

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

FEBRUARY 2008

SHEVAT-ADAR I 5768

Holocaust training for 100 local teachers slated

Program to boost Kentucky curriculum prospects

By Gloria B. Rie

The Community Relations Committee of the Central Kentucky Jewish Federation, Humanitarian: Center for Culture & Diversity, and the University of Kentucky College of Education have arranged to bring the ADL (Anti-Defamation League) acclaimed multimedia curriculum on the Holocaust to Lexington. For the first time, this program delivers the pedagogical experience and resources of three world-renowned orga-

nizations: Anti-Defamation League, USC Shoah foundation Institute, and Yad Vashem. Training specialists from each of these organizations will be facilitating this training.

On March 17, 2008, 100 teachers from Central Kentucky (primarily preservice educators—middle and high school in a variety of subject areas, but also public school teachers) will have the opportunity for an entire day's training and will

see Holocaust training, page 21



Day of Giving volunteers working at Catholic Center. See story and more photos on page 14.

— CAMPAIGN NEWS —

Super Sunday is about reaching out

CKJF/UJC Campaign Phone-a-thon scheduled for March 2

Super Sunday is about reaching out. When we call you, we are not asking merely for money, we are asking for your commitment to Jewish life in Central Kentucky, in Israel, and around the world. We don't raise the money only for its own sake, but for what it does. This year's program, chaired by David and Kathy Feinberg, will take place on Sunday, March 2 from 9:00 a.m. to 2:00 p.m. at the CKJF offices. It is a great opportunity to be part of a

great enterprise: helping people and building community, and you can be a part of it.

So what does the money do?

Think about teenagers growing up in poverty, with all the despair and frustration attached to it—and think of a program that can help break the

see Super Sunday, page 10

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CKJF announces "Israel@60" essay contest

Topic to be "What Israel Means to Me"

As part of the community celebration of the 60th Anniversary of the State of Israel, the Central Kentucky Jewish Federation is sponsoring an essay contest for Jewish children in middle school and high school. Each contestant is to submit an essay on the topic "What Israel Means to Me." The Federation hopes that this program will further strengthen the ties between our children and the State of Israel.

The contest will have one category for middle school students and a second category for high school students. Essays from middle school children must be under 500 words and those from high school students under 750. The winning essays will be read at the Israel Independence Day celebration on May 11 and be published in *Shalom*. In addition, the high school winner will receive \$250 and the middle school winner \$150. Funds for this program have been provided by a generous donation from the Lowell Nigoff family.

All essays must be typed and double-spaced. If typing is not possible, essays must be submitted in legible hand-

see Israel essay, page 7

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SHALOM

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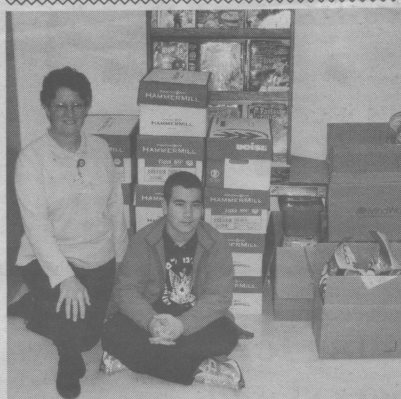
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December 31, 2007 - UK Children's Hospital's Judi Martin accepts several boxes of Lego building brick toys collected by Nate Schattner for his Mitzvah project.

Nate chose to donate these toy "bricks" because bricks were mentioned in his Bar Mitzvah Torah portion, "Shemot," in which Pharaoh commanded the Hebrews to make bricks without straw. The hospital uses the bricks both as toys and as a tool to reassure frightened children. The bricks help young children understand in a tangible way how their bodies sometimes must be taken apart and put back together to be made better.

Nate appreciates the generosity of those who donated Legos for his Mitzvah project.

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.

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 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 March *Shalom* is February 10.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.



Spotlight

By Hanna B. Smith

David and Merle Wekstein



David Wekstein and his wife, Merle, have worked for the improvement of the Lexington Jewish community and have helped shape its direction ever since the couple moved to Lexington in November 1962. Over the years David and Merle have held numerous positions in local Jewish organizations, so many in fact that it is hard to name them all.

While volunteering for the United Jewish Appeal during the 1960s and 1970s, David recognized the need for an umbrella organization that would bring together the various Jewish groups in the area. Together with Dr. Charles Gorodetzky, then president of Temple Adath Israel, David wrote the constitution of what was to become the Central Kentucky Jewish Federation. At the time, David was president of Ohavay Zion Synagogue. Dr. Gorodetzky became the first CKJF president, and David became the second president.

David describes the 1960s and 1970s as "interesting years politically for Israel" and one more reason to rally and strengthen the Lexington Jewish community. As a member of Ohavay Zion Synagogue David "held about every office in OZS." He taught religious school, acted as treasurer, was a board member, and became synagogue president in 1978.

Also in the 1970s David's employer, the University of Kentucky Medical Center, asked David to develop a center on aging, and the Sanders-Brown Center on Aging was started. Asked how he could be involved successfully in so many demanding projects, David explains that he likes to start up new projects in response to a need and to see the projects grow and flourish.

An example of this philosophy is the Lexington Havurah, a Jewish fellowship, which was co-founded by David and Merle together with other members of the Jewish community. The Havurah continues to flourish and will celebrate its 30th birthday in April 2008. The Havurah plays a significant role in the Jewish community with its emphasis on membership participation, services that are experimental yet within the Jewish tradition, and egalitarianism.

David observes that the Havurah has attracted otherwise unaffiliated Jews and has helped them reconnect to their Jewish heritage.

One of David's proudest achievements is a television program that he and Marilyn Moosnick developed together in 1983. The program, named *And I Was There*, dealt with the Holocaust. It was done in response to a teacher in the Fayette County school system who denied publicly that the Holocaust ever occurred. This program featured the testimony of Holocaust survivors living in the Lexington area as well as of World War II veterans who helped liberate the concentration camps.

This program aired on Channel 18, with Dr. Otis Singletary, president of the University of Kentucky, as narrator. It also has been shown several times over the years and has been used as a teaching tool in area schools. In 1983 the Advertising Federation of Louisville gave the program the coveted Louie Award. Also, the National Council of Jewish Federations bestowed the National Public Service Award upon the program.

This television program, in addition to countering the Holocaust denier's claim, also met David's interest in educating the general public about Judaism. David avers that ignorance is at the root of much negativity about Jews and Judaism.

Merle Wekstein, who holds a master's degree in public administration and is a trained electron-microscopist, managed a research project at the University of Kentucky for many years. Merle is one of the founders of Jewish Family Services, the social services arm of CKJF. She was chairperson and she continues to serve as a board member. Jewish Family Services was founded to help settle immigrants from the former Soviet Union. Its programs meet the needs of Jewish elders, singles, and families at different life stages.

When Merle and David and their oldest child came to Lexington, Merle wanted her family to meet other Jewish people and to develop roots in the community. This led Merle

to Hadassah. Over the years Merle held various offices in Hadassah including those of treasurer, bulletin editor, and president of the local chapter. She was eventually elected to the regional chapter, where she served as treasurer for Young Judea for several years. Merle also organized one of the regional chapter conferences held in Lexington.

Merle taught Sunday school at Ohavay Zion Synagogue and served as treasurer of the synagogue's Education Committee.

Merle and David have raised a family of four children and they have six grandchildren. They are happy to know that their children treasure their Jewish heritage and are actively involved in the Jewish communities where they live.

Asked why they have worked so hard, both Merle and David expressed a deep love for the Jewish people coupled with a realistic assessment that community needs have to be met in order for Jews to flourish. Recalling the saying that the reward for doing a mitzvah is doing another mitzvah, David says that it is emotionally satisfying to do a good job.



Merle and David Wekstein

Merle advises young people who are pressed for time to become involved in the Jewish community even if they can spare only a couple of hours each month. Small jobs are also important, and doing them helps busy people become anchored in the Jewish community.

Today David and Merle have slowed down, mainly for health reasons. David is still a board member of CKJF and he is co-chair of the Community Relations Committee. He also volunteers for Hospice of the Bluegrass. Merle and David's commitment to the community remains strong. ☆

Want to give your kids a great Jewish experience next year but worried about the cost?



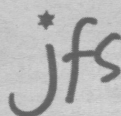
Scholarships are specifically for Israel programs.

Camperships are open to ANY Jewish day or overnight camp, including Camps Shalom and Geshet.

Jewish Family Services is now accepting applications for camperships and scholarships.



Deadline for applications is March 1, 2008. Applications may be requested from JFS or downloaded from the JFS page at <http://www.jewishlexington.org>.



Contact Abby Miller, JFS Director, for more information.
859.268.0672 or
jfs@jewishlexington.org



President's Message

Linda Ravvin

What is the work of a board of directors? It sets the strategic direction of the organization, establishing policies, strategic planning, financial planning, governance, and all responsibilities outlined in the organization's constitution and bylaws.

During November and December, the Board of CKJF went through a serious and realistic budget process. Each committee has submitted a detailed budget request for the year 2008. The Budget Committee, chaired by CKJF Treasurer Robert Grossman, reviewed all the requests. After hours of discussion and review, the committee recommended a budget that reflects a fiscal policy of belt tightening that is unfortunately necessary to ensure the long-term financial health of the community.

The recommendations cut more than \$30,000 from committee requests. This includes monies for both programs and staff. It means that we have had to make the difficult decision to cut staff time in

two areas. Jewish Family Services will now have a staff position at 50 percent and Community Activities will have a staff position at 60 percent. The board has set a realistic budget and will monitor it under the guidance of the treasurer to make sure that it is strictly followed.

While our campaign has been growing steadily, our budgeted expenses have grown as well. This past year we have had a wake-up call: we cannot continue to budget based on requests—we must budget based on fiscal reality. The discussions of both the Budget Committee and the Board were conducted with heavy hearts and a true sense of the community responsibility we all have. The decisions were made reluctantly and with the hope and expectation that we have taken temporary measures, not permanent ones.

Before the budget presentation went to the Board, I had personal conversations with both Community Activities Committee Chair Mimi Kaufman and Jewish Family Services Committee Chair Evelyn Geller to apprise them of the recommendations regarding the staff cuts in advance of Board discussion. Both of

them were present and part of the Board deliberations regarding the 2008 budget.

Daniel Chefec, in his capacity as executive director of CKJF, informed both Activities Director Jana Lazur and JFS Director Abby Miller of the Board decision, and both have accepted the necessity of cutbacks in their positions. All of the committees, and indeed, the community as a whole, will be called upon to make sure that the services and programs provided by CKJF are not diminished despite these changes.

I would have preferred to write a light, uplifting message for this month, but the decisions made weighed heavily on my mind and it is part of my responsibility as president to make sure that the community is involved and informed. This is our community that I am talking about, and CKJF is just that: our community organization—representative of all elements of our Jewish community.

It is time for all of us to step forward to make sure that our community as a whole continues to move forward!

If you would like to discuss these issues, you will find a complete list of Board members on page 2. ☆



The discussions of both the Budget Committee and the Board were conducted with heavy hearts and a true sense of the community responsibility we all have.

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Thank You to Our 2007 Contributors

Thank you for your support of the 2007 CKJF/UJC community campaign. Your contribution and support helped us provide for a variety of local services as well as for our flagship programs in Israel. Net@: from High Risk to High Tech, housed at the Youth village of Hadassah Neurim near Hadera; and the Therapeutic horseback riding program at the Youth Village of Ben Yakir.

Our community supports programs which enhance Jewish life in Central Kentucky and around the world such as Camp Shalom (celebrating its 40th anniversary this year), Tikkun Lexington, Jewish Family Services, the Jewish Community Day of Giving, the JSO/Hillel at the University of Kentucky, and more.

We provide for the disadvantaged in Israel, the elderly in the Former Soviet Union, the rebuilding of Jewish life in Eastern Europe, and the welfare of the Falas Mura in Ethiopia. With your help, we are making a difference in the Global Jewish community.

Locally, we also participate in the Emergency Food and Shelter Program as part of a social service national coalition in partnership with the Federal government, providing \$145,000 for social services in Fayette County, as well as \$17,000 in Montgomery County and \$11,000 in Bourbon County, all of it distributed to local agencies caring for those in need.

You can take pride in the fact that together we provide support to people from Delhi to Jerusalem, from Addis Abbaba to Kiev, wherever there are Jews in need, wherever there is an opportunity for *tikkun olam*, that is who we are.

Take pride, for you make a difference.

Todah Rabbah

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From the Executive Director

Daniel Chejfec



Communicating, or the art of getting the Jewish message across

♦ ♦ ♦

Have you ever thought about how people passed on their knowledge to the next generation when few people knew how to read or write? I ask the question because it got me thinking about all the different ways we can deliver a message, and that the way we do so will to some extent determine whether we get through or not.

Imagine yourself in a cave sitting around a fire to keep the darkness away and listening to an older member of the tribe telling you the stories of a hunt and you will get an idea as to how cave people passed on knowledge from one to another. Fast forward...

Some people know how to read and write and others don't. In ancient times, those who knew were a distinct minority, among whom was Moses. He came down from Sinai and brought the Torah "from the mouth of God by the hand of (or through) Moses." The only way to share the commandments with all Israelites would have been a public reading, which was the practice for many centuries—including at services at the Temple in Jerusalem.

King Josiah of Judah began a revolution in Jewish life when, according to the biblical record, he sent teachers to the four corners of Judah to teach the people. Still, the key

to the door of the written language was likely in the hands of a few.

As more and more people learned how to read and write, some of the old stories passed from one generation to the other through oral tradition were put into writing, and this body of literature is sometimes referred to in sociology and cultural anthropology as "Orature"—that is, literature based on oral tradition. Our Torah is probably to a large extent the product of this process, reflecting therefore different—and sometimes contradictory—streams of oral traditions. Fast forward...

In the Middle Ages, relatively more people knew how to read and write, but books were rare and expensive, so the skills tended to be limited to those who had access to books,

such as monks, kings, merchants, and, yes, many Jews had that access. Fast forward...

