

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

JUNE/JULY 2006

SIVAN-TAMMUZ 5766

Summer is here –

Don't miss out on Camps Shalom and Gesher!

♦ ♦ ♦

By Kathy Feinberg, Director, Camp Shalom and Camp Gesher

I am very pleased to be returning as director to Camp Shalom for the sixth year and Camp Gesher for the second year. Camp will be in session from July 31 until August 11. Elissa Brown, who is returning for her third year as assistant director, and I have been busy this spring planning camp. We are looking forward to July 31 to let the fun begin.

We will have many enjoyable and interesting experiences for our campers. Activities this summer include swimming, paddleboating, art, fishing, music, storytelling, field day, nature hikes, water games,

and more. Campers and staff will welcome Shabbat each Friday. *Chugim* (activities) this summer will also include cooking, art, *teva* (nature), young inventors, science, and soccer. Camp Shalom will present guest cooks, challah braiders, storytellers, and musicians as well as Casey Mays and his amazing reptile show.

Camp Shalom has a theme for each week of camp. Travel Around the World in Five Days, our week one adventure, has campers learning about Jewish life in Poland, China,

see *Camp Shalom*, page 3

— CAMPAIGN NEWS —

Freda Keet told it as she sees it

"Middle Israel" is fed up

♦ ♦ ♦

By Daniel Chejfec

On April 16, the Central Kentucky Jewish Community had the opportunity to hear Freda Keet, a Zimbabwe-born Israeli who shared with us what she described as the reaction of "Middle Israel" to the current situation in Israel.

Her long career as a journalist includes anchoring the English edition of *Kol Israel* for many years, as well as working as a war correspondent during the War of Attrition in the early 70s and as an investigative journalist since then. These give her the credentials, indeed, to represent the voice of Middle Israel.

see *Campaign*, page 17



Freda Keet

Central Kentucky Jewish Federation

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The Third Annual Emilie Szekely Holocaust Awareness Essay Contest yields three winners

By George Szekely

Meaghan Roland, an eighth grade student at Southern Middle School, was the winner of this year's Third Annual Emilie Szekely Holocaust Awareness Essay Contest in the middle school category. Her moving paper was entitled "The Perfect Faith." Anne Preston Hill's essay, "When You Care Enough to Remember the Very Worst," and Josh Moscow's piece, "Six Million," both from Henry Clay High School, shared the first prize for high school entries.

Dr. George Szekely, the contest organizer, said, "My mother would have been proud of all the students, and the fact that Holocaust Education—thoughtful readings and writings about the Holocaust—have become a significant part of the Fayette County School curriculum. She would also rejoice in the fact that each year many additional teachers mail their students' writing samples to the essay contest."

Although Meaghan Roland's English teacher at Southern Middle School never heard Emilie Szekely's passionate address to the students of that school, Meaghan's teacher, Ms. Molly Vanzant, was drawn to the contest when she heard other teachers who vividly remembered Mrs. Szekely.

Ms. Haggerty of Henry Clay credits colleague Pat Hale, from Henry Clay's English Department, for submitting her students' essays this year. Last year, Ms. Hale not only shared her students' powerful writings about the Holocaust with the essay contest, but she also mailed them to Nobel Laureate Eli Wiesel. To her amazement, Pat Hale and her students received a handwritten response from Dr. Wiesel. It was an unforgettable conclusion for every student who read and wrote about Eli Wiesel's classic book *The Night*.

The Emilie Szekely Essay Contest winners not only received a handsome certificate and a savings bond, but they also had a chance to visit with David Smith, the noted middle school vice principal from Tennessee, who founded the Paper Clips Project. (See article on page 9 of this issue for more on the project.)

see *Emilie Szekely*, page 15

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SHALOM

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SHALOM

On Vacation

Taking a page
from the
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we invite readers to
send pictures of
them on vacation
with *Shalom*.

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Shalom Deadline

Deadline for articles for the August *Shalom* is July 10

email articles to di-ifr@bardstown.com

Articles submitted in hard copy should be double-spaced

Temple Adath Israel Installs New Board and Officers



New board members and officers were installed at the Temple Adath Israel Annual Meeting on May 7. Newly installed board members pictured are (back row left to right) Nelle Cohen, Paul Engel, Beth Pitman, and incoming president David Brown. Carol Hustedde, outgoing president Starr Gantz, and Ken Slepyan are in the front row. photo by Garry Hoover

Camp Shalom (from page 1)

Spain, and Ethiopia; the week will culminate with camper color wars, similar in nature to the Olympic Games, which the kids really enjoy. Week two campers will "travel" to Israel and visit Tel Aviv, Haifa, Jerusalem, the Dead Sea, Masada, and Eilat and end the week with an open-air market featuring food, games, and artwork created by our campers.

Camp Shalom, now in its 39th year, has an outstanding staff of group leaders, counselors, and counselors-in-training who will enhance and guide your child's camp experience. Our staff is a caring and committed group dedicated to the well being of their campers. Elissa and I are looking forward to working with our team this summer.

Our *Ofarim* group, ages 4-5, will be led by Group Leader Rachel Heller. This summer is Rachel's sixth year at Camp Shalom. Rachel is a freshman at the University of Kentucky. *Ofarim* counselors are Lizzie Engel, Ariel Gerall, and Madi Jourdan; all are returning *Ofarim* staff. Danny Shapiro, new to Camp Shalom, is the CIT for this group.

The *Tsofim* group, ages 6-8, will be led by Jennifer Jourdan, also returning for her sixth year. Jennifer is a freshman at the University of Kentucky. Counselors are Seth Westerman, Nora Simon, Dani Heller, and Allison Schneider as the *Tsofim* CIT. All are returning staff with two to five years of experience.

Chalutzim, ages 9-10, is led by Carolyn Barnes. Carolyn, a Transylvania junior, is returning for her second year at camp. Counselors are Solomon Alkhasov and Josh

Kline, returning counselors, and Jordan Bryan, a first year counselor. Our *Chalutzim* CIT is Tyler Nelson. Last year Tyler was a Camp Gesher camper.

Camp Shalom is an enriching experience and our goal is for campers new and returning to have fun and a meaningful experience with their Camp Shalom friends.

