and 70s. At the same time, he authored a number of Hebrew books and continued to write poetry.

(From www.wikipedia.com and www.josephbau.org)

Shavuot (from page 1)

and the custom of eating dairy food. The Book of Ruth is a novella about ordinary people dealing with adversity. There are no great cosmic questions as in the Book of Job, and the problems are solved with the girl landing a wealthy husband. As for the food, I happen to be the daughter and daughter-in-law of two famous cheesecake bakers. Only how does cheesecake compare to the sting of maror, the bite of salt water, and the stickiness of charoset?

Logically, Shavuot is the completion of the events that started with Passover, and both festivals are connected by the intervening seven weeks. Jews continued to remember the wheat and barley harvests by daily counting the Omer, or sheaves, starting the second day of Passover and ending on Shavuot.

The seven weeks between Passover and Shavuot constitute a curious period to connect two major national holidays. These weeks are considered a time of mourning, with no weddings performed, and men traditionally not cutting their hair. The only relief in the gloom is Lag B'Omer, the 33rd day of Omer. Traditionally the reason for this mourning period is said to be the deaths of the students of Rabbi Akiba, the 2nd century rabbi and martyr. Many of these students apparently succumbed to an unnamed plague that miraculously stopped on Lag B'Omer.

However, the student of mythology, especially of the mythology of the eastern Mediterranean, cannot help but draw comparisons to certain ancient customs of that region. Ancient prehistoric people had no guarantee that the seeds they sowed in the ground would germinate and grow into life-giving grain. Even if the seeds sprouted, there was always the danger of crop diseases, voracious insects, and destructive weather. It was best to pacify the supernatural beings who controlled the harvest.

The time between the sowing and the first greening of the fields was like a death. Ancient mythology is full of tales of the god who dies in spring or the goddess who visits the underworld (Adonis torn to pieces by the Maenads, Persephone abducted by Hades), only to be resurrected or returned by harvest time. The Canaanite peasants and the Israelite shepherders who settled among them followed similar customs. Throughout biblical times the prophets rail against the Israelites backsliding into pagan practices.

see *Shavuot*, page 22

CAMP SHALOM & CAMP GESHER 2008 APPLICATION



ALL ABOUT CAMP SHALOM

Camp Shalom, established in 1968, is a day camp sponsored by the Central Kentucky Jewish Federation. Activities are geared to encourage unity, fun, and learning for children 4 through 10 years of age. Each week of camp has a unique theme to which activities are related.

Our days are filled with sports, art, music, storytelling, swimming, *shmir* (learning), games, and special projects. At the end of each fun-filled week, we welcome the Sabbath together with candles, blessings, songs and Shabbat traditions. Children of all denominations are invited to attend.

Camp Shalom offers our children an opportunity to be with other Jewish children. Bringing our youth together for Camp Shalom creates a unique experience where friendships and memories will last a lifetime, and offers a summertime experience which cannot be duplicated elsewhere.

Special Activities

Additional activities aside from the daily routine often vary at camp. Each year we try to add something amusing and different for the campers. Some of our special activities have included guest storytellers, reptile shows, astronomy shows, visits by community personalities, and local and national children's singers.

ALL ABOUT CAMP GESHER

Camp Geshher (bridge), established in 2005, is for campers ages 11-13. At this age, campers need to express their individuality and also relate to a strong peer-group experience. This program works to build a sense of mutual responsibility and cooperation and strengthen their Jewish identity.

Camp Geshher campers also have one overnight each week of camp. Campers will help set up tents, enjoy a campfire, storytelling and special overnight activities.

EXTENDED DAY (optional)

- 5:45 pm pick-up Monday through Thursday only.
- Fee: \$40 due by July 21st
- Includes staffing for extra swim time and special activities. Extended day is open to Camp Shalom and Camp Geshher.



Parent's Name(s): _____
Home Phone: _____ Work Phone: _____
Address: _____
City: _____ State: _____ Zip: _____
Email: _____

Camper(s) Information:

			Shalom (ages 4-10)	Geshher (ages 11-13)
1. Name: _____	Age: _____	Birthday: _____	☐	☐
2. Name: _____	Age: _____	Birthday: _____	☐	☐
3. Name: _____	Age: _____	Birthday: _____	☐	☐

Week 1: 7/28 - 8/1

Week 2: 8/4 - 8/8

Campers (9:00 - 3:00) _____ x \$140 = _____	Campers (9:00 - 3:00) _____ x \$140 = _____
Extended Day M-TH (3:00-5:45) _____ x \$40 = _____	Extended Day M-TH (3:00-5:45) _____ x \$40 = _____
Early Registration discount (before June 2) deduct \$15 = _____	Early Registration discount (before June 2) deduct \$15 = _____
*Total Week 1 = _____	*Total Week 2 = _____

*We are now offering additional discounts for first-time campers, and referrals. Contact Jana for more information. (859) 268-0672 or jana@jewishlexington.org.

Got Talent?

Want to lead a craft, cooking class, or other activity, share your vacation experiences, or any expertise with our campers? We are always looking for community volunteers. Let us know what you would like to do, and sign up with our handy form below.

