

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

APRIL 2007

NISAN-IYAR 5767

Temple Adath Israel unveils Holocaust Mini-museum

Schneidt collection forms base of exhibit

♦ ♦ ♦

David and Carolyn Schneidt have found a home at Temple Adath Israel—so much so that they are depositing many of their things there. They have been collecting artifacts related to the Holocaust for quite some time, and in honor of David's conversion, they graciously dedicated this collection to the Temple. David consistently speaks of the need to plan for the future: "Due to the fact that we don't have children, our concentration has always leaned to providing for the community's future. When we started collecting items such as these we had a mission. It was to share them. Our whole idea was to teach about how life can be such a struggle and how

faith and persistence can persevere." In gathering the items, David and Carolyn knew that each item was connected to a story. "Many times Carolyn and I would just hold them and we could feel the strength of the story. We wanted to share this understanding with others."

So, with two restrictions, they devised the plan to establish this museum exhibit. First, they insisted that it convey the heroism of the survivors and the value of the faith that it took, even in their anger

see Mini-museum, page 10



David and Carolyn Schneidt Photo courtesy of Andy Olsen

— CAMPAIGN NEWS —

The heart of Jewish Agency wartime information

24/7 Global Center

♦ ♦ ♦

The Jewish Agency's Global Center kicked into action 24/7, with trained responders fielding calls from parents registering their children for the summer camps, Israeli's donating to the Jewish Agency's emergency activities, volunteers wishing to know what they could do to help, families who wanted to join the At

Home Together program to host their brethren from the North and Israeli companies offering their assistance. People called from all over the world, donating funds and expressing their support for the people of Israel.

Thousands of calls were received and responded to during the first week. By the time the cease-fire was signed on August 14th, an unprecedented 30,000 calls had been handled by the Global Center, 800 new volunteers signed up with the Jewish Agency and thousands of people generously contributed to the emergency assistance programs.

see Campaign news, page 19

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There's a new rabbi in town

Rabbi-without-portfolio involved in CKJF, community work

♦ ♦ ♦

By Mary Helene Rosenbaum

Rabbi Audrey Korotkin is happy to be in Lexington. "Everyone has made us feel welcome and very much at home," she says. Ordained in 1999 at Hebrew Union College in Cincinnati, and a former resident of Louisville, she was familiar with the area before moving here. But she has been pleasantly surprised at how much more multicultural and cosmopolitan Lexington has become.

She does miss having a pulpit at times: "It's very strange, I'm used to taking care of 250 families; now I'm just taking care of mine." But, she notes, after six years leading Temple Judea Mizpah in Skokie, Illinois, "It was probably time for me to take a break. I am enjoying the chance to take a few deep breaths. Congregational work is very rewarding—and very fatiguing. I like being able to get as involved as I want to."

The move came about when husband Don Clippinger, after telecommuting for many years as book editor of the *Thoroughbred Times*, was offered the new position of editorial director for all their publisher's horse racing and breeding publications. "He had allowed me to pursue

see New rabbi, page 15

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email: shalom@jewishlexington.org

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CONTRIBUTING WRITERS

Dave Bender and Kathy Feinberg

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Pat Shraberg gets in the spirit of Purim at TAI party.

APRIL 5...

Lecture by
Prof. Ned Rosenbaum
on

"The Origins
of Monotheism"

at

Christ the King Cathedral

6:00 p.m.

Opinions expressed by writers in *Shalom*

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Letters to the Editor are
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Ken Slepyan, Susan and Austin Cantor celebrate Purim at TAI.

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Shalom Deadline

Deadline for articles for the May *Shalom* is April 10.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Yom Hashoah 2007

Community to commemorate Holocaust April 15

Sixty-two years ago, World War II came to an end. The wounds left behind by the Nazi-sponsored violence are, however, still very much open. Most Jews alive today lost relatives to Nazi barbarism, and some are Holocaust survivors themselves. The memory of that dark chapter in world history cannot be abandoned, for to abandon it is to invite its repetition.

At a time when Iranian President Mahmoud Ahmedinejad claims the Shoah never happened, and in the same breath calls for "wiping Israel off the map"; at a time when anti-Semitism and anti-Israel activism is becoming acceptable; at a time when Europe keeps denying those who survived the Nazi hell the right to reach closure by learning the fate of their loved ones—this is the time to remember ourselves and to remind the world that the lessons of the Holocaust cannot be ignored or forgotten.

The Central Kentucky Jewish community is coming together to observe the 62nd anniversary of the beginning of the Warsaw Ghetto uprising, the symbolic day chosen to remember the six million Jewish victims of Nazi genocide.

During the program, the winners of this year's Emilie Szekely Essay Contest for essays about contemporary lessons of the Holocaust will be acknowledged. The keynote speaker, Joel Grishaver, will present a modern perspective on the Jewish meaning of the Shoah. Mr. Grishaver is a Jewish educator with a long list of accomplishments and is co-owner of the prime publisher of Jewish textbooks for religious schools, Torah Aura Publishers. (See page 5 for more details about Mr. Grishaver.)

Join us as we remember the past and look to the future on Sunday, April 15, at 3:00 p.m., at Temple Adath Israel, 124 N Ashland Avenue. The program is co-sponsored by the Central Kentucky Jewish Federation, Temple Adath Israel, Ohavay Zion Synagogue, the Lexington Havurah, the Lexington Chapter of Hadassah and the Stanley Rose Lodge of the B'nai B'rith.

"Those who cannot remember the past are doomed to repeat it."
— George Santayana ✧

Christ the King Women's Guild to join TAI Sisterhood at April meeting

Organ donation to be topic of the evening

Save Wednesday evening, April 18, for a special treat. The TAI Sisterhood will host the members of the Women's Guild of Christ the King Cathedral for the April meeting. Charlotte Wong will be speaking to us on organ donation. Ms. Wong is the education coordinator for KODA (Kentucky Organ Donor Affiliates).

KODA is the state-wide organ and tissue procurement and placement organization for the State of Kentucky. Its mission is to procure and place life-saving organs—

heart, lung, kidney, liver, pancreas—with a transplant surgeon in an effort to save life.

As education coordinator, Ms. Wong speaks to classes (including elementary, middle, high school, college, and religious), civic organizations, and clubs to share facts and information about organ donation.

Come, listen, learn, and—more important—ask your questions! Learn the difference between myth and misunderstanding, fact and fiction, about this life-saving topic.

Everyone is invited to this meeting; you do not have to be a member of Temple or Sisterhood to attend. We will convene at 7:00 p.m. and dessert will be served. Call Sandee Wildes at the Temple (269-2979) to reserve your place. Please make every effort to join us as we welcome the women of Christ the King and learn about this important topic. ✧

Save the Date PACSETTERS DINNER

Sunday, May 6
6 p.m.



Please contact the
office to R.S.V.P.

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Join our community celebration of Yom ha'Atzmaut

Come partake in the celebration of
Israel's 59th year!

If you ever want to know what it is like to experience an authentic Israeli Independence Day celebration, then you probably need to go to Israel. Here in Lexington, the next best thing is going to be at the Blue Grass Christian Camp (BGCC), home of Camp Shalom. From 11:30 a.m. to 2:00 p.m. on Sunday, April 22 at the BGCC, we will have a large scale community celebration including students from both Temple Adath Israel's and Ohavay Zion Synagogue's religious schools. The agenda for fun will include craft projects, nature hunts, a *maccabia*, and Israeli dancing to celebrate Israel's statehood. But you don't have to have kids or be a kid to join us—there will be activities for adults to enjoy, as well.

Israeli delicacies such as hummus, pita, and falafel will abound along with other goodies. And no Jewish Community Yom ha'Atzmaut festival would be complete without a birthday cake to celebrate Israel's 59 years of independence. There is no cost for this sampling of Israeli foods; however, you might want to bring a supplementary picnic or snacks.

Please bring a blanket or lawn chair and prepare yourself for a couple of hours of fun. The singing, dancing, schmoozing, and eating with your friends are sure to be highlights of the events. You may even go home with new friends. Come out and show how nice and friendly the Lexington/central Kentucky community can be. Take this opportunity to share in the fun. See you there!

Please call Jana at the CKJF office if you need directions or further information. ✧

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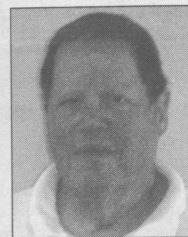
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President's Message

Marty Barr



As I watched and read over the last few weeks about the failures in our military and veterans' hospital systems, it reminded me of when I was a small child during World War II. The house I grew up in was located one short block from the Walter Reed Army Medical Center. At all hours of the night and day there were soldiers passing our house on their way to and from duty, and periodically I went with my mother, when members of the Ladies Auxiliary of the Jewish War Veterans visited the wounded, to the hospital itself. The main purpose of the visits was to hand out afghans and have teas.

Walter Reed did not look like our standard concept of a hospital, with monolithic buildings surrounded by parking lots. Rather, it was acres of green grass, fountains, and planted areas with buildings scattered in what seemed like a random pattern. In the winter, if it was snowy, we would take our sleds and go sliding down one of the small hills inside the gates.

In addition, my father was an attorney in the Veterans Administration. While he dealt primarily with issues of military divorce and insurance benefit eligibility, there was always the overriding issue of the continued treatment of wounded veterans. He felt, and imbued in me, the sense that we had an ongoing obligation to these men and women that was equal to the sacrifice they had made for this country.

The shortchanging of this system that is now coming to light is not just from the past few years but is the culmination of an approach to funding that has existed for a several decades. In this, it is not unlike many situations that we face nationally, where the approach is to minimize the funding and attention until a major problem erupts and everyone jumps on the bandwagon for their twenty seconds of fame.

I don't have an answer, except that we need to keep working together for what we know is right, and sticking to it until we arrive at a long-term solution.

Barbara and I hope that everyone is enjoying Passover and send our best wishes to you and your families. ✧



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Author, publisher, lecturer to be TAI Scholar in Residence April 13-15, 2007

Public is welcome

"It's not over until Casey Stengel sings Kol Nidre!" Joel Grishaver

"He has the soul of a Chasid and the repertoire of a Maggid. He is innovative and enriching. His captivating energy is engaging. He is a blessing, a teacher's teacher. Joel Grishaver is one amazing educator." Rabbi Marc Kline

Joel Grishaver is Temple Adath Israel's Scholar in Residence for the year 5767 (2006/2007). Joel is a co-owner of Torah Aura Productions and the Alef Design Group, the publishers of many of our religious school textbooks. He is a writer, a teacher, a cartoonist, and a storyteller. He has authored or co-authored more than 60 books including *Shema is For Real*, *Jewish Parents: A Teacher's Guide*, and *Forty Things You Can Do to Save the Jewish People*.

