

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

MARCH 2009

ADAR-NISSAN 5769

Sar-El experience leaves happy memories, sense of fulfillment

Lexington couple volunteers on army base for second time

By Betty Nigoff

When Lowell and I arrived at Ben-Gurion Airport in December 2008 on our fourth visit to Israel, the Israeli immigration officials asked us where we would be staying. We just said we would be on an army base with Sar-El, the Hebrew acronym for "Service for Israel." That was enough. Knowing that, for security reasons, Sar-el cannot tell volunteers ahead of time where they will be assigned, they smiled and waved us through. This would be our second time serving on an army base.

General Aharon Davidi, former head of the IDF (Israel Defense Force) Paratroopers, started Sar-El in 1982 by enlisting volunteers to help alleviate manpower shortages during the war in Lebanon. Today, the program takes vol-

unteers—Jewish and non-Jewish—from all over the world. In 2008, more than 3,500 people participated. The Sar-El program provides the IDF with over 440,000 man-hours per year, work that would otherwise have to be done by soldiers. Volunteers are vital and always needed.

Volunteers work for one, two, three weeks and longer on an IDF base in a non-combat area. They are given tasks that may require a little training, that are doable by people of all ages, and that have a tangible, positive impact on the effort to support Israel.

Pam Lazarus, the Sar-El coordinator, and Liora and Shachar, our *madrichot* (guides), met us at the airport. They drove us to our home for the next three weeks, Matzrap base, near Tel Aviv. We were given sheets, blankets, and pillows when we first arrived. The next day we

see Sar-El, page 9



Betty's turn to help raise the flag this morning. The flag is raised every morning, rain or shine.

The Wandering Jews of Camp Shalom: Where will we go this year?

Camp needs place for week one

Throughout history, the trials and tribulations of the Jewish people have resulted in their being forced to move all over the globe. Jews have been wandering as long as anyone can remember. So, it seems fitting that our own Camp Shalom, sponsored by the Central Kentucky Jewish Federation, has wandered to many locales within Central Kentucky. With no land of its own, Camp Shalom must rent other campsites for the last two weeks of the summer.

Camp has been held at, among other sites, the Weil family's farm near Paris, Kentucky, at property jointly owned

by the Rosenstein and Caller families, and at Temple Adath Israel. For the past five years it has been at the Bluegrass Christian Camp.

This year our wandering continues. With the ice storm of 2009 also came the closing of schools which, in turn, moved back the last day of school and, with it, the summer schedule. Bluegrass Christian Camp has been forced to move their programming, so they can give Camp Shalom only

see Camp, page 25

"What Israel Means To Me" Essay Contest

Each contestant is to submit an essay on the topic of "What Israel Means To Me." The Central Kentucky Jewish Federation hopes that this contest will further strengthen the ties between our students and the State of Israel.

The contest is open to all Jewish middle and high school students. The high school winner will receive \$250 and the middle school winner \$150. Both winning essays will be read at the Israel Independence Day community-wide celebration on Sunday, May 3 where prizes will be presented, and the essays will be published in the June/July issue of *Shalom*.

Essays submitted by middle school students must be under 500 words while high school submissions must be no more than 750 words. All entries must be typed and double-spaced, or legibly hand-written and double-spaced, and mailed with a cover letter indicating the real name and school grade of the writer.

Send your sealed envelope with entry to the Central Kentucky Jewish Federation at 1050 Chinoe Road, Suite 302, Lexington, Ky 40502 no later than April 20, 2009. Judging will be done by the Shalom staff and winning essays will be selected by April 24. The authors of the winning essays will be notified within three days.

All award and promotional monies have been privately funded.

☆

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CORRECTION

The list of Campaign
donors for 2008
should have included
Jonathan and Lisa
Satin, \$500. *Shalom*
regrets the omission.

Judaic Studies Program

On April 6, Amitai Ben-Nun, University
of Pennsylvania, will give the Luckens
annual lecture on Judaism and apostasy.
The program begins at 8:00 p.m. in the
Presidents Room, Singletary Center, UK.

CKJF seeks Executive Director

Federation leadership is seeking an executive who can rise
to the challenges of small Jewish community life while
bringing sophisticated management, community building
and financial resource development skills to the table.
Energy, Jewish passion and commitment to building bridges
within and outside of the Jewish community are as
important as the business and organization management
skills. Reporting to the president and board of the
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dedicated staff team.

Send résumé and cover letter to ricki.wasserman@ujc.org.
For a complete position description visit www.ujc.org/jobs.



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Please bring us your special interests and talents. All volunteers are welcome! Join a
committee or chair an event. Participate and you'll see how much fun and learning we
do together.

Please contact Evalyn Block, President, at eblock3375@windstream.net, (859) 271-0127 or Lynn
Furness, Vice President, Membership, at mamanewbs@yahoo.com, (859) 873-0328 to learn more
about the opportunities in Hadassah. We'll look forward to hearing from you soon.

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



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Shalom Deadline

Deadline for articles for the April *Shalom* is March 8.
Email articles to di-ifr@bardstown.com.



Spotlight: Harriet and Leon Cooper

By Marcia Blacker

Harriet and Leon Cooper: Peerless community leaders

In his book *The Joys of Yiddish*, Leo Rosten defines the word *balbatim* as "persons of high standing, impeccable reputation and responsibility; community leaders." Meet Harriet and Leon Cooper.

Chances are you have already met them (especially if you came to Lexington after 1958), and spent a Friday night enjoying a Shabbat meal, complete with two loaves of Harriet's homemade challah. The Coopers have reached out to newcomers and natives and annually host 20 to 25 friends (and likely a stranger or two) for a Passover Seder or a post-services Rosh Hashanah meal. Their home reflects the warm and comfortable way they observe Judaism, and much of their life centers around Ohavay Zion Synagogue.

They come by their enthusiasm for Ohavay Zion Synagogue honestly, since they watched each of their fathers' active roles in their respective synagogues—Harriet's in Martinsville, Virginia, and Leon's in Norfolk, where most of the members, including his family, spoke only Yiddish to him. Leon says, "My first language was Yiddish; in fact, I'm not sure how I learned enough English to get into elementary school."

Harriet graduated from Radford College and Leon from Virginia Tech. The DuPont Company had a plant in Martinsville, and Leon went to work for them. He and Harriet had met while they were students, and renewed their acquaintance. All went well for one month until the navy recalled Leon to active duty. The separation didn't deter the romance; the two married in August, 1951, while Leon was on leave. He served on the carrier *USS Midway*, and when his tour was over, the couple moved to Wappinger's Falls, New York, where Leon began working for IBM. "It's near Poughkeepsie," they explain in unison. Their children, Lynn and Ira, were born there.

In the fall of 1958, the Cooper family moved to Kentucky when IBM transferred Leon to its Lexington facility. They hit the Jewish community ground running, and joined OZS "within 30 minutes" of their

arrival. The birth of Andy, in 1959, completed the immediate family unit.

Leon worked for IBM until 1982; he didn't retire from engineering, however. He began a second career when a surgeon friend asked if Leon thought it possible to develop a light to be worn on the head that would allow a surgeon better vision in small areas. The friend sketched an idea on a napkin, and a fiber optic surgical headlight resulted. The company formed by that sketch is now run by the Cooper children, and sells to markets worldwide. Leon continues to go to work daily and is content not to be in charge.

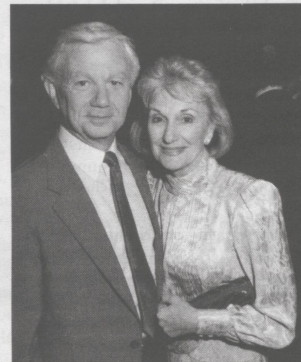
Throughout the years in Lexington, Leon and Harriet have been involved in almost every aspect of the Jewish community: Leon has been president of OZS twice and president of OZS Men's Club "for an extended period," he is currently on the search committee for a new rabbi, he spearheads a group trying to reinvestigate a B'nai B'rith lodge, he has served as chair for Israel Bonds, and both he and Harriet were instrumental in the formation of CKJF. In past years, he served on the board of NCCJ, and was at one time the commanding officer of the local Naval Reserve Unit.

Harriet was one of a small group of women who organized Camp Shalom. She has been president of OZS Sisterhood several times. She is a life member of Hadassah, has served on the board of CKJF, and has chaired the Women's Division of the Campaign twice. Harriet and a friend went into business in 1968, running an art gallery until 1976. Harriet went to modeling school and was a model for six years. She also worked for the UK dental school on a special project for several years. She and another congregant now run the OZS gift shop, and she can frequently be found there on Sunday mornings.

This couple—married since 1951, with three children and six grandchildren—tireless community leaders, exponents of Southern hospitality, continue to give their time and energy to this community, and show no signs of cutting back on their activities. Leon does take a few

days off at least once a year, when he and a few friends get together to visit several baseball stadiums to see the pros play. These jaunts started eighteen years ago with just three men; this past summer it had grown to ten. "We had a minyan," Leon reported. Harriet is an avid reader and bridge player, and still loves to cook and entertain.

This community continues to benefit from their leadership, their sense of responsibility, their willingness to give—they are, indeed, *balbatim*. ✧



Harriet and Leon Cooper

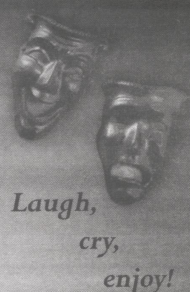
Attention proud grandparents, parents, and students

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.

The Temple Adath Israel Sisterhood presents

Visiting Mr. Green

A play by Jeff Baron
Directed by Marcia M. Blacker
Performed by Ed Desiato and Scott Nyitray



Laugh,
cry,
enjoy!

at Temple Adath Israel
on Saturday evening,
March 21, at 8:00 p.m.

Tickets are \$25 for general admission, \$50 for preferred seating, \$75 for preferred seating and a champagne reception with the cast and director following the performance.

Your ticket will include wine, soft drinks, dessert, and coffee at intermission.

Proceeds to benefit the Temple Adath Israel Sisterhood.

Email Rebecca Young, rsy2@hotmail.com, for more information.

President's Message

Linda Ravvin



On behalf of our Board, I would like to thank all of you for your continued generous support of CKJF and our Jewish community, especially in these difficult times. Through both your volunteer and your monetary commitments **you** are what make our community strong, active, and nourished.

Unfortunately our community, like other Jewish communities around the country, is not immune to the general economic downturn, and we have seen a significant decrease in both pledges and collections. **CKJF is facing the reality of diminished resources while trying to maintain the same level of outstanding programs and services.** As I am writing this message, the Budget Committee, chaired by Bob Grossman as our treasurer, is meeting again to bring CKJF's proposed 2009 budget in line with our revenues. As is the case every year, a large percentage of our donations is received right at the end of the calendar year (also our fiscal year) and we work very hard

to estimate as accurately as possible the total income of our Federation.

We looked closely at the pledged amounts from 2008 (collections of those pledged amounts is the basis for the budget for 2009), which were already trending down due to the faltering economy. The Budget Committee proposed reductions to our budget for 2009 based on these projections. However, the shortfall in donations and other revenues was much greater than we anticipated. We also did not anticipate that a number of commitments and pledges to our 2008 Campaign would not be honored. As a result, we have not yet been able to approve the budget for this year (I am writing this message on Feb. 9) and unfortunately, it appears that we will need to cut the budget by about \$60,000.

CKJF is facing the reality of diminished resources while trying to maintain the same level of outstanding programs and services.

Almost half of this shortfall stems from unpaid pledges! We have, of course, continued our efforts to try and collect these unpaid pledges. This is a very large portion of our already trim budget; we are scrutinizing every area of the budget to cut costs without sacrificing program quality. By the time you read this message, the Board will have reviewed, discussed and, I hope, passed the 2009 budget. It is never too late to send in an unpaid or new pledge.

We will be asking for more of your involvement as volunteers. We will be using email more than ever as our form of communication to cut our mailing costs. **Please make sure that the CKJF office has your current email address.** We send out *Jewish Weekly* by email every week with listings of upcoming Jewish events in Central Kentucky. If we do not have your email address you are not receiving this wonderful service. Some events slip through the deadline cracks for publicity in our community organization newsletters and in *Shalom*. This is the perfect way to stay up to date and also to be reminded of events that may have slipped your mind.

We are also continuing our active search for a new executive director; the Search Committee, chaired by David Feinberg, is reviewing and interviewing candidates. These candidates continue to be vetted by Ricki Wasserman, our United Jewish Communities consultant (UJC is the national organization of federations). We have some very strong applicants and we anticipate filling the position soon. Although we realize that we have financial constraints, it has been the consistent feeling of the Board that a creative leader with strong outreach and fundraising skills will be able to guide us through the lean times to a position of greater community strength, cooperation, and financial stability.

We need to keep in mind that CKJF is a non-profit organization whose success depends on volunteerism—both in time and monetary donations. Together, we can ensure that our community not only maintains its strength, but continues to plan and provide valuable programs and services for ourselves and our children and, ultimately, our children's children. ✧

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The CKJF staff needs
YOUR help in the
following areas:

*Volunteers
Needed*

- Taking phone calls
- Word processing
- Data entry
- Developing a newcomers "Welcome" packet

Thank You to all who have offered their time to assist the staff. We are very appreciative!

Contact Tamara at the CKJF office if you are able to help.
(859) 268-0672 or tamara@jewishlexington.org

Mr. Green comes to TAI

Play to be performed as Sisterhood fundraiser on March 21

Visiting *Mr. Green*, a play by Jeff Baron, will be performed at Temple Adath Israel at 8:00 p.m. on Saturday, March 21.

Ed Desiato will be Mr. Green, a role he performed for Studio Players in Lexington in 2001. Ed's theater background is extensive. He is originally from New York and had a featured role on the soap opera *The Edge of Night*. He has worked professionally in many parts of the country and has been involved in every theater group in town. He is currently active with Balagula Theater at Natasha's

Cafe, and recently appeared in the title role in the play *Barrymore*.

Scott Nyitray, in the role of Ross, is a graduate student in theater at UK. He acted in many productions throughout college and hopes to work professionally as a director.

The director, Marcia Blacker, started acting in high school and college. She became an active member of Studio Players 30 years ago, working on stage and backstage, and twice serving as the organization's president. She directed this play for Studio Players in 2001.