Camp Gesher, in its second year, is an enjoyable, innovative, and challenging camp for campers ages 11-13. Camp Gesher runs the same dates and hours as Camp Shalom but has a separate staff and curriculum and operates in a different area on the campsite. Activities include disc golf, field trips, swimming, archery, low ropes course, music, art, *shiur* (learning), and two overnight campouts. Campers will actively participate in Shabbat services each Friday. *Chugim* choices include cooking, art, basketball, and swimming.

Camp Gesher welcomes group leader Alex Shapiro, a college freshman in his first year at Camp Gesher. Asher Finkel, Kaitlin Graff, and Aaron McKee are returning counselors and Alex Thompson is a first year counselor.

Camp Gesher is the perfect place for campers to explore, grow, share experiences with friends, and reach new goals and challenges while strengthening their Jewish identity.

If you are interested in being a volunteer at either camp this year, please call Mimi Kaufman at (859) 245-5645. Come and join this summer! ☆

Central Kentucky Jewish Federation

Annual Meeting

at Temple Adath Israel
124 North Ashland Avenue

Sunday, June 25
10 a.m. to noon

Brunch will be served

- * Presentation of Annual Awards
"Cookie Wencker Volunteer of the Year"
Young Leadership Award
President's Award
- * Election of New Board Members
- * Recognition of Outgoing Board Members
- * Short Video Presentation on *Net@: From High Risk To High Tech*, the new Israel project of CKJF at the youth village of Hadassah-Neurim.
- * Photo Gallery of the Year In Review

Free and open to the community

Join Us!



International jazz group to play at Temple Adath Israel in early June

The international jazz group, Crossroads Ensemble, will perform at Temple Adath Israel on June 10 at 8:00 p.m. The group is led by award-winning instrumentalists Juancho Herrera of Caracas and Mattan Klein of Jerusalem, and includes Ben Zwerin, bass, from Paris and Mathias Kunzli, percussion, from New York. You can sample their music at www.crossroadsensemble.com.

Don't miss this unique opportunity to experience the best of world music in your own backyard. Tickets can be purchased at Temple Adath Israel, 124 North Ashland Avenue in Lexington, between 9:00 a.m. and 3:00 p.m. Monday through Friday. Mail orders will also be accepted for tickets to be held at a "will call" table the night of the concert. *No phone reservations* will be accepted. Tickets are \$8 each and include light refreshment. Tickets purchased the night of the concert will be \$10 at the door. ☆

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Holidays at a glance

By Mary Rosenbaum

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Fall of Jerusalem

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From Celebrating Our Differences: Living Two Faiths in One Marriage, by Mary Helene Rosenbaum and Stanley Ned Rosenbaum (Ragged Edge Press, 1994); reprinted by permission. ☆

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Marty Barr

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When we talk to people in the community, one thing we constantly hear is, "It would be great if Federation would do...." The Federation would love to respond

in the affirmative to many of these ideas, but where are the volunteers to implement them? A recent example is Super Sunday, when we found ourselves literally begging for people to give us 90 minutes of their time to make a few phone calls and raise the funds that fuel our organization.

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I know that all of us have myriad demands upon our time, particularly when children are involved, but the beauty of being a volunteer is that the task can be shaped to match your needs and yield a feeling of accomplishment and giving.

We need you. Please call and learn where you can contribute. ☆



40 Years—look how much we've grown

Camp Shalom seeks input for celebration

♦ ♦ ♦

By David Levine

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Camp Shalom began back in 1967 as a vision of seven women who saw the need for a special community camp with Jewish values and a welcome environment where their kids could play with other Jewish children. Over the course of the next year we will be giving you, the community, a history of just how far Camp Shalom has come, what challenges it has faced, and how this camp serves as a legacy to those women. In a Jewish community as small as ours, this is a great achievement!

As well as providing fun for campers, we also strive to educate and improve leadership qualities for the teens we hire as staff. This year, Kathy Feinberg introduced professional training sessions that took two Sundays to complete; they were well received by the 2006 camp staff. This is just one example of how Camp Shalom is always striving to move forward and improve each year.

Over the next year, we will show you how Camp Shalom has evolved. For example, did you know that there was a time when Camp Shalom was held in the middle of a field? Or that there were years Camp Shalom could not be run, for lack of leadership or staff?

Please help us celebrate our 40th year by looking back through your photos, sharing your stories, and, most important, getting involved in our celebration. We will begin compiling whatever Camp Shalom memorabilia or reminiscences you wish to share. Contact Jana at (859) 268-0672 or email campshalom@jewishlexington.org if you are willing to be interviewed or have any wonderful memories to share. ☆

Ancient Jewish art to be taught

Papercutting serves decorative and ritual purposes

By Doris Heisler

Paper as we know it came to the western world after the Islamic conquest of Egypt, and the first paper manufacturing came from the Muslims in Baghdad in 794. The Arabs then sent it across their empire: Sicily and Spain, and then on to Italy, Germany, and France. This early paper was made of fibrous plants such as flax, beaten and dried. In the 13th century paper was made of linen. Linen rags were expensive, so one piece of paper was quite costly. It wasn't until the 18th century, when manufacturing was mechanized, that paper became reasonably priced.

The Spanish Jews were among the most enterprising paper-makers. In both western and eastern Europe, families with such names as Papierer, Papiermacher, and Papirtchik, among others, were involved in paper-making.

Jewish papercutting is centuries old. According to various references a Castilian troubadour also known as Rabbi Shem-Tov or Santob de Carrionde los Condes (1345) was the first to mention the art. Italian *ketubot* (marriage

contracts) and scrolls of the Book of Esther were also done from the mid-1800s into the 20th century.

Most examples of what is called modern cutting as we know it today are from the early 19th century, mixing heritage and culture from Alsace, Germany, Bohemia, Austria-Hungary, Galicia, Poland, Russia, and so forth. Many were simple designs and were for special occasions. Much was destroyed during the Holocaust, but it is thought to have been quite common in Ashkenazi homes. They made *mizrah* ("east," indicating the direction for prayer) cuttings for decorative purposes during holidays and for memorial purposes.

To learn how to create this traditional Jewish art form, come to the papercutting class on June 25 at 12:30 p.m. (free pizza lunch included) in the CKJF office. Space is limited, so RSVP to Stacey at (859) 269-8244 or jfs@jewishlexington.org. ☆

Bikur training session slated for June

Program offers opportunity to help and to learn

By Stacey Heisler

The number of older Americans is increasing every year. What will happen to these individuals when they are still able to function but are not as mobile as they were? All too often these people become isolated from the community in which they have spent the majority of their lives. What can we as a community do to help?