Gutenberg started a silent revolution in the Western world by creating movable type, which eventually made books easily available to everybody, provoking among other cultural revolutions, the Protestant Reformation (since ordinary people could own Bibles). Fast forward...

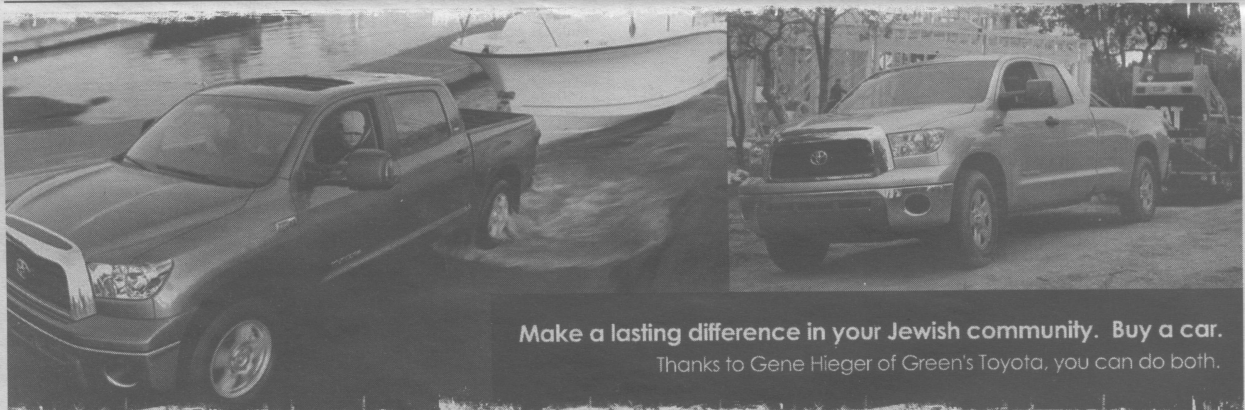
Centuries later, books became common and people began to take them for granted. Newspapers were published, as well as other forms of popular written communication.

As letters became more common, societies needed to develop postal systems. Fast forward...

Through all the above changes, Jewish identity not only survived but thrived, a success based on the learning of Jewish content and the promotion of literacy. The Jewish message was passed on in writing, and the written word was central to Jewish life. Fast forward...

The 20th century brought with it its own set of cultural revolutions: the recorded voice, the telephone, movies,

see *Communicating*, page 9



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Third Opinion

Stanley Ned Rosenbaum, PhD

The richest man in Chicago

♦ ♦ ♦

The richest man in Chicago almost didn't make it to these shores at all. His family landed in Seattle four months before he was born and twenty months after they had left Poland—on August 31, 1939. That was the day before the European war began.

In Poland the name was Zielonka. They changed it to Zell, so he's Sam Zell. I knew Sam in high school. He was two years younger than I. We played bridge a lot, often at the lakefront estate of John Gidwitz. John's parents owned Helene Curtis, the cosmetic concern. If anyone might have been projected as the future richest man in Chicago, it would have been John.

Another player was Henry Rothschild who, despite his name, had no relation to the European banking family. He lived in a nice, upper-middle-class home in the town just south of ours. As I recall, we never played at Sam's house or at mine. My father was an investment banker who only had three good years, 1938 to 1940, but always lived above his means. Our house was modest and a bit shabby. Sam's father was a successful distributor of wholesale jewelry. If Sam was similarly self-conscious about his house, it may be because his folks spoke English with a foreign accent.

Wherever we played, Sam more than held his own at the table. In those days he had a serious mop of dark hair, penetrating, dark eyes and a gravelly voice. He was rather short, but he had a brilliant smile and a personality that, while it could be grating, was always compelling. Sam was voluble, a competitive bidder and I always liked having him as a partner. After all, it's more fun to play a contract even if your side loses than to sit and watch your opponents play one. The stakes were not very high, anyway.

Apparently, he's never lost that competitive edge. At 66, he's still into serious downhill skiing and motorcycle riding. Psychologists would probably say it's a Napoleon complex, but what do they know? He might reply that he moves more money in a week than they earn in a year.

His real estate deals are legendary. Last year he sold Equity Office Properties, "the largest collection of office buildings in the country," for \$39 billion, "the largest single transaction that has ever been done." As I write this he owns the Chicago Cubs. I mean, what else could you want?

Israel essay (from page 1)

writing. All essays must be identified by a pen name and an indication of the category (middle or high school).

Essays must be accompanied by a cover letter indicating real name and school grade of the student. This let-

It gives me some hope for our collective future that Muslims would seek and sometimes take the advice of an outspoken Jew...and unabashed supporter of Israel.

His advice is sought worldwide, for example, by Sheikh Sultan bin Tahnoon al-Nayan, chairman of the Abu Dhabi Tourism Authority, who was planning an island community in the Persian Gulf. According to the long *New Yorker* article from which I've gleaned this information and the quotes above, he was just as direct with them—something I wouldn't

think would go over too well in a Middle Eastern Muslim culture—as he was with us at the bridge table.

He thought the sheikh's construc-

tion timetable was the reverse of what it should have been. He said, "Pardon me, Your Highness, but I have a reputation for being direct. This makes no sense." It gives me some hope for our collective future that Muslims would seek and sometimes take the advice of an outspoken Jew (his parents were Orthodox) and unabashed supporter of Israel.

In the evening he went motorcycle racing with Sheikh Mohammed of Abu Dhabi along its broad boulevards.

And how much is the richest man in Chicago worth? The *New Yorker* estimated his fortune at \$6 billion. Maybe I should've kept him as a partner. Oh well, is this a great country or what? ☆

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."

ter should be included in a sealed envelope with the pen name and grade written on the outside. Also include a handwritten and signed authorization to publish the essay if selected.

All essays must be submitted to the Federation office no later April 1, 2008. The winning essays will be selected by May 1. The authors of the winning essays will be notified immediately. ☆



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Lexington Havurah's 30th Anniversary celebration to be April 11-13, 2008

Mark your calendars now!

♦ ♦ ♦

Our weekend will begin with Kabbalat Shabbat and one of the Havurah's famous potluck suppers. Guest scholar and performer Rabbi Neal Katz, of Congregation Beth El in Tyler, Texas, will add musical content to our services and will lead a Torah discussion during Shabbat morning services. We'll reconvene early Saturday evening for *Seudah Shlishi* (a light supper), Havdalah, and a musical performance by Rabbi Katz. Our weekend will conclude Sunday morning with brunch and a scholarly discussion with Rabbi Katz. We hope to provide children's programming: more details as we learn who will attend.

Rabbi Neal Katz has been making Jewish music for more than seventeen years. Originally from Virginia Beach, Virginia, he grew up in the youth groups and summer camps of the Reform Movement and has led songs for teen Israel trips for three summers. He has led music for numerous youth group conclaves, congregational services, b'nai mitzvah, Sunday school programs, and retreats around the East Coast, the Midwest, and the South.

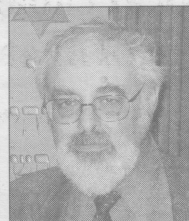
In addition to three summers as the student rabbi and song leader at Camp Ben Frankel in Carbondale, Illinois, Neal led songs for a Progressive Jewish summer camp in the former Soviet Union during the summer of 1999. His debut album, *Who Am I?*, was released in 2002 with great success. His new album, *Strength in Numbers*, was released in fall 2006. You can learn more about Neal Katz and his music at katzmusic.com.

For further information about the gala weekend, contact 30th Anniversary Chair Judy Baumann at (859) 223-1299. ☆

February 2008 *Shalom* | 7

Ask a Rabbi

Rabbi H. D. Uriel Smith



A Positive Type of Freedom

♦ ♦ ♦

Q : When we recite the Kiddush ("sanctification" over wine of the coming or present festive day), a phrase in the text associates the day with the Exodus from Egypt. This makes sense for the three Pilgrimage Festivals (Passover, Shavuot, and Sukkot), since the Torah associates them with the Exodus. But why are the Sabbath and the High Holidays also associated with the Exodus?

A : If we read the Hebrew wording carefully, we find that the Kiddush states that the day is a *zekher li-Ytzi'at Mitzrayim* ("a memory of the Exodus from Egypt"). When our ancestors left Egypt, they were taken out of Egypt, but not all of them took Egypt out of themselves. Their whole life they tried to leave Egypt behind, and turn the Exodus just into a memory, but it never was reduced just to a memory, for they kept the Egyptian slavery stance within themselves. They were supposed to be free, but they let their leaders think for them, and they either refused or were unable to learn enough about their new circumstances to take proper responsibility for themselves. When they were hungry in the desert, slimming on a diet of manna, many complained (Num. 11:5-6):

We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.

Finally, they complained once too often. They accepted the bad report of the ten spies, and refused to move on to the Holy Land in an orderly fashion (Numbers Chap 14). God thereupon told them that they would not enter the land; only their children would.

A major aim of all these festivals is to give us an experience of freedom, giving us time to think beyond ourselves, and enjoy our family, our friends, and our community: "You shall rejoice in your feast, you and your son and your daughter, your manservant and your maidservant, the Levite, the sojourner, the fatherless, and the widow who are within your towns" (Deut 16:14). Our tradition adds to the day a period of study, when we read from the Torah and hear commentaries about that reading.

Most of us want this freedom in the abstract, but do not know how to work for it and preserve it. Here in the United States, though we call ourselves "the land of the free," we have allowed our freedom to be curtailed drastically. The

danger to our liberty is exacerbated by at least two factors. First, since the 9/11 attack we have allowed politicians to use the fears for our security for their own political agendas. Second, we are too easily distracted and often too lazy to learn how our rapidly changing environment affects us. Even if we wish to learn, many of us do not have trustworthy guides and models to help us identify the best paths for learning, and to support us in gaining the necessary information about our environment.

The discussions of the present political and corporate invasion of privacy and their curtailment of our freedom are found on the Internet, given by organizations such as Computer Professionals for Social Responsibility (CPSR), Electronic Privacy Information Center (EPIC), Freedom Forum, Freedom House, Privacy Coalition, and Privacy International. When you peruse their ideas, remember Benjamin Franklin's statement, "Those who would give up essential Liberty, to purchase a little temporary Safety, deserve neither Liberty nor Safety."

I will respond here to the second factor. I propose a new structural analysis of freedom that can be used both for scientific studies in the humanities, and for practical understanding of how to make ourselves freer. It is part of a wider methodology analyzing aspects of all the humanities. I apologize if you find the explanation dry. If it were simpler, somebody else would have discovered and explained it long ago.

Philosophers such as Isaiah Berlin have identified two types of liberty, negative and positive. These often are called respectively "freedom-from" and "freedom-to." One of the best ways to understand something scientifically is to work out its structure. In the case of freedom we have to use *ultra-stable systems* in making that analysis, since (as pointed out by Stuart Kauffman) we need such structures in order to understand living systems. Ultra-stable systems are systems that survive in dynamic situations where both their environment and the elements forming them can contain vagueness, fuzziness, and ambiguity. There are several types of ultra-stability. However, we need to look at only two types, *holons* and *layers*, for the analysis of freedom.

Holons are whole systems that are parts of larger holons, the way that cells are parts of organs that are parts of bodies. Arthur Koestler gave the classical definition for holons (Koestler & Smythies, *Beyond Reductionism*, 211):

The term "holon" may be applied to any stable biological or social sub-whole which displays rule-governed behaviour and/or structural Gestalt constancy. Thus organelles and homologous organs are evolutionary

see Ask a rabbi, page 16

Need to order kosher sweets for Passover?

Order through the Temple or Synagogue and you can help support our community at the same time!

TRYB, the Temple Adath Israel youth group, is selling Bartons' kosher Passover candy until February 10th. You may order on Sunday mornings during Religious School hours (8:45 a.m. to 12:00 p.m.) or on-line.

To purchase your candy on-line go to www.misschocolate.com, click on "Online Store" and then select the link on the left-hand side which says "Passover." You will need to create an account and enter in a school or student code before you check out to make sure TRYB gets credit for the sale. The student ID is 9000344 and the school code is 704485.

For more information call the Temple at (859) 269-2979.

The Gan Shalom Early Childhood Program, at Ohavay Zion Synagogue, is also raising money through Bartons' Passover candy sales. Don't let time slip away; Passover will be here before we know it! Treat yourself or someone else to Barton's wonderful candy. Macaroons, Lollycones, Caramel Nut Clusters, Fruit Slices, and Chocolate Matzo to name a few.

The Gan Shalom sale will end February 22nd. You may order through Amy at (859) 335-9922 or email to director@ganshalom.com. You may also find more information and an order form on-line at www.ganshalom.com/Bartons.html.

Local cabaret act to perform at TAI March 1

The Bats will amuse and delight you
♦ ♦ ♦

Tired of only dreaming of being Linda Ronstadt or Bonnie Raitt, the five middle-aged women in The Bats, a "mostly female" band of wild women and song, have put together something unique in Lexington: a rock 'n' roll cabaret act. Their material ranges from the comic to the sublime; in addition to some of their original songs, they cover artists from Sheryl Crow to Christine Lavin; they sing of love lost, weight gained, and bargains bought. No other band has quite their range of talents, age-related physical limitations, or hormone fluctuations!

Vocalists Missy Johnston, Marilyn Robie, and Susan Thomas blend beautiful harmonies into entertaining and hilarious songs and patter. Melanie Johnson, veteran rock guitarist and songwriter, provides vocals and shy enthusiasm. Marianne Sherman adds earthy humor and a booming bass line. And three very brave men—Craig Cornwell on drums, Jim Gleason on guitar, and Harold Sherman on keyboards—fight for sexual equality as they back up these five feisty women. And all you men out there, lest you think this is a "girl's night out" kind of show, be assured there are plenty of men at these performances, and they have just as much fun as the women.