This is sure to be an enjoyable evening of theater. Tickets are \$25 for general admission, \$50 for preferred seating, and \$75 for preferred seating and a champagne reception with the cast and director following the performance. Refreshments, including desserts, coffee, and wine, will be served at intermission. Watch for your invitation in the mail or contact Rebecca Young (rsy2@hotmail.com) for information or reservations. The proceeds from this performance will benefit the Temple Adath Israel Religious School and other Sisterhood projects. ☆

Hadassah to host Casino Night

Black Jack! Craps! Poker! Roulette! This can't be Jewish, can it? Well, yes it can

and it's all happening on Sunday March 15, to benefit Hadassah. So put on your lucky duds and mosey on over to Temple Adath Israel at 5:00 p.m., where you'll find all the action, including a Mediterranean feast, drinks, and prizes.

But wait, there's more. You'll get \$10,000 in "casino cash" for the price of your \$25.00 admission and if you go bust, there's more available (for a small price, of course).

You'll be able to parlay your winnings into great items and we'll also accept the real kind of cash. Prizes include Lexington Legends box seats, photography sessions, yoga classes, a condo in Hilton Head, original art, restaurant certificates, and much, much more. So don't be shy. Invite your friends, corral your neighbors, and get ready to roll them dice while having a great time.

But seriously, folks, Hadassah is a great cause. Hadassah Hospital's medical personnel unselfishly respond to catastrophes in Israel and around the world. Hadassah sponsors research that is leading the way to breakthroughs in treating Parkinson's disease, Multiple Sclerosis, spinal cord injuries, and macular degeneration. Both Youth Aliyah and Young Judea are also important Hadassah projects.

Remember: Sunday, March 15, 2009 at 5:00 p.m. at Temple Adath Israel, 124 North Ashland Avenue. Admission is \$25.00 per person. To RSVP call Tamara Ohayon at (859) 420-3925 or email Hadassah at lehadassah@yahoo.com.

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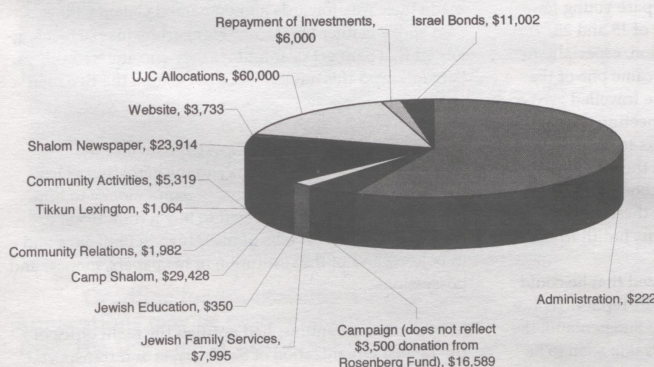
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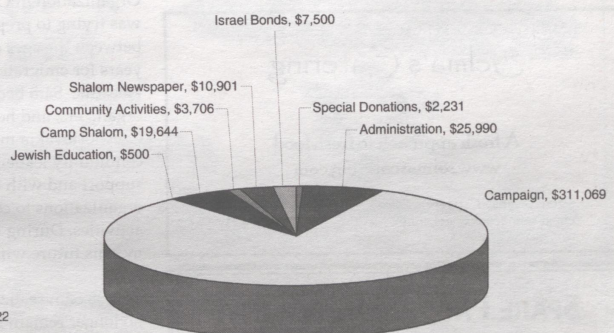
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Relocation Specialists

CKJF 2008 Summary of Expenses
(Based on annual budget of \$399,400. Actual expenses = \$389,480)



CKJF 2008 Summary of Income
(Total = \$381,541)



This is the first time in a number of years that CKJF has published pie-charts of our income and expenses. Unfortunately, due to the economic problems affecting almost all of us, the expenditures have outweighed our income by \$7939. However, if we include the amount of \$3500 from the Rosenberg Fund (transferred in 2009) to offset the cost of the Thank You Event, then the differential drops to \$4439. As in any other year, we have also had some people who paid their pledge after the end of our fiscal year. We are making every effort to be fiscally responsible and have open visibility. Next month's issue of *Shalom* will have an article by our treasurer, Bob Grossman, and will outline the scaled-back budget for 2009.

Remembrance: Sam and Judith Smith, survivors and contributors

By Hanna B. Smith

During the past year I have reported here about survivors of the Holocaust who are members of the Central Kentucky Jewish Community. As a child survivor myself I have wondered what makes traumatized people want to continue to live, marry and raise families, develop businesses and careers, and give of themselves to the communities in which they live.

When I posed this question to Dr. Oscar Haber, one of the people I interviewed, he told me, realistically, that people live and raise children in all sorts of conditions. Life, in essence, is indestructible. Mrs. Sylvia Green took a more personal approach to this question. Overcoming her own negative feelings, becoming a productive member of her community, and raising well-adjusted children were Mrs. Green's victory over those who sought to destroy her.

"*Hobt nish ka moyre*—do not give in to fear," I once heard my father say to a much younger man, also a survivor.

In recounting his arrest and incarceration in a concentration camp in Czechoslovakia in 1938, my father-in-law, Sam Smith, mentions the policeman who was detailed to deliver him to the camp. This policeman first took Sam to a store and told him to buy warm underwear. Before handing Sam over to the camp the policeman returned Sam's wallet with his money that had been taken away from him at his arrest. Decades later Sam remembered the policeman's kindness with gratitude. I have heard other Holocaust survivors tell of acts of kindness by total strangers which they themselves never forgot.

To recognize kindness, to appreciate it and to see the humanity in others, even in total strangers, is a quality that keeps people from despair, for it helps maintain the emotional connection to others that is so vital for human survival. In my practice as a social worker I found that clients who only concentrated on themselves usually had the worst outcome.

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Mitchell Barnes - Owner

My parents-in-law, Samuel (Sam) and Judith Smith, embodied this positive spirit. To honor their legacy I want to tell their story.

Sam and Judith both grew up in Czechoslovakia, a country that has since split into two nations. Sam was born in Poland but his par-



The Smiths in 2006.

ents moved to Teplice, a city on the border between the Czech part of Czechoslovakia and Germany, while Sam was still a baby. Sam lived in Teplice until 1938 when he was 24 years old. Judith hailed from Bolesov, a small town in Slovakia, located to the north-east of Bratislava.

As a teenager Sam was active in Jewish youth groups. He joined the Jewish Scouts and later the "Blue-White" (*T'chelet Lavan*) and "The Pioneer" (*HeChalutz*) youth groups. In his early twenties Sam was elected to his district's committee of the Zionist Youth Organization. Because of the deteriorating political situation in Central Europe, the Zionist Youth Organization in Czechoslovakia was trying to prepare young Jews between the ages of 15 and 25 years for emigration, especially to Palestine. Sam became one of the organizers, and he travelled across Czechoslovakia meeting with Jewish community leaders to obtain their support and with the various Jewish organizations to coordinate their activities. During these travels Sam met his future wife, Judith Kucera.

In 1938 Sam realized that he could no longer remain in Teplice. Teplice was located in the Sudetenland, the part of Czechoslovakia soon to be occupied by Germany. Sam traveled to Prague, the capital of the country, and went to the central office of the Zionist Youth Organization. In October of 1938 the ZYO sent Sam to Bratislava to organize Jewish youth in Slovakia.

In Bratislava Sam met with various community leaders, rabbis, and youth leaders. He lectured and held seminars, especially for young people on whom he impressed the necessity for emigrating. Soon he was invited to speak to Jewish groups in the provincial towns as well. In November 1938 the Zionist organizations in Czechoslovakia held a conference to discuss the political situation and to develop plans to save the Jews of Czechoslovakia. Sam, then a young man of 24 years old, was invited to the conference to report on his work in Slovakia.

This conference was followed by a meeting of the representatives of the various Zionist organizations in Brno, the capital of the Province of Moravia. Again, Sam gave his report and he participated in developing plans for the emigration of Jews from Czechoslovakia.

After these meetings Sam returned to Slovakia to continue his work there. Having a free day, he decided to visit Judith, who lived with her family in Bolesov. There he was arrested by the Slovakian Fascist (*Hlinka*) Guards, accompanied by state police. They searched Sam's luggage and confiscated his papers and money.

Sam has left a written account of his arrest, his interrogation by a *Hlinka* Guard, and his subsequent transport by car to a forest together with the *hazzan* (cantor) of Bolesov and the *hazzan's* family. At the forest cars and vans brought more people. Hungarian soldiers herded the group through the forest to a farm that had been converted into a concentration camp.

The farm was unprepared to house a large number of people. Sam estimated that there were a thousand men, women, and children. Some of the young people recognized Sam, and they became instrumental in organizing committees to work on improving their lot as prisoners. Food and medical supplies were scarce, and there was concern about an outbreak of disease.

Initially this camp was not entirely secured because the barbed wire fence was not yet electrified. The young, single people talked among themselves about the possibility of escape. One cold night Sam and another man, who spoke Hungarian and Slovak, escaped together and made their way towards a town named Galanta. Since Sam spoke neither Slovak nor Hungarian, his partner suggested that Sam act deaf-mute if they encountered others. Sam followed this advice. Once in Galanta the two men separated.

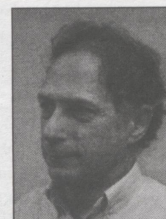
The policeman who had transported Sam and the Bolesov *hazzan* and his family to the gathering place in the forest had returned some of Sam's money to him. With this money Sam managed to buy a train ticket to Bratislava. His report tells of his return to Bratislava and to Bolesov and of the restitution of his papers, money, and possessions.

Judith, in the meantime, had notified the main office of the Zionist Organization of Sam's arrest and transportation to the concentration camp. She herself was under surveillance. The main office responded, promising to send someone to Slovakia to search for Sam. Sam and Judith realized that they could not remain in Slovakia. On January 15, 1939 the young couple was married by a local rabbi and then left Slovakia. Sam's and Judith's

see *Remembrance*, page 17

Third Opinion

Stanley Ned Rosenbaum, PhD



For the person who has everything, the *Cosmos*

For Hanukkah this year I got a copy of *Cosmos* (London: Quercus, 2nd ed., 2007). It's a coffee table book: that is, if you have an especially strong coffee table. The book weighs eight pounds. And it's big, too, 14"x17". With legs, I suppose, it could be its own coffee table. But it's the contents that are truly spectacular.

Cosmos contains many satellite photos of Earth and our solar system, but even more photos taken by the Hubble telescope of galaxies and nebulae in deep space—Star Trek territory—in all their color and variety. It's like a Sotheby's catalog with pictures of rare and precious jewels on every page, truly breathtaking. And thought-provoking.

Consider: there used to be a lot of free water on Mars. Now whatever is there is frozen underground. So how is it that there came to be so much

water on Earth and how did things work out so that it stays here and doesn't just boil off into space?

We are, as the space scientists like to say, in the "Goldilocks zone": just the right distance away from a smallish, stable star that can be counted upon to burn another five billion years—possibly long enough for the Israelis and Palestinians

to settle their differences. Is this the result of several odds-against cosmic accidents and/or has it happened in many thousands of places elsewhere in the universe? And if the latter, what does this say about God?

The people who received and wrote our scripture lived at a time when no one knew there were galaxies beyond our own or, indeed, that we lived in a discrete galaxy, the Milky Way. They would have seen the stars

as so many (about 6,000 visible to the naked eye) lights fixed in a "firmament," a sort of upside-down colander above which God stored the rains that periodically watered their fields.

Calculating distances to these stars is truly mind-boggling. For example, the distance to Andromeda, one of our "local group," is twelve million trillion miles.

And the stuff of the universe is so spread out; yet, they tell us, it began as one immeasurably vast clump of material that simply blew up. If that primordial mass was so unstable, I wonder, how did it get to be in the first place?

Richard Elliot Friedman suggests* that the scientific explanation of the origins of the cosmos are a lot like the Kabbalistic explanation of it, namely, that God originally filled the whole universe but one day—as it were—withdrew into Himself and created the material universe in the place He vacated. In the process, part of God broke off, scattering as divine sparks that now animate all living things. By their nature, these sparks strive to unite with one another and to re-unite with God.

My inner spirit would like to believe that this explains love, the law of gravity, and our notions of the soul, but my rational mind wants more palpable proof than the Zohar, the "bible" of Kabbalism, gives.

In the end, I cannot decide on what I cannot fathom. If I don't simply fall silent like Job when answered by God "out of the tempest" it's because leaving this space blank would convey little to *Shalom* readers and because I want to urge you to experience the sense of awe and wonder that I felt and still feel every time I open the ponderous tome that is the *Cosmos*.

**The Disappearance of God: A Divine Mystery* (Boston: Little, Brown, 1995) especially the section entitled "Big Bang and Kabbalah," pp 219-84) ☆

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

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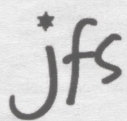


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Ask a Rabbi

Rabbi Sharon Cohen



Q : Recently, Nadya Suleman, a woman who already had six children, gave birth to octuplets. They were conceived by means of in vitro fertilization (IVF), just as the first six children were. The woman's fertility doctor is being investigated regarding the ethics of the procedure and the fact that the doctor implanted so many fertilized eggs into this relatively young woman, resulting in such a dangerous pregnancy with, ultimately, eight fetuses. What can Jewish law add to this public debate?

A : The first mitzvah given in the Torah is, "be fruitful and multiply." After fourteen children, we might agree that this woman has fulfilled that commandment, and then some. The argument, however, is not about the fact that she now has so many children; rather, it concerns the method that resulted in such a high-risk pregnancy and multiple births.

Most rabbis would agree that the command to have children is so important that it is permissible to use modern technologies to aid in its fulfillment. Certainly, there are those on the far right wing of the Jewish spectrum who might object to IVF and other methods because sometimes eggs and sperm are lost or left for the future with their status uncertain. However, procedures like IVF are generally accepted, and in many circles highly encouraged, as a way to fulfill the command to procreate and as a way to assure the survival of the Jewish people.

Rabbi Elliot Dorff, author of *Matters of Life and Death: A Jewish Approach to Modern Medical Ethics* (JPS, 2003) points out that within the framework of Jewish law, some definite concerns to IVF arise. Foremost is Judaism's regard for the health of the mother. Preserving her life and health must take precedence throughout the process of IVF and conception. IVF requires stimulating the ovaries with drugs so that more than one egg is produced. The hormones taken to hyperovulate a woman may subject her to a number of side effects, and, according to some studies, possibly increases the risk of ovarian cancer. The psychological impact of not succeeding can be debilitating as well. Rabbi Dorff points out that Jews are certainly permitted to take some risks in life, especially for the sacred mitzvah of having a family. In terms of IVF, the risks to an otherwise healthy woman would be acceptable in Jewish circles, but, before the decision to try IVF is made, one should be very aware of the side effects and dangers that

could result. Again, in Judaism, the health of the woman is of the highest priority, and should be treated as such.