Many communities around the country have friendly visitor services, consisting of a group of volunteers trained by local professionals on different aspects of the

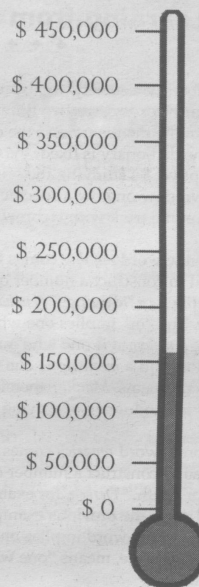
aging process. These volunteers go into the homes of older, sometimes isolated, individuals to provide companionship. They have also become an extension of Jewish Family Services. Volunteers act as the eyes and ears of the professionals, making them aware of situations that may call for more assistance than the volunteer is trained to handle.

The client, in turn, can provide many things to the volunteer. Older adults can share their wisdom about life, lend a bit of understanding about a different time, take part in a new and beautiful friendship, and help break down the gap between generations. Both client and volunteer can learn much from each other.

To be a part of this new and exciting group, come to the first Bikur training session on Sunday, June 11 from 12:30 till 2:30 p.m. in the CKJF office. The training will take approximately two hours. We will cover various aspects of the aging process as well as emergency procedures and communication skills. If you would like to attend or would like more information please contact me at (859) 269-8244 or jfs@jewishlexington.org.

Contact me as well if you would like to receive this service. ☆

The 2006 CKJF/UJC Community Campaign



YOU Make a Difference

B'nai B'rith chapter revitalized

Group represents oldest Jewish service organization

The first meeting in several years of the Stanley Rose chapter of B'nai B'rith was held Sunday morning, April 2, at the Sheraton Suites (formerly the French Quarter). Twenty-six members and guests attended and were treated to a breakfast of scrambled eggs and lox and bagels (what else?). There was also cereal for the fainthearted.

The successful gathering of a once locally moribund group was a direct result of the leadership of Leon Cooper. He was assisted by Ernie Cohen, Marty Kaplan, Norman Reiss, and Joel Roitman.

After breakfast the floor was opened and a number of people spoke extemporaneously about various aspects of the Stanley Rose chapter. For example, it came as a surprise to many that the Stanley Rose chapter pre-dated the Civil war, having been founded in 1856. Leon Cooper took the floor and expressed the hope, shared by all who were there, that the Stanley Rose chapter will be revitalized.

Founded in 1843, B'nai B'rith is an international organization. It is the world's oldest and largest Jewish service organization. ☆

Upcoming dates for the 2006 CKJF/UJC Community Campaign

September 14 Women's Division
Pomegranate
Thank You Dinner

October (t.b.a.) Equine Division



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Paper as we know it came to the western world after the Islamic conquest of Egypt, and the first paper manufacturing came from the Muslims in Baghdad in 794. The Arabs then sent it across their empire: Sicily and Spain, and then on to Italy, Germany, and France. This early paper was made of fibrous plants such as flax, beaten and dried. In the 13th century paper was made of linen. Linen rags were expensive, so one piece of paper was quite costly. It wasn't until the 18th century, when manufacturing was mechanized, that paper became reasonably priced.

The Spanish Jews were among the most enterprising paper-makers. In both western and eastern Europe, families with such names as Papierer, Papiermacher, and Papirtchik, among others, were involved in paper-making.

Jewish papercutting is centuries old. According to various references a Castilian troubadour also known as Rabbi Shem-Tov or Santob de Carrionde los Condes (1345) was the first to mention the art. Italian *ketubot* (marriage

contracts) and scrolls of the Book of Esther were also done from the mid-1800s into the 20th century.

Most examples of what is called modern cutting as we know it today are from the early 19th century, mixing heritage and culture from Alsace, Germany, Bohemia, Austria-Hungary, Galicia, Poland, Russia, and so forth. Many were simple designs and were for special occasions. Much was destroyed during the Holocaust, but it is thought to have been quite common in Ashkenazi homes. They made *mizrah* ("east," indicating the direction for prayer) cuttings for decorative purposes during holidays and for memorial purposes.

To learn how to create this traditional Jewish art form, come to the papercutting class on June 25 at 12:30 p.m. (free pizza lunch included) in the CKJF office. Space is limited, so RSVP to Stacey at (859) 269-8244 or jfs@jewishlexington.org. ☆

Bikur training session slated for June

Program offers opportunity to help and to learn

By Stacey Heisler

The number of older Americans is increasing every year. What will happen to these individuals when they are still able to function but are not as mobile as they were? All too often these people become isolated from the community in which they have spent the majority of their lives. What can we as a community do to help?

Many communities around the country have friendly visitor services, consisting of a group of volunteers trained by local professionals on different aspects of the

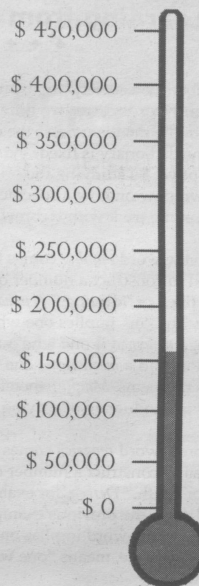
aging process. These volunteers go into the homes of older, sometimes isolated, individuals to provide companionship. They have also become an extension of Jewish Family Services. Volunteers act as the eyes and ears of the professionals, making them aware of situations that may call for more assistance than the volunteer is trained to handle.

The client, in turn, can provide many things to the volunteer. Older adults can share their wisdom about life, lend a bit of understanding about a different time, take part in a new and beautiful friendship, and help break down the gap between generations. Both client and volunteer can learn much from each other.

To be a part of this new and exciting group, come to the first Bikur training session on Sunday, June 11 from 12:30 till 2:30 p.m. in the CKJF office. The training will take approximately two hours. We will cover various aspects of the aging process as well as emergency procedures and communication skills. If you would like to attend or would like more information please contact me at (859) 269-8244 or jfs@jewishlexington.org.