I would like to ☐ assist with a planned activity.

☐ lead a cooking class.

☐ read or share stories.

☐ Other: _____

Camp's 40th Anniversary

Calling all camp alumni! Celebrate 40 years of Camp Shalom with us in the following ways:

☐ 1) Experience the last day of camp with us on August 8, 2008. You will have your choice of any or all of the following activities: Shabbat experience in the morning; bring a picnic lunch to enjoy with the campers; cheer on the teams at the ever-popular, all-camp Maccabiah games; participate in a camp tour; and join our closing ceremonies, which will include a slideshow.

☐ 2) Join us for an evening celebration of camp's 40th Anniversary at Portofino Restaurant on Friday, August 8th from 5:30 to 7:30 p.m.

MAIL THIS COMPLETED PAGE TO

CKJF, c/o Camp Shalom/Geshher, 1050 Chinoe Road Suite 302, Lexington, Kentucky 40502

- A non-refundable \$50 registration fee, per camper, must accompany the completed application. This deposit is applied toward tuition. Balance due by July 21, 2008.
- Please make checks payable to CKJF and mail to: CKJF, c/o Camp Shalom/Geshher, 1050 Chinoe Road Ste 302, Lexington, KY 40502
- Pay with a Visa, MasterCard, or American Express on-line by going to www.jewishlexington.org and following the links for Camp Shalom.

Camp Total = _____

Camp
שלום
Shalom

Geshher
גשר
Geshher

Jewish Federation
Central Kentucky

Israel 21c: Israeli scientist holds out hope of diagnosis by cell phone

By ISRAEL21c staff

Israeli researchers have discovered a way to transmit medical images via a cellular phone, opening up the possibility of providing sophisticated diagnosis and treatment to millions of people who live a long distance from modern medical centers.

Unlike existing systems, which are based on conventional, stand-alone medical imaging devices, Prof. Boris Rubinsky of the Hebrew University of Jerusalem, has come up with the idea of a new medical imaging system that consists of two independent components connected through cellular phone technology.

Rubinsky, who worked on the research with Yair Granot and Antoni Ivorra, of the Biophysics Graduate Group, has already proven the feasibility of his new concept, which could be developed with various medical imaging modalities.

The need for a technology that offers diagnosis by phone is urgent. According to the World Health Organization, some three-quarters of the world's population has no access to ultrasounds, X-rays, MRIs and other medical imaging technology used to diagnose anything from tumors, to confirming signs of active tuberculosis infections or monitoring the health of developing fetuses during pregnancy.

These include not only the millions of people who live in developing nations, but many more who live in rural areas of developed countries. Cell phone use, on the other hand, is rising rapidly. It is estimated today that more than 60 percent of all cell phones currently being used in the world are in developing countries.

The conventional medical imaging systems in use today are self-contained units combining data acquisition hardware with software processing hardware and imaging display. They are expensive devices that require sensitive handling, and extensive user training.

They are also usually only available at treatment centers that have the financial and manpower resources necessary to use them.

Even when such equipment does exist in developing countries, it is often not in use because it is too sophisticated, in disrepair or because health personnel are not trained to use it, says Rubinsky, head of the Research Center for Bioengineering at the Benin School of Computer Science and Engineering, and a professor of bioengineering and mechanical engineering at the University of California, Berkeley.

"Imaging is considered one of the most important achievements in modern medicine," said Rubinsky. "Diagnosis and treatment of an estimated 20 percent of diseases would benefit from medical imaging, yet this advancement has been out of reach for millions of people in the world because the equipment is too costly to maintain. Our system would make imaging technology inexpensive and accessible for these underserved populations."

Using Rubinsky's technology, an independent data acquisition device (DAD) with limited controls and no image display, at a remote patient site, would be connected via cellular phone technology with an advanced image reconstruction and hardware control multiserver unit, at a central site (which can be anywhere in the world).

The unprocessed, raw data from the patient site DAD is transmitted by cell phone to a cutting-edge central facility that has the sophisticated software and hardware required for image reconstruction.

This data is then returned from the central facility to the cellular phone at the DAD site in the form of an image and displayed on screen. "The DAD can be made with off-the-shelf parts that somebody with basic technical training can operate," Rubinsky notes.

The fact that the image itself is produced in a centralized location and not on the measurement device means that technological advances in medical imaging processing are made available to remote areas of the world.

The key benefit of this, says Rubinsky, is that by simplifying the apparatus at the patient site, the cost of medical imaging devices is reduced, as is the need for personnel at the patient site to be trained in advanced imaging.

The researchers chose electrical impedance tomography (EIT) to demonstrate the feasibility of using cell phones in medical imaging. EIT is based on the principle that diseased tissue transmits electrical currents differently from healthy tissue. The difference in resistance from electrical currents is translated into an image, which can be transmitted via cell phone technology.

The new technique, which is jointly patented and owned by Yisum, the Hebrew University's Technology Transfer Company, and by the University of California, Berkeley, was published in the online issue of the journal, Public Library of Science ONE (PLoS ONE).

Commercialization efforts will be made by Yisum and by Berkeley's technology transfer organization.