Another concern within the rubric of Jewish law would be the problem of selective abortion. The rate of success with procedures such as IVF is not very high (some say from ten to seventeen percent, according to studies cited by Rabbi Dorff). As a result, fertility doctors may try to implant four or five sets of embryos with the hope of finding success with at least one. In some cases, all of the implants will successfully begin to grow. Carrying multiple fetuses to term can cause a significant danger to the mother. One common practice is to abort all but three of the fetuses (sometimes all but two) so that a healthy pregnancy can continue.

As Rabbi Dorff writes, this is problematic in the eyes of Jewish law, which generally prohibits abortion. As mentioned above, however, the physical or psychological health of the mother takes precedence over the prohibition. If an abortion is considered necessary for the physical or mental health of the woman, it would be permitted, but the burden of proof is always placed upon the one who wishes to abort. At issue is the fact that by implant-

ing so many fertilized eggs at once, we may knowingly create a situation in which one or more fetuses will have to be aborted. As Rabbi Dorff suggests, this issue of selec-

From a Jewish perspective, given what we know of Nadya Suleman's case, implanting six embryos was irresponsible knowing that it could result in a very high-risk pregnancy and could force her to choose whether to abort several fetuses or not.

tive abortion challenges our Jewish legal and ethical sensibilities.

As part of the abortion issue, Rabbi Dorff points out that even if a selective abortion is necessary for the physical health of the mother, we must also consider the psychological trauma incurred by a couple challenged by infertility who are asked to abort one of their fetuses. It is simply cruel to place the couple in such a situation from the outset.

In order to avoid the need for selective abortions as much as possible, Rabbi Dorff says, "Jews in the first place should have only two, or at most three, zygotes implanted for IVF." The hope is that at least one of the implantations

will be successful, and, at the same time, the possibility of multiple (more than three) births and the need for abortion can be avoided.

Although the details are still being revealed as I write this, it seems that the IVF doctor who treated Nadya Suleman implanted six embryos, the result being eight viable fetuses. The American Society for Reproductive Medicine, which is now investigating the matter, has set guidelines saying that no more than three embryos are considered the norm for a woman of Ms. Suleman's age and health. These guidelines seem to reflect the concepts outlined by modern Jewish law and ethics. From a Jewish perspective, given what we know of Nadya Suleman's case, implanting six embryos was irresponsible knowing that it could result in a very high-risk pregnancy and could force her to choose whether to abort several fetuses or not. Obviously, Ms. Suleman chose not to abort and, to her good fortune, had a healthy pregnancy and births.

In Jewish law, however, we can't argue "the end justifies the means." Judaism demands that we take into account not just the result, but the ethical judgments that must be made throughout the process. We can't know how many, if any, embryos might successfully grow, nor how the health of the mother might be affected. What we do know is that in fulfilling the mitzvah of having children, we must act in a responsible and ethical manner with the gift of technology that God has given us. ✧



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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.

JFS: At Your Service

By Paula Clancy, MSW, CSW
Director, 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 (859) 269-8244 or email them to us at JFS@jewishlexington.org.

Grandparents raising grandchildren

♦ ♦ ♦

How many grandparents do you know who are raising their grandchildren? Grandparents and other relatives are increasingly the primary caregivers for children whose parents can't or won't care for them. These "Kinship Caregivers" step up to the plate to make an incredible difference to children whose parents are unable to provide care due to a wide range of personal circumstances such as substance abuse, desertion, physical or mental illness, financial hardship, abuse and neglect, and other problems.

Becoming a Kinship Caregiver is an often unexpected, bewildering, and demanding role. Very few parents expect to raise their grandchildren, yet the need to do so is increasing in the United States and around the world. Many grandparents question their own parenting skills when their grown children fail to be responsible parents. In addition, numerous legal and financial questions relating to

custody, health care, and benefits must be answered.

In Kentucky a number of community services and organizations have developed to provide support. The Kentucky Kinship Care Support Network provides support groups and resource information to relative caregivers. Support group contact information, a handbook, and resource information can be found at KY.gov.

On March 19, 2009 the 7th Annual Bluegrass Regional Grandparents Raising Grandchildren Conference will be held at Holiday Inn North in Lexington. For a \$5 registration fee, grandparents and related caregivers may choose workshops from topics including Emotional Issues for Youth, Family Court/Legal Issues, Financial Grandparenting, and Discipline and Communication. "Lunch with Laughter" and time to network with others are included. Volunteer attorneys will also be available if requested in advance. To register, call (859) 257-5582. Further information is available at www.gapofky.org. ☆

Sar-El (from page 1)

were issued uniforms: army shirts, pants, belt, boots, and hats. Our uniforms were the same as the soldiers', except that the soldiers' uniforms fit! Even though our pants were baggy and our shirts were too big, we were very proud to wear our uniforms.

We were a team of 30 volunteers from the USA, France, Serbia, Australia, United Kingdom, Spain, Canada, and Israel. There were a few married couples, and the rest were single or came without their spouses. The youngest volunteer was 20; the oldest in his 70s. Not all the volunteers were Jewish—some were Christian. The level of observance varied among the Jews. Several brought tefillin and davened in the shul before breakfast. All of us were Zionists. It did not take us long to have a real sense of camaraderie. By the end of our three weeks, we felt like family, even though we were all from different places.

The living conditions were definitely "Army." We lived in segregated barracks, three to five in a room with thin mattresses and heavy army blankets. The showers and toilets were around the corner in another building. Sometimes the heaters in the rooms worked, sometimes not. The temperature got down to the 40s at night, so we were chilly. We also had a laundry room and a lounge

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area with TV, books, board games, and snacks.

We awoke at 6:30 a.m. for a 7:00 breakfast of bread, hard boiled eggs, tomatoes, cucumbers, cheese, chocolate spread, and coffee, tea, or juice. Some mornings I was up at 5:30 to run for about 45 minutes with other volunteers before our day started.

After breakfast, we gathered with the soldiers for flag-raising in a large courtyard and stood in formation as the Israeli flag was raised. We could not help feeling a deep sense of commitment and pride as that blue and white flag was unfurled. It was a great way to start the day. Our *madricha* then gave us a summary of the news of the day, and we were off to work.

Matzrap is a medical re-supply base. Our commander told us this is the only base dedicated to saving lives, working on products we hoped would not have to be used. The supplies were packed with great precision and shipped out ASAP, as they were needed immediately. We spent our working hours destroying outdated medical supplies, recycling,

and repacking new medical supplies as they were needed. We packed bandages, saline solution, alcohol pads, morphine, atropine, scissors, and more. It was a great feeling to see pallets filled with backpacks ready to go out to the field or to warehouses. Unfortunately, I think they were needed soon after we packed them.

We worked until 10:30 a.m., took a short break, then back to work. Lunch was served in the mess hall at 11:45: vegetables, salads, meat or vegetarian entree, rice or pasta, and soup. At 1:00 p.m., we returned to work. Dinner was about the same as breakfast, maybe with some bourekas (filled savory pastries) and chocolate pudding.

We had plenty of education and fun along with our work. Evening activities were informative and educational. Our *madricha* organized them, and acted as lecturers, teachers, narrators, social directors, and actors. Discussion of politics by the soldiers was strictly forbidden. During our first week on the base, Sar-El founder, General Davidi came to thank us personally, as did the base commander.

see Sar-El, page 21

Memoir: That Year in Jerusalem

Baruch

By Mary Helène Rosenbaum

In this Orthodox neighborhood there's more of an old-fashioned Eastern European feel than a modern Israeli one. The streets are dotted with tiny shops; as Ned puts it, "People survive by taking in each other's laundry." There is a greengrocer at the corner of our block, but I'd been bypassing his display of scanty and often spotty wares in favor of a purveyor a little farther down the street. One evening, in a hurry to get something for dinner, I stopped at the corner to get something from the nearer shop. The proprietor, a man named Baruch, challenged me when I went to pay for my selection. "I always see you going to Jossi's," he said. "I know where you live; why don't you come here?"

My Hebrew was pretty rudimentary at the time, so the best I could come up with was, "Your things are no good."

He clicked his tongue, cocked his head, and slashed his hand sideways in the universal Israeli indication of disgusted rejection. "What," he said, "you think I put my good stuff out on the street, where anyone can buy it? Come here." And he led me to the back of his tiny shop, a space no larger than the average American bathroom, and showed me an even tinier area where he had heaps of gorgeous produce, of a quality "for export," as they say around here. "If you'll buy from me," he said, "I'll give you the good stuff."

And so it has been. Over these months we've developed a lively friendliness and mutual respect. Then our friend Ira's father, an American Jew who spoke no Hebrew, came to visit us, bearing a box of strawberries he'd bought at Baruch's in honor of Purim. We'd been enjoying trading Purim goodies with Avi and Bilhah and some other friends (most of our neighbors, quite reasonably, don't consider anything I bake to be kosher enough for their standards). Ira's father, though, had been significantly overcharged, and the fruit under the top layer was moldy.

Next time I went to Baruch's I said (my Hebrew was better by now), "You know, that American you cheated on the strawberries this morning, that was a friend of ours."

He was aghast. "A friend of yours? I didn't know. If I had known! I thought, *has'o'ha'tillah*," (an Arabic interjection meaning "God forbid") "that he was a Christian."

"What did you say?"

"I thought, *has'o'ha'tillah*, he was a Christian!"

"Nii? So what if he was a Christian?"

Baruch, born in Morocco and never to his knowledge having met a Christian, explained, "What do Christians know about good food? Jews eat. I wouldn't waste my fine fruit on a Christian."

"Adon (Mr.) Baruch," I said formally, "you didn't know that I am a Christian?"

10 | March 2009 *Shalom*



Sarah Rosenbaum (in nurse's costume) dances with other Gan Hannah students, Jerusalem 1968.

"But," he sputtered, "you're a good woman! *K'mo b'nai adam!*" (Literally, "like the sons of Adam," that is, a real person.)

"Nevertheless, I am a Christian," I answered.

Well, he pressed goods on me, hustled about my order, and waved away my money even as he accepted it, to show that this revelation would make no difference between us.

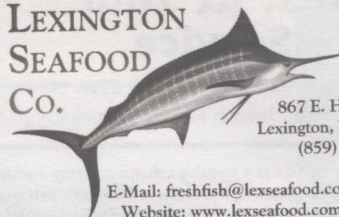
But a week or so later he drew me aside, as I had known he would. "Lady," he said, "you have such a husband..." rapturously kissing his own bunched fingertips. Then, pointing at me, he crisply commanded, "Convert."

"But I'm a believing Christian," I said. "My religion isn't just a matter of convenience: I really believe."

He clicked his tongue, tilted his head, waved his hand. "So believe," he said. "But convert." ☆

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

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Opinion

Israel and Hamas: The prospects for peaceful resolution

By Rabbi H. D. Uriel Smith

On the morning before our Community Relations Committee (CRC) met at the beginning of January, I was torn by contradictory emotions. Hanna and I visited the Kentucky Division for Air Quality offices where I had worked during the past twenty years. The office always had a multiethnic environment, with engineers from all over the world, and we had worked together in a friendly, supportive atmosphere. Among the engineers are two Palestinians with whom I have often shmoozed over different topics. That morning we discussed the fighting in Gaza. One told me his immediate family was safe in the West Bank, but a cousin in Gaza had been killed in the recent fighting. The other told me his whole family was in Gaza and that he had lost contact with them. He asked me to pray for them since he did not know whether they were alive or dead. I nodded silently, feeling his pain. He then told me he had not been able to go to his mother's funeral three months earlier, since Gaza had been blockaded. At that point I froze. I could not tell him that I had lost my mother just a month previously, and, unlike him, had been able to get back to England to see her just before she died. I could not hug him to comfort him as I wanted to do, since I felt that if he found out that I had just written an op-ed defending Israel's actions in Gaza, and that I still agreed with Israel's attack in the Strip, my hug would seem com-

pletely hypocritical. So I just nodded silently again, and felt my heart tear within me.

A few days later, when the fighting in Gaza ended and independent cease-fires had been declared, I contacted the latter Palestinian and found that his family was all right, but the home of his uncle had been destroyed. I commiserated with him a bit. At least his family was intact. But we left the discussion unresolved.

A few days earlier I and the other rabbis in town had been forced to defend Israel repeatedly. It galled us to find how good-hearted people, who should have known better, attacked Israel simply on the basis of the distorted information and emotional propaganda coming from the Middle East. The major news agencies (which, despite their bias, I normally favor), including the Associated Press (AP), Reuters, and the British Broadcasting Company (BBC), tend to over-fear religious bias, and therefore disregard the historical Jewish ties to the Holy Land and treat Israel as a colonial state. For the same reason they treat the Arab states and communities merely as political entities, omitting the religious forces that permeate all the Middle Eastern cultures and politics. Leftwing groups—especially in Europe and North America—basing themselves on a Marxist view of history, similarly dismiss such religious forces. On the one hand, looking at religious Israel, these groups have disregarded the biblical law that all citizens, native-born and alien, should have “one law applied to them” (Exod 12:49; Lev 19:33-34; Num 9:14; 15:15), thereby in effect ordering Judaism to fit modern democratic demands. (In rabbinic law *ger* [alien] covers both *ger tzedek* [convert] and *ger toshav* [resident alien].) On the other hand, these groups have

obscured the radical Islamic beliefs of Hamas and its followers. Hamas has glorified martyrdom sufficiently to impose it on the Gaza Strip civilians, and to claim that suicide bombing is *jihad*, and therefore sanctified. Such radical positions should be regarded as heretical according to normative Islam. Instead, religious and ethnic contempt and hatred of the outsider have allowed Middle Easterners to override the words of the Quran and the prophet Muhammad, disregarding the plain rules of the *shari'a* (Muslim legislation).