Members of our community should recognize at least a few of the members of this group. Marilyn Robie, one of the lead singers, is the wife of OZS president Art Schechet, and Marianne and Harold Sherman are members of OZS who have contributed significantly of their time and musical talents to the Jewish community over the years.

The TAI Sisterhood is bringing this performance to the community on Saturday evening, March 1. It will be in the Temple at 8:00 p.m. Tickets are \$25 each for general admission, \$50 for preferred seating, and \$75 for preferred seating and an opportunity to get on stage with the group (if you don't want to get on stage but feel particularly generous, you can pay \$75 per ticket and we'll make sure you aren't called upon to perform). Your ticket includes the performance as well as coffee, wine, and refreshments at intermission.

Why not make a night of it? Call some friends, go out to dinner (but skip dessert—we're providing that) and then come to The Bats' performance. Look for your red flyer in the mail. If you've misplaced it, or want more information, contact Rebecca Young at rsy2@hotmail.com or (859) 271-5597. ☆

Communicating (from page 6)

and of course the TV. Each one of those media has been used to pass on, in one way or another, the stories and the meaning of being Jewish. *Fiddler on the Roof*, the movie with Topol in the role of Tevye, was probably as important to a whole generation as the old hasidic tales were for another. It was a way to pass on a tradition. Many Jewish (and not-Jewish) stories were interpreted through the lens of Hollywood to reach out to a new generation of listeners, and they got the message. Fast forward...

The biggest revolution in communications since the television in the 1950s is probably the expansion of the use of PCs and the development of what we know today as the Internet. It represents a thorough revolution

on how we communicate with each other through email, blogs, websites, widgets, and many other instruments making use of this medium. Maybe the time has come to seriously consider whether we are making the most effective use of the new forms of communications. Why? Because we live in an open market of ideas in which we compete with many other groups trying to catch the attention of everybody, including the members of the Jewish community. And since the mountain is not going to come to the organizations, the organizations must go to the mountain; we need to deliver the message where people are if we want them to pay attention.

In a society where ideas are freely exchanged, people want to express their ideas openly, and to defend them. People also value condensed

information rather than a full description: how many of us read only the headlines in the morning and then go back to read those articles we feel are important to us?

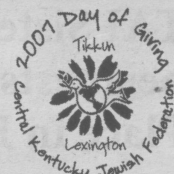
Participation in organizations also needs to adapt to this changing world because the demands on the time of our members is not getting lighter, rather the opposite. More and more options compete for the attention and the time of our volunteers, so we need to make it easier for people to participate in ways that are meaningful to them. Geographic dispersion, in the case of the Jewish community, is also a factor; there is no such thing as a "Jewish neighborhood" in most communities these days.

Could we, for example, start holding some committee planning meetings

by email or through conference calls or online? Would that make it easier for people to participate without sacrificing the building of community? Can we rely more on email to convey information? These are just some of the questions the new reality challenges us with. If we are to build the Jewish community of the 21st century in the old tradition of Jewish survival, these are questions we need to discuss as a community.

Personally, I believe in the value of positive use of technology, not to replace traditional meetings but as a complement that allows more people to participate in the process in meaningful ways. Do you have an opinion? Email me at ckjf@jewishlexington.org. ☆

Thank you to our wonderful *mensch*en who volunteered for the Day of Giving and helped brighten the lives of countless people in Fayette County during the month of December.



Day of Giving H.Q. at CKJF
Angie and Rich Ornstein
CKJF Staff

Catholic Action Center
Ruth Moser
Annette Milch
Simone Salomon
Ronit and Merav Eres and friend
Aida Fine
Bob Deckelbaum
The Svarlien Family
Daniel Chejfec

Catholic Action Center
Christmas Store
The Eres Family
Nat and Judy Sandler
The Noffsinger Family
Janet Scheeline
Adele and Norman Potter
Ricki and Jacob Rosenberg

Shriners Hospital
Linda Ravvin
Mark Scarr
Eleanor Benblatt
Bob Deckelbaum
Bob and Sheila Orbach
Special thanks to Svetlana Alkhasova and her talented piano students.

Florence Crittenton Home
Sharon Brown
Nathan and Jessica Foster
Jana, Ryan, and Kevin LaZur
Abby Miller

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Lehner
Deborah Nelson and Ellie Sutter
Vickie Doukas and Debbie Gall
Alternates - Charles, Emily, and
Nathaniel Goldstein

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Lisa, Emily, and Abby Miller and
Morgan Markowitz
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Nancy Schoenberg, Mark, Rachel, and
Ben Swanson
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TAI Sisterhood to be guests at Maxwell Place in February

On Wednesday, February 20, the TAI Sisterhood will visit Maxwell Place, home of UK President Lee and Patsy Todd. Mrs. Todd will speak to us about her role as the First Lady of the University of Kentucky and we'll have an opportunity to see some of the residence. A casual light lunch will be provided courtesy of the Todds.

This program will start at noon, but to minimize the number of cars, we will meet at the Temple at 11:30 and carpool over to the campus.

Many of you have expressed interest in this program, but we are limited to 30 guests so you must reserve in advance. Non-members of Sisterhood are welcome if there is enough room; preference will be given to paid-up members if more than 30 call for reservations. Please call Sandee at the Temple, (859) 269-2979, to reserve your place no later than Friday, February 15. ☆

Advertise Your Business

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

Month-To-Month Rates

Full Page 10" x 12.75" \$200	1/2 Page Vertical 4.9" x 12.75" \$120	1/2 Page Horiz 10" x 6.375" \$120
1/4 Page 4.9" x 6.375" \$80	1/8 Page 4.9" x 3.191" \$55	Business Card 3.625" x 2" \$35

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* Ad production is available at an hourly rate.

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Size	5x	10x
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1/8	50	45
Bus. Card	30	25

** A contract must be signed prior to insertion of the first ad.
Prepaid contracts will be discounted 10% off the total.

Terms

The Central Kentucky Jewish Federation will not be responsible for errors, except to cancel charge for such portion of advertisements as may be rendered valueless by error.

All material is subject to approval by CKJF. CKJF reserves the right to reject any material it deems objectionable for any reason.

Deadline

Deadline for camera-ready art is the 10th of the month prior to the month of publication.

For more details about advertising with us please contact Tamara Ohayon at the CKJF office.
(859) 268-0672 or shalom@jewishlexington.org



JFS: At Your Service

Abby Miller, Director of Jewish Family Services



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

Taking a journey through life transitions

Laugh, smile, hug, and kiss others; nurture others as well as yourself; demonstrate tolerance; practice patience.

Value other people's opinions; act ethically; treat other people as you would like to be treated; volunteer; enjoy the small pleasures in life; continue to learn; be positive.

Think sensibly; don't fret; eat right; get enough sleep; exercise and meditate.

Listen to yourself; appreciate yourself; listen to other people and let them help you; discover your passions; identify your true values; consider how you want to spend your efforts; prioritize.

Be honest; know your limits, but be willing to grow; free yourself from your fears; be confident.

Have fun!

Be realistic.

Honor your commitments; be loyal; learn from past mistakes; be determined; purify your body, mind, heart, and soul.

Balance your personal, professional, and social lives; don't be too tough on yourself or others; reward yourself and others for successes; be curious.

Fight for your beliefs; be creative; develop your social, personal, and emotional intelligences.

Be fair; be brave; respect yourself; control yourself; be modest; count your blessings.

Live your life to the fullest every day!

☆

Super Sunday (from page 1)

cycle of poverty and give those teenagers a new chance. That describes our CKJF-sponsored computer technician training program at the Youth Village of Hadassah Neurim in Israel. We have been supporting this program for more than two years; many teenagers who have gone through the program returned to their neighborhoods to make a difference there; others have joined the army in the technical services.

Think about teenagers emotionally disturbed, distrusting everything and everybody, and think about the value of animal therapy in helping them overcome their social dysfunction. That is what the CKJF Equine Division's horseback riding therapy program at the Youth Village of Ben Yakir does. In the first year of our support, the village was able to buy an additional therapy horse and hire another trainer to work with the teenagers.

Think about elderly people in the former Soviet Union with no support network and a pitiful government pension of less than \$300 a year. Then think of the American Jewish Joint Distribution Committee (JDC) and

the Jewish Agency for Israel (JAFI), and the work they are doing in Russia and the former Soviet republics providing food for the elderly, and Jewish and Zionist Education for the young and the not-so-young.

Think about the remaining Jews of Ethiopia awaiting their opportunity to return home to Israel.

Think of the hundreds of elderly people we provide support for in our backyard, in Central Kentucky.

Think of Camp Shalom and Camp Gesher, and the many children who enjoyed it and continue to enjoy it. This year we celebrate its 40th anniversary.

Think of our collective contribution to the Emergency Food and Shelter Program. It provides more than \$120,000 a year to social service agencies in Fayette County and surrounding areas.

Think of our voice as a community defending the right of Israel to exist as a Jewish State at peace with its Palestinian neighbors.

Think about the Day of Giving, Yom HaAtzmaut celebrations, Yom Hashoah commemorations, Winter Dinner get-togethers, and the many other yearly programs that benefit the whole community. Think about *Shalom* newspaper, and how much you rely on it to bring you news and insights touching all aspects of Jewish life in the region.

That is what your money does. Think about it now—and when the phone rings on March 2, answer the call and give generously to make a difference. ☆

University of Kentucky plans events with a Jewish theme

By Prof. Oliver Leaman

This will be a particularly lively semester for Jewish events at the University.

On February 3 and 4, Judith Cohen will make two presentations on Sephardic music. Sunday, February 3 at 7:00 p.m., she will perform and speak on the topic "Music in Medieval Spain's Three Cultures: Christian, Jewish, Muslim." Monday, February 4 at noon, she will lecture and perform on the topic "Women and Music in the Sephardic Tradition." Both performance/lectures will be held in the Niles Gallery, in the Lucille Caudill Little Fine Arts Library on the University of Kentucky campus, close to King Library and Maxwell Place (the University president's residence). These performance/lectures are sponsored by the History Department, the Musicology Department, and the Judaic Studies program.

On March 5 there will be a whole day devoted to the study of the Holocaust, with two outside speak-

ers. More details will be available closer to the date itself.

On March 31, at 8:00 p.m. in the Presidents Room, Ingrid Anderson will give a lecture on Judaism and political theory: the contribution of Leo Strauss. Now at Boston University, she is the winner of this year's Luckens Prize. She is also an alumna of our university, and we look forward to welcoming her back to Lexington. The selection committee read a large number of essays and I am very grateful to my colleagues on the committee, Rafi Finkel, Jonathan Glixon, and Jeremy Popkin, for their hard work and care in deciding on the winning entry.

Finally, on April 7, at 8:00 p.m. in the Presidents Room, Albert Barry will give a presentation including a movie on the wooden synagogues of Eastern Europe. Mr. Barry has studied these buildings and is a passionate advocate of the preservation of the few remaining examples.

These events are open to the public. For further information please contact me at oliver.leaman@uky.edu. ☆

The Bats

Wild Women and Song!



The Bats, Lexington's very own rock 'n roll cabaret act, will perform at Temple Adath Israel

**Saturday, March 1, 2008
at 8:00 p.m.**

You are invited to join us for this very special performance

The evening will include outstanding entertainment along with wine, coffee, and desserts at intermission.

The Bats will move you, make you laugh, and get you up dancing.

Please reserve for me (name) _____

_____ ticket(s) at \$25, general admission

_____ ticket(s) at \$50, preferred seating

_____ ticket(s) at \$75, preferred seating and the opportunity to get on stage with the group

I can't attend but am happy to support Sisterhood with a donation of _____

My check for _____ is enclosed. (To be assured a seat, your payment must accompany this reservation.)

Mail checks to: Rebecca Young
C/O Temple Adath Israel
124 North Ashland Avenue
Lexington, KY 40502

Call or email Rebecca if you have any questions (rsy2@hotmail.com, 271-5597).

*If you don't want to get on stage, you can pay us \$75 per ticket just because you're feeling generous: if you let us know, we'll make sure you aren't called upon to perform.

Memoir: The two-thousand year old question

By Hanna B. Smith

"Did you know that the Jews killed Jesus?" I asked my mother. "Who said that?" she shot back, her glasses magnifying an angry gleam in her green eyes. "The vicar," I replied. "Today he asked the class if we knew who killed Jesus. I raised my hand and told him that it was the Nazis. He said that my answer was wrong and that it was the Jews."

In response to the vicar's rejection of my answer I had mumbled under my breath that he was wrong. I had no idea who Jesus was. A lot of people had died around us because of the Nazis, that much I knew.

I was six years old at the time of this conversation and in my first year in school in the north German village where my family had found itself after the end of World War II. Religious instruction was a mandatory part of the curriculum in German schools in those days. The schools tried to accommodate various religious groups within

this mandate. But this was 1946. My family felt unsafe and it was easier for the time being to let me attend religion classes together with all the other students.

That evening my parents discussed the situation. "I can not believe that they still teach this sort of thing," my mother said, her voice bitter. "Isn't it illegal now?"

A few days later my mother informed me that the vicar would visit us that afternoon. My feelings towards the vicar had undergone a change since the episode in class. I had liked him because of his easy-going manner and because of the good stories he told. There was something wrong now and I felt uneasy. Nevertheless, good manners dictated that I greet the vicar upon his arrival. Once the first pleasantries were over I disappeared quickly.

I was not the kind of child who listened at doors. Therefore some time passed before a sense of obligation and the need for food made me go home. The adults were all in the kitchen. It seems in retrospect that we were always in the kitchen in those days. We only discovered parlors and living rooms once fuel became plentiful and the central heating system worked again.

The vicar sat at the table, shoulders sagging, his head bowed. I do not believe that my parents spoke harshly to him. They simply told him our family's story. The vicar was a young man, in his early 20's, perhaps only a year or two older than my brother. This was the first time

he had met Jews and found they were not much different from the people he had grown up with. Perhaps he pictured himself when he heard of my brother's life.

The vicar actually became a friend and he continued to visit us until his superiors transferred him to another post. He and my father had long conversations while my mother accepted him as another youngster for her to feed.