Contact me as well if you would like to receive this service. ☆

The 2006 CKJF/UJC Community Campaign



YOU Make a Difference

B'nai B'rith chapter revitalized

Group represents oldest Jewish service organization

The first meeting in several years of the Stanley Rose chapter of B'nai B'rith was held Sunday morning, April 2, at the Sheraton Suites (formerly the French Quarter). Twenty-six members and guests attended and were treated to a breakfast of scrambled eggs and lox and bagels (what else?). There was also cereal for the fainthearted.

The successful gathering of a once locally moribund group was a direct result of the leadership of Leon Cooper. He was assisted by Ernie Cohen, Marty Kaplan, Norman Reiss, and Joel Roitman.

After breakfast the floor was opened and a number of people spoke extemporaneously about various aspects of the Stanley Rose chapter. For example, it came as a surprise to many that the Stanley Rose chapter pre-dated the Civil war, having been founded in 1856. Leon Cooper took the floor and expressed the hope, shared by all who were there, that the Stanley Rose chapter will be revitalized.

Founded in 1843, B'nai B'rith is an international organization. It is the world's oldest and largest Jewish service organization. ☆

Upcoming dates for the 2006 CKJF/UJC Community Campaign

September 14 Women's Division
Pomegranate
Thank You Dinner

October (t.b.a.) Equine Division



From the Executive Director

Daniel Chejfec



Learning from Language

♦ ♦ ♦

As members of a society, we express ourselves with words, and words carry two different kinds of meanings: the one in the dictionary and the one in the street. The one in the dictionary is fixed, the one in the street is fluid and adaptive. By studying the origins of language we can open a window on how a specific culture sees itself and others. Let me try it with Hebrew.

The Hebrew word *manhig* comes from the Hebrew root *nhg*, used to construct a number of words related to "conducting" or "driving." A *nehag* is a driver, for example. The "m" implies one who makes something. For example, a *melamed* is one who makes learning his occupation, and a *meshorer* is one who makes *shirim*, that is, songs or poems. *Manhig*, therefore, means "one who is engaged in conducting or driving others."

The Hebrew word *madrich* comes from the Hebrew root *drch*, used to construct a number of words related to "road" or "path." *Derech*, for example, means "road" or "street." As in the previous example, the "m" at the beginning of the word implies one who makes something. *Madrich*, therefore, means "one who makes (or shows) the path to others."

Both words, however, *madrich* as well as *manhig*, are regularly translated into English as "leader." So when somebody asks how to say "leader" in Hebrew, the answer is not so easy. The two Hebrew words have very distinct meanings that do in fact refer to two different aspects of leadership in Western tradition.

In Anglo Saxon tradition, the concept of leadership is related to some form of divine appointment. This was true under Paganism as well as Christianity. Since power

was derived from Divine Right, those in power were also invested with God's authoritative knowledge. Power and authority were closely related and the boundaries between the two were blurred for most of European history. The Enlightenment movement changed all that by reconceiving power not as divinely ordained but as responsive to the needs of the people. Today those in power are not necessarily seen as those with the most authoritative knowledge, and often authority and power come into conflict. Blind obedience to a leadership figure is today less accepted than centuries ago. Leaders can be challenged and questioned. Yet the English language remains ambiguous.

In Jewish tradition, the separation between power and authority is ancient. As long ago as the time of kings David and Solomon, they shared the "stage" with the prophets, who functioned as the "mouthpiece" of God. While—using modern concepts—the king was a *manhig*, a leader with power given by his position, the prophet was a *madrich*,

a leader whose authority was perceived to come from the correct interpretation of God's will.

Throughout Jewish history, this separation remained a constant. In antiquity, there were Exilarchs (elected from among descendants of the royal family) and *Gaonim* (who earned their place because of their recognized authority), and later there were rabbis and *askanim* (lay leaders). There were always two lines of leadership, one based on designation by the people, and one earned by the respect for knowledge.

In our modern 21st-century society, authority has many sources. While spiritual authority comes from the knowledge of religious tradition (whatever your belief is), other forms of authority are derived from scientific knowledge or ethical authority.

American-born Daniel Elazar referred to these in his book *Community and Polity*, using such ancient terms as *keter malchut* and *keter Torah*. In modern terms we would say "political" and "spiritual" or "knowledge-based" leadership. One is

bestowed by the choice of the people; the other is earned by proven scholarship. The former is based on the power to mobilize those who elected the leader; the latter is based on the authority of the knowledge.

In our modern 21st-century society, authority has many sources. While spiritual authority comes from the knowledge of religious tradition (whatever your belief is), other forms of authority are derived from scientific knowledge or ethical authority.

This understanding can help us to comprehend how the advent of the Enlightenment allowed Jews access to the general society and why they succeeded so fast in the new social environment. We understood, at a gut level, what Europeans were just discovering—the separation of the private and public spheres of life, or in political terms the separate sources of the power of the State and the authority of the Church.

Yet at the same time, our polity never really established such a definite separation; power and authority remained separated but linked and feeding from each other. In some cases, as under the Maccabees, the political head of state took over the spiritual leadership. In other cases, as with Hasidism, the spiritual leader became the de facto political referent for the community.

This "separated yet together" concept allows us to understand the possibility of being a "secular" Jew. Yet the very same concept allows us to understand why a Jew who practices another religion is no longer considered to be Jewish.

Language is the window to culture because it reflects the meaning a people puts into its words, and language evolves with social and cultural meanings. While *manhig* and *madrich* refer to two different aspects of leadership in Jewish tradition, both valid, it also points to the fact that leadership comes with responsibility, either to shoulder the consequences of our choices or to seriously study to

see Director, page 14

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Third Opinion

Stanley Ned Rosenbaum, PhD

On the Teaching of Kabbalah

♦ ♦ ♦

Rabbi Moses Meirovich explained Kabbalism (or, to use Madonna's quaint word for it, "Kabbalahism") to a group of Havurahniks recently. He not only teaches Kabbalah, he is a Kabbalist. Meeting him, I was tempted to use the words of Leopold Zunz, an early German *Haskalah* [Enlightenment] figure, who, on meeting a man introduced as a Hebrew poet said, "Ah, a Hebrew poet! When did you live?"

By the nineteenth century, Western Jews had already rejected mysticism for a number of reasons. One reason was their recent (1792) invitation to leave their ghettos and join the enlightened societies of Europe. Of course, there was a price: the languages of Europe did not include Yiddish; French, English, and German were required; and dress

take to be the religious and secular institutions of Rationalism, the mystical closet is wide open.