The work on this project was supported by the National Center for Research Resources at the US National Institute of Health, the Israel Science Foundation and Florida Hospital in Orlando. Research is continuing to further develop the technology with various imaging modalities.

☆

PACESETTERS EVENT...



Jay Footlik addressing the audience at the Pacesetters Event.



Pacesetters Event: (L to R) : Vivian Weil, Harriet Cooper, Leon Cooper



Pacesetters Event (from L to R): David Shraberg, Linda Ravvin, Jay Footlik (speaker), Ricki Rosenberg and Pat Shraberg

Resolution on interfaith relations

Adopted by the 2008 JCPA Plenum

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Background

Judaism teaches us that all human beings are created, *betzelem Elohim*, in the Divine image; hence we must care for the stranger among us, and love our neighbor as ourselves. Recent decades have marked considerable advances in interfaith dialogue and understanding. Religious diversity and respect for minority faiths has strengthened an America that has, in turn, provided tremendous opportunity for American Jews. We approach our work in community relations and public affairs as a faith community. As such our most natural partners are often other faith communities. Through these partnerships, people of faith have provided an invaluable voice for civil rights, religious liberties, social justice, environmental protection, protection of religious minorities in other lands, and many other areas of common concern. On occasion, the Jewish community has found itself at great distance from other faith communities on key issues. Where close relationships have existed, they have mitigated disharmony that might otherwise have resulted.

The Jewish community relations field reaffirms its longstanding commitment to working consistently toward strong interfaith understanding and positive working relationships with all faith communities.

The JCPA believes that:

- Interfaith relations are a cornerstone of community relations and an activity of highest priority. The development of coalitions on issues of common concern can build relationships and networks that, in turn, will foster greater trust and understanding. There is tremendous need for increased dialogue on matters of social policy. Community relations agencies, both local and national, can play a critical role in shaping and nurturing meaningful dialogue.
- Faith groups should, as the groundbreaking Vatican declaration *Nostra Aetate* notes, understand other faiths as they understand themselves.
- Aggressive and misleading proselytization remains a profound concern. We continue to condemn as deceptive and inappropriate the use of Jewish symbols and practices in the marketing of Christian religious groups as legitimate forms of Judaism. The community relations field should continue to monitor missionary Christian groups, including "Hebrew-Christians"; educate Jewish and non-Jewish leaders about the practices of missionary Christian activities; and assist Jewish groups to establish criteria to enable the exclusion of those groups or individuals whose purported membership is for the purpose of promoting conversion of the Jews to Christianity or for other ulterior motives antithetical to the mission of that Jewish organization or institution. (Resolution adopted in June 2002).

Catholic-Jewish Relations

The relationship between the Catholic and Jewish communities remains strong on the international, national, and local levels. The groundbreaking declarations made more than 40 years ago in *Nostra Aetate* have yielded, more than a generation later, a relationship that is deep and enduring. The American Jewish community welcomed a Vatican recognition in 2006 that anti-Zionism is anti-Semitism. American Jews mourned the pass-

ing of the late Pope John Paul II, a man who referred to the Jewish people as "the beloved elder brothers of the Church of the original covenant never abrogated." We welcomed the news that in his successor, Pope Benedict XVI, was chosen a man who has shown great devotion to interfaith relations. We hold great hope that the relationship between Catholics and Jews will continue to deepen, and that this relationship will help us to bridge differences over matters that have caused concern in recent years such as the status of the Fundamental Agreement between the State of Israel and the Holy See; the increased flexibility given priests to use a Latin Rite with arguably anti-Jewish prayers; and denial of full access to Holocaust era archives.

Mainline Protestant-Jewish Relations

In the years following *Nostra Aetate*, the Mainline Protestant churches took great strides to reframe in a positive manner the theological relationship between Christians and Jews. Strong statements or study guides have been developed by the Episcopal Church (USA), the Evangelical Lutheran Church in America (ELCA), the Presbyterian Church (USA), the United Methodist Church, the United Church of Christ (UCC), and other denominations belonging to the National Council of Churches (NCC). These churches remain important allies on a range of domestic issues, including, among others, immigration, health care and combating poverty. However, we find ourselves in sometimes bitter and often painful opposition on an issue we hold most dear: Israel and how to bring peace between Israelis and Palestinians, including that, at times, Mainline Protestant denominations have:

- failed to recognize clearly Israel's right to exist as a Jewish state
- advanced imbalanced approaches to the conflict that dismiss the need for Palestinians to dismantle the terrorist infrastructure, placing undue blame on the State of Israel for the conflict, the difficult humanitarian situation of many Palestinians, and the diminishing Christian presence in the Holy Land.
- attacked pro-Israel Christian voices such as disparaging Christians Zionists as "Armageddon Theorists" when, in reality only 10-15% of Evangelical Christians are "pre-millennial dispensationalist (viewing Israel as a

signal of an imminent Second Coming and a cataclysmic end to history).

- used unconstructive methods of peacemaking such as boycotts, sanctions, and divestment; singling out companies that operate in Israel or in defense of Israelis.