In 1998, Joel was awarded the Covenant Award for outstanding contributions to Jewish education. He has degrees from Boston University and the University of Chicago, and has pursued graduate studies at the Hebrew Union College and the University of Southern California, but his real education comes from working with Jewish day camps, summer camps, children's museums, and youth groups, and from teaching in Hebrew schools from day schools to high schools to graduate schools. He is a founding board member of the Coalition for the Advancement of Jewish Education, a consultant to the Whizin Institute for Jewish Family Life, and a faculty member of the Department of Continuing Education of the University of Judaism. More than twenty weekends a year, Joel teaches Jewish learners of all ages as a Scholar-in-Residence in communities all over North America and Europe.

Joel Grishaver's Lexington schedule (all are welcome)

April 13—Friday night, at Shabbat Services—"Stories We Pray" a discussion bringing to light the origins of our traditional prayers, the rabbis who created them, and the circumstances that brought their



Joel Grishaver

inspiration. The prayers are not texts, they are stories, and to appreciate the prayer, one must appreciate from where it came.

April 14—Saturday morning, 9:00 a.m.—"Kabbalah of Self": Through reading and unpacking primary mystical texts (Sefer Yetzirah, Zohar, Rabbi Nachman, etc.) participants will gain insight into how Kabbalah is both a process of coming close to God and a process of self-actualization. While this replaces our normal weekly study, we all come out way ahead.

April 14—Saturday afternoon, 1:00 p.m.—"Teaching Jewishly": Education is the backbone of Judaism. This study is the core of Joel's next book. While it will help teachers apply Jewish values to classroom work, it speaks to parents and grandparents who informally teach children, and to all adults, as well.

We will enjoy a pot luck dairy Kiddush lunch (everybody bring something vegetable or dairy), as we study and celebrate Shabbat. Please R.S.V.P. by April 11 for lunch, so that we have tables set up.

April 14—Saturday evening, 6:00 p.m., Hors d'oeuvres and Havdallah—"Kabbalah of Music": Rabbi Nachman teaches that music grows out of a spiritual process, a kind of inner work (known as Reb Nachman's sermon number 272). Learn how to live a musical life. This is a study in leadership, leading us to better understand the music of our own souls, allowing us the opportunity to join with others to build a much stronger whole.

April 15—Sunday morning—Joel will teach three sessions:

1. K - 3rd grade, 9:45 - 10:30—"Target Painting": In telling stories, Joel will get our younger students thinking about the ethical values the stories teach. This is always a hit with young children. Parents, join your children in this experience and learn a paradigm for formal and informal education of your children.

2. 4th grade - 8th Grade, 10:45 - 11:45—"You Be the Judge": Students and parents will act as the panel of judges as they sift through age-appropriate ethical dilemmas, explore Jewish sources that speak to these legal situations, and look at a history of the Jewish application of these sources to such cases.

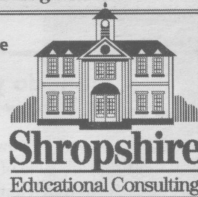
3. 9th grade - 10th grade, 12:00 - 1:00—"You Be the Judge": Same as above, but at a much higher level of discussion. On several occasions this program has qualified for Continuing Legal Education units for lawyers.

April 16—Sunday Afternoon, Yom Hashoah, 3:00—"Why It Matters ... What Can We Do?" Recounting his own journey of relating to the Shoah, Joel will demonstrate how each of us (all people) has a relationship with the Holocaust, why it matters that we know this, and most important, what we can and should do about it. ☆

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



From the Executive Director

Daniel Chejfec



What do you see?



As you probably know by now, I participate in the local Yiddish Club. One of the things we do in our encounters is to watch a movie produced in Yiddish in pre-war Poland called *The Dybbuk*—and we watch it as a serial, one piece at a time.

In one of our latest installments, one of the characters—the “Meshulach,” a very mystical and mysterious character—relates a story about a rich man coming to see the rabbi. In the story, the rabbi asks the rich man to look out the window and tell him what he sees. The rich man looks out and proclaims, “People.” Then the rabbi asks him again, “What do you see now?” And when the rich man looks to the window again, he sees his reflection, so he says, “Now I see only myself.” The rabbi then tells him, “A piece of glass is a remarkable thing; we can see through it or it can be a mirror. If we put silver on the back of the glass, it becomes only a mirror and we see only ourselves and we cease to see others.”

Our outlook on life is like that windowpane. The silver represents not just material possessions, but it can also be our personal points of view. If we look at the world only from our own perspective, we cease to see others as independent different beings, and we come to see them only in relation to their usefulness to us. The glass becomes a mirror. The ability to empathize with

others, even those we disagree with, even those we consider our enemies, is what defines us as civilized beings. Recognizing the existence of different perspectives, even if we do not share them, is what defines us as sentient beings.

Our tradition tells us that while it is important to hold to our own convictions, it is also important to open our minds to the possibilities of other points of view.

Many times we go through life embracing our own causes to the exclusion of others; we become so obsessed with what we want that we might even sacrifice the common good for our own personal advancement. This happens at every level: in our families, in our congregations, in our communities, and even on the world stage.

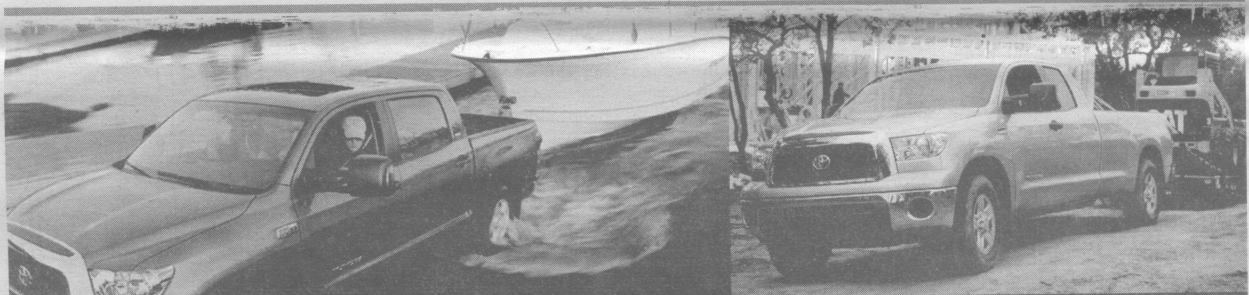
Our tradition tells us that while it is important to hold to our own convictions, it is also important to open our minds to the possibilities of other points of view. Yet very often we color everything we do or read with our own ideology.

I recently read a book by David Klinghoffer, *Why the Jews rejected Jesus*. While there is much on that book I disagree with, he does make a very good point when he remarks that one of the main points of disagreement between Jews and Christians stems from the fact that Jews read the Tanach (Torah, prophets, and writings) and then they read the gospels and look at them from the perspective of why they don't fit with what was written before. Christians,

on the other hand, tend to read first the gospels and then read the prophets and the Torah in search of their validation. In both cases, the ideology functions as the silver coating on a glass—it does not allow us to see through it, and we only stare at our own reflection.

On a less cosmic scale, many people go through life ignoring what everybody else is doing and “rediscovering” issues or things only when they get

see *What do you see*, page 7



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Gene Hieger

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Third Opinion

Stanley Ned Rosenbaum, PhD



L'chaim, Chaim Grade

♦ ♦ ♦

If Chaim Grade (1910-1982), perhaps our best literary interpreter of pre-World War II yeshivah life, has not gotten the recognition he deserves, it's not his fault. After his death, Grade's major novels were translated from Yiddish into English by his second wife (the first Mrs. Grade perished in the Holocaust) and she has a tin ear. I find them almost unreadable.

However, long before that time I had already come across his short story "My Quarrel with Hersh Rasseyner" (in *A Treasury of Yiddish Literature*, eds. Irving Howe and Eliezer Greenberg, 1954) and been touched at the core of my being.

The story purports to be a running dialogue between Rasseyner, a strict Mussarist (a follower of an Orthodox spiritual meditative discipline) and the secular writer Chaim Vilner. Mussar is a discipline that calls upon its adherents to eliminate all bad thoughts, a tall order, but one realizes at some point that both are aspects of Grade himself. He was drawn to Mussar as a youth, so this is an argument taking place in his mind. In this game of mental tennis, the protagonists take turns, but at one point the narrator, Vilner, observes of Rasseyner, "He shouted at me as though I were

a dark cellar and he was calling to someone hiding in me."

Understand that when I first read this I was a secular Jew from a very dilute Reform background, a graduate student at Brandeis and intermarried. I don't suppose that Yiddish had been spoken in my family for a hundred years. Further from Chaim Grade I could not have been. But his story called to the Jew hiding in me and when I read that line, a cry tore out of my chest that I could not control. I still tear up every time I read that line.

I now realize that there is a sort of

I now realize that there is a sort of Jewish doppelganger hidden in all of us, even the most secular.

Jewish doppelganger hidden in all of us, even the most secular. I liken it to a piece of unexploded World War II ordnance. It can lie hidden for decades and then something jostles it, and bam! it goes off. (This is one reason why secular Jews should think more than twice before marrying non-Jews while assuming their religious tradition will never be important to them.)

In my case the explosion meant going to Israel for a year of study, then extending it to two years and,

after a third year in Israel some six years later, adopting kashrut and an observance of Sabbath that had been completely absent in my family for at least two generations. My (non-Jewish) wife had started to light Sabbath candles twelve years before all this and as for keeping kosher she'd been telling me that she was ready for it three years before I capitulated. As I wrote in our book on intermarriage, you are more than fortunate if you marry a person who cares more about your religion than you do.

But let's get back to Grade.

To be a Jew at all takes a lot of what the psychologists call "ambiguity tolerance." What Grade's story taught me, among other things, is that the best sort of Jew is one who maintains the tension between his/her two *yetzers* (inclinations), one toward Orthodoxy and the other towards Jewish secularism. Paraphrasing R. Nathan Ish Gimzo,

both the one and the other are expressions of the living God.

At the end of the story, after the war, the two men take leave of each other. Vilner has the last word.

Who knows whether we shall ever meet again? May we both have the merit of meeting again in the future and seeing how it is with us. And may I then be as Jewish as I am now. Reb Hersh, let us embrace each other. ✧

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

What do you see (from page 6) personally involved and can claim credit. This is also a way of silver-coating the glass.

As society becomes more complex and more diverse, it becomes more difficult to hold the middle ground. In some cases it becomes more difficult to hold to what we believe to be truth because many people "out there" disagree with us, and our position might even be unpopular. In other cases, it becomes difficult to be able to see the other's perspective because it questions what we believe and it frightens us, so we react by denying the other's perspective without even exploring it.