I've introduced students to Kabbalah and find it interesting, stimulating, even beautiful at times. Rabbi Meirovich would like to co-opt people like me as "normal mystics," the first stage on the road toward complete immersion in the doctrine, but I'm not planning to go any further. If Western institutions failed the Jews, it's our job to fix the institutions, not to throw out the baby with the bathwater.

For all that, Kabbalists themselves are not above some serious rationalizing when it comes to defending themselves. Hence, it was okay to look at Rabbi Schneersohn and not the Ark during services

Practices like the manipulation of the four letters of the Divine Name are so much hocus-pocus, no more convincing to me than the use of a Ouija Board to contact the spirits of the departed—much as I'd like to talk with some of them.

wasn't optional, either, so the *streimls* and accompanying beards were expected to be left in the closet.

Kabbalah, however, is still alive and well, perhaps too well if one considers the excesses perpetrated by the Kabbalah Center in—where else—Los Angeles, and its clientele, including the aforementioned Madonna. What is more interesting is: why? Why is Jewish mysticism suddenly so popular?

For one thing, it remains what it always was, a reaction to 17th century "Rationalism." After all, the institutions spawned by Rationalism could not stand against the tide of anti-Semitism that ultimately produced the Holocaust. Martin Heidegger, head of Berlin University's philosophy department, was a card-carrying Nazi. Christian churches that might have been expected to resist the Nazis caved in and cooperated. Scientists on both sides raced to produce weapons of mass destruction. Now, having witnessed the failure of what mystics

because, as a *tzaddik*, he was a conduit of Divine Grace. (Don't Christians and Muslims say much the same thing about their founders and leaders?) Again, it was considered okay that Shabbetai Tzvi, the mystical false messiah of the 17th century, converted to Islam—admittedly under threat of death—on the grounds that he had to endure the greatest of sins to bring the greatest salvation. (By this logic any behavior can be excused, up to and including causing your followers to commit suicide.)

No, it just doesn't wash. Replacing things for which there are at least some proofs with things for which there are neither factual nor empirical bases is not an improvement but a retreat. Given the opportunity, I will continue to teach about Kabbalah and to share its insights, for example that one can be both male and female (!), but active practice is not for me. Practices like the manipulation of the four letters of the Divine Name are so much

see *Third opinion*, page 14



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Rates are subject to change upon a 30 day notification.

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



Ask a Rabbi

Rabbi Sharon Cohen



Question: I've heard the term *keruv* mentioned a lot in recent years. What does it mean and why is it important?

The Hebrew word *keruv* comes from the Hebrew root letters *koof-resh-vet*, which means "to draw near or to bring close." One familiar variation of the root is the Hebrew word *korban*, which is most often translated as "sacrifice." It was through the system of *korbanot*—sacrifices—that our ancestors sought to draw closer to God.

The principle of *keruv* can be linked early on to a rabbinic teaching found in *Pirke Avot* (The Ethics of our Ancestors) 1:12:

Ohev shalom v'rodef shalom, Ohev et ha-b'riot u-m'karvan la-Torah
Be like a disciple of Aaron the Kohen: Loving peace and pursuing peace, loving your fellow creatures and drawing them near to the Torah.

Aaron, as High Priest, certainly drew others closer to God and Torah through his performance of the sacrifices on behalf of the community. Our sages, however, credited Aaron with making peace in the home as well. According to the rabbis, Aaron had the rare ability to settle conflicts between husbands and wives and, hence, to bring families closer together and closer to living the principles and ethics of the Torah.

It is with this concept of "drawing close" in mind that we come to understand how the term *keruv* is

used in more modern times. It is often used as the Hebrew word to describe the broad concepts of "outreach" and "inreach" in the Jewish community. In fact, it has become a popular "buzz word" for leaders and scholars in all movements in American Judaism today who are concerned with the declining birth rate of Jews, high intermarriage rates, and the secularization of Jews in terms of affiliation and practice.

Keruv begins with the concept of bringing Jews closer to Judaism in general and to mitzvot in particular, as well as closer to the community through involvement and action. In this day and age, we know Judaism is not merely a religion we are born

[w]hen someone formally begins the process of studying with me for conversion, my role, and that of my congregation, is to welcome the person into the life of the synagogue...

into, but a tradition we consciously must choose. Thus, *keruv* involves programs, education, and perspectives aimed at helping Jews feel more connected to their Judaism and, in traditional circles, more committed to fulfilling the mitzvot, rituals, and practices of our tradition. Certainly, much of what we do on a local level through congregational and community activities speaks to this aspect of *keruv*. On the national scene, programs such as the Birthright trips to Israel, The National Jewish Outreach Program, and even the Hillel Foundation (serving Jewish college students) fall into this category of *keruv*.

Keruv also includes the concept of making Jews-by-Choice (and those engaged in the conversion process) feel included among the community before and after conversion. For instance, when someone formally begins the process of studying with me for conversion, my role, and that of my congregation, is to welcome the person into the life of the synagogue, to offer help, assurance, and encouragement as the person moves forward in study and experience. Certainly, that "drawing closer" continues even after the rituals of conversion have been completed, since it can take time to feel comfortable and secure with one's new path as a Jew.

In connection with the idea of conversion, one concept of *keruv* that has recently gained attention is the idea of actively attracting or seeking out non-Jews for conversion into the Jewish community. A few years ago, Rabbi Harold Schulweis, a Conservative rabbi in California, suggested that we in the Jewish community not be afraid to seek out non-Jews searching for a spiritual path or struggling to find a place within religion. It is actually a pretty radical idea, as Judaism has never been well known for its active proselytizing. Given our history of persecution, exile, and oppression, it

makes sense that we shied away from actively pursuing converts. In his work as a rabbi, however, Schulweis came across so many people searching for a direction in life that he felt that it would be important for the Jewish community to move beyond its insular nature. Lest you think Rabbi Schulweis will be knocking on doors with pamphlets in hand, don't fear. His concept of *keruv* calls upon Jewish communities to make introduction to Judaism classes, counseling, and Jewish activities more visible and inclusive to those who already are searching for a spiritual home.