Mormon-Jewish Relations

The American Jewish community welcomes increased dialogue and understanding with our Mormon neighbors. The Mormon community has made a significant effort to reach out to American Jews, hailing a long record of support for the Jewish state. This support is warmly welcomed, too. The relationship is not without strain. There is a need to honor commitments made not to posthumously baptize Jews. The Jewish community relations should continue to engage the Mormon community and, where appropriate, form coalitions on matters of common concern.

Other faith communities

The American religious landscape is continually evolving. There are growing Baha'i, Buddhist, Hindu, Jain, Sikh, and other communities. They often experience many of the same issues that American Jews have faced and continue to face as minority communities of faith. In addition, xenophobia has complicated life for minority communities. The Jewish community relations field should engage diverse religious communities and, where appropriate, form coalitions on matters of common concern.

☆

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B'tayavon (Hearty Appetite)

Ruth Poley



We tend to think of summer as a time to kick back and not spend too much time in the kitchen. If you don't plan ahead, however, that frequently means eating out (expensive), eating fast food (unhealthy), or just grabbing whatever's available (generally expensive and unhealthy). So it's always nice to have an ace in the hole—something you can pull out of the refrigerator, maybe heat, and serve. The recipe I've chosen this month is healthful and takes advantage of some fresh summer produce. You can use it for lunch, for a light supper, or as a side dish for a more substantial meal (or all of the above, if you double it). It takes a little preparation, but not much (the biggest job is chopping the onions), and there are no difficult techniques involved. If you prepare it up to the point of the second baking (as indicated below) you can make it up to three days ahead and then finish it off just when you need it.

I've adapted this recipe from *Mediterranean Street Food* by Anissa Helou. ☆

Baked Stuffed Eggplants

- 2-3 tablespoons extra virgin olive oil
- olive oil cooking spray
- 2 medium eggplants (about 1/2 pound each) cut in half lengthwise
- salt and freshly ground black pepper
- 2 medium onions, finely chopped
- 1 14-ounce can chopped or diced tomatoes
- 1/4 cup finely chopped flat-leaf parsley
- 1/2 cup crumbled feta cheese
- 2-3 tablespoons grated parmesan cheese

While the eggplants are baking, put the olive oil and the chopped onions in a frying pan and fry until the onions are soft and transparent; do not brown them. Add the chopped eggplant and tomatoes and cook, stirring frequently until the eggplant is almost soft. Remove from heat, stir in the crumbled feta cheese and most of the chopped parsley, saving some for garnish. Add salt and pepper to taste.

Preheat the oven to 350. Spray a baking dish large enough to hold the four eggplant halves with the cooking spray.

Scoop out a little of the eggplant flesh, chop coarsely, and set aside.

Spray the eggplant halves lightly inside and out with the cooking spray and season with the salt and pepper. Place the eggplants in the prepared dish and bake in the preheated oven for 30 to 40 minutes or until just soft.

Spoon the stuffing evenly into the baked eggplants, sprinkle with remaining parsley and the parmesan cheese, and return to oven for another 30-40 minutes, or until the eggplants are very soft. Can be served hot immediately or at room temperature. The eggplants can also be prepared up to the point where the stuffing is added and then refrigerated. Remove from refrigerator and bake for about 50 minutes just before serving.

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.

Shavuot (from page 18)

No doubt, many Jewish festivals and customs have their origin in prehistoric times. For most festivals this origin is lost in the layers upon layers of interpretations in accordance with Jewish law that were made over the centuries. Every once in a while, though, some reminder of an ancient worldview breaks through, as with the Omer period.

The concept of a universal God who enters into a covenant with humans and who expects humans to follow a strict moral code was new to the ancient world. This concept removed some of the randomness of life and put control as well as responsibility

into the hands of humans. It took the Israelites a long time to become comfortable with this concept and it involved many struggles, as recorded in our history.

How does one change a people's worldview? Some of the biblical prophets, it seems, would have liked all traces of the old beliefs and customs removed and to have started from a completely new basis. Of course, this never works in reality, especially not when a people remains in close proximity with other cultures, as the Israelites did.

The next best step is to build upon existing customs and beliefs and to graft the new upon the old. For example, the story of the Binding of Isaac reassures the Israelites that they do not have to sacrifice their precious children in order to assure fertility. Similarly, Rachel's casual treatment of her father's household gods teaches that the Canaanite gods were mere objects and powerless.

As time went by and the Israelites developed a national history, people felt a need for customs and celebrations that reflected their new identity. In the 2nd century C.E. the political realities of the day made the Jews identify with Rabbi Akiba and his students. Also, by that time the Jews were strong enough in their monotheistic belief to reject first the Greeks and then the Romans with their polytheism and nature deities.

Customs continue to evolve as needs and people's perceptions of the world change. Just think about the different types of Passover haggadahs in existence today, the reemergence of the Tu B'Shvat seder, or the changing roles of women in the synagogue. What purpose does it serve then to point out presumably mist-shrouded origins of some custom or other? Perhaps none. Or, perhaps, it does not hurt to remember where we came from whenever we are in danger of taking ourselves too seriously!