Hamas terrorizes its citizens. Hamas won a 42.8 percent plurality in Gaza in the parliamentary elections of January 2006. But, after a period of sniping between Fatah and Hamas, a civil war broke out in the Strip during June 2007, where more than 160 persons were killed. In victory Hamas paraded the captured Fatah fighters down the streets, and then kneecapped them, shooting them in the legs so that they could no longer fight. In June 2008 Egypt arranged a six-month *tahdiya* between Hamas and Israel. (A *tahdiya* means a lull in fighting, not even a *hudna*, cease-fire.) During those six months Hamas prepared for renewed fighting with Israel by building tunnels for smuggling arms and rockets, bunkers for the fighters, and booby traps in homes throughout Gaza, Khan Younis, and the other cities on the Strip. Anyone who tried to block the use of their home or courtyard as a firing launch for rockets, or a booby-trapped house to block the Israeli army, was also in danger of being kneecapped. While tunnels, bunkers, and booby traps were built throughout the Gaza strip, no safe rooms were built for the Gazan civilians. However, Ismael Haniyeh, the Hamas prime minister in Gaza, built his headquarters bunker right under the Shif'a hospital, so that any attack on him would have to involve an attack on the hospital. He and his associates then unilaterally, without any confirming citizen referendum, declared that all Gazans were ready to fight to the bitter end, predicting ultimate victory in spite of deaths and bloodshed of the civilians in Gaza. A month before the end of the *tahdiya* they rapidly increased the rocket attacks on Israel, goading Israel to retaliate.

During the fighting in Gaza, Hamas continued terrorizing the Gazans. They executed between 30 and 80 Palestinians, claiming that they had collaborated with Israel. Many of

those executed were Fatah supporters, including members of the Najjar clan. Hamas arranged to declare that these men were killed by Israeli fire, so as to “redeem their honor,” instead of claiming that they were killed for spying for Israel. However, Jamal Najjar, a popular Palestinian singer living in Ramalla, and Wafa a-Najar—living in El-Bira, also in the West Bank, away from the Hamas terror—declared in January that their relatives were not killed by Israel, but executed by Hamas for opposing the Hamas terror. Another of the executed was Haidar Ghanem, a journalist who had served as a field reporter with the Israeli human rights organization B'Tselem, killed on January 7. On the Internet, Reuters at least refers to the execution of Ghanem, giving the *Jerusalem Post* as its news source, but throughout January neither AP nor the BBC mentioned his death, nor even recognized that several dozens of the deaths of the Gazan Palestinians were extra-judicial executions by Hamas.

In contrast, both AP and the BBC identified a Muslim radical, Samira Ahmed Jassim, using the code name “The Mother of Believers,” who “recruited” women in Iraq to become suicide bombers. Her mode of operation was to kidnap a young woman, have her gang raped, so she was thoroughly shamed, and then persuade her that the only way she could redeem herself was to become a martyr through suicide bombing. The recruiting of women suicide bombers in Palestine was never that extreme, but it also regularly involved finding a shamed woman and demanding that she “redeem herself” or die in any case. I can find no reason why AP and BBC would identify the un-Islamic activities of Muslim radicals in Iraq, while overlooking the radical terrorizing activities of Hamas in the Holy Land. On February 10 Amnesty International accused Hamas of “carrying out a deadly campaign” against their rivals, giving names of Gazan victims.

As of February 12 AP still had not noted the accusations against Hamas, but the BBC belatedly did. I am not hopeful that the BBC will change much. It may have shown its bias when at the Queen's Christmas message they chose as the counter-speaker someone they noted was “somewhat controversial.” This person was Prime Minister Ahmadinejad of Iran. This utter insolence to their queen may indicate the cultural atmosphere

see Opinion, page 15

To Our Community,
I'd like to share something
with you that I've always
taught my children (it
works for adults, too!)

The Five Most Important
Phrases for Life:

1. Thank you.
 2. Please.
 3. You're Welcome.
 4. I'm sorry.
 5. I appreciate it.
- BONUS:
6. I'm proud of you.

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Community Relations Committee deals with timely issues

Input and participation sought from Jewish community

By David R. Wekstein

The Community Relations Committee (CRC) is one of six standing committees established under the constitution of the Central Kentucky Jewish Federation (CKJF). The Committee has the following responsibilities: 1) maintain liaison with Jewish and non-Jewish organizations in the community; 2) arrange for the Federation's participation in joint communal efforts and functions; 3) maintain a calendar of events within the Jewish community and encourage individuals and organizations to coordinate their events with this calendar; 4) encourage within the membership individual concern about the response to the social problems of our times; 5) other activities as approved by the board.

Under the direction of the board of the CKJF, the Community Relations Committee has tried to fulfill the purposes stated above. The Committee meets monthly, with many additional activities occurring between meeting via phone and email. The following is a partial list of the programs and activities undertaken by the community during the last year.

The CRC has organized a weekly submission of a letter to the editor of the *Herald-Leader*. A major purpose of these letters is to be supportive of the state of Israel and to provide accurate information about its role in the world arena. A second major purpose is to inform the Central Kentucky community at large that there is a viable and active Jewish community in its midst. Thirdly, it is most appropriate to write in support of social justice, which is an integral part of Judaism. Obviously, a fourth purpose is to counteract some of the blatantly anti-Israel, and sometimes anti-Jewish, letters which all too often appear in the paper. To date, 22 members of the community have volunteered to participate in the program. This in no way eliminates the need for member of the Jewish community write to the local newspaper expressing their opinions on these and other topics.

In conjunction with the Humanitarium, the Anti-Defamation League (ADL), Yad VaShem, the Holocaust Museum and the University of Kentucky College of Education, the Community Relations Committee sponsored a one-day workshop on Holocaust education for public school teachers. The audience was primarily recruited by Beth Goldstein from graduate students at the College of Education. The program was able to recruit over 100 teachers for the program. The entire day was spent with experts from ADL and the museums instructing the teachers on various aspects of the Holocaust which can be incorporated into the public school curriculum. The audience evaluation of the program was extremely positive.

Thanks to the efforts of the CRC the Central Kentucky Jewish Federation now has a speakers' bureau. About fifteen members of the community have volunteered for this program. Our speakers are prepared to talk on a number of issues, including the Holocaust, Israel and the Middle East, essentials of Judaism, and the like. Information on this program will be sent to a large number of organizations in the Central Kentucky area as well as on the CKJF web page. Ned Rosenbaum is the coordinator of this program.

Several parents of children in the Fayette County public school have contacted the CRC to complain about significant public school events scheduled in conflict with the Jewish holidays. This is a recurring problem despite the fact that for a number of years the CRC has met with the superintendent of schools and distributed five-year calendars that identify the major Jewish holidays. In response to these complaints the Committee will meet again with the superintendent and again give him calendars for his use. The calendars are being revised to highlight further the major points we wish to make. In addition to providing calendars to the public school administration, we will distribute

2009 CKJF/UJC Community Campaign

This Year's Events:

Super Sunday - March 1

Equine Division - Oct. (t.b.a.)

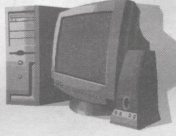
Thank You Event - Nov. (t.b.a.)



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calendars directly to the individual schools. We would appreciate it if parents of public school children would contact the Federation office and volunteer to help with this distribution.

There are a number of non-Jewish, primarily evangelical Christian organizations, which are strong supporters of Israel. Each organization has its own reason for being so. For some, it is the belief that Israel is a true democracy and should be supported. For others, it is that Christ cannot return until all the Jews are gathered in Israel and converted to Christianity. During the past year the CRC was asked to recommend a policy to the CKJF board that would help it decide with which organization the Federation should join forces. The pressing need for this policy was precipitated by the Federation's support for Christians United for Israel (CUFI) in a fundraising program held at the Singletary Center. A number of members of the Jewish community believed that CUFI was not an appropriate organization to support since some of its major backers publicly espoused a number of social positions not compatible with

Jewish positions. After much discussion, with significant input from the community, the CRC recommended to the board that CKJF only join forces with organizations whose missions and programs were consistent with Jewish philosophy and ideals. Support for Israel alone was not enough. The board implemented this policy.

The CRC sponsored a meeting of the leadership of its constituent organization with the Community Service Section of the Lexington Police Department. At this meeting we learned a little bit about being proactive in protecting our members and facilities from people and groups who wish us harm. Future meetings between the organizations and the Division are planned.

Recently the Central Kentucky Council for Peace and Justice (CKCPC), of which the Federation is a member, announced a rally in support of the Palestinian "victims" of the Israeli offensive in Gaza. Many members of the Jewish community believed it was inappropriate of CKCPC to do so. At the time of this

see CRC, page 25

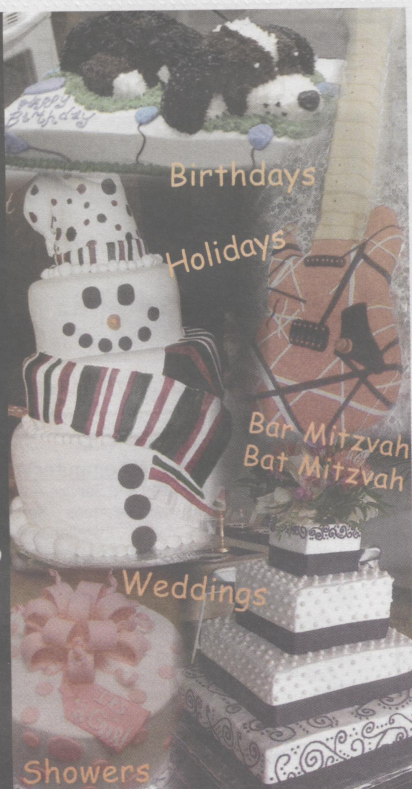
March 2009 *Shalom* | 13

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Israel 21C: New bubble technology targets cancer cells

By ISRAEL21c staff

For millions of Americans with cancer, the side effects of chemotherapy and other drugs used to treat the disease can be devastating. But new drug-delivery research from Israel based on nano- and microtechnology might provide much-needed relief, and more effective cancer treatment.

The new drug delivery technology, developed at Tel Aviv University, enables drugs to specifically target cancer cells, leaving surrounding healthy cells intact and reducing the unpleasant side effects of chemotherapy. The science uses tiny bubbles, visible only through powerful microscopes, which contain payloads of therapeutic drugs.

"This development is on the leading edge of the new frontier of drug delivery and cancer treatment," says Prof. Rimona Margalit, who developed the new technology.

The National Cancer Institute estimates that in January 2004, about 10.8 million Americans with a history of cancer were alive. In 2008, about 1.4m. new cases of cancer were diagnosed.

Existing treatments destroy all cells—healthy or sick

Today, medications like chemotherapy and radiation used to treat cancer do not target cancer cells alone, but destroy all cells—whether they are healthy or sick. The result is that patients can suffer anything from exhaustion and anemia, to nausea, vomiting and hair loss. There is also considerable damage to the patient's immune system, making them susceptible to many additional illnesses.

Margalit's technology allows cancer medications to be placed inside tiny bubbles, which are so minute that millions can fit in an inch measurement. The surface of the bubbles contains an agent that allows them to distinguish which cells are cancerous and which healthy. When the bubbles "recognize" a cancer cell, they deliver the medication they're carrying directly to that cell.

Delivering the drug to the right location

As a result, the drug is more efficiently delivered to exactly the right location, improving the effectiveness of the treatment. Healthy cells are left undamaged causing less unpleasant side effects.

Details of Margalit's new technology, which has been applied as both cancer and osteoarthritis therapies, were published in the journals *Nature Nanotechnology*, and *Journal of Controlled Release* (2008).

So far the technology has been tried out successfully in animal model studies. The technology can be applied to other medical conditions as well, ranging from diabetes and osteoarthritis, to wounds and infectious diseases. "In 20 years, it could be widespread," says Margalit, of TAU's Department of Biochemistry.



Working on the new frontier of drug delivery and cancer treatment: Prof. Rimona Margalit, of Tel Aviv University.

The next step, she says, is to apply the technology to humans, though clinical trials are still about a decade away. Margalit, who

was involved in a recent TAU study that showed that the anti-depressant Prozac can be used to enhance the effectiveness of the anti-cancer drug, Doxorubicin, is now looking for a pharmaceutical company to invest in the research. "Economics is the hold-up, not the science," she explains. ♡

Let Us Know...

What's going on with you?

Send announcements
and pictures of special
birthdays, weddings,
honors, celebrations, happy
and sorrowful occasions to
di-ifr@bardstown.com.

Community celebration of Yom Ha'atzmaut planned

Separate programs to offer something for every taste

By Jana LaZur

Do you know how to pronounce Yom Ha'atzmaut? I didn't until Sandy Adland, the wife of former TAI Rabbi Jonathan Adland, once taught me phonetically. She said, "Repeat after me: Yom (with a long O) - Ha - otts - ma - oot." We must have repeated it syllable by syllable for five minutes until I had it down pat.

So you can imagine how ironic it seemed to me that, as Activities Director of the Central Kentucky Jewish Federation, it became one of my responsibilities to help plan this Yom Ha'atzmaut, or Israel Independence Day, celebration. The celebrations have involved new and exciting activities, such as last year's walking in conjunction with hundreds of other communities to be "in stride" with Israel. Other expressions of this solidarity have included Israeli music and dancing, food (a must for all good Jewish celebrations), entertainment, and historical education. This year we plan even more ways to enjoy and learn about Israeli culture in a series of programs to take place on Wednesday, April

29, Thursday, April 30, and Sunday, May, 3.

A new approach may involve several smaller celebrations. If it's dinner and music you want, or an informative lecture from Judaic Studies faculty of the University of Kentucky, or Israeli films, we'll have something for you. Or maybe you have the best recipe for hummus or falafel and want to enter our friendly community cook-off for those items, or maybe you just like to dance Israeli style? This year you can choose when and where you go, or attend them all! Please watch your bulletins, *Shalom*, and email for further details; our ongoing mission to "Go Green" continues this year and we are minimizing all paper use.

What? You want to help in planning or on the day of an event? Please call the CKJF office at (859) 268-0672 or email activities@jewishlexington.org and get on board. The community works a lot better when more people give ideas and energy. See you in late April! ☆

Opinion (from page 12)

at the BBC within which its Middle Eastern news coverage is formulated.

There is another source of bias among Western media. Western sources that try to be "balanced" when the two sides do not balance against a background test for truth are like the mediator who was confronted by two litigants: one claimed that two plus two is four, and the other claimed it is five. This mediator said, "Let us cut the difference and say that two plus two is four and a half." In an op ed in the *Wall Street Journal* on February 3, Judea Pearl, the father of the martyred journalist Daniel Pearl, has called this treating of terrorism as a mere extension of political activity "the normalization of evil." In a sacred environment, such as the Holy Land, such minor disharmonies become magnified; they become demonic, in the form of religious wars.