In the April issue of *Shalom*, Ned Rosenbaum shared his views on recent discussions within the Conservative Movement regarding *keruv*, specifically the idea of seeking conversion of the non-Jewish spouse in an interfaith marriage. Indeed, this aspect of *keruv* has been discussed by the United Synagogue (the congregational arm of Conservative Judaism), and has raised some eyebrows, especially among interfaith couples. The idea involves making a more concerted effort to expose the non-Jewish

see Ask a Rabbi, page 16

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JFS: At Your Service

Stacey Heisler

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.

Health insurance concerns Kentuckians

The rising cost of health insurance has most of us at least a little concerned. But what about the nearly 46 million Americans who do not have any health insurance? That's an increase of about 6 million people since 2000. More than 8 million of those individuals are children. It is estimated that 14.3 percent of Kentucky residents are without health coverage—that's 582,000 people right here in our own back yard. Many of these people are employed or dependents of someone who is employed but whose employer is not able to cover the cost of health care.

As more employers are forced by the financial squeeze to cut health insurance from benefit packages, they leave many people without coverage. Why is this such an important issue? Why should it concern us? It could happen to anyone of us. Most uninsured are actually working Americans. (See chart: source, EBRI estimates from the March 2005 Current Population Survey)

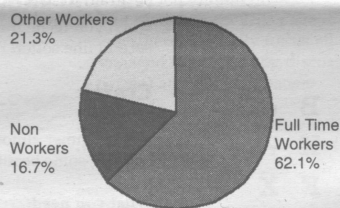
Not having health insurance can be dangerous to your health. According to a study by the National Academy of Sciences' Institute of Medicine (IOM), those who are uninsured tend to go without care or delay their care and receive lower quality care than their insured counterparts. IOM estimates that 18,000 adults die every year because they are uninsured and cannot acquire adequate health care. Also, it is thought that health dramatically decreases for every year a person goes without health insurance.

When a family does not have health insurance, not only are family members more likely to be in poorer health but they also have a considerable increase in the threat to financial security. Of those without coverage, 35 percent pay for medical treatments out of pocket. Six out of

ten uninsured adults report having trouble paying for medical bills, compared to 35 percent of insured adults. Almost half those polled stated that they have had or would have to spend all if not most of their savings to pay for medical bills, if needed.

Looking at this picture, one sees a patchwork of coverage: plans offered by employers, private pay, federal government, and state government. With all these approaches, how is it that we still have so many Americans going without adequate health insurance? Our lawmakers have

Most Uninsured Americans Are In Working Families



found it very difficult to find a large-scale solution that everyone can agree with. Most plans to cover the uninsured are a mixture of the current plans. Lawmakers must make trade-offs in other areas in order to fix this increasing problem.

We as citizens need to understand these proposals and become involved in the process. Part of becoming involved is educating ourselves on the issues. If you would like to learn more about covering the uninsured, many resources are available at the Economic and Social Research Institute's web site at www.esresearch.org, Families USA www.familiesusa.org, and Commonwealth Fund at cmwf.org. The only way this and other such issues will be resolved is for us as Americans to become involved. ☆



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Shoah remembrance finds an unlikely home

Speaker tells of the Whitwell Middle School Children's Holocaust Museum and Paper Clips Project

By Richard Ornstein

Whitwell, Tennessee. Population 1660. Ninety-seven percent white, two percent African-American, one percent other. Almost exclusively Christian. And perhaps the most unlikely home of a Holocaust museum and monument in the United States. How did it come into being? Through the hard work of Whitwell students, their parents, and their neighbors. Middle school students with little knowledge of the Holocaust embarked upon a project to better understand the enormity of the suffering and killing that occurred as a result of the Nazi occupation of Europe. This youthful desire to understand and learn about a tragedy that occurred over 60 years ago, before many of their parents were even born, led to the creation of the Whitwell Middle School Children's Holocaust Museum and Paper Clip Project.

In 1998, eighth grade students at Whitwell Middle School under the supervision of Assistant Principal David Smith, who recently spoke in Lexington at the Yom HaShoah program, began studying the Holocaust. The purpose was to show these students the importance of respecting other cultures and religions. While it is hard for many of us living in Lexington to comprehend the enormity of six million Jews murdered by the Nazis, it is perhaps even harder for young adults in a small town in the mountainous southeast corner of Tennessee to comprehend the atrocity that six million deaths represents. The students came up with the idea of collecting paper clips

see Shoah, page 21



Compiled By Elissa Brown

Flowers Word Search

Search the puzzle for the words listed alongside it. As you find each word, circle it or draw a line through it. The words may be spelled forward or backward and may appear horizontally, vertically, diagonally, or even around the outer corners of the puzzle. (answer on page 17)



Flowers

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

BLACK-EYED
SUSAN

DAISY

DAY LILIES

GERBERS

LILACS

MOSS ROSES

PETUNIAS

ROSES

SUNFLOWERS

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Letter of the month



MEM

This month is being sponsored by the letter MEM. Mem is thirteenth in the Hebrew alphabet. Mem is the first letter in *mayim*, which means water. Mem is also the first letter in the word *moreh* or *morah*, which means teacher (a male teacher is a moreh and a female teacher is a morah). Another word that begins with mem is *menorah*, which is a candle holder like the ones we use during Hanukkah. Here's one way that you can make a mem with your body: Kneel on both knees on the floor with your hips resting on your heels. Take a deep breath and then let it out and lean backward, placing both hands on the floor with your fingers facing your back. Take another deep breath and lift your hips as high as you can. Look up at the ceiling and smile. Take three to five deep breaths and then lower your hips back down. Take one more deep breath and sit up straight. (This excerpt was taken from *Aleph-Bet Yoga*.)

Did you know...

when you recite the Shema, you are supposed to say the second line softer!

Crafts

Flowers

With summer almost here, you can get in the mood by creating some beautiful summer-looking flowers.

What you need:

- Two coffee filters
- Watercolor paints and a paint brush
- A small cup of water
- A piece of construction paper (any color you want)
- Two green pipe cleaners
- A pair of scissors
- One brad (a small brass-colored pin)

Directions

Start by painting your coffee filters with the watercolors. Remember to use vibrant (bright) colors to make your flower stand out. When you are done, let them dry (this happens pretty quickly). After they are dry, trace one of the coffee filters onto the piece of construction paper and then cut out the circle you made. Then take the pipe cleaners and use one of them for the stem and the other to twist into one or two leaves around the stem. Now place the circle of construction paper onto the back of one coffee filter and place the other coffee filter on the front of the other one. Finally, use the brad to poke a hole through the center of the filters and paper and attach it to the pipe cleaner stem. Feel free to make as many flowers as you want. You're limited only by the number of vases you have!