Yet Jewish culture and traditions tell us that "peace" is about fulfillment

and about making ourselves whole. To make ourselves whole, we need to be able to question ourselves and correct our own perceptions; in other words, we must be able to see through the glass rather than staring at our own reflection, but we must also be true to our convictions. In this context, the only way to achieve peace is to be able to look at the cold facts and accept them, then to see how our own ideas fit—or do not fit—with that reality. It is not easy, but we need to find ways to make it work, since only by becoming *shalem* (complete) can we expect to achieve "shalom." ✧

New Program Jewish Singles 40+ Wine Tasting at Portofino Restaurant

Come join other 40+ Jewish singles in the area for a delightful evening of mellow wines, scrumptious hors d'oeuvres, and favorable company. \$20 per person.

Thursday, May 10th
5:30 p.m. to 7:30 p.m.

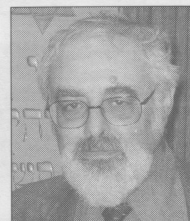
RSVP to Abby Miller
at 859.269.8244

jfs

Jewish Federation
Central Kentucky

Ask a Rabbi

Rabbi H.D. Uriel Smith



Q On the matter of tattoos, body piercing, where does Judaism stand? In Leviticus it says it is forbidden to "incise any marks on yourself," but it seems tattoos are becoming more and more common on today's Jews. What's your take on tattoos, and are you really banned from burial in a Jewish cemetery if you have a tattoo?

A Tattoos are forbidden. But no more attention is paid to them than to moles when a person is to be buried. So why are tattoos forbidden?

The prohibition is biblical. The passage you referred to is in Leviticus 19:27-28, stating:

You shall not round off the hair on your temples or mar the edges of your beard. You shall not make any cuttings in your flesh on account of the dead, or tattoo any marks upon you: I am the Eternal.

The context is the Holiness Code in Leviticus, demanding that the Israelites should be holy "for I the Eternal am holy" (Lev. 19:1). Similarly, Deuteronomy 14:1-2 states:

You are children of the Eternal your God; you shall not cut yourselves or make any baldness on your foreheads for the dead, for you are people holy to the Eternal your God.

As we see from both the biblical stories and from harsh historical fact, the context of holiness is both glorious and dangerous. The Bible shows this danger through the deaths of Nadab and Abihu, the sons of Aaron, when they "offered strange fire before the Eternal" (Leviticus 10:1-2), and, during King David's reign, the death of Uzza when he held the ark, stopping it from falling (2 Samuel 6:6-7). History shows the

danger through the ease in which judeophobia (often called "anti-semitism") arises, attacking Jews or Israel for no good reason.

The context of holiness requires a high moral standard of life, with the people being in harmony with themselves, their families, and their larger community. The visible aspects of even their haircuts and the states of their skin communicate to others what the individuals think of themselves. The harmony or disharmony of such communication reverberates in their lives.

The context of holiness requires a high moral standard of life, with the people being in harmony with themselves, their families, and their larger community.

Tattoos often tell of a permanent subordination of the person to the object pictured or named. Maimonides, in *Hilkhos Avoda*

Zara [Idolatry], 12, states that the tattooing was part of a pagan rite subordinating the tattooed person to his deity. The Nazi SS troops, the Tongs in Hong Kong, and modern gang members similarly use tattoos to show their permanent membership in their group. Another reason for tattooing may be narcissism, with the individual crying out silently, "Look at me."

Another form of scarification (sometimes called cicatrization) occurs as part of sacred rites (see 1 Kings 18:28). Mourners might gash themselves in extravagant expressions of mourning, the way some Spanish or South American Catholics mourn Jesus on Easter by taking on his stigmata (the marks of the crucifixion), or Shiite

see *Ask a Rabbi*, page 18



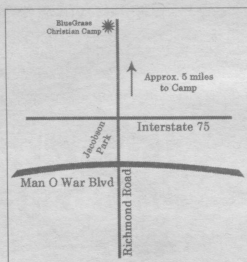
Israel Independence Day
**Yom
Ha'Atzmaut**
Community-wide
Celebration
Sunday, April 22

9:30 a.m.
Religious School Activities

11:30 a.m.
Maccabean, games for all

12:00 p.m.
Community-wide
celebration. There will
be fun and educational
activities for all ages
including lunch, Israeli
dancing, and a birthday
cake for Israel.

at the BlueGrass
Christian Camp

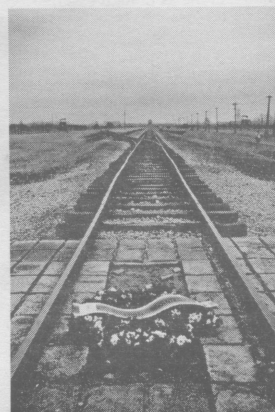


Central Kentucky Jewish Community
Yom Ha'Shoah
Holocaust Remembrance Day
Observance

Sunday, April 15 at 3:00 p.m.

with
guest speaker
Joel Grishaver.
"Why It Matters...
What Can We Do?"

This year's observance
will be held at
Temple Adath Israel
124 North Ashland Avenue



Central Kentucky Jewish Community Programs are sponsored by:

Central Kentucky Jewish Federation
Jewish Student Organization/Hillel

Lexington Chapter of Hadassah
Ohavay Zion Synagogue
Stanley Rose Lodge of B'nai Brith

Temple Adath Israel
The Lexington Havurah

JFS: At Your Service

Abby Miller, Director



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 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

Building Healthy Relationships



We all yearn to have loving, healthy relationships with family members and friends as well as colleagues and neighbors. There are times when it might seem stressful or even frustrating to establish and sustain genuine relationships. However, it is essential to your overall well-being that you preserve the significant relationships in your life.

Ask yourself these questions: Do you feel a sense of belonging, stability, and genuine respect in your relationships? Do you feel fully engaged and appreciated? Do you have honest communication and trust? Is there a sense of inspiration, and compassion involved in your relationships? Do you really feel a sense of closeness to the people in your life who are special to you? Are there times when you feel that some of your relationships are missing something important? Do you ever feel that your relationships are filled with tension? Have you ever wished that you felt more valued or connected to another person or group of people?

There are numerous ways to strengthen your relationships with the people in your life.

- Have a strong sense of commitment.
- Express and demonstrate appreciation towards others in your relationships.
- Communicate positively.
- Implement coping skills when faced with stress or anxiety.

- Accept the fact that relationships can take time.
- If necessary, get help from a professional.
- Spend quality time with people in your relationships.
- Engage in the important processes of decision-making, problem-solving, and conflict management.

It is important to strengthen your relationships so that you and those special people in your life can live healthier, happier, and more enriching lives. The commitment you put into your relationships will significantly reinforce and sustain them. Enjoy the ups and downs, good times and bad. Be grateful for those in your life, and for all the experiences you have shared and will share in the future. ✧

Leisure Club to feature LFCUG advocate

By Ruth Moser

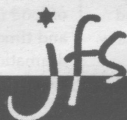
By the time you read this, the Leisure Club Annual Purim Party will be history. I'm sure it will have been the best ever, with Svetlana Alkhasov and Rafi Finkel providing the entertainment.

This has already been a busy year for the Leisure Club. In addition to the Purim party, we saw a movie and we listened to Beth Loisel tell us what is good for us to eat.

And April 11 promises a really exciting event—Joan Beck, Citizens' Advocate for Lexington-Fayette Urban County Government (LFCUG), will talk to us. If you have a local problem and don't know where to turn, just call LexCall and ask for the Citizens' Advocate. So come and meet my friend Joan. Such a nice lady, she even offered to bring dessert.

Watch the mail, look for details in Shalom, or call Abby Miller at JFS if you need more information. See you at the Leisure Club. ✧

Jewish Family Services Upcoming Programs



Leisure Club

Civic and Government Presentation

Enjoy lunch with Joan Beck, Citizens' Advocate Ombudsman for the Lexington-Fayette Urban County Government

Wednesday, April 11th at 12 noon

Ohavay Zion Synagogue at 2048 Edgewater Court

BINGO and Lunch Event

Join us on

Thursday, May 17th at 12 noon

for tasty food, desserts, and beverages along with great bingo prizes.

Temple Adath Israel at 124 North Ashland Avenue

JFS Shabbat

Fri. night service: April 6th with Temple Adath Israel

Sat. morning: April 7th with the Lexington Havurah

Sat. morning: April 14th with Ohavay Zion Synagogue

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





STEWART HOME SCHOOL VISITATION SCHEDULE:

Thursday, April 12 and Friday, May 18

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



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

Mini-museum (from page 1)

against God, to move forward and rebuild this world. Second, they insisted that the collection be portable enough that some part of it could be taken to schools, churches, and other organizations so that as many people as possible can share this educational opportunity.

The exhibit includes clothing from concentration camps, money used in ghettos and camps, letters and documents from prisoners, flour sacks that brought food to the ghettos, memoirs of a survivor written just after liberation, and a host of other articles and documents that help make the Shoah both tangible and personal. At the same

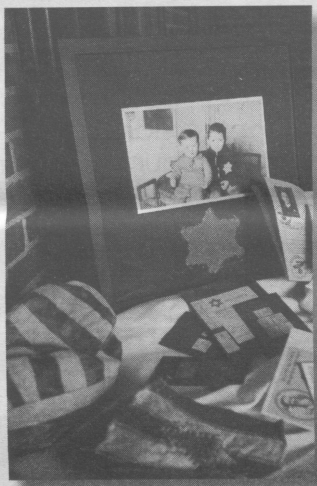
time, the articles teach us of the way in which the spirit remained unbroken, despite all that occurred.

Ken Slepian is one of those coordinating the order of exhibits. He is a professor at Transylvania University and focuses much of his work on the Shoah. "It is clear to me that this is not just a Jewish event. This story is about the struggle not only to stay alive, but to really continue living and not just existing," he says.

Rabbi Marc Kline adds, "The Shoah is a deeply personal experience. Not one person is exempt from its

impact on the world. Some were held accountable; some were guilty. Others were silent, and thus bear ultimate responsibility. We were all victims. Many were victims of their own hate or apathy, while others paid the ultimate price of their lives and the lives of those we will never know. And, we are all survivors. Each person has had to find a way past

the horrors of memory. Each one has to choose whether to learn and move forward or live trying to ignore or forget. This type of exhibit will help us teach the need to move forward, to build a world where there are no such artifacts from which to teach the horrors of hate and apathy."