In the Middle East itself, the anti-Israel coverage by al-Jazeera TV and by newspapers such as *al-Ahram* in Egypt is fomented by ethnic passions rather than sophisticated thinking. Israelis are regularly compared to Nazis. Any rational thinking would have indicated to them that suicide bombing, where women and children are regularly targeted, is un-Islamic. Calling such bombing *jihad* does not make it acceptable any more than calling the tail of a dog a "leg" makes the dog have five legs. It is easier to blame outsiders than to check rationally whether people claiming to support our views actually fulfill these claims.

There is another source of bias arising within the Palestinian culture. The Jews have been a minority in many countries for some two millennia, and we learned how to live with a paradox: we must be truthful to ourselves, yet recognize the validity of ideas and religions other than our own. The Palestinians adhere to

Save the Date

Central Kentucky Jewish Community

Yom HaShoah

Holocaust Remembrance Day Observance

at Temple Adath Israel

Sunday, April 19

4:00 p.m. to 5:30 p.m.

hegemonic religions, Christianity and Islam. These have been majorities everywhere, and have not learned how to deal with the paradox of minority status.

With so much disinformation appearing on the Internet, how can we decide who is telling the truth? We should look at the aftermath of the Gaza fighting. Hamas has declared that they were victorious. This unfounded claim is destroying the Hamas reputation for speaking the truth. They were voted in because they were trusted more than the Fatah leadership. They now are known to be liars. Rather than

minded nonsense proclaimed by Hamas. If someone is out to kill you, you may have to kill him first.

The events in Gaza had repercussions here in Lexington. The local chapters of Council on American Islamic Relations (CAIR) and the Muslim Students Union, together with the Franciscan Peace Center, organized a "Candlelight vigil for the victims of Gaza attack" on Thursday, December 30. The wording of the announcement for the vigil was clearly designed to attack Israel, rather than bring all sides together for the sake of peace. This led to a series of discussions, including accusations and counteraccusations. The dialogue is not yet closed, and I do not know fully all that went on. Clearly, I have my own biases. So I want to leave the description of the local events to another article.

However, I can say that the sensitivity shown by all members of the Central Kentucky Council for Peace and Justice (CKCPJ)—Christian, Muslim, Buddhist, and Jewish—as well as its traditions of how to conduct dialogues openly, honestly, and always with mutual respect, have calmed tempers and soothed hurt feelings on all sides. We realize now that, if it is this difficult to keep the dialogue going so far away from the center of conflict, it is far more difficult in the Middle East where lives are at stake. So we continue to pray for peace. ☆

Respecting the Palestinians means treating them as adults...

physically trying to eliminate Hamas, Israel should help them destroy themselves by emphasizing their duplicity. Still, Israel has to continue defending itself physically, with a scalpel where possible, rather than with the blunderbuss that Hafez al-Assad, the president of Syria, used against the Muslim Brotherhood in Hama in 1982. Some 25,000 to 30,000 people were killed there. Respecting the Palestinians means treating them as adults, understanding and empathizing with their real tribulations, where possible finding ways—personal and political—to calm tensions, but refusing to accept the narrow-

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Israel 21C: Israel and California cut world's largest solar energy deal

By Karin Kloosterman

An Israeli company and a Californian one are making solar power history: Southern California Edison (SCE) and BrightSource Energy from Israel have signed the world's largest solar energy deal.

Now awaiting approval from the California Public Utilities Commission, when the contracts are fulfilled—this could happen by as early as 2013—the Israeli-CA sun project will power almost 1 million California homes.

Israel Kroizer, the chief operating officer, and president of BrightSource in Israel tells ISRAEL21c that when completed, it will be the world's largest solar energy project. Some 1,300 megawatts of energy will be created, with the first plant to be built in Ivanpah, California, expected to generate 286,000 megawatt-hours per year. The project will also create more jobs in the region.

"It's the biggest solar energy project ever signed," Kroizer emphasizes, and when complete it will be the largest solar energy plant in the world, he adds.

Towering sun stations

Last year, BrightSource created a media sensation when it launched its pilot plant in Israel's Negev Desert. Employing thousands of tiny mirrors called heliostats, BrightSource unveiled the Luz Power Tower—the LPT 550—to reflect sunlight from the heliostats onto a boiler atop a tower. Producing steam from the concentrated heat, the steam is piped to a turbine to generate electricity.

Built with water-conserving principles in mind, the BrightSource system uses air-cooling to convert the steam back into water. The environmentally friendly closed cycle solution is, according to the company, designed to offer the highest operating efficiencies and lowest costs in the industry.

Purim Reflection

Excerpt: *Teach Them Diligently*

♦ ♦ ♦

By Bonnie K Stevens

I wonder what Esther's religious school teachers thought of her. Nothing in the Megillah suggests she would have been a model student. As a young woman, she was apparently content to spend a full year in the palace, occupied with nothing more significant than anointing herself with myrrh, perfumes, and ointments, she then married a gentle and concealed her Judaism—she can't have been lighting Shabbat candles. When Mordecai asked her to save her people, Esther's first impulse was to turn him down and save herself. Probably, in her religious school days, she was the sort who fussed with lipstick during lectures on Jewish ethics. She may have excelled at drama—she could play a part well when she deceived Haman—but chances are she yawned through Hebrew. "Not studious," her teachers may have jotted in their notes. "No indication of strong commitment to Judaism or the Jewish community. Undisciplined. Ditz."

But when it truly counted, Esther came through. She put aside her luxurious ways and fasted; she proved clever enough to trick Haman; she risked her life by speaking to the king; she rescued the Jews of Persia. Maybe her old religious school teach-

ers were surprised when she turned out so well. Then again, maybe not. "Well," they may have said, "she frankly never seemed all that promising, but I never thought she was a bad kid. Undisciplined, yes. Scatterbrained, even—but not bad. And didn't she do a fine job as Jael in the fifth-grade play? Who knows? Maybe that inspired her."

When we look out into the rows of students in our classrooms, we can't know just whom we're seeing: Esthers-in-embryo, perhaps, or Davids-in-development, or future Marc Chagalls, future Debbie Friedmans, future Steven Spielbergs—along with, undoubtedly, many students who will never become famous but will nevertheless contribute to the Jewish community and come through when it counts. By making our curriculum comprehensive, we offer all of them a variety of ways to excel, a variety of ways to explore and express their growing understanding of and commitment to Judaism. By balancing discipline with patience and good humor, we help make religious school a strong bond connecting all of them to the Jewish people. ☆

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the solar project in the US, and next on its list for solar energy power plants are US sunny states—all over southwest California, Arizona and New Mexico.

In the United States, BrightSource's partner SCE, is the country's leading buyer of renewables. In 2007, it purchased about 80 percent of all the solar energy used in the US. As the largest electric utilities company in California, it serves a population of about 13 million people, living within a 50,000-square-mile area in central, coastal and Southern California.

"These contracts represent a significant addition to our renewable portfolio, which is already the nation's largest," said Stuart Hemphill, the VP of Renewable and Alternative Power at SCE. "This innovative solar technology helps to further our position

"We opened a pilot in Israel last year—a demo plant to run some tests—and we were really satisfied with the results. Now we are focusing in the States, and will respond to the [solar energy] tender being published in Israel. Israel is a target market for us, but it's not the same size as the US," Kroizer tells ISRAEL21c.

As part of the deal with its American partner SCE, BrightSource will maintain its engineering and logistics facilities in Israel. Equipment will be purchased from around the world, while the company's corporate offices for project and business development and financing will continue working out of Oakland, California. BrightSource, which was officially founded in 2004, and started operating in 2006, employs 30 people in the US, and 90 in Israel.

Next Up: Arizona and New Mexico
In a few months, Kroizer says, BrightSource will start constructing

see *Solar energy*, page 22

Remembrance (from page 6)

wedding photo shows a serious-looking couple, dressed in dark winter clothes. Judith is facing the camera, a cautious smile on her lips. Sam is turned towards his bride but he looks straight ahead.

Judith also had been a member of the Jewish Youth Movement. In later years she recalled happy times of cheering on the local "Blue-White" football team and of going skiing with her friends. As a young adult Judith trained to become a nurse. Her older sister, Deborah, had made aliyah, and Judith wanted to follow her.

Visas to Palestine were hard to get, though, and they were mainly issued for families. As a result the Zionist Organization in Czechoslovakia encouraged single young people to marry each other, with the understanding that the couple would separate once they had reached their destination. The young man with whom Judith was assigned to partner had the unusual last name of Kanarienvogel (canary bird). Judith was thankful when Sam came along and saved her from being known as Mrs. Kanarienvogel!

Before leaving Czechoslovakia together, Sam and Judith organized a group of about 30 young Jewish people to go with them. Sam left with half of the group on March 10, 1939. The group made it to England without any problems. Not so Judith's group, which left five days later. In Germany, the group was taken off the train and held for a day. Eventually the Slovak nationals were allowed to board another train, and they, including Judith, made it safely to England. The Austrians and Hungarians among the group were sent back. Later, Judith realized that she had escaped a few hours before the Germans took over all of Czechoslovakia.

Sam and Judith spent their first year in England together with other refugees from the continent on the David Eda Farm as agricultural workers. They also attended an agricultural college in further preparation for making aliyah. Their first child, Uri, was born in 1940.

In 1942, the Oxford Refugee Committee asked Sam and Judith to become house-parents at a hostel for Jewish teenage boys who had come to England from the continent on the *Kindertransport* (children's trains).

There were about 50 teenage boys in the hostel at any one time.

The facility was in deplorable condition when Sam and Judith took over. Judith remembered having to scrub the house room by room and having to remove cobwebs. Two of the teenagers took pity and helped her. She and Sam then set up house rules, assigning chores, and making sure that the boys were well looked after.

While taking care of these boys who had been torn away from their families Sam realized that he needed professional knowledge. Sam began to study psychology, and eventually earned his bachelor's degree. One of his teachers was Anna Freud, the daughter of Sigmund Freud, the founder of the discipline of psychology.

In 1943, the couple's second son, Gordon, was born. The boys at the hostel declared themselves satisfied that the new baby was also a boy. A girl just would not have fit in! A third son was born in 1949 in Israel.

In 1945, two prominent British Jews, Lola Hahn Warburg and Leonard Montefiore, petitioned the British Home Office on behalf of the British Jewish community to allow orphaned child survivors of the Holocaust to be brought to England. The Home Office consented to let a thousand child survivors into the country under the condition that the Jewish community assume sole responsibility for the children.

The British Jewish community agreed, and in August 1945 300 orphaned children arrived in England, some as young as 3 years old. Following the closing of the Oxford boys' hostel in the late 1940s Judith found employment at the Weir Courteney House, as the new children's home was known. This facility was located in Lingfield near Oxford. Sam worked for the World Zionist Federation and pursued his studies in psychology.

Dr. Anna Freud acted as consultant to the staff of the Weir Courteney House. She also tested the children to study the effects of their traumatic experiences in the concentration camps on their development. Dr. Freud chose Uri, Sam and Judith's oldest child, as a control against whom her test subjects' responses were measured. Uri, known today to

COOL FACTS ABOUT ISRAEL

Weizmann, Hebrew University top world ranking

'The Scientist' ranks Israeli academic institutions in first, second places in its annual search 'the best places to work in academia' outside the US
Yaheli Moran Zelikovitch

At a time when Israel's universities are immersed in a fierce battle with the Finance Ministry over their shrinking budgets, maybe this can cheer them up.

The Weizmann Institute of Science in Rehovot and the Hebrew University in Jerusalem topped the list compiled by *The Scientist* magazine as the best places to work for academics outside the United States.

Surveying 2,300 academics at 73 institutions around the world, the bimonthly publication awarded points based on over 40 criteria fields, including pay, the state of the campus facilities, resources at the disposal of researchers.

President of the Hebrew University, Professor Menachem Magidor, said he was very proud to see Israel topping the ranking chart. "The Hebrew University is a leading research institution in Israel and the world, and its researchers enjoy an atmosphere of creative thinking and academic excellence," he said.

The Weizmann Institute has employed 236 researchers over the past decade, who published 4,505 articles in peer-reviewed journals. Over that same period the Hebrew University has employed 513 life sciences researchers, who published 10,346 articles.

The top five international institutions were ranked as follows:

1. Weizmann Institute of Science, Israel
2. Hebrew University of Jerusalem, Israel
3. University of Liverpool, UK
4. Murdoch Children's Research Institute, Australia
5. Catholic University of Leuven, Belgium

[from <http://www.ynet.com>, November 2008]

the world as Rabbi H.D. Uriel Smith, was about 8 years old at that time. All he remembers is being shown a lot of Rorschach blots and of letting his imagination wander.

In 1949 Judith's sister, Deborah, and brother-in-law, Moshe, invited the Smith family to join them in Israel. Judith and the two boys left England first while Sam stayed behind for another three months to finish up work and to sell the house. When Judith and the boys arrived in Marseilles they discovered that the ship on which they had booked passage to Israel was not leaving. Judith spent a hectic day going from shipping office to shipping office until she finally obtained passage on another vessel.

This ship was very crowded; however, the captain took pity and gave his own cabin to Judith and the boys. Otherwise they would not have had any place to sleep.

After Sam arrived, the family joined Kibbutz Giv'at Chaim. With his bachelor's degree in psychology Sam was immediately in demand because there were very few trained psychologists in Israel at that time. At first he tested children at Giv'at Chaim who exhibited learning and emotional problems. Soon other kibbutzim requested Sam's services.

Since his work as a psychologist took Sam away from the kibbutz so much, he and Judith had to make a decision about their continued stay at Giv'at Chaim. When the Ministry of Social Welfare offered Sam the job as director of Tel Mond, a juvenile detention center, Sam accepted, and the family left the kibbutz.

Tel Mond was located near the Jordanian border, where there were frequent enemy incursions. This caused the prison staff special difficulties in their work with the prisoners. "During the day we tried to

see *Remembrance*, page 18

Remembrance (from page 17)

teach the boys peaceful conflict resolution," Sam recalled, "and at night we had to teach them how to defend themselves." After many letters to the government the prison was relocated away from the border.

Daniel, Judith and Sam's third child, was born in Israel in 1949. While Sam worked at Tel Mond, Judith and the children lived close to Jerusalem, away from the border. Uri remembers waking up one night to loud shofar blasts. Their neighbor, having discovered that his goats had been stolen, was calling for assistance in catching the thieves! Shofar blasts after all are a call to arms.