Chag Sameach, have a happy and healthy Shavuot. ☆

Israel 21c: Israeli wines come of age

By Adam S. Montefiore

Israeli wineries can feel more self confident today. *The Wine Advocate*, the mouthpiece of Robert Parker, the world's most famous wine critic, published details of its first ever tasting of Israeli wines at the end of December 2007. The results were not at all bad - in fact for some wineries, rather good.

No less than 14 wines scored more than 90 points and this is an important threshold for Israeli wines to have passed. The highest scoring red wine in the tasting was Yatir Forest from Yatir Winery at Tel Arad. The best white wine was 'C' Blanc du Castel from Castel, situated in the mountains west of Jerusalem and the best dessert wine was the Yarden Heights Wine from the Golan Heights Winery. Four wineries excelled by receiving at least two wines with 90+ scores. They were Carmel, Castel, Golan Heights and Yatir.

The result of the tasting was the eagerly awaited judgment of the most powerful and influential wine magazine in the world of wine, which can make or break reputations with its much sought after opinions.

The tasting supports my long held opinion that Israeli wines are in fact world class and that we are producing the finest quality wines in the whole of the Eastern Mediterranean. Whilst proud of the successes, it also encourages us to continue the upward curve and be still more quality orientated in future. Israel has done well, but we still have a long way to go.

Not all Israeli wineries produce wines that are kosher. However, it is significant that no less than 11 of the top 14 wines in the order of merit are kosher.

Sometimes our most disbelieving followers are our Jewish consumers who have grown up with Manishevitz or Palwin sacramental wines and assume that all kosher wines are by definition poor wines.

However, *The Wine Advocate* summary of the tasting was very clear: "No one should avoid wines because they have kosher certifications... in fact Kosher wines are amongst the best

in this report, such as those from Domaine du Castel and Yatir."

This brings home another truth that we have known for years - a kosher wine can be a great wine and it is irrelevant to the quality if it is kosher or not. Coming from me, this is what you would expect, but from Robert Parker's publication, it is a very significant statement that should help to change preconceived ideas.

Israel is a 'new world' wine country, in one of the oldest wine regions on earth. In this Biblical land, one can find a curious combination of the new, old and ancient world of winemaking in a country no bigger than Wales or New Jersey.

Ancient Israel, with roots going back deep into Bible times, must have been one of the earliest wine producing countries - at least 2,000 years before the Greeks and Romans took the vine to Europe. It took a Rothschild to renew the tradition and create a modern wine industry in Israel. Baron Edmond de Rothschild, owner of the famous Bordeaux winery Chateau Lafite, founded Carmel Winery in 1882 with advice and expertise from the French. He built two large wineries with deep underground cellars, at Rishon Le Zion, south of Tel Aviv, and Zichron Ya'acov, south of Haifa.

However, the quality revolution really began with the founding of the Golan Heights Winery in 1983. The winery brought in expertise from California and showed the world, and more important Israelis, that it was possible to make international class wines in Israel.

The Israeli wine industry is built on the pillars of three large wineries: Carmel, Barkan and Golan Heights -

which together control about 70% both of the local market and of Israeli wine exports. There are 25 commercial wineries in all.

Something close to wine fever has gripped the country in recent years. The amount of vineyards planted with noble varieties has doubled and there are now over 200 wineries, many of them boutiques.

The majority of them have sprung up in the last 15 years. The most famous of these is Castel, situated in the mountains west of Jerusalem. Some of the new quality wineries, like Yatir, Flam and Clos de Gat have provided much needed variety and added color to the Israeli wine scene. This in turn has galvanized the larger wineries like Carmel, Golan, Barkan and Teperberg, all of whom have responded by building new wineries.

Israel is famed for its agriculture. Drip irrigation, which is used worldwide, was an Israeli invention that revolutionized the global agricultural industry. The same high standards may be seen in our vineyards. The use of meteorological stations in the Golan vineyards or pioneering attempts to plant vineyards in the desert, show Israel's viticulturists are dynamic and up to date.

Israel is an Eastern Mediterranean country, so it is no surprise that the climate is mainly Mediterranean. However, in the higher altitude vineyards of the Upper Galilee, the Golan Heights and Judean Hills, the climate is cooler and there is even likely to be snow during the winter months. It is these areas where the new fine wines from Israel come from.

Most of the fine wines highlighted by *The Wine Advocate* are red. These are wines to buy as gifts, to lay down or to enjoy on an important occasion. Each of these will now automatically become sought after wines. I suggest you look them out while stocks last. For anyone who had any doubts, Israeli wine has arrived! ✧

Do you...

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

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

Task force concern on comprehensive sexuality education in public schools

Adopted by the 2008 JCPA Plenum

In order to make responsible, healthy decisions, young people need sexuality education that is proven to be effective and will provide the public health information that will keep them safe. Comprehensive sexuality education programs have been found to be effective in delaying the onset of sexual intercourse, reducing the number of sexual partners, and increasing contraception and condom use. These programs include material that:

- is age-appropriate and medically accurate;
- does not teach or promote religion;
- teaches that abstinence is the only sure way to avoid pregnancy or sexually transmitted diseases STDs;
- provides comprehensive information about the health benefits and side effects of all contraceptive methods as they relate to both pregnancy and risk reduction for STDs and HIV/AIDS;
- encourages family communication about sexuality;
- teaches interpersonal negotiation skills for young people; and
- teaches young people how alcohol and drug use can affect decision-making.