Some of the Holocaust materials from the Schneid collection. Photo courtesy of Andy Olsen

In dedicating this exhibit,

David and Carolyn want to ensure that the next generation learns not to continue the devastation of our past and our present. "In doing this, we hope it will be something to teach generations to come." The Temple is renovating a room adjacent to its library to house this mini-museum, and the exhibit will be unveiled at the Community Yom Hashoah (Holocaust) Memorial Service, Sunday, April 15 at 3:00 p.m. at Temple Adath Israel (See page 3). For more information, please call either the Central Kentucky Jewish Federation Offices, (859) 268-0672, or Temple Adath Israel, (859) 269-2979. ✧

Temple Adath Israel wins North American Award for Community Service

Temple Adath Israel's commitment to social action received international recognition this month. The overseeing organization of Reform Jewish congregations in North America, the Union for Reform Judaism, named the Temple as one of five congregations to receive the Irving J. Fain Social Action award. TAI is the smallest of all the congregations receiving this award, yet the record of its work includes a host of projects that involve a large part of the Temple's membership, from literally tons of food for God's Pantry to meals and time for the Hope Center to dramatic test score increases at Ashland Elementary School.

Reverend C.B. Akins first suggested that TAI become involved at the Ashland school in Lexington. Principal Schuronda Morton commented that the love and support from the Temple's families has had a tremendous impact on the school and its families. TAI's Rabbi Marc Kline feels the truth is just the opposite: "All I know is that the experience of working for this school has changed our adults and our children alike. The enthusiasm is amazing."

Of course, Temple Adath Israel has a long history of serving the Lexington community. For more than a hundred years, its members and organization have been responsible for advances in the community library system, founding the Hearing and Speech Center and the Human Rights Commission, as well as working for Kentucky's disability population, medical research, awareness of the arts, and many

other services to the community. "Communal involvement is as much a tradition for this congregation as is Passover," says Rabbi Kline.

The award recognizes the congregation's work program, "A Helping Hand to our Community: We Are All In This Together." Irving J. Fain, who died in 1970, was a passionate proponent of social justice and of the Reform Movement's active commitment to the work of *tikkun olam*. The Fain Awards, established in 1983 in his honor and memory, are awarded every two years to congregations whose work in the area of social justice is exemplary. Specifically, awards are presented to congregations that have successfully involved large numbers of congregants in their social action programs or that have developed genuinely innovative and/or particularly effective projects that reach out to the needy and the downtrodden, form coalitions of concern across religious and racial lines, and advocate for equity and justice. Award-winning congregations stand on the front line of the long, hard struggle to realize the vision of the prophets, to create communities informed by and committed to fulfilling that vision.

Says Rabbi Kline, "Asked to define the Jewish 'mission,' a rabbi once said, 'It is to heal the world... all of it.' The commitment to *tikkun olam* provides the cornerstone for Jewish prayer, Jewish education, and even Jewish ritual. The entire worship service is rooted in addressing the needs of the community. How one serves the community provides the measure of one's faith." ✧

Know Your Board

By Elissa Brown

Doug Katz, originally from the suburbs of Detroit, has lived in Lexington for the past seven-and-a-half years with his wife, Linda, and their son, Noah, who was born here. Doug and his family are members of Temple Adath Israel. Doug is an ophthalmologist. He is serving his second year on the Central Kentucky Jewish Federation Board. He joined the Board hoping to oversee and guide the direction of CKJF. Doug would like to see us come together as a diverse but strong family united in the goals of helping not only ourselves but others, as well. ✧

History of the Israeli-Palestinian conflict – Part XVII

After the 1948 War (I): The armistice agreements ♦ ♦ ♦

The situation on the ground by the end of January of 1949 showed a definite advantage for the Jewish (Israeli) side. What looked like the end of the Jewish dream of political sovereignty at the beginning of the war metamorphosed during the intervening months into Jewish control of a significant portion of Western Palestine, the area that remained under British Mandate after the creation of Transjordan in 1923

Syrian troops had been contained by the shores of the sea of Galilee; the Palestinian forces commanded by Qawuqji had been expelled into Lebanon; Iraqi and Trans Jordanian troops had been contained in what would be known as the West Bank; Egyptian troops on the Western (Negev) front had been rolled back into the Gaza strip and Northern Sinai; and in the Western (West Bank) front, Egyptian troops in the so-called "Faluja pocket" had been isolated both from other Arab troops in the West Bank and from the main body of the Egyptian Army, which was retreating into Sinai. The Negev had been left for the most part unoccupied by either side.

During the months of war, there were also political and demographic changes on the ground. The demographic transformations will be the subject of future articles; the political changes were far reaching.

In Egypt, the most populous Arab country, there was growing tension between King Farouk and his supporters on one hand and the Egyptian Muslim Brotherhood on the other. The Egyptian Muslim Brotherhood, led at the time by Hassan El-Banah, was an early Islamist group. Their goals were very limited: working for the establishment of Sharia (Islamic religious law) in Egypt through democratic and legislative means. Within the Brotherhood, however, there were some more extremist groups that followed the teachings of the Grand Mufti Amin el Husseini and sympathized with the Nazi-like party of the "Young Egypt," which

counted among its most prominent members General Nagib and Gamal Abdel Nasser. This political confrontation between Islamism and the monarchy supported by the British and their local allies created growing tensions in Egyptian society which culminated in the assassination of El Banah on February 12, 1949. Ironically, Al Banah was, by Islamist standards, a "moderate," inasmuch such a word can be applied to a religious fanatic. His assassination sparked open confrontations between government forces and members of the Muslim Brotherhood, and moved the Brotherhood to a more radicalized position. Fawaz Al Gerges, a Lebanese-born journalist,

As the text of the armistice agreements show, the end of military confrontation did not mean peace or even acceptance.

made a very good analysis of this process and the subsequent transformation of Islamism into Jihadism in his recent book, *The Journey of the Jihadist* [Harcourt, 2006].

All this political unrest, however, forced King Farouk to reconsider the situation in Palestine and seek a stop to the fighting. On February 24 the Israel-Egypt armistice was signed in Rhodes. This armistice was going to serve, in many ways, as the model for the ones following it. Some of the main points of the armistice were:

- a) The armistice lines were to be considered of a military nature, and Egyptian negotiators insisted on language clarifying that the agreement on these lines did not mean a resolution of the Palestinian Conflict nor the recognition of these lines as international borders, but nothing other than cease fire lines, as stated on Article V.2:

a. The Armistice demarcation Line is not to be construed in any sense as a political or territorial boundary, and is delineated without prejudice to rights, claims and positions of either Party to the Armistice as regards ultimate settlement of the Palestine question

Some variation of this paragraph was going to figure prominently in all the other agreements.

- b) The Egyptian troops in the so-called "Faluja pocket" (around today's Kiryat Gat) would be allowed to evacuate.
- c) An area on both sides of the border around Uja al-Hafeer/Nitzana was to be demilitarized and serve as the seat for the armistice commission.
- d) The armistice lines were to be considered in some ways as frontlines, meaning that civilians from both sides were to be prevented from crossing into the other side's territory.
- e) Each side was responsible for preventing military or paramilitary cross-border activity.
- f) Armistice lines were drawn with Israelis withdrawing from an area they occupied in Northern Sinai and the area around Beit Hanun, while the Egyptians withdrew from the area around Faluja (present-day Kiryat Gat).

The agreement was signed at the Greek island of Rhodes.

The second armistice signed was with Lebanon, and it was the only one that did not include the paragraph quoted earlier about the nature of the armistice lines. The armistice line with Lebanon followed the traditional boundary between Lebanon and British Palestine, usually referred to as "the Blue Line." Israel withdrew from thirteen villages it occupied beyond the Blue Line as part of the agreement. The agreement was also the only one signed on the ground on March 23, 1949 at Ras En Naqoura, one of the Lebanese villages evacuated by Israeli forces.

The third agreement was signed with the Trans Jordanians on April 3, 1949, also in Rhodes. The political terms of this armistice were almost identical to the ones in the Egyptian-Israeli agreement, including the proviso about Armistice Demarcation Lines not being a territorial boundary of any kind. In the provision for redeployment, this agreement

see *History*, page 19

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



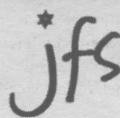
Jewish Family Services is now accepting applications for camperships and scholarships.

Scholarships are specifically for Israel programs.

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



Deadline for all applications is Wednesday, April 18, 2007.



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



Central Kentucky Jewish Federation

COMEDY NIGHT WOWS

the community

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Books and Bagels fundraiser to be held at TAI

Rummage sale items accepted
♦ ♦ ♦

The social action committee at Temple Adath Israel invites you to participate in its annual books and bagels fundraiser on May 6 in the Temple social hall from 9 a.m. till 12:30 p.m. There will be a large selection of both hardbacks and paperbacks at cut-rate prices as well as tasty bagels and other baked goods. Additionally, we hope to have a large selection of gently used treasures (that is, rummage sale items) for purchase while you browse through the books.

There may be an online auction for the more valuable treasures.

The funds raised by the social action committee during this sale will be used to supplement activities at Ashland Elementary School, TAI's adopt-a-school partner, including the fifth graders' field trip and other after school activities.

There are two ways in which you can help. First, come to the sale and benefit from the great deals. Second, you can donate books or other treasures to be used in the sale. Now is a great time to clean out the items you are no longer using and donate them to a great cause. Please drop off books or sale items at TAI or call Committee Chairperson Ray Archer at (859) 219-9854 for a pick up. Thank you in advance for your participation and we hope to see you on May 6 to support our congregation's work towards tikkun olam. ✧

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.

B'tayavon (Hearty Appetite)

Ruth Poley



This month's recipe is here by popular request. It is a dish I've prepared many times over the years and has many virtues. It's easy to prepare, does not use a lot of ingredients, can be made up several hours in advance of cooking, and—best of all—everyone loves it.

I use this dish a lot when I need to take dinner to someone who's ill and, since it's all in one dish, it travels well. I've had occasion recently to take it to two families and have also served it at a casual supper in my own home. Most all of those who have partaken thought it would be great to share it with the community. So here it is—enjoy! ✧

Chicken Rice Bake

- Boneless chicken (approximately 1/4 pound per person); you can use breasts, thighs, or both, or chicken tenders strips
- 1 1/2 - 2 fresh peppers: red, green, yellow, or a combination, seeded and sliced in rings
- 1 large onion, sliced into thin rings
- 1 10 oz. box frozen green peas
- 1 1/2 cups white rice
- 1 can cream of chicken soup and 1 can cream of mushroom soup (Campbells' regular or Healthy Request, or there is a pareve soup that is available in a box)
- Water
- Salt, pepper, paprika, oregano, basil

the bottom of a deep 9 x 13 pan (or other pan of comparable volume). Separate the onion slices into rings and distribute the onion and pepper rings over the top of the rice. Spread the chicken over the top of the vegetables. Distribute the remaining soup mixture evenly over the chicken and sprinkle the seasonings over all. Cover tightly with aluminum foil and bake at 350 for 1 hour. Remove foil and continue cooking for another half hour. Add a salad and some crusty bread and you've got dinner.