I no longer attended religion classes with the other students. My father finally talked to the school authorities, who released me with the injunction to my father that I receive religious instruction from a qualified Jewish teacher. I like to think, though, that the Christian-Jewish dialogue in Germany started in my parents' kitchen! ☆



portofino

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B'tayavon (Hearty Appetite)

Ruth Poley



The month is Valentine's Day (actually Saint Valentine's Day), not exactly a Jewish holiday but one in which we all seem to participate. While it's fun to go out to dinner and celebrate with your sweetie, it's not always possible with young children at home. And some of us just prefer to stay at home on an evening when restaurants are so crowded. When our children were young, we always had Valentine's dinner at home and I always made something special. One year it was a heart-shaped meatloaf frosted with pink mashed potatoes—yes, a little *meshugah*, but always fun.

Mary Rosenbaum has contributed a recipe that would be a perfect dessert to serve your family on Valentine's Day. It's low-fat but rich and chocolaty, seems pretty easy to prepare, and looks as if you spent a lot of time at it. It's also pareve if you use the non-dairy ingredient options. What more could you want? ☆

Mystery Mocha Cake

Batter:

- 3/4 cup sugar
- 1 cup flour
- 2 tsp. baking powder
- 1/8 tsp. salt
- 1 oz. unsweetened baking chocolate or cocoa
- 2 tbsp. butter (optional)
- 1/2 cup coffee, milk, or non-dairy creamer
- 1 tsp. vanilla

Preheat oven to 350. Mix the dry ingredients, add the melted chocolate and butter (if using), stir in remaining liquids, and spread in a greased 8-inch square pan.

Sauce:

- 1/2 cup brown sugar
- 1/2 cup white sugar
- 4 tbsp. cocoa
- 1 cup coffee

Mix sauce ingredients in the same bowl from which you just emptied batter. Pour gently over batter so that it mostly stays on top.

Bake at 350 for 30 minutes, till top center resists touch. The liquid will have percolated through the batter and formed a thick, luscious sauce with a moist, brownie-like cake floating on top. Serve warm with a big spoon. Adding ice cream or a whipped topping is fun and looks nice, but really isn't necessary.

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.

One World Film Festival announces 2008 schedule

Simon Wiesenthal featured in documentary

♦ ♦ ♦

By Annette Mayer

The 2008 One World Film Festival this year will include the showing of the documentary *I Have Never Forgotten You: The Life And Legacy Of Simon Wiesenthal* on Thursday evening, March 6 in the Kentucky Theatre, 214 E. Main St., in Lexington. There will be two showings of the film, one at 5:00 p.m., the other at 7:30 p.m. All One World Film showings are free and open to the public. The film, narrated by Nicole Kidman, is rated PG-13 for disturbing violent images and descriptions of the Holocaust. *New York* magazine wrote, "The film succeeds wonderfully as an understated historical account of a brave, tireless man whose story the world would be well served not to forget."

The One World Film series opens on Sunday afternoon, February 10, with two showings of the documentary *Please Vote For Me* in the theater in the downtown branch of the Lexington Public Library, 140

E. Main St. One showing will be at 2:00 p.m., the other at 4:30 p.m. This documentary, part of the international "Why Democracy" series, is in Mandarin with English subtitles. Shot in a small province in China, it is the story of three third grade students selected by their teacher to run for the post of class monitor. The film covers their "campaigns" and the "help" given by their parents.

Other films scheduled in February include *Junebug* on February 19 in the Library Theater at 7:30 p.m., and *The Real Dirt On Farmer John* on February 21 in the Kentucky Theatre with two showings, one at 5:00 p.m. and the other at 7:30 p.m.

There will be thirteen films shown during the One World Film Festival. For additional information on films in the 2008 series, please check the festival's website www.oneworld-filmfestival.org or call (859) 266-6073 to have a festival flyer sent to you. If you have any questions, call Annette Mayer, (859) 266-6073 (mornings and evenings), or (859) 231-5592 (afternoons only). ☆

Jewish Family Services joins service group for seniors

Volunteers sought

♦ ♦ ♦

Jewish Family Services has joined in partnership with Faith in Action: Elder Outreach. Faith in Action is a non-profit organization that provides home-based services to frail and homebound elders. The goal of Faith in Action is "to help elder adults maintain their independence and dignity and stay at home as long as possible. The mission is supported by a partnership of local faith groups, aging and care giving organizations, and professionals."

Jewish Family Services' aim in joining with Faith in Action is to gain additional resources and services for Jewish seniors in the Lexington community.

Faith in Action is dependent upon volunteers for its services. Volunteer opportunities include direct contact with elder adults and their families and in-office assistance with various activities of the program. If you would like to volunteer or simply to learn more about Faith in Action, please feel free to attend the volunteer training session.

Volunteer training for the Jewish community is scheduled for February 29, 2008, from 6:00 p.m. to 8:30 p.m. at the Central Kentucky Jewish Federation office, 1050 Chinoe Road, Suite 302, Lexington, Kentucky 40502. For additional information or to sign up for the training, please call Abby Miller at (859) 269-8244 or Hanna Smith at (859) 223-9682. ☆

CKJF 13th Annual Winter Dinner a glowing success

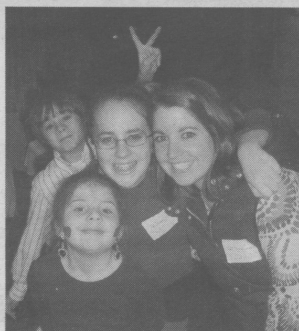
Efforts of many people contributed

More than 130 people enjoyed this year's Winter Dinner, which featured music along with schmoozing and food in a room that glowed with the light of many menorah candles. The Central Kentucky Jewish Federation sponsored the event.

Guests donated canned goods totaling more than 150 pounds of food for God's Pantry. (The Temple or Synagogue will accept further donations at any time as well.)

Many people are responsible for the success of the Winter Dinner. Thanks are due to our Community Activities committee—Barbara Barr, Aviva Bowling, Odette Kaplan, Mimi Kaufman, and Pat Shraberg—for their time in planning, decorating, and running the event. Thanks also to Rachel and Danielle Heller, who took good care of our children with their own wild and crazy party.

Our own Lew and Aviva Bowling have volunteered to entertain our community for years. This year again, Lew played the piano, while Aviva played her beautiful blue electric violin.



Kids being kids.

Thank you to CKJF President Linda Ravvin for welcoming everyone to the dinner, and to Rabbi Audrey Korotkin for leading us on the blessings over the candles and for singing the blessings for the meal with Aviva.

The food was good and the company was even better. It was nice to see people introducing themselves to newcomers or those they had not met before. With such a small community, we are thankful for such occasions to come together. That evening, we illuminated the room not only with beautiful candles, but with relationships that can last a lifetime. Thanks to all who participated. ☆



Alan Weinstein and Elissa Brown.

Sim Shalom News

By Jesse Weil

For perceptive insights into the life of our Reform Jewish community in Budapest, read the blog of one of the rabbis who was a member of the recent Rabbinical Mission to Eastern Europe run by the Union for Reform Judaism at <http://jewisheasterneurope.blogspot.com/2007/11/synagogue-life-and-thermal-springs.html>. Rabbi Zeplovitz understands how judging community development here in Europe differs from the situation in the U.S. And if you want to read about the other cities they visited in the Czech republic and Poland, read the rest of this very informative blog. The pictures alone are worth taking a look at it. Maybe you'll be inspired to make a trip here yourself!

Sim Shalom has recently become a hotbed of activity in the handicraft field. Both women and men have begun silk painting as a result of some workshops held the last few years at our annual June Family Retreat Camp. They started the activity for fun, then got the idea that what they were making might be good enough to sell. They're cranking out beautiful challah covers and kippot, and may even try tallitot.

Their hand-painted Judaica, as well as more secular objects, sold very well at a Hanukkah Fair sponsored

by the whole Jewish community of Budapest and held in the largest sports arena in the city. The gigantic event showed the revival of interest in Judaism among Jews and non-Jews in Budapest. The money raised went into our Synagogue Renovation Fund, while we feel that we are also raising the artistic level of modern Judaica available in Budapest. Now the artists are busy producing more objects to sell at the European Region/World Union of Progressive Judaism three-day conference in Vienna in mid-March. This will raise our profile in the region, as well as benefit the Synagogue Fund.

Our other big Hanukkah event was a joint celebration we put on with the Budapest Jewish Community Center on a Sunday afternoon. Sim Shalom ran a silk-painting workshop, a children's arts and crafts program, and a discussion for adults of Hanukkah vs. Christmas celebrations in Hungary, since the two are greatly mixed for many assimilated Jews here. In fact more Hungarian Jews celebrate Christmas, in a rather secular way, than celebrate Hanukkah, following the years of anti-religion pressure under the Communists. But in recent years Hanukkah has again become more popular. Rabbi Kelemen led the candle lighting ceremony, which was videotaped for a documentary on the Hanukkah/Christmas phenomenon by a well known ethnographer. ☆

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Volunteers make a difference during December

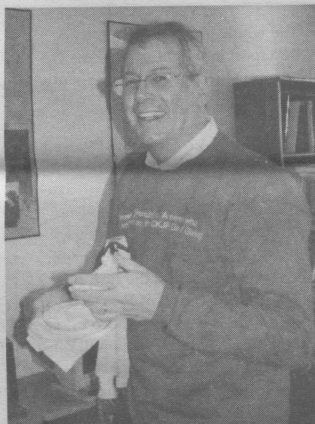
Tikkun Lexington's Day of Giving another success

By Jana LaZur

Who are Tikkun Lexington volunteers? This year's T-shirt defined each as a "mensch." Anyone who likes making the world a better place can be a part of the group. This year was our biggest Day of Giving ever, thanks to the efforts of more than 500 people—including volunteers, sponsors, and recipients—who made it possible. Thanks to those who participated. If you couldn't take part this year, please consider volunteering for your favorite cause next time.

CKJF extends sincere appreciation to its sponsors, including Barney Miller's electronics store, the Kaplans' Subway restaurants, and Lowell's Automotive for their generosity in helping pay for the T-shirts that identified our volunteers on site. We also thank Maggee's Bakery for the delicious pastries and baked goods volunteers enjoyed in our Giving Tent before setting out on their missions. All these sponsors have been very generous over the years to our Day of Giving; we strongly encourage everyone to remember their kindness when you are in need of any of these products or services.

Shriner's Hospital



Shriner's Hospital



CKJF Office

Locations we visited or worked at on the Day of Giving:

MASH Services of the Bluegrass, a facility for teens who, owing to behavioral issues, are court ordered to live there while they attend school and are helped to learn skills and function better in their environments.

This was our first visit associated with the Day of Giving; it occurred in mid-December. Our volunteers included Rabbi Kline, Pat Shraberg, Daniel Chefec, Mark Klarr, Ryan LaZur, and me.

Florence Crittenton Home, established in 1894 as a licensed residential treatment facility offering shelter as well as parenting/school programs for teen mothers.

We actually visited the residents the week before our Day of Giving so we could be there before their school ended and they went home for the holidays. Our volunteers included Sharyn Miller, Jessica and Nathan Foster, Ryan, Kevin and Jana LaZur, and Jewish Family Service Director Abby Miller.

Shriners Hospital, a non-profit organization funded by the Shriners that provides surgeries, therapy, and treatment for children suffering from crippling illnesses, birth defects, or traumas—often at no expense to the families.

Volunteers visited this hospital the week before the actual Day of Giving because many patients are discharged for Christmas. Many thanks to Eleanor Benblatt, Bob Deckelbaum, Mark Klarr, Bob and Sheila Orbach, and Linda Ravvin as well as the many piano students who not only played but brought gifts. And thank you, Svetlana Alkhasov, for organizing this function again.

From the Shriners Hospital staff:

"Thank you for the beautiful performance. We look forward to seeing you every holiday!"



Lexington Humane Society



Lexington Humane Society



volunteers led by Ruth Moser arrived at 11:00 a.m. to prepare lunch, serve, and clean up. Thank you to Ruth Moser, Annette Milch, Simone Salomon, Bob Deckelbaum, Aida Fine, and the Svarlien and Eres families.

The center now also offers a Christmas store where their clients can shop for holiday gifts. They are escorted through a warehouse with items sorted by category and volunteers help them do their personal shopping, sort items, and re-stock the shelves. Thank you to our volunteers who helped on this day: Janny Sheeline and the Goldstein, Noffsinger, Rosenberg, Eres, and Potter families, many of whom have reported having had good experiences there.



Meals on Wheels

Meals on Wheels, a non-profit organization delivering healthy meals to the elderly or disabled at minimal cost.

Many people came out on December 25 to deliver meals. These dedicated people included Connie and John Loventhal, Leon Cooper, Drew and Bobbie Fried, Nat and Judy Sandler, Lee and David Keown, Fran and Clark Mandell, Deborah Nelson, Ellie Sutter, Vickie Doukas, and Debbie Gall. The volunteers said they gained as much from the experience as those receiving the meals. Connie Loventhal says, "Because you do such a good job organizing, the experience is always very positive. The folks at the church are always prepared, helpful and grateful. We truly enjoy the experience and enjoy meeting the recipients, who are so very appreciative. Thanks for the excellent job you do."



Meals on Wheels

From the Meals on Wheels staff:

On behalf of our Meals on Wheels drivers, I'd like to thank the Jewish Federation and your wonderful volunteers for delivering meals to our clients on Christmas Day. It was such a load off my mind to know that you had coverage for us that day and it meant a great deal to our drivers to be able to spend Christmas morning at home with their families. Thank you so very much. Please extend our best wishes to all for a very happy and blessed 2008.

*Many Thanks,
Carolyn Looff*

Meals on Wheels Chairperson/2nd Presbyterian Church

Catholic Action Center, a non-profit group that helps to shelter the homeless as well as serving three meals a day to homeless and low-income people. Tikkun Lexington

Lexington Humane Society, the non-profit agency most people think of in connection with cats and dogs but don't realize now has the land and facilities to take in horses, pigs, and other animals you would only expect at an exotic pet store or a farm. Their beautiful new facility was, unfortunately, overpopulated with cute and adoptable animals.