Later Sam also worked with adult offenders and with mental patients. The family joke goes that Dad spent much of his life in Israel in reform school, prison, and mental hospitals! Since Sam and Judith also had a civil wedding after their move to England, Mom and Dad were married twice, something unusual in the conservative 1950s.

High school and university educations were very expensive in Israel in those days and Sam and Judith

had three boys to educate. Also, Sam wanted to pursue a doctoral degree in psychology. To achieve these goals the family returned to London in 1956.

Back in England, Sam was appointed general secretary of the World Union for Progressive Judaism. In his work Sam met many of the men and women who were instrumental in rebuilding European Jewry after the Holocaust. Some of them became life-long friends, among them Otto Frank, the father of Anne Frank.

Judith was a tireless hostess to all the people who came to her home. With her calm demeanor and friendly smile Judith had the ability to make people feel welcome. No matter how busy she was, Judith's home was always well organized, and she handled her tasks with an easy manner. Guests never felt intimidated. Sam's colleagues, community leaders, rabbis, students, the children's friends all were made to feel at home.

My introduction to Judith came at a synagogue outing in 1963. Here was this smiling woman, with bright sparkling eyes, dressed in light-col-

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Sam and Judith Smith wedding photo.

ored clothing. She was a welcome contrast to the dour, angry, demanding, and often depressed adults of my childhood in post-World War II Germany. Young as I was I sensed, though, that Judith's sweetness was based upon a strong character. She was a shrewd and realistic observer of people. Yet she judged people kindly, and people trusted her.

Judith was an inspired cook and baker, a gift doubly welcome in those years of scarce food resources. Her sons joke that it was Mom's cooking more than Dad's work that attracted people to their house.

While working for the World Union for Progressive Judaism, Sam also attended London University. He eventually obtained his post-graduate diploma in occupational psychology. From then until his retirement Sam worked in the field of occupational psychology for international businesses.

Sam and Judith were among the founding members of Middlesex New Synagogue in London, and they remained members there until their deaths. Sam taught the adult education classes. In later years he taught

a proselyte class in his home. Judith spoiled the class with her delicious treats. Uri and I were the first couple to be married at "Middlesex New."

In addition, Sam and Judith were active in B'nai B'rith. They also volunteered at some of the Jewish old age homes in London where Sam conducted High Holiday services as a lay leader. In retirement, even as his health was failing, Sam returned to college and obtained a Bachelor of Arts degree in philosophy, psychology, and Hebrew literature.

After Sam's death in 2006, Judith spent her last two years at the Clara Nehab House, one of the old age homes where she and Sam had volunteered in the past. Because of poor health Judith was no longer able to volunteer; however, the staff fondly remembered her and Sam.

Both Sam and Judith lost close family members in the Holocaust: Sam's mother and three sisters and Judith's mother all died in 1942. To cherish their memory Sam and Judith left three sons, six grandchildren and a growing number of great-grandchildren. ☆

History of the Israeli-Palestinian Conflict — Part XXXV

The 1970s — loose ends

By Daniel Chefec

In previous articles we explored the changes and events that took place during the 1970s in the Middle East, but some factors were left out for the sake of simplicity. These events, however, are very important to understand the conflict and in particular the current international situation. In this article I will, therefore "wrap up" the 1970s.

Changes in Europe

During the 1970s, the idea of a unified Europe began to take shape, but at the same time European countries began to realize that their demographic growth had fallen below replacement levels, creating long-term social and economic issues. With the welfare system in Europe growing in costs and services, and an aging of the European population, the ratio between those in the active labor force and the retired began to shrink, putting into question the funding of retirement benefits for a growing number of Europeans.

European governments decided to go the way many other governments have gone over the years to solve similar problems — through immigration. In the beginning, such immigration was predominantly eastern and southern Asian, with large numbers of Hindus reaching the shores of Europe. As the 1970s progressed,

however, it became evident that a more readily available—and cheaper—immigrant workforce was closer by: northern Africa became a major source of immigrants for a starving European job market.

At the same time, the oil embargo that followed the 1973 Arab-Israeli war put into evidence the great dependency of Europe on Middle East oil, a dependency even worse than American dependency. With a weaker economy than that of the power beyond the Atlantic, Europe began to accommodate to Arab demands to ensure both, oil and immigrants, to sustain its weakening economy. The Arab League and the Europeans signed several agreements designed to ensure a free exchange of cultural and economic relations between their worlds, while growing numbers of North African Arabs settled in Europe, particularly in France and England.

Europe had, historically, a particular way to deal with non-European immigrants, an attitude known in the Netherlands as *verzuiling* or "pillarization." This approach is common to a lesser or greater degree in all European countries and implies the separate development of communities with different religious and cultural needs and the division of society into religious and ethnic groups, each with its own schools, unions, parties, newspapers, and so

forth. For much of European history these separate communities constituted a tiny fraction of the population, and ultimately were still subject to the law of the land, whether a monarch in earlier times, or a constitution in more recent times. One extreme form of pillarization was imposed by Dutch colonists and their descendants in South Africa, a system that evolved into what we came to know as Apartheid. But in Europe it represented the recognition that, while a specific national group constituted a majority in a specific geographic area, there were minority groups sharing those same national boundaries, and they were allowed a separate parallel development. Jews both suffered and benefited from this European attitude towards non-Europeans.

The new waves of immigrants coming from the Arab world, however, tended also to form their own geographical enclaves for religious reasons. This, combined with the European tradition of pillarization, created Arab-Muslim enclaves in Europe that became increasingly estranged from their host societies rather than integrating into them. Over the years, Islamist ideology took hold in these areas and the situation evolved into one in which in some of these enclaves the *shari'a* (Muslim law) trumped the local national constitution, and law enforcement forces were reluctant to go into these enclaves to enforce local law. As a result, these immigrant enclaves became centers of Muslim civilization evolving separately and isolated from their host European societies. One of the most blatant cases is that of the city of Malmö in Sweden, where the local Arab community is demanding autonomy within the Swedish State and full application of *shari'a* in the city.

It would be impossible to make a complete analysis of all the implications of these developments in an article, but I recommend the book *While Europe Slept*, by Bruce Bawer (Random House, 2006), for a more in-depth look at this particular situation.

Changes in the Arab World

Fawaz Gerges, in *Journey of the Jihadist* (Harcourt, 2006), makes a

wonderful analysis of how the ideology first articulated by Muslim Brotherhood founder Hassan El-Bana evolved over the decades to become the ideology of groups such as Al-Qaeda and Hamas. In his analysis he recognizes the importance of the events of the late 1970s in the Middle East in shifting the popular beliefs away from Arab Socialism (Nasserism) toward different forms of Islamism. These

Some analysts believe that the cost of the Afghan war to the Soviet State and its defeat by Islamists forces was one of the factors that started the decline of Soviet power which would eventually lead to the fall of the USSR.

events impacted Arab society not only because of the failure of other ideas, but also because of the failure of Nasserism and other forms of Arab secular nationalism to improve the lives of their citizens. The events that most influenced this development were, according to Gerges, the Islamic Revolution in Iran, the fight of the Mujahidin (holy fighters) in Afghanistan, and the Iran-Iraq war.

The Iranian Revolution presented the masses of the Arab world, Shia and Sunni alike, with the first model of popular application of Islamic law to politics in modern times. The rhetoric of the Islamic revolution spread fast through the Muslim world, influencing the Sunni world as well by forcing a radicalization of the Wahabbite school of thought in Saudi Arabia and a radicalization of the political action of the members of the Muslim Brotherhood in Egypt.

Many of those who embraced the radicalized versions of Wahabbism and of the ideology of Hassan El-Banah were recruited to fight as Mujahidin against the Soviet Army in Afghanistan. From these groups of fighters would grow the Taliban as well as Al-Qaeda. Osama Bin Laden was one of the young Saudi idealists who went to Afghanistan.

The Iran-Iraq war was an attempt to contain the Shia-inspired Islamic revolution and prevent its spread into the predominantly Sunni Arab Middle East. In this war, the United States supported Saddam Hussein of Iraq. The high cost of the war in human lives and the abandonment of

see *History part XXXV, page 21*

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B'tayavon (Hearty Appetite)

By Ruth Poley



Sometimes I sit down to write this column and it all just flows easily—sometimes not so much. We're celebrating Purim at the beginning of this month, but the post office has been so derelict about getting *Shalom* into your homes in a timely manner that I'm afraid a Purim recipe would get to you too late to do any good. So I took out my trusty *New York Times Jewish Cookbook* to see what would inspire me. And I was inspired by a couple of couscous recipes. Couscous is always a "go to" recipe for me when I'm in a hurry or just want a simple side dish.

Couscous, although it appears to be a grain, is actually just pasta. Because the individual pieces are so small, they cook very quickly. Basically, you add boiling liquid, cover it, and let it stand for five minutes. The following recipes are easy-to-make variations on garden-variety couscous. The first adds some vegetables, meaning you need just the one side dish to serve with your protein; the second adds some fruit, giving it a bit of a Mediterranean flavor.

Try these recipes—you'll add something new to our repertoire and you'll be surprised at how easy couscous is to make. You can buy a boxed mix at the supermarket or you can get it in bulk at the Good Foods Co-op. The Co-op also sells whole wheat couscous so you can get that little extra health benefit without sacrificing flavor or ease of preparation. ☆

Golden Couscous

- 2 tablespoons extra-virgin olive oil
- 1 large yellow pepper, seeded and diced
- 1 medium onion, finely chopped
- kernels from 4 ears fresh yellow corn (or 1 large can of corn, drained)
- salt and freshly ground pepper, to taste
- 1 1/2 cups chicken (or vegetable) stock
- 2 teaspoons ground turmeric
- 1 teaspoon ground cumin
- 1 cup instant couscous

Heat 1 tablespoon of the oil in a skillet, add the pepper and onion and sauté over medium heat until golden. Stir in the corn and cook a few minutes. Season to taste with salt and pepper and set aside.

Bring the chicken stock to a boil in a saucepan, stir in the turmeric and cumin and add 1 tablespoon of olive oil. Stir in the couscous, remove from heat, cover, and let stand for five minutes. Fluff the couscous with a fork and fold in the pepper and corn mixture. Fluff again and serve warm or at room temperature. (Yield: 4-6 servings)

Couscous with Apricots

- 1/2 cup dried apricots
- 1 1/4 cups water
- 1 tablespoon lemon juice
- 1 tablespoon unsalted butter
- 3/4 cup instant couscous
- freshly ground black pepper to taste.

Cut up apricots coarsely and combine with water. Add lemon juice and butter, stir and cover. Bring water to boil. When water boils, stir in couscous and continue stirring until water boils again. Remove pot from heat, cover, and allow to sit 3-4 minutes, until water is completely absorbed. Add pepper to taste, fluff with a fork, and serve hot. (Yield: 3 servings).

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.

History part XXXV (from page 19)

Iraq by the West facilitated the alliance of Jihadist groups, both Shia and Sunni—at least as a tactical move.

The increasing strength of Islamist alliances in southern Asia undermined Soviet influence as well as Western influence. Some analysts believe that the cost of the Afghan war to the Soviet State and its defeat by Islamists forces was one of the factors that started the decline of Soviet power which would eventually lead to the fall of the USSR.

Changes in Palestinian Arab society

Arabs living in the territories occupied by Israel in 1967 saw the occupation, in the beginning, improve their lives. Standards of living rose and unemployment declined as Arabs increasingly entered the Israeli job market. Israel's policies (see below) of "benign neglect" were a marked improvement from the repressive policies of Egyptian rule in Gaza and Jordanian discriminatory policies against West Bank residents. As the 1970s progressed, however, Palestinians in the territories began to compare their lives more and more not to those of their Arab brothers but to their Jewish neighbors, among whom they worked every day. And in the comparison it was evident to them that a great disparity existed. This realization began to serve as the cauldron for growing resentment, especially among younger Palestinians who grew up under Israeli occupation and for whom life under Jordanian or Egyptian rule was not a living memory. This gradual change would lead to growing violent opposition to Israeli rule in the 1980s.

Changes in Israeli policies and society

Previous articles described many of the changes in Israeli society during the 1970s. One change not discussed there was the growing dependence of Israeli society on Arab laborers from the occupied territories. As these Arab workers began to fill the lower echelons of the workforce, Israeli Jews became more upwardly mobile. At the same time, the economy evolved by developing high tech industries and becoming more Westernized, increasing the socioeconomic and cultural gap with their Arab neighbors, who were lagging behind because of the corruption of their leaders and the inability of their policies to improve the lives of their citizens.

Israeli policies in the administration of the occupied territories also evolved, as we saw in prior articles, from a policy of neglect into a political tool to gain control of certain areas for security reasons, and later for religious-ideological reasons. Against the background of these policies, some Israelis developed a messianic ideology of territorial redemption and formed what became known as "the settlers' movement." It started as a Gush Emunim, or "Block of the Believers," in the West Bank Jewish community of Kiryat Arba, overlooking Hebron, one of the oldest Jewish settlements in the territories. It would not be until the leadership of Rabbi Meir Kahane, however, that the messianic ideology would crystallize. This religiously inspired ideology was the Jewish counterpart of the Islamist movement growing in Arab lands. While their methods were markedly different, they would grow increasingly violent over the years, becoming a serious factor in the Arab-Jewish friction in the West Bank and Gaza, providing the

anti-Israel activists with more than a few pieces of anti-Israel propaganda with their irredentist messianic approach to the control of the land. While settler activists constitute a small fraction of the Israelis living in the Jewish communities in the West Bank, they represent a very vocal and visible factor.

The 1980s would prove to be another revolution in the history of the conflict, and we will begin reviewing that decade in the next article. Among the most salient events of the 1980s are the Israeli occupation of Lebanon in 1982, the Cairo Program of 1984, the PLO implicit recognition of Israel in 1986, and the regional consequences of the fall of the Soviet Union. ✧

Daniel Cheffec is the past executive director of the Central Kentucky Jewish Federation and current executive director of the Jewish Federation of Dutchess County in Poughkeepsie, New York. He can be reached on his cell phone, (845) 337-6616, or by email at dacheffec@yahoo.com.

Sar-El (from page 9)

During our three weeks, we were taken on two sight seeing trips. One was to Modi'in, a very modern city, with a lot of new construction, apartments, and shopping malls. The other was to Zichron Ya'akov, overlooking the Mediterranean Sea. Zichron Ya'akov was founded in 1882 by Baron Edmond James de Rothschild and named in honor of his father, Jacob. We also visited a local winery, the Latroun monastery, and Yad La-Shiryon, the Armored Corps Memorial Site and Museum at Latroun. On our second trip, we visited Ben Gurion's home in Tel Aviv. He had 20,000 books in his library, encompassing five languages, and read all of them!