You can put this all together several hours before cooking. If you do this, take the pan out of the refrigerator about an hour and a half before you plan to cook it.

Slice the chicken into strips, about three or four per breast (or use chicken tenders). Mix both cans of soup with enough water to make 5 cups of liquid. Mix half of this soup mixture with the rice and the peas, and spread on

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 rtp@insightbb.com.



Members of Leisure Club enjoying Purim luncheon at TAI.

New rabbi (from page 1)

my dream for six years," she says. "I felt it was right for him to take this wonderful opportunity." He arrived in the area last April while she stayed behind to see her Skokie congregation, which released her from her contract two years early, through the bar/bat mitzvah and graduation season. Since she joined him in June, they have been going to both TAI and OZS services to get acquainted with both communities.

At home, they are pleased at not being interrupted by congregational calls. They relish time with their four rescued dogs and with each other: dinner in the evenings, long walks and talks, Shabbat peace.

This is Rabbi Korotkin's second career. She was born in Philadelphia and grew up in Rockville, Maryland. After graduating from the University of Maryland, she worked in Baltimore as a radio journalist covering news and sports, with the horse industry as her special beat. She became the first executive director of Triple Crown Productions, based at Churchill Downs, which led to her coming to Louisville in 1989.

In Louisville, she and Don affiliated at Temple Shalom. Rabbi Stanley Miles, who has led Temple Shalom almost since its founding in 1978, says, "Audrey is one of the finest rabbis I know." He encouraged her and her husband to enroll in the Union for Reform Judaism's para-rabbinic program training laypeople to become rabbinical assistants, which cemented Korotkin's decision to go to seminary. Rabbi Miles says, "It was like she couldn't get enough; she just kept learning and learning, until her path led her to Hebrew Union College in Jerusalem and in Cincinnati. I'm thrilled that she's back in the area."

"Rabbi Miles was my inspiration (still is), and my mentor (still is)," Rabbi Korotkin says. "It was so wonderful the way he took us in and brought us along with our education, and it blossomed from there into my deciding to become a rabbi. We're all still very close."

It was through the para-rabbinic program that she also met Rabbi Marc Kline of TAI, who had gone through it several years before. Knowing him and his family helped ease the transition to the Lexington



Rabbi Audrey Korotkin

community, too. As for Rabbi Kline, he says, "Rabbi Korotkin is a tremendous scholar, a wonderfully empathetic rabbi, and has a great sense of humor. To have her in this community is really a blessing."

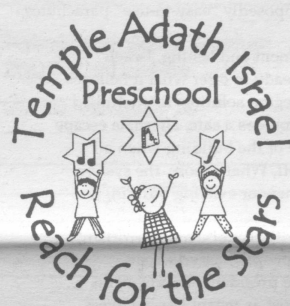
She retains her ties to HUC and Cincinnati; having taken part in a program that allowed her to work toward her Ph.D. in rabbinics during her last year of rabbinic school, she is now little more than a semester short of completing the coursework required for the higher degree. She enjoys being back in the classroom. She plans to take several more years to complete the degree, after which she may teach at HUC or another seminary or university. "As much as rabbis like to get together and study," she says, "there just isn't time [with the demands of a congregation]. My favorite aspect of being a rabbi is teaching in both formal and informal settings. I think a rabbi at heart is a teacher."

To that end, Rabbi Korotkin has agreed to become part of the regular rotation for Shalom's "Ask a Rabbi" column. In addition, she and Rabbi Kline and OZS's Rabbi Cohen are discussing possible projects that the demands of their own congregations may prevent their attending to as much as they would like.

She also is enthusiastic about the Federation's work in the Central Kentucky area and serves on the JFS board. "I'm pleased to see Federation development in Lexington. We know how effective it can be for people who aren't affiliated, or aren't accustomed to Jewish activities. It's nice to be able to reach out

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to people who might otherwise not be touched by the Jewish community," she says.

Says JFS Director Abby Miller, "Rabbi Audrey Korotkin has added enthusiasm, commitment, and dedication to our JFS board. Her creativity and expertise have already made an impact on the board and on the entire local Jewish community. I look forward to continuing to work with her." To which the community may say, "Amen." ✧

Israel 21c: Israeli rescue device promises a "safe exit" from world's high-rises

By Dave Bender

Getting people out of a high-rise office tower or apartment building quickly and safely in an emergency usually means using the elevator or stairwell. But what happens when both of those methods are blocked, or the individuals incapacitated and can't get to them?

Ever since buildings began rising over four or five stories, passing the reach of even the longest fire department ladders, a trio of threats have kept police and fire departments, safety officials and building engineers awake nights: fire, earthquakes, and now, terrorism.

Inventors and designers, spurred by the devastating terror attacks against the World Trade Center, have tried everything from sedate open and closed slides, to chutes and ladders, helicopters and hovercraft, external elevators, and even supposedly "easy-to-use" parachutes.

After years of development and testing, Israeli company SAFEXIT is ready to offer what it believes is an innovative and elegant solution: a "controlled descent device" that provides a safe, alternate escape route down the outside of the building when all other avenues are cut off. What's more, the system can be retrofitted into new or existing buildings.

"I've spent all my life with [Israel's] anti-terrorism unit in order to rescue people," asserts Yoav Barzilai, SAFEXIT's vice president of R&D. "This system, first and foremost, is meant to save lives; I'm proud of what we've accomplished."

SAFEXIT started off as a project of Ashkelon's Reshafim security door company, which opened its own doors in

1982, explains CEO Rafael Salhov. But in the gruesome wake of the 9/11 attacks, Salhov realized the dire need for a safe way to get out of tall buildings like the WTC, hence the SAFEXIT concept.

"The concept is based on human nature," Salhov told ISRAEL21c. "A person running to get out of the building will naturally head first for the door—right where the system is located. The individual doesn't need to search for it, install, hang or connect anything."

The SAFEXIT system attaches to the sturdiest structural member in an office or home—the door frame—and is normally hidden within a shallow alcove, behind a decorative false door. In an emergency, a fire or similar alarm causes the spring-loaded pulley and harness system, which includes emergency lighting, to punch the door aside and automatically deploy to a ready-to-use position.

Featuring two harnesses which attach to the opposite ends of a fire-resistant, multiple-layer steel cable reaching ground level, the system uses a roller mechanism to lower the evacuee at about 3.3 feet per second, the company says. The double harness system, designed the way a see-saw works, lowers the evacuees alternately, ensuring that an empty harness is always quickly available.

"The system is designed to correct 'user-errors,'" even of those who are literally "running for their lives," says Barzilai, who, as a former chief of matériel R&D for Israel's renowned anti-terror SWAT teams, knows a thing or two about panic psychology.

Pointing out the device's miscalculated, fail-safe design, he offers a hypothetical, but all-too-real example of a fleeing mother descending with her two children in the harness: "As she starts to go down, two others who are also trying to get out suddenly jump out and grab a hold of the cable. Even in this situation—and we're talking about 300 to 400 kilos of weight—they will reach the ground safely," he said.

The harness system resembles sturdy slip-on overalls, and has an additional papoose-like pouch on the back for infants or small children, keeping the child from accidentally hitting the building's outer wall during the descent.

As an acid test of the system's carrying capacity, the developers tripled the rated load on the descent harness, cable and moorings to "almost half a ton of weight, and it descended safely to the ground at about 1.2 meters a second," Barzilai boasts.

Salhov, in contrast to Barzilai's rich background in special ops and rescue, views himself as representing the "average man on the street who doesn't know a harness from a cable, and who has never rescued anyone or been rescued."

Salhov says this levelheaded view is an asset, allowing him an unprejudiced, "outside-the-envelope" attitude towards the system's design and features. "So, we complement each other's abilities." The system, featured recently in *National Geographic's Escape Technology* TV program, has passed the rigorous American Society for Testing and Materials Standards (ASTM) evaluations, as well as similar requirements in Germany, Russia and Israel.

Still in development is a version securely moored to solid ceiling crossbeams, which automatically deploys from above a suspended acoustic ceiling.

Since receiving the coveted seals of approval, Salhov says the first SAFEXIT shipment is scheduled to be installed at locations in the US in coming months.

"We received very positive reactions to the concept," he says, citing a "very well received" demonstration before Pennsylvania state officials, about three months ago. The state government agreed to install a demonstration system in its offices in Philadelphia.

"They're very, very interested in the subject of evacuating tall buildings," Salhov explains, adding that they hope to receive an order, based on their impressions of the demo model. Winner Global Defense, of Sharon, Mass. is the exclusive distributor in North America.

Recalling the tragic scenes of office workers trapped behind the windows of the stricken World Trade Center towers, Barzilai concludes, "Although, there's nothing that could have been done to save those on the floors that sustained a direct impact [of the passenger jets], we could have saved—simply and without a problem—98 percent of the people on the lower floors who weren't hurt, but couldn't escape." ✦

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Think Ahead...

The June/July issue of *Shalom* will be published in early June. If you have an event in July you wish to have publicized, the deadline for that material is May 10.

CAMP 2007 IS HERE !

39 years and counting...

ALL ABOUT CAMP SHALOM

Camp Shalom, established in 1967, is a day camp sponsored by the Central Kentucky Jewish Federation. Activities are geared to encourage unity, fun, and learning for children 4 through 10 years of age. Each week of camp has a unique theme to which activities are related.

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



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



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



ALL ABOUT CAMP GESHER

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

Geshet activities support these goals. Campers actively participate in weekly Shabbat services, unique art projects, *chugim* (daily elective activities including art, photography, and cooking, among others), sports, archery, low ropes course, nature hikes, swimming, fishing, and more.

Camp Geshet introduces leadership development skills. At age 14 these campers may apply for the counselor-in-training program, *Machon*, at Camp Shalom. Camp Geshet campers also have one overnight each week of camp. Campers will help set up tents, enjoy a campfire, storytelling and special overnight activities.

Geshet campers also participate in a unique media program. As a group they prepare a four-page center spread which is published after camp in the CKJF *Shalom* Newspaper. Through this experience Geshet not only reinforces team building but also learns about digital photography, journalism, graphic development and design, and newspaper layout.