As this was quite the popular location, I would like to thank the volunteer coordinator at the LHS for being so adept at accommodating such a large group—20 people—and giving everyone important tasks. The volunteers included the Shoenberg/Swansons, Rabbi Cohen, Rabbi Korotkin and Don Klippenger, David and Lee Keown, Julie Smoak, Bob and Sheila Orbach as well as their granddaughter Lisa and her friend Emily, Abby Miller and a friend, Karen and Lucille Barns, Robin Geiger and her husband, and me.

Julie Smoak writes, "I had a wonderful time!! Of course we should give of our time throughout the year, but this occasion gives us an opportunity to come together as a community, and allows families to volunteer together. It was fun to be a part of it."

see *Giving*, page 23

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SATURDAY
Shabbat Morning Services: 10:30
With 6th & 7th grades
participating in leading worship

SUNDAY
Religious School
Assembly: 9:30
with various classes: 10:00

David Frommer is a cantorial student at the Hebrew Union College - Jewish Institute of Religion (New York City), and also currently serves as Student Cantor at Congregation Adath Chaverim in Plano, Texas.



Cantor Frommer was the Musical Director of Yale's Jewish a cappella chorus, Magevet, and an honors graduate. He also spent time as a volunteer enlistee in the Israeli Defense Forces, and has traveled to the former Soviet Union to conduct Pesach Seders.

Our congregation is still buzzing with excitement from his previous visit in December. His musical talent, his Judaic insight, his sense of humor and his ability to touch and teach people of all ages is a gift.

All Temple members and friends of the community are encouraged to participate.

Ask a rabbi (from page 8)

holons; morphogenetic fields are ontogenetic holons; the ethologist's "fixed action patterns" and the sub-routines of acquired skills are behavioural holons; phonemes, morphemes, words, phrases are linguistic holons; individuals, families, tribes, nations are social holons.

We find that negative freedom ("freedom-from") is related to social holons—individuals, families, tribes, communities, and nations—in terms of goal-directed activities of these holons and the external restrictions upon them. There is no such thing as liberty apart from the activities we are free to attempt. A free-falling rock is not free, since it is not trying to do anything. However, an individual or a community can set goals for themselves, and strive to reach them. Often then, they are confronted by external restrictions. They are freer or less free based on the resistance to their striving. The fewer the restrictions, the freer are such holons. In Jewish tradition, such is the freedom we focus upon when we celebrate the Passover seder, following the injunction: "In every generation every individual should feel as if he personally had come out of Egypt" (Haggadah, in the *Maggid* section). "We were slaves; we are now free." In slavery the activities of a person are controlled by the demands of his or her master. A truly free person decides for himself whether to live with such curtailment of activities, whether to prepare oneself regularly for escape, or whether to resist.

Positive freedom is structurally more complex than negative freedom. It is divided between those activities related to holons (inner freedom), and those related to layers ("freedom-to" or capability).

Two systems are related as *layers* if the patterned elements of one system are related to the patterned elements in the other by a transformation system. The *transformation system* is a system that relates the elements and in-layer patterns of relations in one system to those in the other system according to a third system of rules, called the rules of transformation. For example, a language forms a layer related to the conceptual layer formed in minds of individuals. This conceptual layer in turn is related to the layers of reality conceived by the individual, including physical reality, mathematico-logical reality, and artistic reality. Similarly, when I write a series of mathematical equations, the equations form a metalayer to the mathematical relationships I am trying to describe.

If our layer of ideas includes concepts that map correctly the layer of physical reality upon which we wish to act, and if these concepts also map correctly our own powers that enable us, then we have the capability to act correctly. In other words, we have gained positive freedom. Rabbi Joshua ben Levi indicated this type of freedom when he stated (m. Avot, 6:2), "Read not *harût* ('graven'), but *herût* ('freedom'), for a person is a freeman only if he is occupied with the study of Torah." The study of Torah gives a person a layer of the rules of conduct fitting the moral social life in which that person is supposed to act. The study of Torah thus gives that person the power to act confidently. He or she gains positive freedom.

Now that we have touched upon the dry work of systems analysis, let us return to the human aspect of practical consequences. When we drive in city traffic, the different types of individual freedom vary in different ways. Our

negative freedom is curtailed by the rules of the road and by other cars on the road. In America and Israel we must drive on the right, while in England and Japan we must drive on the left. We accept these limitations, for they are subordinate to our main goals of reaching wherever we wish to go, and to reach there safely and swiftly. Thus, our knowledge of the rules of the road, and our ability to navigate in the traffic, both increase our positive freedom, even though we accept the restrictions upon our negative freedom.

Our relations with the community in which we live and participate are clarified by recognizing these different types of freedom. From the perspective of negative freedom (freedom-from) we are subordinate to our communities: we see ourselves as elements within the body politic. If I am working in a large bureaucracy, I have to follow the company's rules, and thus am subordinate to it. However, from the perspective of freedom-to we can note how well we understand the patterns of activity within the community. The community then becomes a tool for our goals, and thus becomes subordinate to us.

Ben Zoma exclaimed, "How much work did Adam have to accomplish before he could eat some bread? He ploughed, sowed the grain, reaped, bundled the sheaves, threshed it, winnowed, ground the grain to flour, kneaded the dough, and baked the bread, and only then could eat. While I get up in the morning, and find the loaves waiting for me." Another time he saw the crowds at the Jerusalem Temple, and exclaimed, "Blessed be the Master of the universe who created so many people to serve me." (b. B'rakhot, 58a)

We do not automatically understand our community. We have to work with it and participate in its activities before we can understand it. A child, who has not yet a full understanding of his community, cannot be given political authority. It remains subordinate to its family and the immediate community. Adults, we hope, have learned enough to master the community for their own needs, thus making the community subordinate to them as individuals.

see Ask a rabbi, page 17

A Poem II

By Rachel Kaplan, 10, Picadome Elementary School

I Have a Dream

I have a dream...
That one day kids will
Take a stand and stop letting the
World kick them around.

I have a dream...
That one day criminals will stop
Their hurtful behavior
So they can lead a good life
Away from iron bars and hand cuffs.

I have a dream...
That one day parents will understand
Their kids
so they know
What it's like to live today.

I have a dream...
That one day teachers will be
Like family to one another
so they can be role models and
The children can learn
in a peaceful environment.

I have a dream...
That one day celebrities will take their
Heads out of the clouds and
Take a look at the world today
So they can help.

I have a dream...
That one day people will love one another
Without divorces or wars
So they can think of the children
Because the children are the future.

I have a dream...
That one day hate will not be between races
And religion
So love can come back.

I have a dream...
That one day pollution will not bother us
So we can live on a clean earth
and we can protect animals and resources.

I HAVE A BEAUTIFUL DREAM!

Rachel Kaplan's father, Randy Kaplan, submitted this (and several other compositions by Rachel that will appear in future issues) in response to Shalom's request for original writings of elementary and high school students in the community. Rachel's grandparents are Judy and Ed Kaplan. ☆

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Ask a rabbi (from page 16)

Another type of positive freedom is inner harmony. A healthy person with "a sound mind in a sound body," has such positive freedom.

The rabbis could not, of course, give such a technical analysis, but using the *halakhah* they guided the Jewish community to be the freest community in their ability to think and argue. "Two Jews, three opinions."

This technical analysis quickly explains why our president has been so ineffective. Increasing one type of freedom does not correlate with increasing another type. In trying to combat terrorism our president decided to keep his options secret. He secretly added signing statements to many bills offered to him by Congress, allowing him to dismiss in a "line-veto" format whatever he disliked. With no public debate he created new categories such as "enemy combatant" and dismissed quietly old definitions of acts such as "torture." The "framing" of strategies, using terms such as "The Patriot Act" and "war against terrorism," distorted reality still further. But, in keeping his options open secretly

from enemies (increasing his negative freedom), the president kept them secret also from American citizens who could have argued the problems with such options, thereby correcting mistakes before they occurred. The normal democratic arguments did not occur. Even to the degree that they occurred, they did not fit the "newspeak," and thus never reached the White House. Therefore, our government was surprised again and again, in Iraq, in New Orleans, and elsewhere. The president's positive freedom, his capability, was automatically curtailed.

Q.E.D. Thus we demonstrate, not just the idiocy of being an imperial president in a democracy, but also why such a potential tyrant wishes to wiretap everybody to support his newspeak.

What has this to do with Shabbat and the New Year? According to the Deuteronomy Decalogue (Deut 5:12-15), the Sabbath commemorates the Exodus from Egypt, requiring everybody in a Jewish household to cease from servitude. At the beginning of the Jubilee year, Rosh Hashanah (cf. Ezekiel 40:1), and Day of Atonement (Lev 25:8-10), all the inhabitants should be set free. "There shall be one law for the native and for the stranger who sojourns among you." (Exodus 12:49) The Messianic Age will be a Sabbath age with all people free, and all people being beyond newspeak, for the truth will be "written in their hearts" (Jeremiah 31:31-34). Though much of the rhetoric on the Messianic Era focuses on comforting Israel with its future glory, again and again we find a recognition that the goodness of that era will extend to all nations (see Isaiah 19:23-25; 61:11, 66:21-23, Zechariah 14:16, Jonah). Or is this not merely a "recognition," but a "warning"? ☆

Have a question? Ask a rabbi

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

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

History of the Israeli-Palestinian Conflict — Part XXV

1962-1966 The slippery slope

By Daniel Chejfec

At the end of 1962, the Middle East was a different place than it is today. In Yemen, the Saudis withdrew their support for the imam, clearing the way for the pro-Egyptian, pro-Soviet insurgents led by Abd Al Sallah, and Nasser found himself in a quagmire from which he could not extricate himself. The Soviets, with Egypt solidly back in their camp, wanted a more firm control of Arab affairs—and that meant a more radical government in Iraq.

A month before his assassination, JFK warned Nasser that Egyptian involvement in Yemen would lead to a drifting apart of Egypt and the U.S. Upon taking over after the Dallas assassination, Johnson had no choice but to distance himself from Nasser.

A new revolution in Iraq in February of 1963 brought to power the radical group *Baath* (resurgence, renaissance), violently opposed to the West and with a closer relationship to the other pro-Soviet regimes in Egypt and Syria. In addition Iraq, as the source of much of the Western oil supply, gave the USSR an important strategic advantage.

In an attempt to further radicalize the Arab world, the Soviets encouraged a purge of the Iraqi government, with many Nasser sympathizers killed in the process. While Nasser had no choice but to

remain in the Soviet camp, he was being pushed to the sidelines of Arab power by more radicalized regimes—thus forcing his own radicalization to remain a player in inter-Arab affairs.

The Israelis saw this situation as beneficial, since Egypt was by far the largest and most powerful of its neighbors, and Nasser's downfall was seen as buying Israel more time to build up its military strength to confront the Arab World in what they believed was an unavoidable third round.

By mid-1963, Ben Gurion was forced to resign because of his role in the 1954 Lavon Affair. The Lavon Affair, officially known as Operation Susannah, was a controversial failed Israeli intelligence operation in Egypt.

After the '48 war, Israeli sources of intelligence in Egypt became rare, since most Jews had left Egypt and those left behind took pains to avoid connections with Israel, lest they be considered dangerous to the Egyptian state. Most Jews living in Egypt were not citizens, since their families had come from elsewhere in the recent past, and those who were citizens were still not considered to be "Egyptian nationals" according to the definitions of the Egyptian Nationality Law. Because of this, most Egyptian Jews saw

themselves as Jews living in Egypt, neither Egyptian nor foreign, while Egyptians regarded them as aliens. While past generations had a different way of dealing with these contradictions, many younger Jews strongly identified with the State of Israel. Taking advantage of this situation, in 1951 Israel recruited a group of Egyptian-born Jews to work on behalf of the Jewish State. They were secretly taken to Israel in 1952 for military and intelligence training. Operation Susannah was designed to

Nasser, attempting to maintain some control over Arab affairs, convened a meeting of the Arab League in Cairo at the beginning of 1964. This summit changed the balance of power in the Middle East.

gain intelligence of Egypt's military, but was also a way to create difficulties in U.S.-Egypt relations, and it included plans for bombing of civilian places such as cinemas as well as the U.S. Information Office.

The participants in the plot were identified and tried in a well-publicized trial. Their Israeli handler left Egypt for Israel, where he was received as a hero. Later investigations led to suspicions that the handler had been a double agent responsible for blowing the cover of Egyptian Jews spying for Israel.

The Lavon Affair raised many questions among Israelis when it became public in the early '60s. Among those questions were whether it was legitimate to endanger all Egyptian Jews for the sake of intelligence, why Israel did nothing to protect those who worked for her, and most important, why—after the 1956 war, during the prisoner exchange that followed it—Israel did nothing to request that the spies be included in the exchange. While it appears that Ben Gurion was not directly responsible for any of the issues, as prime minister he paid the price. Politically, it was time for Israeli society to make a change, and the Lavon Affair provided a convenient pretext.

Levi Eshkol, Ben Gurion's successor, was confident in the strength of the IDF (Israel Defense Forces), but at the same time fearful of the possibility of being overrun by a coalition of Arab countries. These two appar-

ently contradictory perceptions help explain the reasons behind Eshkol's pandering to the U.S. and his sensitivity to American demands. His perception of Israel as vulnerable was reinforced by the Arab world, in which both sides in a conflict often portrayed themselves as fighting Israel and Zionism. As we have seen before, the Arabs saw the very existence of Israel as a stain on their national honor and the redressing of that dishonor was a point of prestige for Arab leaders. This created, in

time, an Arab ideological perception that Israel and Zionism were behind many of their internal problems, and eventually developed into full-fledged conspiracy theories shaped by the double force of Nazi and Soviet ideologies. "The Protocols of the Elders of Zion" lived side-by-side

with the Communist portrayal of Jews as capitalistic agents intent on oppressing the poor.