On Thursdays, we left the base after lunch, and returned Sunday mornings. These weekends were for whatever we wanted to do. Many hotels all over Israel offer discounts to Sar-El participants, and a hostel in Tel Aviv/Jaffa offers them free accommodations and food. Fridays and Saturdays were a great time to explore Israel, and sleep in regular beds. Lowell and I went to Tel Aviv, Jerusalem, Haifa, and Safed, and toured the Golan.



Backpacks filled with fresh medical supplies are packed for distribution.

On our last weekend we stayed with a family on a moshav near Yavne. This was arranged by Pam, and was very enjoyable. We had asked to be with a family who kept kosher. Pam told us she had found an Orthodox family and that they did not speak much English. In our minds, we pictured women with covered hair and ankle-length skirts, and men with kipot, tzitzit, long black coats, and beards and payes (sidelocks). I bought a long black skirt for Shabbat in Tel Aviv before we boarded the train to meet the family at the Yavne train station. To our surprise, we were met by a man wearing blue jeans and a sweatshirt who spoke English very well—our host, Eytan. Because Lowell was wearing his kippah, Eytan thought we were Orthodox! He and his wife, Geula, lived on the moshav in a modern home; five of their six children lived

in the same moshav with their families. We spent the first days of Hanukkah and our last Shabbat with them—what a treat!

After our army tour, we stayed an extra five days to visit Eilat and spent one day in Petra, Jordan.

Israel is a nation with an army of mostly 18- to 21-year-olds who carry M16s and should be at the beach instead of clearing tunnels and patrolling mountain and desert caves and hideouts. We all did our part to show these young people that we did not just make a pledge or send a check. We were ready to do whatever they needed. We were worn out after a hard day's work, but it fed our souls and made us more complete. We had the satisfaction of knowing we made a personal difference. We left a part of ourselves in Israel, and had mixed feelings about coming home—or were we leaving home?

We volunteered in 2006 and 2008, and plan to return this year. Volunteering with Sar-El is a positive life-changing experience. You get much more out of the experience than you give. Living and working with Israelis lets you experience Israel in a way no tourist can. **To volunteer, contact Volunteers for Israel at vfi-usa.org or sar-el.org.** Volunteers for Israel (VFI) is a non-political, non-profit, volunteer organization. VFI works with Sar-El, which administers the program in Israel. Israel needs your help now. ✧

Israel 21C: Israeli animal charity sends aid to Gaza Zoo

By Abigail Klein-Leichman

Truckloads of food and medicine for lions, horses, donkeys, and other ill and hungry animals were among the relief supplies flowing into the Gaza Strip from Israel following the recent three-week war.

It was no easy feat getting help to the inhabitants of the Gaza Zoo and to other wild and domesticated creatures in an area hostile to the Jewish state. But Eti Altman, co-founder and spokeswoman of Israel's largest animal-welfare organization, Let the Animals Live (LAL), is tenacious in her mission to alleviate suffering.

Since its beginnings in 1986, LAL has sheltered and found homes for 35,000 dogs and cats, neutered 50,000 strays, and provided veterinary care to thousands of abused horses, donkeys, crocodiles, dolphins, camels, and members of other species.

LAL's lobbying efforts have resulted in Israeli legislation banning practices such as exportation of dogs and cats to the Philippines for food; "enter-

taining" dog fights and matches between men and crocodiles; baboon breeding for experiments; university laboratory experiments on monkeys; and the exploitation of wild animals by circus owners. It is also working to stop the importation of live animals for slaughter.

Altman's assistant general manager, Ilan Lusky, explains to ISRAEL21c that the organization first learned that lions in the Gaza Zoo were in distress at the end of 2007. Their food supply was limited because of blockades in the wake of attacks on Israeli border towns.

Altman made phone call after phone call to Hamas government officials, determined to take the lions to a foster home in Israel. The offer was consistently refused.

Animals living in terrible conditions
But as the dawning of 2009 brought with it retaliatory Israeli raids on Gaza, Altman renewed her efforts to assist the zoo.

"We found out that the situation there was terrible," says Lusky. "Many animals died in the bombings, and the remaining animals were living in poor conditions. We said, 'Let's put politics aside and take care of the animals.' We were not giving up."

Altman worked around refusals of direct aid by establishing contacts with government officials and Palestinian and international animal-relief groups such as Veterinary World Service. The Israeli Ministry of Defense granted permission for the entry of 30 truckloads of oats, hay, and veterinary supplies into Gaza. LAL volunteers brought in the goods over a period of weeks and transferred them to local Arabs for delivery. The last two trucks were dispatched on Tuesday.

An official "thank you" was neither forthcoming nor anticipated.

"We're not waiting for medals or prizes," says Lusky. "Officially, they don't want our help. But we did get thanked by our international partner groups, and we know from our Palestinian contacts that the donations went to the right places."

LAL also launched a campaign to bring relief to pets affected on both sides of the conflict. Many pets were abandoned when their owners fled, or went hungry because they were unable to earn a living while under siege.

Pets deserted in bombed cities
During the war, Altman went to hard-hit southern Israeli cities with veterinarians and other volunteers to help local animal-welfare groups

rescue homeless animals and distribute donated food. This initiative has extended beyond the ceasefire.

"There is an unbelievable situation with deserted pets in bombed cities such as Sderot and Ashkelon," says Lusky. "These cities are trying to take of their people, and there is no money for the animals. Because of budgetary constraints, animals are at the bottom of the list."

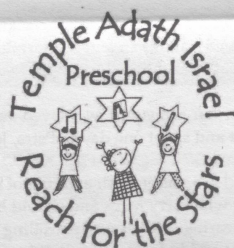
LAL's shelter in Ramla houses 200 dogs and 70 cats, some of them war refugees. Lusky coordinates volunteers at the shelter, and welcomes help from tourists.

If LAL can raise enough money, it will set up free veterinary clinics in war-ravaged areas. In cooperation with Israeli pet supermarket Pet Point, it is offering emergency care packages for purchase through letlive.org.il.

And if donors are found to foot the bill of \$170-\$350 per truckload, LAL hopes to continue sending aid to the Gaza Zoo and to domestic animals in Gaza.

In fact, although offers to find new homes for Gazan animals in Israel still are being rebuffed, Altman dares to hope that a continuing relationship can ease hostilities.

"In light of this humanitarian effort, I have no doubt we can save many of the animals in the place," says Altman. "I am hoping that through the animals we will be able to draw the two sides closer together." ☆



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Solar Energy (from page 16)

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from entering the atmosphere annually (about 335,000 cars-worth of emissions)—it's not a golden bullet solution.

Says Kroizer: "I think it's important to have a variety of energy solutions. Solar energy won't solve the world's problems; we need a variety of solutions and solar can be one of them. Solar can supply a very nice percentage of energy in sunny countries," he concludes. ☆

The Lexington Chapter of Hadassah

Evalyn Block, President

Esther's Hebrew name was Hadassah

♦ ♦ ♦

Purim is just around the corner, March 10. Most of us know the story and its main characters: the wicked Haman, the foolish King Ahasuerus, the righteous Mordechai, and of course Queen Esther (Hadassah). In a time of strife when Jews were facing annihilation, the courageous actions of one woman saved our people. It is impossible to guess what might have happened to the Hebrew people had there been no Esther. If not for her, Jerusalem might never have been rebuilt, and there might have been a different story to tell all future generations.

Purim is also an opportunity to remember and pay tribute to another Hadassah, the women's organization, and its founder, Henrietta Szold. After a visit to Palestine, Ms. Szold decided to form a Zionist organization for women. She envisioned this group working for the health of women and children in what was to become the State of Israel. The founding meeting was held at Congregation Emanuel of New York—the date, Purim 1912. The women constituted themselves as the Hadassah chapter of the Daughters of Zion. Eventually the name would become Hadassah, Queen Esther's Hebrew name. The biblical woman, who centuries before had delivered her people, thus gave her name to a new generation of women who

would seek to emulate her noble example.

As we gather in synagogues to hear the reading of the Megilla, let us rejoice over the shrewd and brave actions of Queen Esther and admire her bold leadership as she risked her own life and devoted herself to save our people. But I also ask that you take this opportunity to think of Hadassah the Women's Zionist Organization, and Henrietta Szold. She was a modern Queen Esther who also devoted her life to her people, acted as a role model, and created and promoted an organization that saves lives and gives hope. Miss Szold and Hadassah emphasize the unbreakable bond between Israel and American Jewry. Hadassah, with its hundreds of thousands of devoted volunteers, ensures this bond each day.

Hadassah is about people, about changing lives, about *tikkun olam*—making the world a better place. Focused on health, education, youth, and the environment, Hadassah changes lives, one person at a time. You may not think that you as an individual can make a difference, but remember: It truly is amazing how the actions of one woman can change the course of history. Purim teaches us it will ultimately be Jewish strength, commitment, and faith that ensure a bright future for our people. ☆

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

Religious Services

Tuesday, March 10, 2009

We will celebrate Purim at the Fellowship Hall of the Lexington Theological Seminary at 7:00 p.m. The party will feature a wonderful Purim spiel written by Judy Goldsmith and others. These Purim spiels have always been delightful, with a number of members of the Havurah actively participating.

Saturday, April 11, 2009

Shabbat morning services will take place at the home of David Wekstein. There will be a light breakfast at 9:30, followed by the service at 10:00 a.m. This is also Chol Hamoed Pesach. Hosts are Hanna and Uri Smith and Terry and Carole Wilson.

Web Page

Under the leadership of Judy Baumann, the web page of the Havurah has been revised and updated. It now contains information about the Havurah and details about upcoming Havurah services and programs. The URL is lexhavurah.uscjh.net.

Educational Programs

March 29

The Education Committee will sponsor a program on the Pakistan-India conflict. Our featured speaker will be Dr. Karan Kaul, professor of biology at Kentucky State University. Dr. Kaul is from Kashmir, a territory which is a major issue in the conflict. The program will be held at 4:00 p.m. at the home of Dr. Judy Worell.

The Education Committee, co-chaired by Larry Bitensky and Judy Saxe, has arranged for Dr. Beth Glazier-MacDonald, professor of religion at Centre College, to present a program to the Havurah. The Committee is also actively involved in planning the annual Havurah retreat to be held in the spring. Details of these programs will be announced. ☆

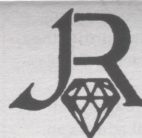
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Sisterhood

On February 15 our Sisterhood, along with the Junior League of Lexington, hosted the residents of the Florence Crittenton Home for an entertaining and relaxing Valentine dinner. This has become a tradition for both women's groups and is a worthwhile joint community project enjoyed by all.

Sisterhood's annual fundraiser is March 21. The funds raised will help support the Temple Religious School and other Sisterhood projects. The evening will feature a play, *Visiting Mr. Green* (see below). Look for your invitations in the mail. It should be a great evening. This is open to the public, so please invite your friends.

March is also mitzvah crib month. Collections will be taken to local children's charities. There will be a collection bin in the foyer. If you have any questions about items needed please contact Beth Pittman.

Visiting Mr. Green

Be prepared to enjoy some first-rate theater on Saturday, March 21, as the TAI Sisterhood brings you *Visiting Mr. Green*. The *Herald Leader* said it was "the best play [produced] in Lexington's 2000-2001 arts season" when Studio Players performed it.

The play tells the tale of Mr. Green, an 86-year-old, recently widowed Jewish man, and his interaction with the much younger Ross who, convicted of reckless driving because he almost hit Mr. Green, is sentenced to visit him every week for six months. The evolving relationship, the bond they forge, and the hurdles they must conquer to get there, are at the center of the play.

The performance will be at TAI on Saturday, March 21 at 8:00 p.m. Tickets are \$25 for general admission, \$50 for preferred seating, and \$75 for preferred seating and a champagne reception with the cast and director following the performance.

Refreshments, including desserts, coffee, and wine, will be served at intermission. Watch for your invitation in the mail or contact Rebecca Young (rsy2@hotmail.com) for information or reservations. The proceeds from this performance will benefit the Temple religious school and other Sisterhood projects.

March is mitzvah crib month

Please donate sleepers, blankets, booties, receiving blankets, diapers, onesies (one-piece sets) and T-shirts. All donations will be distributed to local children's charities. The crib will be in the main hallway at Temple. We will collect throughout the month of March. For more information, contact Beth Pitman at (859) 293-9723 or bethpitman@insightbb.com.

Mini-u course for April-May

The Story of Masada, with Sam Kad (Thursdays, 7:00 p.m. - April 16, 23, 30, May 7, 14)

This course will examine the history of Masada and Masada's continuing presence in Jewish lives today. Themes we will explore include Herod's plans and dreams, the Zealots' retreat to the fortress, the

Roman Siege, the mass suicide of the defenders, the purpose and significance of Masada in modern Israel, and a visit to Masada today. Enrollment limit 12.

To enroll, or if you have any questions, please contact Ken Slepyan at kslepyan@transy.edu or call at (859) 226-9145. You may enroll at any time, but the sooner the better to guarantee your place! Please make checks out to "Temple Adath Israel" and write on the memo line "Mini U." Views expressed by Mini U instructors are their own and do not necessarily reflect those of Temple Adath Israel.

Outreach: Parenting

Each month the Outreach committee will answer questions related to family and interfaith relationships or provide activities that you can do at home to enhance your family's holiday celebration. If you would like to submit a question, care to answer a future question, or have a holiday activity that you would like to share please contact Beth Pitman at bethpitman@insightbb.com.

Here are some suggestions for Purim.

- Create *mishloah manot* (food gift baskets); deliver them to friends and family.
- Bake hamantaschen (recipe below).
- Make a Purim flag to take to the Megillah reading.
- Make noisemakers.
- Have the entire family dress up for Purim.
- See how many words you can make from "Esther the Queen."

Hamantaschen

Dough

1 cup sugar
3-4 cups flour
1 1/2 tsp. baking powder
1/8 tsp. salt
8 oz. butter or margarine
2 eggs, beaten
1/2 cup orange juice

Mix dry ingredients together and cut in shortening until it is in small pieces. Add eggs and orange juice. Mix together into a small ball. Roll out on a floured surface. Cut out rounds with a glass.