Monday, July 30th

That's right, the first day of camp! This is a very special OFF CAMPUS DAY. We will meet at Temple Adath Israel at 124 North Ashland Avenue for this day only, and have lots of fun activities. The regular camp curriculum will be followed for most of the day. More details will be included in the parent packs sent out to all registered families.

Please remember to drop off and pick up your children at this location on this day. Camp will be at the BlueGrass Christian Camp on all other days, July 31 through August 10.

Call Jana at the CKJF office for more details.



Camp Shalom and Camp Geshet
2007 Application
July 30 - August 10



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

Camper(s) Information

	Shalom ages 4-10	Geshet ages 11-13
1. Name _____ Age _____ Birthday _____	☐	☐
2. Name _____ Age _____ Birthday _____	☐	☐
3. Name _____ Age _____ Birthday _____	☐	☐

Week 1: 7/30 - 8/3

Camper 1 (9:00-3:00) _____ x \$150 = _____
Extended Day M-TH (3:00-5:45) _____ x \$40 = _____
Number of Additional campers _____ x \$125 = _____
Additional campers extended day _____ x \$40 = _____
Early registration discounts (before June 1, 2007):
Camper 1 discount deduct \$15 = _____
Additional camper discount deduct \$10 = _____
Total Week 1 = _____

Week 2: 8/6 - 8/10

Camper 1 (9:00-3:00) _____ x \$150 = _____
Extended Day M-TH (3:00-5:45) _____ x \$40 = _____
Number of Additional campers _____ x \$125 = _____
Additional campers extended day _____ x \$40 = _____
Early registration discounts (before June 1, 2007):
Camper 1 discount deduct \$15 = _____
Additional camper discount deduct \$10 = _____
Total Week 2 = _____

Camp Total = _____

Pay with a Visa, Mastercard,
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online by going to
<http://www.jewishlexington.org>
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for Camp Shalom.

A non-refundable \$50
registration fee, per camper,
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Balance due by July 15, 2007.

Please make checks payable
to CKJF and mail to:
CKJF/Camp
1050 Chinoe Rd, Suite 203
Lexington, KY 40502

Contact Jana LaZur at
CKJF for more information.
(859) 268-0672
campshalom@jewishlexington.org



Ask a Rabbi (from page 8)

Muslims beat themselves with chains on Ashura to mourn the deaths of Mohammed's grandsons Hasan and Hussein. All these acts are forbidden to Jews, for we are made in the image of God, and should not disfigure our bodies.

Nevertheless, we know that during the First Temple period many did cut themselves and shave their heads as a sign of mourning (for instance in Jeremiah 16:6; 41:5; Ezekiel 7:18; Amos 8:10; Micah 1:16), in a manner similar to the Canaanites (Ezekiel 27:31) and Moabites (Isaiah 15:2; Jeremiah 48:37). Therefore, priests were especially prohibited from making tonsures or cuttings in their flesh (Leviticus 21:5). The prostitutes of the time often tattooed their foreheads (Isaiah 48:4; Jeremiah 3:3) to symbolize that they were priestesses of the goddess Astarte, and thus under her protection. Symbolically, King Uzziah, who should not have served as a priest, received as punishment leprosy on his forehead (2 Chronicles 26:19-20). Metaphorically, Ezekiel, the true prophet, had a forehead that was harder than his false prophet opponents, (Ezekiel 3:8-9), and he saw in a vision how an angel marked the foreheads of those to

be spared the divine punishment of death (Ezekiel 9:4-6). Instead of body markings the High Priest wore a gold amulet on his forehead (Exodus 28:36-38; 39:30-31). And, during the Maccabean era, when Torah study and the prayer service were democratized and no longer led solely by the priesthood, the custom arose to take literally the rule of making "frontlets between the eyes" (Exodus 13:9, 16; Deut. 6:8, 11:13) in making the phylacteries for the head.

We note then three levels of symbolization. (a) Tattooing and scarification, which by being permanent indicate a permanent servitude or narcissism. (b) Haircuts and painting parts of the skin, which can only be temporary. (c) Putting on jewelry (such as earrings or nose-rings), wearing amulets, or the phylacteries, all these needing the person's forethought each time they are worn. The first level normally implies a separation from the Jewish community through slavishness or narcissism. The last leads to freedom and, possibly, responsibility. The middle level can go either way.

The article "Marked for Life—Jews and Tattoos" by Shaun Raviv (*Moment*, June 2006) shows how

narcissistic is the deliberate act of tattooing oneself. It may involve permanent teenage rebellion, or a lust for pain demanding from others, "Look at me." As Raviv points out, *halakhah* prohibits tattooing, but there are no sanctions against anyone who tattoos himself. Though it is better not to be tattooed, if it is needed for health reasons, tattooing is permitted. If a person is forcibly tattooed, that person remains blameless. So much so, that the inmates of Auschwitz concentration camp who survived, nicknamed "Ka-tzetniks" (from initials for "concentration camp inmate"), were told to wear the tattooed number on their arms with pride. Irving J. Rosenbaum, *The Holocaust and Halakhah* [KTAV: 1976, 145-147], gives a poignant example of this ruling.

The rules concerning the less-permanent haircuts and skin painting are aimed at bypassing capricious types of appearance, such as a mohawk or a priest's tonsure. However, Orthodox custom went overboard in taking the Bible literally, ordering that sidelocks remain uncut, giving us the Orthodox *pei'ot*. These growths, however, were added to the Jewish hairdos at a time when Jews already stood out as a separate community. So they originally did not increase the disharmony between Jew and non-Jew. Now these sidelocks do bring disharmony, as Philip Roth indicated so clearly in his story, "Eli, the Fanatic." I, therefore, argue against keeping up the demand for full biblical literalness concerning haircuts in this area. Note further that Leviticus 21:5 states the rule as follows: "They shall not make tonsures upon their heads, nor shave the edges of their beards, nor make any cuttings in their flesh." *Halakhah* thus allows haircutting to be conducted with scissors, but prohibits shaving with razors. Since electric shavers (despite their name in English) generally cut, and do not shave, those who wish to follow Jewish law can use the electric shavers.

With this we come to the third grouping, that of jewelry and phylacteries. Concerning the High Priest's clothing the Torah states that the plate of gold, engraved with the signet "Holy to the Eternal,"

shall be upon Aaron's forehead, and Aaron shall take upon himself any guilt incurred in the holy offering which the people

of Israel hallow as their holy gifts; it shall be on his forehead, that they may be accepted before the Eternal." (Exodus 28:38)

The verse shows the close association between forehead amulets and protection from guilt. Each time the high priest put on this plate of gold he activated his atoning powers. As a result, when Rabbinic Judaism democratized the sacred leadership, wearing the head-*t'fillin* (phylacteries) became a sacred obligation.

Their use of these ritualistic articles creates the practical responsibility for putting them on each time they are used. Practically, the person putting them on becomes by that action a partner with God.

Finally, moving from the sublime to the playful and frivolous, we should note that, even though the ears must be pierced for earrings, Biblical law does not oppose that. So, such jewelry is fully acceptable. Tattooing, which cannot easily be removed, is not. ♣

Have a question?

Ask a rabbi

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

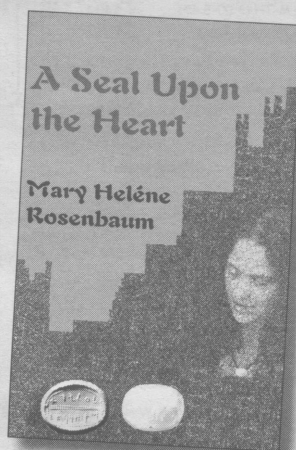
If you have an issue you would like to see addressed, please email it to di-ivr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer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

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Many more Judaic Studies courses to be offered at UK

By Oliver Leaman, Ph.D.

In the fall semester there will be a large number, by our standards, of Judaic Studies courses. Along with the standard issue of Biblical Hebrew (elementary and intermediate), Jewish Thought and Culture I, and Backgrounds to the Early History of Christianity, we have three more courses. These are: Spain, from

Reconquest to Empire, 1200-1700; The Holocaust in Literature and Film; and The Bible as Literature. I am sure the community will be pleased to note the expansion of the Program and we shall have a substantial number of students studying Judaic Studies. I hope this is a trend that will continue so that we can make a substantial impact on the academic life of the University. ✧

History (from page 11)

included a transfer of areas under control of the Iraqi army to the Transjordanian Legion, while in other aspects the Armistice lines followed the cease-fire lines, including areas of so-called "no-man's-land" where neither army was in effective control. This agreement was also signed in Rhodes.

The fourth agreement was signed with Syria on July 20, with almost identical political terms as the agreements with Egypt and Jordan, and making provisions for demilitarized zones in those areas of Mandate Palestine occupied by the Syrian army, which included part of the eastern shore of the Sea of Galilee as well as a section of the Jordan River north of the Sea of Galilee and a small area in the region of Banias. This agreement was also signed in Rhodes.

The Iraqis never signed an agreement with Israel, although they did

agree to hand over their positions to the Transjordanian Legion.

As the text of the armistice agreements show, the end of military confrontation did not mean peace or even acceptance. The Arab countries saw the so-called "Green Line" between the West Bank and Gaza on one hand, and "Zionist occupied Palestine" on the other, as just a cease-fire line. In their view, the armistice represented what in traditional Arab society is called *hudna* or tactical cease-fire.

Traditional Arab (and Muslim) society sees the life of the prophet Mohammed as an example of how Muslims must behave. One particular episode of Mohammed's life has him signing an agreement with the pagan Quraysh tribe of Mecca, only to turn against them later. A similar episode is recorded in the Qur'an regarding his dealings with the Jewish tribes of the Oasis of Khaibar. Muslim scholars over the centuries understood these episodes and other similar ones

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Facts About Israel



Solel Boneh International Ltd., which operates mainly in west and east Africa, Central America and Europe, has recently won two tenders by the Nigerian government to pave roads in the south-west region of the country. Among the contracted projects will be the renovation of the Lagos-Benin expressway over a two year period for \$52 million, and the construction of a separation wall between lanes. They will also be renovating an 80 km (49 mile) highway section. This will be the seventh African government infrastructure tender the company has won from the start of 2006.

(From an article on www.ynet.com Feb. 13, 2007 by Naama Sikuler.)

related in the Qur'an to mean that it is permissible to sign an agreement with nonbelievers when the forces of Islam are at a disadvantage, so the Muslim forces can gain the necessary strength to eventually defeat the infidels. The (temporary) truce between Mohammed and the Quraysh lasted ten years, so that time span has been taken as a standard by Muslim tradition. For the Arabs, the Rhodes armistices were a form of *hudna*, not peace.