Over the last decade, the federal government has provided more than \$1 billion for abstinence-only-until-marriage

sexuality programs in public schools and no money has been earmarked for comprehensive sexuality education programs in such schools. These programs are required to each only about abstinence and are prohibited from talking about contraceptives—except to talk about their failure rates. Further, they often promote misinformation; ignore the needs of sexually active young people, GLBT students, and HIV positive youth; and use messages about abstinence that are couched in religious rhetoric. On the other hand, comprehensive sexuality education not only teaches about abstinence, but includes: medically accurate information about contraceptives, information about dating and relationship violence, and respect for all sexual orientations, as part of the curriculum.

A recent congressional commissioned study found that these pro-

grams had no measurable impact on increasing abstinence or delaying sexual initiation. Further, not a single, sound, peer-reviewed study shows that abstinence-only-until-marriage programs have a strong impact on sexual abstinence among young people.

The JCPA believes that public schools have an obligation to provide young people with accurate and effective sexuality education and, therefore, that current, ineffective abstinence-only-until-marriage sexuality programs in public schools should be replaced by comprehensive, medically accurate, age-appropriate sexuality education that does not promote any particular religious viewpoint on sexuality.

The community relations field should support legislation at the state and federal level that provides funding for, and addresses comprehensive sexuality education in the public schools, advocating to have any abstinence only programs broadened to include comprehensive sexuality education. ✧

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40th anniversary of the Sydney Taylor Book Award

A Jewish Literary Milestone

Cleveland, OH - May, 2008 - The Sydney Taylor Book Award, established in 1968 by the Association of Jewish Libraries (AJL), commemorates its 40th anniversary this year. Authors, publishers, and librarians will gather to celebrate Taylor's legacy during the Association's annual convention in Cleveland, Ohio.

Named in memory of Sydney Taylor, author of the classic All-of-a-Kind Family series, the Sydney Taylor Book Award recognizes the best in Judaic literature for children and teens. Medals are awarded annually for outstanding books that authentically portray the Jewish experience.

Celebration Planned

The celebration will kick off on the evening of Tuesday, June 24 with the presentation of the 2008 Sydney Taylor Book Awards during the convention's annual banquet. Winners Sonia Levitin (*Strange Relations*), Sid Fleischman (*The Entertainer and the Dybbuk*), and Sarah Gershman and Kristina Swarner (*The Bedtime Sh'ma*) will be honored at the banquet. Honor Award winners will also be recognized. A full-day program on Wednesday, June 25 includes panels on the history of Jewish children's literature, teen fiction, picture books, illustrated non-fiction, trends in publishing, and a keynote address by Sid

Fleischman. A book signing and dessert reception will conclude the festivities.

More Info Available

Organizer Rachel Kamin says "Sydney Taylor's All-of-a-Kind Family books changed the way American readers viewed Jewish literature. Readers of all backgrounds embraced these characters, and continue to connect with the Jewish characters in our award-winning books. It's so exciting to have reached the 40 year milestone, and we look forward to another 40 years of top quality Jewish literature!"

Additional information about the award and the celebration may be found at www.jewishlibraries.org.

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The Lexington Chapter of Hadassah

Evalyn Block, President

Hadassah, Israel, and You

As we conclude this Hadassah season, we eagerly look forward to our community's event in commemoration of Israel@60: Walk the Land, taking place June 1. It is truly a time to rejoice and to mark Hadassah's indelible connection with the State of Israel. Imagine Hadassah in 1912. Imagine Hadassah through the decades, hand in hand with Israel, building for the future and bringing healthcare and education to a people. Visualize Israel and Hadassah today with our global achievements in technology and medicine—building bridges to peace.

Now imagine and rejoice as we see how each of your efforts has made a difference. Envision the people whose lives you have helped save through our fundraising efforts this year. Whether you are a Founder, Keeper of the Gate, a Life Member or contribute to Hadassah's Tower campaign or our annual donor event, you make a difference in the world we live in. Because of your generosity, your indomitable spirit, and your determination, we have had a successful year.

Imagine the new members who have joined our ranks and have added their voices to our nationwide advocacy efforts. Envision the women, men, and children who have benefited from our work not only in Israel, but here in our community. We have fostered and expanded membership through community initiatives and have helped to educate and engage our members and the larger community with a wide variety of offerings. Through our program "Putting Israel Back in the Conversation" we are able to engage our interfaith community in dialogue and broaden their understanding of Israel. Because of our "Love Your Heart" program, we are able to educate both men and women to serious health issues that face women today.

We cannot imagine having achieved so much this year without you, our members, associates, and leaders—talented men and women with the vision to help us shape the future. To each of you, I offer a very personal thank you. *Todah rabah!* ☆

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The Lexington Havurah

David R. Wekstein, President

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

Religious services

Saturday June 21 — Uri Smith will lead Shabbat morning services at the Lexington Theological Seminary at 10:00 a.m.

Saturday July 26 — The Havurah will hold a Havdalah service with a potluck. The program, at the home of Judy and Stanley Saxe, will begin at 6:30 p.m.