Nasser's dealings with America during the Kennedy years were used by his enemies to undermine his influence in the Arab world, and Syria started to take a more active role in calling for Israel's destruction while taunting Egypt and Nasser. At the same time, the Soviets hoped that Nasser would take a more radical position, for Egypt was still seen as the key to the Arab world because of its size, geographic position, and large population.

The inter-Arab confrontations over Yemen and over Arab leadership led to continuous backstabbing and lack of political coordination. It was another Israeli action that provided the necessary pretext to reinforce Arab unity. In 1964, Israel was getting ready to inaugurate the *Mobil HaArtzi*, the National Aqueduct taking water from the Kinneret (Sea of Galilee) to the desert regions of the Negev. Arabs saw this as a threat because they believed that irrigation of the Negev would allow Israel to bring in millions more Jews.

Nasser, attempting to maintain some control over Arab affairs, convened a meeting of the Arab League in Cairo at the beginning of 1964. This summit changed the balance of power in the Middle East. As a response to the National Aqueduct, the Arab world

see History, page 21

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Tolerance: A two-way street

An essay on relations between Orthodox and non-Orthodox Jews

By Michael Stern

Often within the Jewish world, when the word "intolerance" is invoked regarding interpersonal relationships, the mind automatically conjures up Orthodox protests against practices of their non-Orthodox brethren. This image arises not only on a group level, but a on personal level as well. However, as the adage goes: "There are two sides to every story." While I do not deny that "Orthodox intolerance" exists, I would like to focus on the reality that there is often also a close-minded view regarding the adherents of Orthodoxy themselves.

As one who has been involved with both Reform and Conservative youth groups, I can empathize with the feelings some people have about Orthodoxy. So, while my tone might seem accusatory, my motive is to foster mutual understanding. I hope to explain the perspectives of the Orthodox community regarding Jews of different beliefs (especially between the newly Orthodox and their non-Orthodox relatives). I also want to explore ways to minimize the miscommunications and pain that result from these misunderstandings.

A friend of mine told me a story about his grandmother's birthday, which the family wanted to celebrate at a restaurant. As the only one in his family that keeps kosher, he suggested they choose from among the many kosher facilities in New York. However, his family insisted they eat at a non-kosher Japanese establishment. Moreover, he was expected to be one of the hosts! His family was disappointed that he declined, even though he had forewarned them that his religious beliefs would prevent him from participating.

The point of this story is not to gain sympathy for *baalei teshuva* (people who have come to, or returned to, Orthodox practice) excluded from family functions because the family failed to consider their needs. The point is to ask, given the liberal/non-Orthodox pride in pluralism, where is the tolerance and sensitivity towards people attempting to live according to their beliefs and convictions? Many Jews who are otherwise non-judgmental

and perceptive can't see that their Orthodox family and friends are unable to always "go with the flow" because of their Torah convictions.

I believe there are two root causes of this misunderstanding and strife. The first cause is that often non-Orthodox Jews have a strong sense of "Jewish pride" and feel that when Orthodox friends or family can't participate fully (or at all) in an occasion, their own Judaism is being challenged. Hence it is not hard to understand why they feel they are being judged. The second core issue is that non-Orthodox people have a hard time relating to the concept of a divinely commanded lifestyle and interpret the actions (or inactions) of an Orthodox relative as a rejection of the family.

It is no great secret that Orthodox Jews want their Jewish family and friends to share their traditional values and observances, and it is also no great surprise that most non-Orthodox Jews feel comfortable where they are in their Jewish practice. When an Orthodox Jew declines to be involved in matters that involve going against *halachah*, this is felt as an assault on the comfort zone of the non-Orthodox. Indeed, there is no getting around it: the Orthodox Jew, by the very nature of the demands of Torah, is not allowed to view certain actions and beliefs as appropriate. Because of this reality, many non-Orthodox Jews feel threatened and are put on the defensive. This explains the seeming obliviousness to the concerns of an Orthodox family member. Feeling angry, judged, and threatened is not compatible with compassion and sensitivity.

Those who feel judged by an Orthodox relative or friend should keep in mind that when an Orthodox Jew speaks of something as incompatible with Judaism, this is not a comment on the person, but rather on the action or idea. It is easy to make the mistake of taking such rejection personally, which is why making the distinction is essential for harmonious relationships.

The non-Orthodox often ask Orthodox people, "Can't you just make an exception?" They may

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-ifre@bardstown.com.

Inquiring minds want to know.

presume that the Orthodox are indifferent to their family's needs, or worse, get some sort of pleasure from not being able to do what is being requested. They may think the Orthodox relative or friend really could make an exception, but for some inexplicable reason refuses to do so. They don't take seriously the possibility that the Orthodox relative is sincerely acting according to the requirements of religion, not in some self-imposed expression of individuality.

In fact, in rejecting such requests, Orthodox Jews often experience emotional hardship. The unhappiness at causing pain to a loved one is no less even if that pain is self-inflicted, and beyond the control of the Orthodox family member. Indeed, that family member would love to be able to go to any restaurant the family chooses, but cannot, because to the Orthodox the Torah is the expression of G-d's will for them, a will they may not deviate from. They may not flippanantly "just make an exception."

The best option is to discuss with the Orthodox family member what would make attending a family gathering possible ahead of time.

Sensitivity and thinking ahead are crucial to ensuring people are comfortably accommodated.

When I married, my family asked me to make some exceptions regarding the wedding that I was not able to make. A call from a cousin who wanted things changed led to an in-depth discussion of my feelings and perspectives. My cousin was profusely thankful to me for pointing out aspects of the situation that he had never considered. I hope that sharing this perspective may help increase such understanding in the Jewish community at large.

Those who would like to read more on this subject will find a great resource in the book *What Do You Mean You Can't Eat In My Home?* by Azriela Jaffe. Any comments or questions may be addressed to me at Michael_stern@yahoo.com.

Michael Stern, son of Carol Nelson, is a former resident of Frankfort, Kentucky who now lives in New York. ✽

Israel: 21c Israeli startup makes unsightly wires and cables disappear

By David Shamah

Several decades into the computer revolution, it's safe to say that the bytes and bits have proven their worth. Thanks to computers and their task-specific offspring, businesses and households can get more done in less time. Never have so many had so much access to so much information, thanks to the Internet; and communications, thanks to e-mail and digital telephony, have never been easier or cheaper.

There was just one thing they forgot to tell us on the way to the revolution—how much of a mess it would be.

I'm talking, of course, about the wires—the feet, yards, and sometimes even miles of power cables that we have to plug into electrical outlets to “juice up” our revolutionary devices. Cables—too many of them, as well as outlets—not enough in which to plug all the devices on which we've come to rely—have been the bane of office workers for years. And now that the electronic data revolution has hit home, cable “spaghetti” is starting to take over our living rooms too.

But there is a way out of this tangled mess, and thanks to Israeli startup Powermat, you'll soon be able to manage all those cables. That's because Powermat, led by CEO Ran Poliakine, has developed a system whereby the electrical devices in your home or office will get their power not from a plug—but right off the table you're working on.

It's not magic, says Poliakine, but electromagnetic waves—similar to the ones used with popular radio-frequency identification (RFID) tags. RFID systems usually have a base, which throws out radio signals seeking information collected by “tags” aligned with the system. The technology is used, for example, to keep track of endangered species in the wild; animals are tagged with an unobtrusive chip, and information on their where-

abouts and doings is captured by the radio base and recorded. The tags are thin, small and cheap, but the technology has been limited to collecting or sending data—until now, that is.

In a brilliant twist, Powermat uses the idea of low cost “tags” to deliver electrical power—allowing you to “liberate” yourself from the cord that has kept you tied to the outlet on the wall. The basic technology used by Powermat is over 100 years old—developed by Nikola Tesla who, among other things, experimented with the wireless transmission of electricity.

The result? “A base controller that can transmit and control electrical power in devices at close range,” says Poliakine. The base is a flat “mat,” a few millimeters thick, designed to rest on a table. It can be embedded on a table, a kitchen countertop, or even a wall—and it transmits power via a magnetic field to devices with an attached tag (a “puck” in the Powermat jargon). Any tagged electronic device placed on or close to the mat—will be able to run, without being plugged into a socket. The mat can be any size, from a letter-sized sheet of paper to the floor of an entire room. The only thing in the room that is plugged into the power is the Powermat base, with every tagged device in range drawing on the power it distributes.

Then, according to Poliakine, you'll be able to place your TV anywhere in the room, without worrying about whether the cord reaches an electrical outlet; no more tripping over your laptop cord as the battery is recharging, thus breaking the charge connector in the machine (one of the most common reasons laptops are sent in for repairs); and that bread machine/coffeemaker/toaster that your spouse didn't want on the kitchen counter because of wire sprawl—no longer a problem.

Each transmitter in the plug and play base system can transmit up to 100 watts of power, Poliakine says—enough to power four or five medium sized devices, along with some smaller ones.

“In an office environment, you could power up a laptop with an external monitor, a PDA, a desk

lamp, a cellphone, and most other common devices you would have in the room, with one Powermat,” he told ISRAEL21c. “As long as they are placed on the mat and have a tag to receive power and communicate with the base, the system will run smoothly and safely.”

No question that a Powermat will make electronic life more convenient and more comfortable. But, as Poliakine says, making the office and home environment safer is also an important part of Powermat's mission.

“Fewer wires mean less chance of electrical shorts, which means less possibility of a fire due to frayed wires, tripping over cables and knocking down devices, or dangerous situations due to electronic equipment getting wet,” Poliakine says. In fact, he adds, Powermat recently did a demonstration in which various devices were untethered from their cords, to be used pool-side—and in the pool as well—without any of the usual risks attendant when mixing electricity and water.

Besides fire safety, Poliakine says, the Powermat system can be used to regulate, and save, electricity—making it as much a part of the green revolution as it is a part of the tech one. “We have refined the system designed by Tesla in order to ensure safe and precise ‘broadcasting’ of power from the base. The base can detect which tagged devices are active and to what extent, so it can regulate itself, drawing out less power when devices within range are in sleep or rest mode—thus saving electricity overall,” he says. The regulation system also keeps radiation emanations from both the base and tagged devices to a minimum as well, he says.

And, unlike the less fortunate Tesla, who had a hard time selling his ideas to a skeptical world, Powermat's products have generated a great deal of interest from manufacturers, marketers, and service providers of all sorts. Several Manhattan hotels have installed Powermats for their customers, and the system is set to go retail early next year.

“A major US electronics chain will be retailing two versions of the Powermat; one for higher wattage devices, like computers, monitors, and coffee makers, which will cost \$99, and another for low power devices, like cell phones, PDAs, and shavers, for \$49,” Poliakine says.

The first Powermat systems will include the base, of course—but you will have to attach a free-standing “puck” to each item you want to power up. That, though, is likely to change, as consumers flock to the Powermat, and electronic device manufacturers begin “getting it.” Poliakine expects that manufacturers will start designing devices and products with receiver tags already built in.

“I expect that it will happen along the lines of how Bluetooth came to be a communications standard,” he says. “At first you had to buy a separate receiver to attach to your laptop or PDA in order to utilize Bluetooth, but now most devices include the standard in their design—because manufacturers realize it is a selling point.”

And while it may take manufacturers a while to begin coming up with Powermat compatible devices, Poliakine says that the living room revolution could begin much sooner. “We are in serious talks with some major furniture manufacturers and developers of ‘smart houses’ who will incorporate Powermat tags into their products, for TVs, stereos, etc., that can be powered without wires.”

see Israel: 21c, page 22

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Mitchell Barnes - Owner

History (from page 18)

decided to finance a Syrian project to divert the sources of the Jordan River at Banias. It was obvious to all that Israel would not sit still while her main water source was cut off. To prepare for the Israeli response and building upon the lessons of 1948 and 1956, the Arabs established the Unified Arab Command. This entity was charged with standardizing the equipment of Arab forces and strengthening the armies of Lebanon, Syria, and Jordan. The Unified Arab Command was put under Egyptian control, thus giving Nasser back his central role as powerbroker in the Arab world. While Nasser had regained the initiative in the confrontation with Israel, he was also aware of the need to delay action until the Arab armies were ready in 1967. No action—including the water diversion plan—was to be taken until the UAC was operational.

But Syria, prompted by the USSR, challenged Nasser by initiating the works on the Banias unilaterally, forcing a cross-border confrontation with the Israelis, while also beginning to support the militias of Al-Fatah under the leadership of Yasser Arafat. The Israelis bombarded and destroyed the water diversion project, but the idea of the UAC (Unified Arab Command) remained alive because by now it represented Nasser's grab for power.

In the meantime, the Yemenite affair continued to be a source of confrontation between Saudi Arabia and Egypt, and with 70,000 troops in Yemen, Nasser was hardly in a position to reignite the conflict over Palestine. The competition with Syria added to the problems Nasser faced. The Palestinian puppet government that Nasser established in Gaza under Shuqayri suffered a significant setback when several groups splintered from the movement, including Al-Fatah under the leadership of Arafat, which sought Syrian support.

Nasser continued his desperate efforts to retain Arab leadership and prevent a final show-down with the Saudis over Yemen, while the Syrians encouraged Arafat to initiate a strategy of cross-border raiding. Their first attempt was against the *Mobil HaArtzi* in January of 1965 and it was followed by a number of attacks into Israel originating in Syria by the Al-Fatah militias of Yasser Arafat. Syria was using its support of Arafat to undermine Nasser's leadership.

Violence across the Israeli-Syrian border was on the rise, just short of open warfare, and at the center of it all was control over the waters of the Jordan River and the Sea of Galilee. Thirty-five cross-border operations (110 by Arab count) took place from Syria and the West Bank into Israel.