The Western powers—and Israel—saw the armistice agreements as temporary, as paving the way for a permanent peace agreement which was not to be. The Green Lines—or the Blue Line in the case of Lebanon—became the *de facto* borders of the Jewish state, with no political or legal validity in the eyes of the Arab world. From the perspective of the Palestinian Jews, it meant a respite in the fighting that would allow the Jews to bring home those lingering in the DP camps of Europe and what they believed was

going to be an avalanche of Jewish immigration to the ancestral lands.

The war left Jewish property in Arab hands, a lot more of Arab property in Jewish hands, and a great amount of state lands divided between Arabs and Israelis. Large numbers of Palestinian Arabs were displaced by the war, and many Jews were either killed or expelled from their homes by the Arabs. To complicate matters, one of the reactions of Arab governments to the defeat in Palestine was to increase their harassment and persecution of their Jewish *dhimmi*s, a term that defines the second-class citizen status of non-Muslims in Muslim societies since the time of Mohammed. The situation in Palestine, as we can see, was far from peaceful, and the simmering conflict was to flare up several times in the second half of the 20th century and into the 21st century.

In the next articles we will explore the situations of both the Arab and the Jewish refugees. ✧

In 1939 Jews had nowhere to go.

Today,
there is Israel.



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Campaign news (from page 1)

On Monday, July 17th, Israel's Ministry of Education and northern municipalities turned to the Jewish Agency to expand the summer camps. Parents in the North were frantic. Their children were on the front line and they wanted them out of danger.

The Jewish Agency answered the call. Management committee members worked non-stop to secure additional facilities for the camps – at school, regional colleges, youth villages and other places that could accommodate hundreds of children and youth. ✧

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dead·line (noun)

1. the time by which something must be done or completed

The above definition is clear and concise. The deadline for this paper is the tenth of the month preceding publication. Please help us to continue to bring *Shalom* to you in a timely and professional manner by submitting your material on or before the deadline.

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Be a part of Camp Shalom and Camp Gesher in 2007

By Kathy Feinberg, Director Camp Shalom/Camp Gesher

The year is going by quickly and as we head into April and May Central Kentucky Jewish Federation planning is in full swing to bring another wonderful summer of camp to our community. Camp Shalom and Camp Gesher will be returning for our fourth year to the Bluegrass Christian Camp, a beautiful campsite located on Athens-Boonesboro Road at the Fayette and Clark county line. I am returning as camp director and Elissa Brown is returning as our assistant camp director.

Camp will be in session from July 30 to August 10. Campers can be dropped off between 8:30 a.m. and 9:00 a.m. and our first dismissal is at 3:00 p.m. Monday through Thursday we offer an extended day option with a 5:45 p.m. dismissal.

This summer, the 39th year of Camp Shalom, we will again offer a wide-ranging array of activities including art, *chugim* (elective activities), swimming, volleyball, basketball, low ropes, paddle boating, fishing, disc golf, ultimate frisbee, kickball, art, gaga, media (Camp Gesher), games, music, orienteering, and *teva* (nature). Our campers and staff will have fun and competition during our two camp-wide *Macabbiads* which will be held on each Friday. Camp Shalom provides age-appropriate activities and challenges for campers of all ages. On Friday mornings we welcome Shabbat with a special service.

Camp will offer drama and skits where our campers will role-play Jewish heroes and history makers. Art projects will give campers an opportunity to use their unbounded imaginations as we create projects in our new art tent. Music plays an important role in camp as we begin each day in song. Additionally, we will offer Israeli dancing to our campers. New this year is *teva*, where our campers will explore their surroundings and discover the relationship between nature and Judaism.

A favorite camp tradition returns this year as storytellers from the community come in to entertain our campers. This will be our fifth

year offering storytelling and it is a camper (and staff) favorite. Our campers will have an opportunity to participate in challah baking. *Chugim* (for campers ages 6-13) will include swimming, art, drama, *teva* (nature), cooking, soccer, science, creative inventions, and basketball. Each camper chooses one *chug* for each week, where they have the opportunity to explore a particular interest in depth.

Camp Shalom comprises three age groups: *Ofarim*, ages 4-5; *Tsofim*, ages 6-8; and *Chalutzim*, ages 9-10; each group is staffed by a group leader, counselors, and counselor-in-training. Camp Gesher is a separate camp for children ages 11-13. Camp Gesher activities and challenges are geared for this age group and campers will have two overnights, one each week. Camp Gesher also is staffed with a group leader, counselors, and a counselor-in-training. They will have a field trip during camp.

When making your summer plans, please consider Camp Shalom and Camp Gesher, where your child can come and have a wonderful two-week Jewish camping experience right here in the Bluegrass. Please check next month's issue of *Shalom* where we will introduce our outstanding staff for 2007. If you have not received a camp brochure and registration form please contact Jana Lazur at the Central Kentucky Jewish Federation, (859) 268-0672, and one will be mailed to you. You can also register online at ckjf@jewishlexington.org.

We look forward to seeing you at camp! ☆

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.

The Lexington Chapter of Hadassah

President, Odette Kaplan

Each year as we sit at our seder table, we retell the story of the Exodus and relive our journey from slavery to freedom. The story has a lot of meaning for the Jewish people, who have had to fight against oppressors and for freedom throughout history.

As American Jews, we enjoy the widest range of freedoms in our history, and therefore have the opportunity to ensure our wellbeing and work to improve our community.

Hadassah members have for 95 years accepted the responsibility to help ensure the vitality of Jewish life for women and families in the United States and other countries, and especially in Israel. We assist with programs in Israel dealing with healing, education, and a better life for those in need.

For we who actively support Hadassah, our reward is what we give in time and effort. We gain in knowledge, leadership skills, and lifelong friendships. I invite you to join our Lexington Hadassah family. Become a member; become a volunteer!!

I read a sad but inspiring story in the *Jerusalem Netletter* by Hadassah's Israeli Director of Public Relations Barbara Sofer. The story concerns a Palestinian policeman in Gaza City. When the lights went out in Gaza City, one of his teenaged daughters lit a few candles in the room she shared with her younger siblings. Tragically, they fell asleep and the candles set fire to the sleeping mat beneath them. "We couldn't get all the children out fast enough," he said. His daughter died in Shifa Hospital in Gaza. One of the nurses in Gaza had trained in an Israeli hospital and recommended that Baha, 4, be transferred to Hadassah Hospital in Jerusalem. He had only 30 percent burns, but they were so deep that Gaza had not the facilities to help him fight off the infection in Gaza. The nurse phoned Dr. Ido Yatsiv, head of the Hadassah Pediatric Intensive Care Unit, who judged that Hadassah could indeed help the boy. Baha was taken by ambulance to the Erez checkpoint in a Palestinian ambulance. An Israeli ambulance took him the rest of the way. His father and his aunt are staying at Hadassah Hospital with him. "He's getting the best treatment possible," his father said. "Dr. Ido is a great man. And when Baha feels better, I invite you all to visit us at home to thank you in Gaza. Thank you Hadassah."

April 12, Hadassah will go to Berea College for a free concert of music that was actually played and sung by women at Auschwitz. The performer is the daughter of Holocaust survivors. Non-members can call me for details. ✧

The Lexington Havurah

David R. Wekstein, President

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

The Lexington Havurah celebrated Purim in the traditional manner. Under the leadership of Francie Chasen-Lopez and Gloria Rie we read the Purim megillah round-robin with significant interruptions every time the name of Haman was mentioned. Often the story was halted when someone had a humorous comment or story to tell. Many members came in costume.

The annual Havurah retreat was March 11. The keynote speaker was Dr. Gary Motokoff, a noted Jewish genealogist and the co-owner of Avotaynu, a company that publishes books of interest to Jewish genealogists. In a series of three interactive lectures, Gary gave the members of the Havurah an excellent overview of Jewish genealogy. He described the three myths of Jewish genealogy:

- No one in my family remembers anything; no one is alive to tell about the family.
- All the records were destroyed in the Holocaust: my town was wiped off the map.
- My family name was changed so I cannot search for my ancestors.

Gary then went on to show why these are myths. He said we often ask the wrong questions of our older relatives. Instead of asking, "What do you know?" ask about pictures and documents. Often the family member has a wealth of material to be reviewed. Gary also reviewed many Internet resources, including detailed records of the majority of the immigrants who came through Ellis Island and other U.S. ports. There are more than 75 Jewish genealogist societies worldwide, many of them focusing on specific cities. There is even a web page, ShtetLinks, devoted to individual communities.

Though the Holocaust was an unimaginable catastrophe, with millions of people slaughtered, hundreds of communities destroyed, and innumerable synagogues

and other buildings demolished, this does not mean that records were lost. Synagogues do not contain birth, death, and marriage certificates. Such records were and are still maintained by the government. In most cases, these public records escaped destruction and are now available again. In addition, Yad Vashem and the United States Holocaust Memorial Museum have amassed millions of records—some from the Nazis, many from "pages of testimony" provided by survivors and/or relatives of those who did not survive. Many communities have published Yizkor books, Holocaust Memorial books, which often provide a great deal of information about their Jewish community prior to the war and a listing of its members. These and other such sources are all available through the Internet.

What if your family name had been "Americanized"? A large number of the Jewish-interest search engines and web pages have built into them all sorts of variations of surnames.

The take-home message is that it is important to identify your family roots and remember those of your family who died during the Holocaust. There now are organizations and powerful computer tools available to help you with this task. ✧

Left to right: Jeff Wekstein, Bob and Judy Baumann, and Eve Podet at the Havurah Purim Party.



Temple Adath Israel

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

Chavurat-Chochma (A Friendly Gathering of Wisdom) News

Join us on April 27, 2007, when Ben Baker and David Shraberg will present an informative program on their trip to Egypt. While invitations are sent to members of the congregation 60 years old and better, all are welcome! We meet most months to schmooze, nosh, and share our wisdom. On May 25, Carolyn and David Schneidt will discuss the presentation of the Holocaust Mini-Museum to Temple.

TAI Book Group

TAI Book Discussion Group will meet on April 25, 2007 to discuss *The Periodic Table* by Primo Levi.

Writer Primo Levi (1919-1987), an Italian Jew, did not come to the wide attention of the English-reading audience until the last years of his life. A survivor of the Holocaust and imprisonment in Auschwitz, Levi is considered to be one of the century's most compelling voices, and *The Periodic Table* is his most famous book. Levi uses the elements as metaphors to create a cycle of linked, somewhat autobiographical tales, including stories of the Jewish community he came from, and of his response to the Holocaust.