Friday August 22 — A Kabbalat Shabbat service led by Evelyn Geller will take place at the Lexington theological Seminary starting at 8:00 p.m.

Havurah Anniversary Weekend

On the weekend of April 11, the Lexington Havurah celebrated its 30th anniversary. The weekend included Kabbalat Shabbat and Shabbat services. Havdalah with an evening musical performance followed the next morning with an educational program. Our guest for the weekend was Rabbi Neal Katz from Tyler Texas. A number of previous members of the Havurah joined us for the festivities. They included Mike and Charlotte Baer, Manny and Susan Mason, Ken and Lois Germain, some of the Cohen and Baumann children and grandchildren, and Danny Milman McCullough with her husband Robert McCullough.

Education Program

The talk by Larry Kant, "The Jewish Contribution to Human Values and Spirituality," scheduled for March, was canceled. It is to be rescheduled in the next few weeks. ☆



Above: Vivien Bitensky, Naomi Baer, Mike Baer, and Francie Chassen-Lopez.



Right: Gail Cohen, Stanley Saxe, and Danny Milman McCullough (Beate Popkin in background).

Temple Adath Israel

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Keep the Heat On

"Keep the Heat On" website at <http://www.godsnet.info/> sells donated books, CDs, and DVDs online and uses the money to help pay utilities for struggling households here in Lexington. They are pleased to receive old reference and textbooks.

Eden Myers would be happy to pick up books and deliver them, either from the Temple or from your home or office. Contact Eden at ml231e@gmail.com.

Temple Adath Israel Book Discussion Group Meets June 26 and July 31

Join us on June 26 at 7:30 p.m. to discuss *Ravelstein*, by Saul Bellow, and again on July 31 at 7:30 p.m. to discuss *Talking to the Enemy*, by Avner Mandelman.

God's Pantry Night on Tuesday

Please join representatives from the entire Jewish community at God's Pantry on the third Tuesday of each month, from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. For more information and directions, please contact Karen Petrone at (859) 226-9145 or Petrone@uky.edu.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the Library. June/July schedule is June 7 and 21, July 5 and 19.

Kollel Study Group

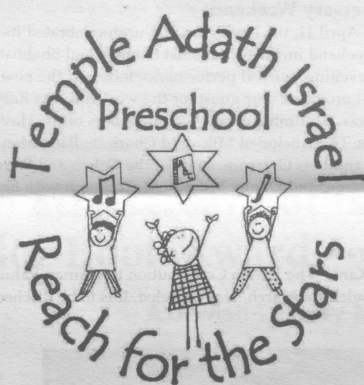
Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. June/July schedule is June 14 and 28, July 12 and 26.

Tuesday Bridge Club

The Tuesday Bridge Group meets on Tuesdays at various locations to include bridge players who may not be able to come to Temple. If you would like to join this group on Tuesdays beginning at 11:00 a.m., call Leona Stern at (859) 277-0350 prior to Tuesday to find out where they are playing for the week and 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.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will take a break for the month of June and meet again on August 1, 2008 for a very interesting and informative program. Watch your mail for more info on the guest speaker. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom. June 17 and August 19 (we will not meet in July).



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

Mail this form & your check, including 90 cents for postage, payable to Lexington Chapter of Hadassah and mailed to:

Erin Gold
4201 Evergreen Dr.
Lexington, KY 40513

Name _____
Address _____
City _____ Zip _____

Amount enclosed (please include 90 cents for postage) \$ _____

Around the Community

Please note: Information for Around the Community comes to us from a variety of individuals and Jewish institutions. It's a pretty haphazard arrangement as, except for b'nai mitzvot, we do not have the resources or staff to collect information or research each item. If you would like to see an event or life passage in your family acknowledged here, please be sure we get the full and correct information as you would like to see it printed. Send notices to DI-IFR@Bardstow.com. Remember, we welcome photos, too!

Mazel Tov to...

TAI High School Graduates

Lauren Burell
Janelle Geddes
David Gerson
Ariel Gold-McCoy
Kaitlin Graff
Kendall Levenson
David Liebman
Chad Martin
Aaron McKee
Aaron Moscow
Rachel Rosenberg
Allison Schneider
Katie Rose Taulbee
Adam Trontz
Alyssa Tremblay
Evan Wain

TAI Confirmands

Aaron Daniel Davidson
Alexandra Leah Fleischman
Rebecca Mariel Fleischman
Kathryn Beth Kaplan
Jennifer Rachel Lois Klein
Ilana Michelle Kline
Heidi Cheyenne Marsh
Rebecca Ella Meece
Kyle Christopher Prothro
Marshall Elliot Roorda
Emma Bracha Simpson
Rachel Schoenberg Swanson
Rachel Eve Trontz

The new TRYB officers

Katie Kaplan, President; Lizzie Engel, Education and Programming Vice-President; Rachel Trontz, Social Action Vice-President; Michael Waltman, Religious and Cultural Vice-President; Jeremy Noffsinger, Journalist, and Lani Kline, Junior Class Rep.

Treasurer and class reps for freshmen, sophomores and seniors will be elected in the fall.