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

Big changes on JewishLexington website announced

By Tamara Ohayon

Those of you who have not visited our website lately have been missing out on many exciting changes.

UJCWeb (our web host through United Jewish Communities) has recently begun implementing a series of upgrades to the software we use to create our website. Over the past eight months, we have been slowly making changes including newer graphics and multi-media, better functionality and ease of use, more opportunities for online payment and registration, and other new features offered by our web host.

One point of interest is the new slideshow and movie component. On our new Camp Shalom page, there is a link for a slideshow created this past winter for our Camp Rally at Champs RollerDome. Also, on the Jewish Family Services pages, there will be a series of rotating event slideshows with pictures from the various programs run by JFS. Eventually, we may be able to include short films relevant to our Community Campaign, Tikkun Lexington, and community-wide programs, as well as videos produced by our national and international partner agencies.

Another addition to the website is the option to make either single or recurring payments to the Community Campaign and other events. The "Ways to Give" page has a link to "2006 Campaign Recurring payments." This great new feature allows you to enter the amount of your pledge and assists in calculating monthly installments that are automatically withdrawn from your Visa, MasterCard, or American Express account. Of course, the card and other personal information can

be edited, and payment may be stopped or skipped at any time. Simply register on the site, using the "My Profile" page whenever you log in.

The most exciting new feature of our website enables local Jewish organizations to enter their own events on the Community Calendar page directly. The Calendar, for those who may not use this page often, is an amazing tool for any community. Click on any underlined event and you are brought to a page with detailed information about the program, event, or class with the times, location, contacts, and other relevant links. An RSVP form may be included, should the organization choose to use one. Also, each event with a specific address listed has a link to a Google map of the area, with directions to that exact location.

Finally, we have begun updating our "Lounge" page again. The Lounge enables you to post your views on a specified topic or even enter a live chat room where people from our community and around the world can discuss the listed question together. At some point soon, you will also be able to suggest topics for these conversations. This page is a wonderful opportunity for us all to be engaged in an ongoing discussion of current and relevant issues.

Our most important message to all of you is a plea to become an active participant on our website. With even more changes and updates on the horizon, we welcome suggestions for improvement or changes and hope the website will soon become a true hub of information and interaction within our local and regional community. We'll see you online at www.jewishlexington.org! ☆



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Yom HaShoah 2006 gave a lesson to remember

On April 23, 2006, more than 100 people came together to mark the Jewish community's observance of Yom HaShoah, Holocaust Remembrance Day.

The keynote speaker was David Smith, assistant principal of the Whitwell Middle School and one of the organizers of the Paperclips project.

In addition to recounting the story of the project, which is further detailed on page 9 of this issue of *Shalom*, David Smith shared a number of personal anecdotes, such as when he met Leonard Nimoy and his wife at a fundraiser in Los Angeles. When Nimoy's wife learned of the project, she decided to create a special piece of jewelry in the shape of a paperclip and sell it, with the profit going to the project. The idea has brought in—so far—about \$60,000. Funds raised above and beyond the needs of maintaining the permanent exhibit are dedicated to providing college scholarships for local youth, as a way to break the cycle of poverty.

Also part of the ceremony was a tribute to Binem Heller, a Holocaust survivor and Yiddish poet who lived in Israel. One of his songs, *Mayn Shvester Chaye* (My Sister Chaye), was set to music by Chava Albershteyn.

Finally, George Szekely presented the awards for the 2006 Emilie Szekely Holocaust Awareness Essay Contest. The winning essays can be read in this issue of *Shalom* on page 15.

The Holocaust (the *Shoah*) is an event that has marked the collective psyche of our people like few others, and because of its close historical proximity with Israel's declaration of independence it has become connected with it in the ages-old Jewish tradition of always remembering pain even in times of joy, and of finding joy even in times of pain.

Next year's Yom HaShoah commemoration will be on Sunday, April 15, 2007. People interested in helping with its organization should contact CKJF Director Daniel Cheftec. ☆

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History of the Israeli-Palestinian conflict – Part IX

World War II and the Fuhrer's Mufti

By Daniel Cheifec

Arab disaffection with British colonial policies, and the ideological imperatives of Arab nationalism under which Arabs and Arab language must be the dominant element in the whole Middle East, led the Arab national movements to establish contacts with the Axis as an alternative alliance. We have already explored how the Grand Mufti swore allegiance to the Nazis, but how deep was al-Husseini's commitment to the Nazi ideology? After the war was over and Germany defeated, the Mufti fled to Egypt where he lived on until 1974. While living there he wrote in his memoirs:

Our fundamental condition for cooperating with Germany was a free hand to eradicate every last Jew from Palestine and the Arab world. I asked Hitler for an explicit undertaking to allow us to solve the Jewish problem in a manner befitting our national and racial aspirations and according to the scientific methods innovated by Germany in the handling of its Jews. The answer I got was: 'The Jews are yours.'

After fleeing Palestine in 1937 for Lebanon, the Arab Higher Committee continued to function in Beirut under Husseini's leadership until October 1939, when they moved to Baghdad. In the meantime, in Palestine, the 1936-1939 Arab riots divided the Jewish community, and several right wing groups split from the Jewish Agency Executive and the Hagannah, establishing their own organizations. They believed that there was no possible accommodation with the Arabs and that the British were not going to allow the establishment of a Jewish State. As a consequence, they started their own terrorist campaign against British interest, along with retaliatory attacks against Arabs. The two main splinter groups were the Irgun Tzvai Leumi, called colloquially Etzel, and an offshoot of Etzel commonly known as the Stern Gang. As for the Hagannah itself, it stepped up its anti-British operations and Aliyah Bet (illegal immigration) operations, as well as the mass training of its members. The Hagannah's commando units—the Plugot Machatz, popularly known as Palmach—were the most active.