Academy Award winner to make Lexington appearance soon

The award-winning short film *West Bank Story* will be the heart of a program being planned by Program Coordinator Toni Reiss. This film uses the *Romeo and Juliet* and *West Side Story* feuding factions storyline with a comedic musical hook. If you are interested in working on planning this event or want to suggest an idea, contact Toni.

Become a part of the Green Team; recruitment season is now

Temple Adath Israel is forming a Green Team to explore environmental and ecological programs and services for our congregation. We will use resources and ideas from the Coalition On the Environment and Jewish Life (www.coejl.org) to help guide us in this endeavor. COEJL seeks to expand the contemporary understanding of *tikkun olam* (repairing the world) and *tzedakah* (justice) to include the protection of both people and species from environmental degradation. Help us explore ways to incorporate our congregation's traditions of social action, social justice, and education with environmental action and advocacy. Much of our work will be done via telephone or email so that meetings will be at a minimum. Join our Green Team and make a difference in our world today and in the world of our children. Contact Toni Reiss for more information and sign up for the Green Team.

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. April schedule is 4/14 and 4/28.

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 any time and join in the provocative and friendly discussion. April schedule is 4/7 and 4/21.

Tuesday Bridge Club

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

with fellow Temple members. If you wish to join in, please check with other players or the Temple office each week to see whether the group is playing.

Adult Education

The Sunday Adult Education class with Dr. Larry Kant ("Finding a Jewish Path While the Ground Shifts Beneath Us") will focus on Volume 1 of the Jewish Lights "My People's Prayer Book" Series, *The Shema and Its Blessings*. As we did last year, we will explore the deeper meanings and symbolism of Jewish prayers texts. Upcoming class dates are April 22 and May 20.

Think Ahead...

The June/July issue of *Shalom* will be published in early June. If you have an event in July you wish to have publicized, the deadline for that material is May 10.

Around the Community

Mazel Tov to...

Evelyn Geller on receiving the National Board of Hadassah's Service Award from the Central States Regional President of Hadassah. A special recognition for long-term volunteer participation, the award is rarely given and is a high distinction.

Rabbis Michael and Phyllis Sommer on the birth of their daughter, Yael Ilana Sommer, on February 16, 2007.

Franklin Moosnick, who celebrated his 90th birthday in February.

JoAnn Miller, whose 75th birthday was in March.

Larry Kant, who will be installed as associate professor of the History of Religion at the Lexington Theological Seminary on April 17.

Bat Mitzvah

On April 28, 2007, Katrina "Trina" Knight, daughter of Ginger Knight and Mark Knight, will be called to the Torah at Ohavay Zion Synagogue as a bat mitzvah. Joining

in the celebration will be her two older sisters, Whitney, age 27, and Rebecca, age 19.

Trina, a seventh grade student at Lexington Traditional Magnet School, reports that her favorite subject is home economics. She says, "I'm a real big cooking person," and adds that her dad teaches her. As an extracurricular activity, Katrina plays violin in the school orchestra.

Outside of school Trina likes to go shopping at the mall with her friends. She practices the violin a lot and likes to play sports such as soccer, softball, and flag football. She has a cat and a dog.

As her Mitzvah Project, Trina says, "I'm thinking about recycling at school—about working with the science teachers to get students and teachers to recycle more." She might collect recyclable trash at school and put it in the recycling bins. She hopes the idea of increasing recycling at school will spread.

Condolences to...

Paul and Terry Goldfarb on the death of Paul's father, Paul Goldfarb, Sr., on February 17, 2007.

Ilyse Lonsbury on the death of her aunt Mary Bercovitch on February 22, 2007.

Aviva and Lew Bowling, Daniel, and Aaron on the death of Aviva's father, Raphael Zaphir, on March 10, 2007.

Erle and Sara Levy on the death of their son-in-law, Jimmy Utterback, on March 7, in Maplewood, NJ.

Ohavay Zion Synagogue

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

April will be a busy one, filled with the celebration of Passover. We welcome newcomers to the community and veterans alike to participate and to be a part of the OZS family. Please remember that throughout the holiday of Passover NO foods may be brought into the synagogue unless they are specifically marked "Kosher for Passover" AND are unopened.

Passover is here!

This year, Passover begins on Monday evening, April 2. The OZS Congregational Seder, catered by Dupree Catering, will take place the second night of Passover, Tuesday evening April 3, at 6:30 p.m. The evening will include a delicious seder meal (vegetarian option available) with traditional favorites, singing, learning, and fun. Please call the OZS office for more information.

Siyum B'khoreem – Fast of the Firstborn

On the day prior to Passover, it is a custom for the firstborn in every household to fast in commemoration of the tenth plague, in which the firstborn of the Egyptians were killed. However, there is also a custom of engaging in some type of study, after which it is considered a mitzvah to eat, hence, the firstborn who have studied may then partake of food. Join us on Monday morning, April 2, as we fulfill the mitzvah of studying and eating during our Siyum B'khoreem. We will begin with Shachrit at 7:30 a.m., followed by a study and a light breakfast. This is a perfect way to spiritually prepare for the Passover holiday. It is also your last opportunity to get your fill of bagels and danish before the holiday begins!

Yom Tov Worship

The festival morning service for the first two days of Passover will be on Tuesday and Wednesday mornings, April 3 and 4, at 9:45 a.m. The festival morning service for the last two days of Passover will be on Monday and Tuesday, April 9 and 10, at 9:45 a.m. Yizkor will be recited during the service on April 10.

Adult Education News

Be a part of the Machon OZS, our adult learning community! As a part of our Searching and Seeking Series, Rabbi Sharon Cohen and Dr. Art Shechet continue their once-a-month course on Sunday evenings, "Looking for God in Everyday Life and Prayer: A Guide for the Uncertain." The next session is planned for April 22. If you are interested in participating, please call the OZS office.

Our once-a-month class, "Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Sharon Cohen, will meet on April 29. Call the OZS office for more information. All are welcome.

Join us for OZS at the Movies on April 25 at 7:00 p.m. at OZS as we watch the movie *Everything is Illuminated*. A young Jewish-American man tries to take a carefully planned excursion—to find the Russian woman who hid his grandfather during WWII. Through the enormous eyes of the actor Elijah Wood we experience a beautiful, challenging adventure involving clear plastic sandwich bags and the unintended revelations of a common Jewish quest. Let's take this trip together on April 25 at 7:00 p.m.

OZS Religious School

Happy Birthday Israel! Together with the TAI Religious School, the OZS Religious School will be celebrating Yom ha-Atzmaut, Israel Independence Day, in grand style. Special school activities during the morning as well as events for adults are planned for Sunday, April 22 at Bluegrass Christian Camp as a part of a community-wide celebration of this special holiday. Call Simone Salomon for more information. (See page 3 for more details.)

Our Shabbat morning Junior Congregation for Religious School children, led by Miriam Davis-Rosenbaum and Asher Finkel, will meet Saturday morning, April 21, at 10:45 a.m. Parents are encouraged to attend with their children.

The OZS/TAI program for 11th and 12th graders, Senior Chai, will meet again this month on April 18 at 6:30 p.m. This year

we have studied such topics as anti-Semitism, the environment, social justice, living wage, and Jewish identity. We will soon be gathering the names of current 10th graders for next year's program as we begin our seventh year of the program. For more information call Rabbi Sharon Cohen in the OZS office.

Shabbat at OZS

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner. On the last Friday of each month (April 27) the service will be at 7:30 p.m. with Oneg following the service at 8:30 p.m. As they do one Shabbat each month, Stewart Home School residents will be joining us for the Friday night service on April 13. Don't forget our Shabbat morning service each Saturday morning at 9:45. Kiddush lunch follows each week. Saturday Morning, April 14, representatives from Jewish Family Services will speak as we mark JFS Shabbat and celebrate the wonderful work JFS does for our community.

Daily Minyan

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

Flower Power

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

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

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

Name _____
Address _____
City _____ Zip _____
Phone _____

Amount enclosed (please include 75 cents for postage)

\$ _____

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





Community Calendar

CKJF - Central Kentucky Jewish Federation

1050 Chinoe Road • Suite 203 • 268-0672 • Marty Barr, President

OZS - Ohavay Zion Synagogue

2048 Edgewater Court • 266-8050 • Sanford Goldberg, President

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

TAI - Temple Adath Israel

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

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

HAD - The Lexington Chapter of Hadassah

Odette Kaplan, President

HAV - The Lexington Havurah

269-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Ta'anit Bechorot - Fast of the First Born Passover - First Seder	• Passover • TAI and OZS Congregational Seders	Passover	Passover	• Passover • JFS Shabbat at TAI	• Passover • JFS Shabbat at The Lexington Havurah • LH Shabbat
April 1	2	3	4	5	6	7
Pesach	Pesach	• Pesach • Chabad-Rabbi Litvin visits • <i>Shalom</i> Deadline • TAI Board Meeting	• JFS Leisure Club Lunch & Government Presentation • OZS Speaker Series		TAI Scholar-In-Residence Weekend	• JFS Shabbat at OZS • TAI Scholar-In-Residence Weekend
8	9	10	11	12	13	14
• Yom Hashoah • Jewish Community-wide Yom Hashoah Program 3:00 p.m. TAI • TAI Scholar-In-Residence Weekend	• God's Pantry Night 6:00 - 7:30 p.m. • Yiddish Club at CKJF	OZS Board Meeting	• Rosh Chodesh Iyar • TAI Sisterhood Meeting 7:30 p.m. Joint meeting with Christ the King Women's Guild	Rosh Chodesh Iyar		
15	16	17	18	19	20	21
Yom Ha'Atzmaut Community Program	• Yom HaZikaron • JFS Presentation at Bell House Senior Center • Arie Dubnow, Luckens Prize Lecture - 8 pm Presidents Room Singletary Center UK	Yom Ha'Atzmaut	• CKJF Executive Committee Meeting 7:00 p.m. • CKJF Board Meeting • TAI Book Discussion Group • OZS Adult Ed at the Movies		• OZS - Bat Mitzvah Katrina Knight • TAI Chavurat Chochma Luncheon	OZS - Bat Mitzvah Katrina Knight
22	23	24	25	26	27	28
		• OZS Board Meeting • TAI Board Meeting				
29	30	May 1	2	3	4	5
• Lag b'Omer • TAI Books & Bagels Fundraiser	Yiddish Club at CKJF	Chabad-Rabbi Litvin visits		• <i>Shalom</i> Deadline • Jewish Singles 40+ Wine Tasting: JFS/CKJF Program	TAI Bat Mitzvah Caroline Kaplan	TAI Bat Mitzvah Caroline Kaplan
6	7	8	9	10	11	12