Emily Fried on her graduation from the UK Medical School. Emily is the daughter of **Andrew and Bobbi Fried**.

Bob Baumann on his teaching award from The American Academy of Neurology "for excellence in neurologic education."

Marilyn Moosnick, who was awarded the Americans for the

Arts Michael Newton Award. The national honor is for her work in the early '70s in establishing the Lexington Council of the Arts, currently known as LexArts, the fund that now raises more than \$1 million annually for Lexington arts groups and artists.

Bar Mitzvah...

Michael Solomon — June 7, 2008

Michael Solomon, more commonly known as Mikey, son of **Terri and Walter Solomon**, will be called to the Torah as a bar mitzvah on June 7, 2008 at Ohavay Zion Synagogue. His two older brothers, Jake—the oldest brother—and Josh—the middle son—will join in the celebration.

Mikey is a seventh grade student at Sayre School, where his favorite subject is math because "I'm pretty good at it and it comes easy to me." He was just elected vice-president of Sayre Middle School. Before earning this honor, Mikey served as secretary of that student body. Mikey said "I play a lot of sports at school," citing soccer, basketball, and lacrosse as examples.

Much of his out-of-school time is spent preparing for his bar mitzvah. For his mitzvah project, Mikey volunteers at the McKenna Foundation. This agency, established by the family of a young girl named McKenna who died from cancer, collects donations for the U.K. Childrens' Hospital to benefit kids with cancer.

Mikey believes that "members of the community should give to the community."

Condolences to...

Jerry and RoseRita Wurmser, on the death of their brother-in-law **Kahlman Stern**, on April 27, 2008

Sue Westerman, Jack, Zack, Seth, Jeff, and the extended family on the death of Sue's mother, **Virginia Blanford**, on Sunday, April 13.

Ohavay Zion Synagogue

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

Shavuot

Tikkun study will begin at 9:00 p.m. on Sunday, June 8. For further information on the schedule of services for this holiday, see June OZS Bulletin or call the office.

Friday Night Services

June 13 is an "at home" night; invite friends to welcome the Sabbath with you. Lighting candles, singing Kiddush, and enjoying a meal is a good way to ignore the Friday the Thirteenth syndrome!

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Contact:

Larry Herman 859.269.5229
Jimmy Mischner 859.269.3783



WANTED: A few good letter writers

The Community Relations Committee is looking for additional people to participate in its letter-to-the-editor program. They would join an existing group who routinely write letters to the editor of the *Herald-Leader* on a variety of issues pertinent to Judaism, Israel, social justice, and the like. Each person writes about one letter every two to three months. Other than being supportive of Jewish causes, there is no particular point of view to be espoused. A schedule of letter writing is distributed in advance to the group. In addition, each person receives a reminder a few days in advance, and sometimes a suggestion of the topic to be addressed. If you wish to join this dedicated group or just want more information, please contact David Wekstein, co-chair Community Relations Committee, at (859) 269-4454 or mwdwrek@insightbb.com.



Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org

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

OZS - Ohavay Zion Synagogue - www.ozs.org

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

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

TAI - Temple Adath Israel - www.lextai.org

124 N. Ashland Avenue • 269-2979 • Samye Miller Stith, President

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

HAD - The Lexington Chapter of Hadassah - www.centralstates.hadassah.org

Evalyn Block, President • eblock3375@windstream.net

HAV - The Lexington Havurah - www.lexhavurah.uscjhst.net

269-4454 • David Wekstein, President • mwdrwek@insightbb.com • Shabbat Services monthly, call for schedule

BB - B'nai B'rith Mid-America Region, Stanley Rose Lodge #0289

1050 Chinoe Road, Suite 302 • Bruce Broudy, President • bbrou@lexclin.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Yom Ha'Atzmaut Community Celebration	Yom Yerushalayim Yiddish Club at CKJF 7:30 p.m.	OZS Board Meeting - 7:30 p.m. TAI Board Meeting - 7:30 p.m. Chabad-Rabbi Litvin visits 12:00 noon	Rosh Chodesh Sivan		OZS Bar Mitzvah Michael Solomon	OZS Bar Mitzvah Michael Solomon
June 1	2	3	4	5	6	7
	Shavuot	Shavuot CRC Meeting 7:30 p.m.				
8	9	10	11	12	13	14
	Yiddish Club at CKJF 7:30 p.m.					
15	16	17	18	19	20	21
			CKJF Annual Meeting 7:00 p.m. JFS Leisure Club Meet & Eat at Fazoli's, Noon - 2 pm TAI Book Discussion Group			
22	23	24	25	26	27	28
				Rosh Chodesh Tammuz	Rosh Chodesh Tammuz	
29	30	July 1	2	3	4	5
	Yiddish Club at CKJF 7:30 p.m.	Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.		Shalom Deadline		
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Rosh Chodesh Av
27	28	29	30	31	August 1	2
Camp Shalom & Camp Gesher Yiddish Club at CKJF 7:30 p.m.	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher	Camp Shalom & Camp Gesher Camp Shalom 40th Reunion Party at Portofino 5:30 p.m.	
3	4	5	6	7	8	9