With the Egyptian Army in Yemen and serious economic problems at home, Nasser would not—could not—go to war with Israel, but not doing so would cost him influence in the Arab world and increase Soviet-backed Syrian prestige. While King Hussein of Jordan had a vested interest in limiting Shuqayri's influence in the West Bank and also Al-Fatah's activity, he was constrained by the need to support Palestinian resistance, lest he face a serious internal challenge by the Palestinian population comprising more than half of his subjects.

In May 1965, five Israelis were killed in a raid. That proved the proverbial last straw for the Israelis, who retaliated in cross-border reprisals in several West Bank cities and villages. This in turn provided Shuqayri ammunition to attack Hussein as weak and to bolster his own influence in the West Bank, ironically riding on the success of his political competitor, Yasser Arafat. Syrian leaders took advantage of the situation to further attack Nasser and Hussein and increase their own influence in inter-Arab affairs. The Soviets, with a firm control on the radical government of Damascus, were delighted.

Adding to all the uncertainty Israel felt, in January of 1965 Israel lost its most valuable source of information on Syrian deployment of military when Kamal Amin Thabet, a.k.a. Eli Cohen, was caught in Damascus. The operations of this Israeli spy have been well documented; I refer readers to the books written about his actions from his infiltration of the Arab community in Buenos Aires to his hanging in Damascus in May of 1965. Also, by 1965 the European diplomatic front was turning in favor of the Arabs. De Gaulle, attempting to replace the U.S. in Egypt, approached Nasser while at the same time withholding military hardware from Israel. The U.S. under Johnson was also reluctant to step in and become Israel's prime arms supplier, while indirect sales through Germany were also cut because of Arab pressure on

see History, page 22

STAFF WANTED FOR CAMP 2008

Camp Shalom and Camp Gesher are now accepting applications for staff positions. Both camps will be in session from July 28 to August 8, 2008.



Camp Shalom - Ofarim - campers ages 4 and 5
Tsofim - campers ages 6 and 7
Chalutzim - campers ages 8 to 10
Camp Gesher - campers ages 11 to 13

Counselors must be above the age of 15.
Counselors-in-training must be at least 14 years of age.

Staff are responsible for supervising and engaging their campers, ensuring their well-being throughout the day and assisting or sometimes leading programs. Staff who feel they have expertise or experience in a particular specialty area should mention these abilities in their applications.



Interviews will be held on
Sunday, February 24 from
12:30 to 3:30 p.m. and
Tuesday, February 26 from
6:00 to 8:00 p.m.
Both will be held in the
CKJF office.
Please call ahead to
arrange your time slot.



Call Jana LaZur at 859.268.0672
or email to jana@jewishlexington.org

Applications may be obtained through the
CKJF office or downloaded online at
www.jewishlexington.org by
following the links to Camp Shalom.



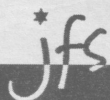
Holocaust training (from page 1)

receive software valued at \$100. The workshop will be a requirement for professional development for UK's current secondary education group. The training will take place at UK's Worsham Auditorium and breakout rooms from 8:30 a.m. to 4:00 p.m.

In light of the ongoing effort by State Representative Mary Lou Marizan (D, 34th) to require the Commissioner of Education and the Kentucky Board of Education to convene a work group to submit its

final report on requiring a Holocaust curriculum in Kentucky schools, this training will be invaluable to our community.

Thanks are due to the ADL for providing this incomparable training experience free of charge, to UK College of Education professors Beth Goldstein and Joan Mazur for their hard work and efforts in providing the location, technology, and funding for refreshments, and to Lynda Thomas of Kentucky Educational Television for bringing this opportunity to our attention.



Jewish Family Services Upcoming Programs

Leisure Club

Celebrating Each Other

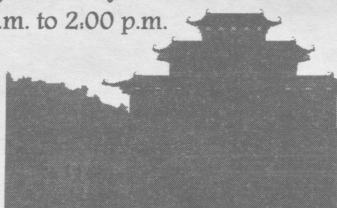
Join your friends at

Number One China Buffet Restaurant

for a yummy lunch and good company.

Thursday, February 21st
12:00 p.m. to 2:00 p.m.

The restaurant is
located at
105 East Reynold's Rd.
(in the corner
shopping center off of
Nicholasville Road)



Faith In Action Training

Make A Difference in your Jewish community

Participate in a Jewish Family Services
Volunteer Training through Faith in Action
Thursday, February 28th, from 6:00 p.m. to 8:30 p.m.
at the CKJF office.

Faith in Action: Elder Outreach is a rewarding and valuable program that provides quality home-based volunteer caregiving services to elder adults who are homebound due to chronic illness or disability. The primary goal is to help these individuals maintain their independence and dignity and remain at home as long as possible.

Volunteers are comprehensively trained to provide needed caregiving services including: respite care, support for family caregivers, and assistance with transportation to medical appointments, help with grocery shopping, home repairs, delivery of meals, light housekeeping and cleaning, basic cooking and meal preparation, telephone reassurance calls, friendly visits, and genuine companionship.

Volunteers can donate as much time as they wish ranging from many hours per week, a few hours per month, or even simply one-time services. You will be matched to elderly recipients based on your individual preferences and the circumstances of those in need.

Please come and participate in the Jewish Family Services Faith in Action Training Program on Thursday evening February 28th from 6:00 - 8:30 p.m. at the CKJF office. After successfully completing this one-time training, you will be certified as a Faith in Action volunteer and can then begin to make a difference in your community.

For any additional questions or to RSVP for the volunteer training, please contact JFS Director Abby Miller at 859-269-8244 or jfs@jewishlexington.org.

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



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

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



Israel: 21c (from page 20)

Powermat has some powerful science behind it, too. Chief among the developers of Powermat technology is the company's chief technology officer, Dr. Amir Ben-Shalom, Israeli expert on electrical engineering and electro-optics. Ben-Shalom worked with Poliakine in his previous venture, Magink Technologies, which makes digital billboards that use a patented digital ink system, instead of traditional paper and ink or LED technology on large-scale displays—making the billboards friendlier to the environment (saving paper and ink), and more visible in bright light than LED, as well as cheaper to run (less electricity and longer life). Ben-Shalom's research provided several

of the patents for Magink. Plus, he is a curator of the Israel Science Museum (<http://www.mada.org.il/english/>)—a singular achievement in a country full of scientists.

Although there are other companies working in this space, Polkialine says, none have come as far as Powermat in developing a market-ready system to eliminate cables. This means that Powermat, and the company's developers (about 20 people currently work there), are the leading agents in the upcoming cordless revolution.

But for Poliakine, that's secondary to the task at hand. "If I can make it easier for people to get their work done without having to crawl under a table to untangle the cables and cords, I've done my job." ☆

History (from page 21)

Germany to stop selling weapons to Israel. Israel felt increasingly under siege. Whatever weapons the U.S. sold to Israel were carefully balanced with a similar sale to the Arab countries.

The Soviets, in the meantime, had made a massive investment in the Arab world, providing advanced weaponry with Egypt as the main recipient. (It is important to remember that by 1965, the USSR was also providing military aid to North Vietnam.)

While all this was happening, Jordan, Saudi Arabia, and Iran formed an anti-Nasser bloc called "The Islamic League," which challenged the Egyptian leader within the Arab League—some suspect with tacit American support.

Nasser was being pushed harder to the brink of war with Israel, and by mid-October 1966 reciprocal visits of defense ministers from Damascus and Cairo began the process of staging a strategy for eliminating Israel in the "third round" by implementing several of the requisites of the establishment of a Unified Arab Command under Egyptian leadership. It would be another Israeli action—the retaliatory raid on Samu—that would provide the pretext for the final slide into open warfare. That will be the subject of the next article. ☆



Ronald McDonald House



Giving (from page 23)

From the Shoenberg/Swanson family: "Thanks for the opportunity to participate in the day of giving. You and the other CKJF folks made the day a pleasure—really, we've come to think of the day of giving as a part of our winter break tradition now. Our family enjoyed volunteering at the Lexington Humane society. We washed windows, cleaned out dog/cat transportation containers, helped with the laundry, took out massive amounts of cardboard for recycling and, best of all, got to play with dogs and cats. The staff was helpful and friendly and while we were a bit sad over certain situations (with the animals), the day was very uplifting and a great deal of fun!"

Thank you Lexington, for another great year of service. If you want to be a part of the planning of this enjoyable and exciting day for next year, please email jana@jewishlexington.org or call (859) 268-0672 and become one of the great menschen we call Tikkun Lexington volunteers.

Remember, this CKJF-sponsored group relies on you to be its eyes and ears in the community. Please call or email if you know of anyone in need or any good projects to work on. ✧

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.



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 mwdwrwk@insightbb.com.

INTRODUCTION TO JUDAISM

Rabbi Kline's Introduction to Judaism class is open to the Lexington Community as well as the Temple family. If you are interested in learning about Judaism, plan to sign up for this class and meet new friends and expand your knowledge. The class dates are **Sundays February 3, 10, 17, & 24 and March 2 from 3:30 p.m. to 5:00 p.m.**

In order for us to prepare the materials for the class, please call the Temple office at (859) 269-2979 to reserve your seat immediately. The class size is limited, so please reserve today.

The cost for Temple members is \$18 and for non-members \$36. If you have any questions please call the Temple office.

NAME _____

ADDRESS: _____

PHONE: _____

EMAIL: _____

Enclosed is my check in the amount of

\$ _____ for _____ (number of people)

to attend the Introduction to Judaism Class.

Around the Community

Mazel Tov to...

Michael and Tova Stern on the birth of their son, **Yaakov Yehudah**, in December 2007.

Stephen and Karen Edelstein on the birth of their grandson **Jacob Andres** on December 4, 2007. The proud parents are **Ellen and David Edelstein**.



Nicholas Galasso

Pat and David Shraberg on the birth of their grandson **Nicholas Alan Galasso**, born December 12, 2007 in Ft. Mitchell, Ky. Nicholas' parents are Pat's son **Michael** and his wife, **Crystal**. According to grandma, "Birth weight 8 lb. 2 oz., and totally beautiful!"

Alvin and Ellie Goldman on the birth of their grandson **Collin Jacob Goldman** on January 6, 2008. The proud parents are **Douglas and Cedra Goldman**.

Elissa Brown and Alan Weinstein on their engagement.

Alan and Kari Kasso on the birth of **Zoe Olivia**. Zoe was born on Saturday, January 12, 2008 at 8:30 a.m. in Lexington. She weighed 7 lbs. 4 oz. and was 20-1/4 inches long.

B'nai Mitzvah.....

NOVEMBER 2007

Jordan Cohen

Jordan Cohen, daughter of **Nelle and John Cohen**, was called to the Torah as a Bat Mitzvah at Temple Adath Israel on November 10, 2007. They were joined in this celebration by her sister, **Avery**, age 10.

Jordan is a seventh grade student at Morton Middle School. She said that this year her favorite subject "probably is Social Studies because we are actually learning about Hebrews and Jewish culture." Jordan also said, "I love hearing about history and how things came to be." At school, Jordan is on the dance team. They do mostly jazz and hip-hop.

Outside of school, Jordan takes dance classes. She also volunteers at Visually Impaired Pre-School Services as her community service requirement. Jordan usually works in the office but sometimes has the opportunity to work directly with the kids in the program.

For her mitzvah project, Jordan is collecting supplies at the Temple for Visually Impaired Pre-School Services.

Jordan Cohen wants the community to know: "I love U.K. baseball."

DECEMBER 2007

Joshua Archer

Joshua "Josh" Archer, son of **Sandra and Sanford Archer**, was called to the Torah as a Bar Mitzvah at Ohavay Zion Synagogue on December 15, 2007. Joining him in this celebration were his brothers, **Ethan**, age 8, and **Daniel**, age 19, and his sister **Dahlia**, who just turned 2.

Josh is a seventh grade student at Sayre Middle School. When asked about his favorite subject, he responded, "I'd have to say science because we do a lot of experiments with different things like bacteria." As extracurricular activities, Josh plays soccer in both goalie and midfield positions during the fall semester. He also plays high school tennis for Sayre.

Outside of school, Josh swims competitively on a team called the Wildcat Aquatics. Summers he spends at Camp Ramah.

Josh is still trying to decide between a couple of things for his mitzvah project.

He wants the community to know that last year he helped collect clothes for the orphanage where Dahlia lived in Russia. Contributions filled three or four bins.

Samantha Kaplan

Samantha Kaplan, daughter of **Jeff and Carol Kaplan**, was called to the Torah as a Bat Mitzvah at Ohavay Zion Synagogue on December 22, 2007. Her sister **Robyn**, who is 17, joined her in this celebration.

Samantha is a seventh grade student at Beaumont Middle School. There her favorite subject is "probably math" because "we have a fun teacher" and "the teacher explains every deal and makes you understand everything." As extracurricular activities, Samantha plays the clarinet in the school band and is a member of the Beta Club.

Outside of school she says she "loves art."

As her mitzvah project, Samantha is collecting for an agency called Birthday Angels. She explained that some kids in Israel have never had a birthday party. A donation of \$36.00 will buy a kit with everything for a party. "This makes the kid feel so special inside." Samantha will collect donations for the organization to buy as many kits as possible.

Nate Schattner

Nate Schattner, son of **Kathy and David Schattner**, became a Bar Mitzvah at Ohavay Zion Synagogue on December 29, 2007. He will be joined in this celebration by his brother, **Seth**, age 18.

Nate is a seventh grade student at Beaumont Middle School. He says that his favorite subject is orchestra "because it gives you a time to have fun and take a break from regular schoolwork." Playing cello in the school orchestra is Nate's extracurricular activity.

Among his activities outside of school, Nate is on a summer swim team and attends a summer aviation camp.

Nate described his mitzvah project as follows. "My Bar Mitzvah project is to collect Legos and donate them to the U.K. Children's Hospital. I chose it because it relates to my Torah portion. My portion talks about building with bricks so that is why I chose Legos. A guide at the hospital told me they like Legos because they can show sick kids that things that fall apart can be put back together again, just like their bodies." (Check the photo of Nate and the legos on page 2.)