Filling: 16 oz. prune or your favorite flavor jam
(Substitutes: poppy seeds or chocolate chips)

see TAI news, page 25

Congregational Passover Seder

Thursday Evening, April 9, 2009, Temple Adath Israel, 6:00 p.m.

Reservations required by Thursday, April 2, 2009 - must be accompanied by check.

There will be a late charge of \$5.00 per person after Thursday, April 2.

Make check payable to Adath Israel Sisterhood. Send reservations to Leona Stern, 704 Kirkland Drive, Lexington, KY 40502 or Passover Seder c/o Temple Adath Israel, 124 N. Ashland Avenue, Lexington, KY 40502

Menu: Matzoh Ball Soup, Gefilte Fish, Chicken, Brisket, Oven-browned potatoes, Assorted Vegetables, Dessert, Wine, Juice, and Coffee.

RESERVATION FORM MUST BE RETURNED BY April 2, 2009.
ONLY 200 SEATS AVAILABLE.

Name: _____
Members @ \$16.00 _____ Children @ \$8.00 _____
Non-members @ \$19.00 _____ Children @ \$10.00 _____
I would like to be seated with _____ (Family Name)

This is a community Seder. Please check which of the following you will do:

1. Set-up tables - Monday, April 6 at 9:00 a.m. _____
2. Cooking - Monday, April 6 at 9:00 a.m. _____
Thursday, April 9 at 9:00 a.m. _____
3. Prepare charoses, make matzoh balls*, boil eggs*, bake cakes* (state which) _____
4. Clean up after meal (Put away tables, chairs, etc.) _____

*Mixes for cakes, matzo balls, and the eggs to be picked up at Temple Office.

Your helping hands enable our TAI Sisterhood volunteers to continue to offer this service to our congregational family and friends.

Around the Community

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

Mazel Tov to...

Ilana Kline on being elected president of TRYB for the remainder of the school year. She replaces Katie Kaplan, who is spending the semester in Israel.

Camp (from page 1)

one week rather than the usual two. But, like all good Jewish people, we never give up!

This year, Camp will actually live up to our theme, "Going Green." We can start by conserving gasoline, and tentatively making week one at Temple Adath Israel. We are offering a car pool list this year to help as well. The Temple would serve as a base; each day we will learn a new form of *Tikkun Olam*. There will be mini-field trips and activities such as visiting Woodland Park and other sites as well as quality art enrichment activities brought in. Please consider sending your campers to both weeks of Camp Shalom this year, where each week promises to be fun, unique, and interesting. Week two will be at the Bluegrass Christian camp as usual with the normal natural camp setting. As usual, both weeks will strengthen campers' Jewish identity.

Look for registration information online at www.jewishlexington.org.

If you have property suitable for Camp activities and would like to offer it for our use, please contact Jana at the CKJF office. ☆

Opinions expressed by writers in

Shalom

are not necessarily those of the editorial staff or advisors, nor of the Central Kentucky Jewish Federation or its constituent communities, officers, staff, or committee members. Letters to the Editor are always welcome—send them to di-ifr@bardstown.com.

Advertise Your Business

The *Shalom Newspaper* is published ten times per year. It is mailed to over 1,200 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 BW \$275 Color	1/2 Page Vertical 4.9" x 12.75" \$120 BW \$195 Color	1/2 Page Horiz 10" x 6.375" \$120 BW \$195 Color
1/4 Page 4.9" x 6.375" \$80 BW \$120 Color	1/8 Page 4.9" x 3.191" \$55 BW \$95 Color	Business Card 3.625" x 2" \$35 BW \$75 Color

* All other ads are billed at \$12 per column inch.
* Ad production is available at \$15 per hour.

Rates for contracted terms (per issue)**

Size	5x	10x	w/ Color
Full	190	180	+ 75
1/2 Vert.	115	110	+ 75
1/2 Horiz.	115	110	+ 75
1/4	75	70	+ 40
1/8	50	45	+ 40
Bus. Card	30	25	+ 40

** A contract must be signed prior to insertion of the first ad. Prepaid contracts will be discounted 10% off the total. Discounts do not apply to charges for color printing.

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 please contact Tamara Ohayon at the CKJF office. (859) 268-0672 or shalom@jewishlexington.org



Shalom Deadline...

The deadline for submitting stories, photos and community news for print in *Shalom* has changed. Submissions are now due on the 8th of the month.

TAI news (from page 24)

Put one teaspoon filling in center of each round. Pick up edges in center to form a triangle and pinch dough together with floured fingers. Baste top with egg yolk diluted with a bit of water. Bake at 350 degrees for approx. 30 minutes or until lightly browned.

(From *Adventures in Bubby Irma's Kitchen*, by Irma Charles, Targum Press, 1992.)

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. **March 14 & 28**

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. **March 7 & 2**

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet again on March 27, 2009. Jann Geddes will speak (rescheduled from January). Her topic is "Passage to India — Who Let the Cows Out?" 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!

Book Discussion Club

We will meet at Temple on March 26 at 7:30 p.m. to discuss *In the Days of Simon Stern*, by Arthur A. Cohen. All are invited to attend the book discussion group. For any questions, contact Toni Reiss at coordinator@lextai.org. ☆

CRC (from page 13)

writing, the CRC is in the midst of discussing the most appropriate response of the Federation to this action.

There are a number of other programs of the Community Relations Committee of equal importance. For example, the Federation strongly supports the goals articulated by Martin Luther King, Jr. Accordingly, the CRC took the leadership role for the Federation in the community participation in the past month's celebration of Martin Luther King, Jr. Day. This year Yom Hashoah observances will be held on Sunday, April 19. Jeremy Popkin of the CRC chairs the committee to plan and implement the program.

The members of the Community Relations Committee are Rabbi Audrey Korotkin, Rabbi Uriel Smith, Ms. Gloria Rie, Dr. Jeremy Popkin, Dr. Larry Kant, and Ms. Judith Levine. The committee is co-chaired by Mr. Michael Grossman and Dr. David Wekstein. The committee strongly encourages members of the Jewish community to contact it with comments criticisms and/or suggestions. ☆

Ohavay Zion Synagogue

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

We look to March with a sense of joy as we begin the month of Adar and, of course, celebrate Purim. Tradition tells us that with the arrival of Adar, we are to rejoice and "be happy." We wish everyone a very Happy Adar and a Happy Purim filled with fun.

Purim at OZS: Megilla reading and activities

Join us on Monday evening, March 9 as we read Megillat Esther—the Scroll of Esther—in celebration of the unique and joyful holiday of Purim. We will begin at 5:00 p.m. with a spaghetti dinner prepared by the Education Committee. The Megilla reading will start at 5:45 p.m. in the sanctuary while the kids enjoy a Purim Carnival in the Social Hall. Everyone will join together in the sanctuary for the end of the Megilla reading, a costume parade, and comic skits. Be sure to wear a costume or funny hat and bring a sense of humor and smile with you! Don't miss out on the fun!

D'Vine Minyan Purim Seuda and Latke vs. Hamantaschen Debate

Our celebration of Purim continues on Tuesday afternoon, March 10, 5:00

p.m., at a special "D'vine Minyan Purim Seuda." In addition to wine and snacks you can enjoy the First Ever Latke-Hamantaschen Debate organized by the Friday Morning Talmud Study Group. Which do you think is the tastier food? How many ways can you use oily latkes or fattening hamantaschen? This is the ultimate Jewish debate! We will conclude the festivities with the brief afternoon service at 5:45 p.m.

Gan Shalom Preschool

Registration continues for the 2009-2010 school year at Gan Shalom. Gan Shalom's innovative curriculum integrates Jewish values and traditions with secular learning in a warm and nurturing environment. For more information, contact the Gan Shalom office at (859) 335-9922.

OZS Religious School News

Our Religious School students are

gearing up for a busy spring as they prepare for both Purim and Passover. Last month, students participated in a Tu b'Shevat seder and enjoyed a Saturday night of fun at a special Pajama Havdalah program. This month, the religious school students will form the heart of our Purim celebration and Megilla reading. Our **Junior Congregation** program continues on March 21 at 10:45 a.m. in the Music Room. The program is led by Miriam Davis-Rosenbaum and Kayla Bryan. We encourage parents to attend with their kids.

D'Vine Minyan on Tuesdays

Tuesday is D'Vine Minyan Day at OZS. Join your friends for a relaxing glass of wine and socializing each Tuesday afternoon beginning at 5:00 p.m. in the OZS Social Hall. The brief evening minyan follows in the sanctuary from 5:45 p.m. to 6:15 p.m. A great way to end your day! Remember, Tuesday, March 10 will be a special D'Vine minyan for Purim.

Friday Morning Talmud Study

The Talmud Study group continues to meet each Friday morning for prayer, food, and study. The morning begins with the brief morning service at 7:30 a.m. followed by a light breakfast and study. Using Skype on the computer, Rafi Finkel continues to guide the group even while away in Ireland. Newcomers are always welcome!

Shabbat at OZS

Celebrating Shabbat is always a focus of our weekly events here at OZS.

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings. The Friday night schedule for February is:

March 6 – Kabbalat Shabbat service begins at 5:45 p.m. at OZS.
March 13 – Family and Friends Shabbat at Home. No scheduled OZS service.
March 20 – Kabbalat Shabbat service begins at 5:45 p.m. Stewart Home residents will be in attendance.
March 27 – Family and Friends Shabbat at Home. No scheduled OZS service.

We hope you will join us for our spirited Shabbat morning service each Saturday morning at 9:45 a.m. with Kiddush lunch following in the Social Hall. On March 7, the Kiddush lunch will be in honor of Oscar Haber as he celebrates his 99th birthday.

Passover Is Coming

Passover begins this year on Wednesday evening, April 8. This year, we hope to host our traditional OZS Second Night Congregational Seder on Wednesday evening, April 9. Please call the OZS office for more information on dinner prices, reservations, and deadlines.

Membership Committee

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

Planning on leaving town for a few months? Going on a long vacation? Moving any time soon?

You can help save the Federation money by informing us of your plans and preventing the U.S. Postal Service from charging us for returned mail and address change notices.

Before you go, call the CKJF office or send us an email and let us know if you would like the mail sent temporarily to a different address, at no charge to you, or halted for a certain number of months. Give us a chance to get it right for you on the first mailing.

Contact Tamara at (859)268-0672 or tamara@jewishlexington.org



STEWART HOME SCHOOL VISITATION SCHEDULE:

Thursday, March 5th at 6:30

Friday, May 15th is Family Weekend; Time TBA

Thursday, June 11th at 6:30

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

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





Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org
1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

OZS - Ohavay Zion Synagogue - www.ozs.org
2048 Edgewater Court • 266-8050 • Art Shechet, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel - www.lextai.org
124 N. Ashland Avenue • 269-2979 • Samye Miller Stith, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

HAD - The Lexington Chapter of Hadassah - www.centralstates.hadassah.org
Evalyn Block, President • eblock3375@windstreami.net

HAV - The Lexington Havurah - www.lexhavurah.uscjhost.net
269-4454 • David Wekstein, President • mwdrwek@insightbb.com • Shabbat Services monthly, call for schedule

BB - B'nai B'rith Mid-America Region, Stanley Rose Lodge #0289
1050 Chinoe Road, Suite 302 • Bruce Broudy, President • bbrou@lexclin.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
CKJF Super Sunday Transitioning to College	"Jews and Comics" Singletary Center 8:00 p.m. Judaic Studies Lecture at U.K.	TAI Board Meeting 6:30 p.m. OZS Board Meeting 7:30 p.m.	Hadassah Board Meeting			OZS Purim Night Ball
March 1	2	3	4	5	6	7
Shalom Deadline	Ta'anit Esther - Fast of Esther Erev Purim	Purim Chabad Rabbi Litvin visits 12 noon CRC Meeting 7:30 p.m.				
8	9	10	11	12	13	14
Hadassah Casino Night 5:00 PM at TAI			TAI Sisterhood Program			TAI Sisterhood Fundraiser Visiting Mr. Green 8:00 PM at TAI
15	16	17	18	19	20	21
			CKJF Executive Committee Meeting 6:45 p.m. CKJF Board Meeting 7:30 p.m.	Rosh Chodesh Nissan		
22	23	24	25	26	27	28
Havurah Education Program						
29	30	31	April 1	2	3	4
	Hadassah Board Meeting Luckens annual lecture, U.K. Jewish Studies		Ta'anit Bechorot - Fast of the First Born Shalom Deadline		Pesach	Pesach
5	6	7	8	9	10	11

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Sat. 10:30 a.m. to 3:00 p.m.

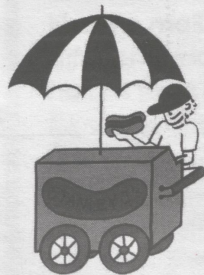
www.stanleyjs.com
Catering Available



Most of our food is available in larger amounts. Deli meats, cheeses, dips, sauerkraut, and salads may be purchased by the pound. Other hot meal items such as pot pies, quiches, and casseroles are frozen and ready to go. Desserts and other extras are also available. Please call 72 hours in advance for whole desserts.

All Kosher meat products are from

BEST'S KOSHER
The difference is in the taste.®



Classic Deli Sandwiches

Kosher Corned Beef
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Rabbi's Knosh
Stanley J's Baked Turkey Breast
Eye of Round Roast Beef
Chopped Chicken Liver
Kosher Salami

Reubens and Rachels
with corned beef, pastrami,
or turkey

Special Sandwiches
The Wayne, Deli Franks,
The Manhattan, or The Sailor

Kosher All Beef Hot Dogs

Vegetarian Sandwiches
Veggie Delight, Pimiento Cheese,
or Cool Cucumber

Homemade Salad Sandwiches
Chicken Salad, Tuna Salad, Egg Salad,
Turkey Salad, and Olive Nut.

Homemade Soups

Our Famous Chicken Noodle (served daily)
Soup of the Day
Matzo Ball with Chicken Noodle (Fridays)

Salads

Tossed Salad, Mrs. Wilson Salad, Julienne
Salad, Tuna Salad Plate, Chicken Salad Plate,
Turkey Salad Plate, or Pimento Cheese Plate.

Sides

Redskin Potato Salad, Creamy Cole Slaw,
Artichoke Pasta Salad, Apple Fruit, Special
Veggie Salad, Tabouli, Basil Potato Salad,
Macaroni Salad, Chunky Applesauce.

Desserts

Stanley J's NY Cheese Cake
Cream Cheese Brownie Plate
Carrot Cake
Death by Chocolate Pie
Seasonal Dessert