JANUARY, 2008

Haley Stein

Haley Stein, daughter of **Linda Dwoskin and Bennett Stein**, was called to the Torah at Temple Adath Israel as a Bat Mitzvah on January 4, 2008. She was joined in this celebration by her older sister, **Mandy**, a college student.



Haley Stein

Haley is an eighth grade student at Bryan Station Middle School.

Her response to the question about her favorite subject was, "I guess art because there is more than one right answer." At school Haley is a member of the Student Council.

As extracurricular activities, Haley plays the guitar and does community service by volunteering at Good Will. She loves to read and travel.

Haley said that her mitzvah project was mainly the rabbi's idea. She used her community service at Goodwill as her mitzvah project because the Goodwill store where she works is close to her home.

Condolences to...

Milton Gellin on the death of his wife, **Elaine Gellin**, on December 27, 2007.

Fran Bloom on the death of her husband, **Bill Bloom**, on January 1, 2008. Condolences also to daughters, **Jane Grisé**, **Anne Graff**, and **Debbie Coates**.

Mary and Ned Rosenbaum on the death of Mary's mother, **Olga S. Pottker**, in Silver Spring, Maryland at the age of 92 on January 8, 2008.

Gloria and Michael Rie on the death of Michael's father.

The Lexington Chapter of Hadassah

Evalyn Block, President

Leadership

♦ ♦ ♦

In February, on what is now known as Presidents' Day, we mark the birthdays of two great American leaders, George Washington and Abraham Lincoln. In the early years of our emerging nation, they recognized the inalienable rights of every person to live as free citizens. Each in his own way bravely fostered the belief that this would be a country that provided refuge for all persons, no matter what their religion, no matter what their color, no matter what their nationality. Each man moved the concept a step closer to actuality. How fortunate we are to live as Jews in such a free and open society.

As with all freedoms, they are not to be taken for granted. Each of us has a trust to safeguard these rights if we are to continue to enjoy them. Each of us must be aware of any attempts to erode the delicate balance of government. Our responsibility is to protect the constitutional concepts of separation of church and state upon which the country was so adeptly created. Hadassah provides us all with the programs and advocacy initiatives to help us make that happen.

Washington and Lincoln are role models for generations of men, women, and children; they are heroes who became larger than life through their groundbreaking ideas and the courage and dedication to implement those concepts into reality.

We in Hadassah are indeed fortunate to continue to have remarkable role models who exemplify this kind of courage and foresight. Now it's our turn, as active participants in our American society and as dedicated members of Hadassah, to become role models for the future. That's what leadership is all about. Through words and deeds, Washington and Lincoln achieved and accomplished monumental changes in our country. It is up to us to continue to protect that heritage and leave a legacy for the generations to come.

On February 13 Hadassah will hold its Love Your Heart Program co-sponsored by Jewish Family Services. Contact me for details. ☆

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.

The Lexington Havurah

David R. Wekstein, President

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

Religious Services

On Friday, January 18, the Havurah held its annual Tu b'Shvat Seder and Kabbalat Shabbat at the Lexington Theological Seminary. The Havurah has been celebrating Tu b'Shvat with a seder for more than 20 years. In addition to a Friday evening service, Francie-Chassen-Lopez and Eve Podet led the Havurah in a series of readings and songs accompanied by eating of the various fruits (pitted, non-pitted, with and without skins, and so on) and the drinking of red and white wines mixed together in different proportions to signify the changing seasons.

There will be a Shabbat morning service on February 23 at 10:00 a.m. at the Hearing and Speech Center. Jeremy Popkin will lead the service.

The Havurah will celebrate Purim on Sunday, March 23. Judy Goldsmith and Eve Podet will lead the service. Details will be announced at a later date.

Education Program

The next education program will take place at 7:00 p.m. on Wednesday, March 5. Our featured speaker will be Dr. Larry Kant, a member of the Havurah and of the faculty at the Lexington Theological Seminary. The location of the talk and its title are to be determined.

30th Anniversary Celebration

Plans now are well underway for the Havurah's 30th anniversary weekend on April 11 and 12, 2008. All present and past members of the Havurah are invited, whether or not they still reside in Central Kentucky. If you, or people you know, were members of the Havurah, please contact either Lynn Furness, mamanewbs@yahoo.com or (859) 873-0593, or Gail Cohen, gail.cohen@insightbb.com or (859) 272-1459. The Havurah is making a special effort to contact the children who grew up in the Havurah and arrange for them to attend the anniversary celebration. Neal Katz, the rabbi of Congregation Beth El and a renowned performer of Jewish music, will be our guest for the weekend.

A "save-the-date" postcard was sent out to all present and past members of the Havurah. So far we have had an enthusiastic response. The planning committee is still working on details. For additional information please contact either Judy Baumann, jkbshasta@gmail.com or (859) 223-1299, chair of the committee, or David R. Wekstein, president, at (859) 269-4454 or mwdrwek@insightbb.com. ☆

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Temple Adath Israel

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

TAI to host Shabbat Across America

On March 14, 2008, tens of thousands of Jews across America and Canada will celebrate Shabbat, many for the first time, as participants of the National Jewish Outreach Program's "Shabbat Across America." This year, Temple Adath Israel will once again host this event.

We will invite Jews in Central Kentucky who are not affiliated with any congregation to celebrate Shabbat with us. We hope you will join us for worship services and a joyous Oneg Shabbat as we welcome our guests to our Temple for this celebration. Anyone wanting to volunteer as a host to our guests here at Temple for this evening, please contact Toni Reiss at the Temple Office.

TAI's Mini University

Temple Adath Israel's Mini University continues. You may take as many Mini U. courses as you like. The one-time registration fee of \$18 for the term covers all courses (though some courses may charge additional fees for class materials).

The next course offered:

"A Look at Some Jewish Artists" with Pat Lawrence. Classes scheduled for February 6, 13, & 20 from 7:00 to 8:00 p.m.

This course will cover some of the known Jewish artists and their work. Some work that is located in Temple Adath Israel will be discussed, and we will look at artists' lives and inspirations if the information is available. Each class member will have the opportunity to pick an artist and share that information with the class. (Enrollment limit 20)

Courses coming up in March and April:

"What is An Organization Anyway?" with Daniel Chejfec

"Learn to Play Mah Jongg" with Starr Gantz and Bonnie Sobel (This class is full, but there is a waiting list)

If you have any questions, or if you would like to offer your own Mini U course (it's not too late!) please contact Ken Slepian at kslepian@transy.edu or call at (859) 226-9145.

Cookie Wenneker Community Service Grant

This grant is designed to fund projects that address congregational and/or community needs. Applicants can be individuals or groups from Temple Adath Israel—all ages are welcome to apply. This year, an award will be granted in the amount of \$500. The deadline for the receipt of applications is March 1, 2008. Send completed proposals to nesch@uy.edu or to the Temple office.

Applicants must submit a written proposal, no longer than two pages. The proposal should include

- 1) Project Basics (title of project, contact information, community need),
- 2) Participants (individuals or group members who will carry out the project and target population who will benefit from the grant),
- 3) Project Description (details of project, goals, and objectives),
- 4) Timeline,
- 5) Budget.

Upon selection, recipient(s) will make a presentation to the Social Action Committee. Recipient(s) will make a second presentation following project completion and submit a written report to the Temple bulletin. Grant recipients will be notified on or before March 15, 2008.

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. **February schedule: February 2 & 16.**

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. **February schedule: February 9 & 23.**

Tuesday Bridge Club

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

We will meet on February 29, 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.

Sisterhood

TAI Sisterhood will join guest speaker Patsy Todd at Maxwell Place on February 20, 2008 at 12:00 p.m. Call the Temple office for more information on this program. Join Sisterhood and be a part of a dynamic, energetic, dedicated group of women.

Book Discussion Group

Join us on February 28 at 7:30 p.m. to discuss *Rachel Calof's Story*.

If you've ever complained about harsh winters, difficult living situations or in-law troubles, then reading *Rachel Calof's Story* will give you insight and perspective. Rachel's remarkable story starts in 1876 when she was born near Kiev, in the Ukraine. In 1884, she came to the U.S. to marry a man she had never met. With him, she moved to a farm in rural North Dakota. *Rachel Calof's Story* is not a diary in the sense that she wrote daily of the events and observations of her life. Instead, when in her sixties, she sat down and filled 67 pages of ruled paper with her amazingly honest and frank retelling of her experience. She offers no sentimentality in her review of her life and the reader feels as if drawn into a conversation with someone who simply wants to tell what happened.

In addition to being the story of one woman, this book reveals a bit about the role of Jewish settlers in the Northwest. Essays by historians are included for those who desire to read more about Jewish settlers in general and the area of Devils Lake, North Dakota specifically. *Knowing Rachel Calof's Story* will forever inform my life and how I view the human condition.

Introduction To Judaism

Rabbi Kline's Introduction to Judaism class is open to the Lexington Community as well as the Temple family.

If you are interested in learning about Judaism, plan to sign up for this class (registration form on page 23 of *Shalom*) and meet new friends and expand your knowledge.

The class dates are Sundays February 3, 10, 17, & 24 and March 2 from 3:30 p.m. to 5:00 p.m.

Ohavay Zion Synagogue

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

Rabbi Cohen on sabbatical

Rabbi Sharon Cohen has begun her well-deserved sabbatical and will be away until this summer. However, OZS services and activities will continue as usual, with board members and volunteers from the congregation stepping in to provide leadership.

Friday night services offer variety

Jonathan Glixon, chair of the religious committee, announces a new schedule for Friday nights. Services will be held at 5:45 p.m. on the first and third Fridays of the month; on the second Friday, members are encouraged to have a Friends and Family Shabbat at home; and, on the last Friday, services will be held at a member's home.

For further details, check the OZS bulletin or contact Jonathan Glixon.

Daily Minyans

Want to perform a mitzvah? Don't have much time? Have we got a

mitzvah for you! Minyans are held daily Monday through Thursday, from 5:45 p.m. to 6:15 p.m. Every Tuesday, wine is served at 5:00 p.m. at the increasingly popular D'Vine minyan. Come and join friends any evening; you'll feel great even if you don't come on Tuesday.

Strictly Social

Mark your calendar for February 24, and plan for fun at a Chinese dinner, 6:00 p.m. at The Hunan on Southland Drive. Those who have attended this event in the past have enjoyed it and encourage others to try it.

Natives and Newcomers are enjoying a weekly visit to Panera's on Richmond Road at 11:30 a.m. on the second Tuesday of the month, February 12. Come for coffee—stay for lunch.

New members Shabbat

On February 9, there will be special recognition of new members at services which begin at 9:45 a.m. Come and welcome the newcomers to the OZS family.

Talmud Study

At 7:30 a.m. on most every Friday, come to OZS and you will find a group of dedicated scholars studying the fount of knowledge and wisdom that is the Talmud. The group welcomes new members; all that is required is a zeal for learning!

Three new books from two local authors available

By Marcia Blacker

Did you have a clue that sitting right next to you at Shabbat services there might be the author of a novel?

If you did, you would have been sitting next to either Mary Rosenbaum or Sybil Stern, and they would be happy to tell you about their writing and publishing endeavors.

Mary, who is also editor/administrator of this paper, has written and published two novels based on biblical characters, *A Seal Upon the Heart* (2006) and *Jezebel's Daughter* (2007).

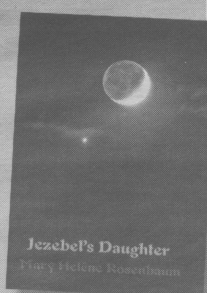
Sybil taught elementary school for many years and always felt she had a story to tell, and tell it she does in her novel, *Skeeter's Gold*.

Congratulations to both authors on their accomplishments. Books are available at amazon.com, and if you know the writers they would no doubt be happy to sign a copy for you! ☆

New novel from Mary Rosenbaum
Jezebel's Daughter
Mary Helene Rosenbaum

An unconventional view of a fascinating woman and her turbulent times: Queen Athaliah of Judah, the only woman who ever ruled in Jerusalem in her own right during the biblical period.

Available at amazon.com and barnes&noble.com, or ask your local bookstore.



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STEWART HOME SCHOOL VISITATION SCHEDULE:

February 13th and March 12

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



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



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 • David Shraberg, 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 • mwdrek@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
27	28	29	30	31	February 1	2
Hadassah Board Meeting 10:30 a.m. Sephardic Music lecture and show 7:00 p.m.	Women and Music in the Sephardic Tradition 12 noon Yiddish Club at CKJF 7:30 p.m.	OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.			Musical Scholar-In-Residence 7:30 p.m.	
3	4	5	6	7	8	9
Shalom Deadline		Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.	Hadassah /JFS program: "Love your Heart" 7:00 p.m. CKJF Tikkun Stewart Home Visit			
10	11	12	13	14	15	16
	Yiddish Club at CKJF 7:30 p.m.		Purim Katan TAI Sisterhood Program 12:00 noon at Maxwell Place Reservation required	JFS Leisure Club Lunch: "Celebrating Each Other" 12:00 noon		
17	18	19	20	21	22	23
			CKJF Executive Meeting 6:30 p.m. CKJF Board Meeting 7:30 p.m.	JFS Volunteer Training in partnership with Faith in Action 6:00 p.m.		TAI Sisterhood Fundraiser: The Bats 8:00 p.m.
24	25	26	27	28	29	March 1
	Yiddish Club at CKJF 7:30 p.m.	OZS Board Meeting - 7:30 p.m. TAI Board Meeting - 7:30 p.m. Hadassah Board Meeting 7:30 p.m.	Havurah Education Program 7:30 p.m.	UK International Committee on Genocide 1:00 p.m. Reconciliation Breakfast 7:15 a.m.	SHIR APPEAL 5:00 p.m. TAI Bar Mitzvah Jacob Ain	SHIR APPEAL 5:00 p.m. TAI Bar Mitzvah Jacob Ain
2	3	4	5	6	7	8
SHIR APPEAL	Shalom Deadline	Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.	CKJF Tikkun Lexington Stewart Home Visit			
9	10	11	12	13	14	15