As war broke out in Europe, David Ben Gurion, at the time the head of the Jewish Agency, made his famous pronouncement: "We will fight the Germans as if there was no Britain, and we will fight the British as if there was no Germany." This change in Jewish attitude was connected to the inability of the British troops to defend the Jewish communities during the 1936-1939 riots, but it was probably more of a reaction to the 1939 White Book and its restrictions not only on immigration, but on land purchases as well.

It is also important to note that the attitude toward the European war was very different among Jews than it was among Arabs. Once news of Nazi intentions and actions reached the Jewish community in Palestine, there was no doubt about supporting the Allies against Germany. It was understood that only an Allied victory was acceptable from a Jewish perspective. From an Arab perspective, the situation was very different. Most Arabs, especially those among the common folk, had no stake in the European war and were largely indifferent to its outcome. For some Arab leaders, most notably the Mufti and his allies, however, the prospect of a British victory was considered a potential disaster. Whether it is for this reason that the Mufti allied with the Nazis or whether his alliance with the Nazis led him to that position is not entirely clear, but his Nazi connection predates the war, going back to 1937. The practical result was that while Palestinian Jews volunteered in large numbers to fight for the British in Europe, very few Arabs did so. In a way, this was going to play to the Jews' advantage later on, since these Jews were to become the core of the initial Israeli army.

During the war, the actions of the Hagannah were restricted to facilitate "illegal" immigration and favoring the settlement of areas "closed" to the Jews by the 1939 White paper. They were also busy training a veritable clandestine army and organizing the Yishuv (Jewish community in Palestine).

The Etzel (Irgun Tzvai Leumi) and the Lehi (Lohamei Herut Israel) were a different story. They harassed British troops and attacked police stations. The British

imprisoned several members of the Etzel and the Lehi as well as members of the Palmach and the Hagannah.

The Palestinian Arabs, after the expulsion of Husseini, appear to have accepted the leadership of the Nashashibi Clan, a rival family of the Husseini that was agreeable to collaboration with the British and the Jews. The pro-Mufti faction, however, was far from defeated and constantly challenged the Nashashibi.

The most important Middle Eastern development by far during the war was the pro-Nazi Iraqi revolt, which had the potential to tilt the balance of power. The British had occupied Iraq at the end of World War I. The strategic importance of Iraq grew exponentially after the discovery of vast oil reserves in the Kirkuk area (Northern Iraq) in 1927, in Kuwait in 1928, and in Saudi Arabia in 1936.

The relationship between Great Britain and the Iraqis was shaky from the

beginning. The British expelled the Ottomans in 1918 and kept the country under direct military occupation. In the wake of the pan-Arab revolt of 1920—during which, as we saw, Amin al-Husseini rose to prominence in British Palestine—the British were eager to pacify the region. Thus their attempts to install a Hashemite king in Syria (attempts rebuffed by the French), that ended in the crowning of Feisal, son of Sharif Hussein of Mecca and brother of the Hashemite Emir of Transjordan, as Feisal I, King of Iraq.

Feisal accepted, insisting that his appointment be confirmed by the Iraqi people, which it was in 1921. The kingdom, still a British protectorate, functioned as a constitutional monarchy. Three political parties ran for Parliament and a healthy political debate took place, at least in the beginning. They all agreed on one point: the need to end the British Mandate. Constant pressure by nationalist and pan-Arab groups claiming that the Mandate was incompatible with a national parliament created a stalemate with Britain, which the British broke by announcing in 1929 that Iraq would become independent in 1932. General

see Part IX, page 20



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Community Relations

Some national and local issues on the Jewish agenda

What happened in May 2006

Every month this section highlights community relations issues in our area, focusing on issues which affect the Jewish community directly, or issues our community Relations Committee is involved with. Here is the list of issues from May:

- Hamas and PLO inmates in Israeli prisons reached an agreement "to accept the principle of a Palestinian State living side-by-side with Israel and to cease attacks on Israelis in Israel. Attacks on Jewish settlers are still permissible." Hamas leadership in Damascus has yet to approve the agreement although they did comment on their opposition to giving away "an inch of Palestine."

- One of the teenagers wounded in the April 17 suicide bombing in Tel-Aviv died on May 14. He was visiting Israel from Florida.

- We continue to be part of the Unity Day Advisory sub-committee of the Equity Council of the Lexington-Fayette Urban County School Board. The committee is working on a final presentation to the Council for early August. Its focus is how to make diversity education a year-round experience rather than a one-day shot.

We depend on community members to make us aware of local incidents so we can take appropriate steps to correct the situation. You can contact Daniel Chefec at the CKJF office or CRC Chairman Michael Grossman. ✱

Keeping eyes safe for the summer is important

Doctor shares tips

[Lexington]—We all know the importance of using sunscreen to protect our skin from the sun's harmful rays, but what about protection for our eyes?

Eye M.D.s across the nation are urging Americans to protect their eyes and their children's eyes by wearing sunglasses and wide-brimmed hats.

"Recent studies have shown that prolonged exposure to the sun's invisible, high energy ultraviolet rays without protection may cause eye conditions that can lead to vision loss, such as cataracts and age-related macular degeneration," said Linda Katz, M.D., an ophthalmologist practicing in Nicholasville. During the summer months the level of ultraviolet radiation is three times greater than in the winter.

Sunglasses and a wide-brimmed hat are the best defense system for your eyes against sunlight and harmful UV rays. To be effective, both must be worn every time you're outside for prolonged periods of time, even when it's overcast.

But what type of sunglasses should you buy? "The most important thing is to purchase sunglasses that block 99 to 100 percent of UV-A and UV-B rays," said Dr. Katz. "Don't be misled by the color of the lens or the price tag dangling from the frame."

The ability to block UV light is not dependent on the darkness of the lens. UV protection can come from adding chemicals to the lens material during manufacturing or from a chemical coating applied to the lens surface. And as for the cost, many \$10 sunglasses provide protection equal to or greater than a \$100 pair. With expensive sunglasses, you're paying for style, frame quality, and options such as scratch-resistant coatings, and not necessarily protective UV ray blocking ability.

In addition to the damage caused by repeated sun exposure over time, you need to protect your eyes from acute damage caused by a single day in the sun. Excessive exposure to ultraviolet light reflected off sand, snow, or pavement can burn the eye's surface. Similar to sunburns, eye-surface burns usually disappear within a couple of days, but may lead to further complications later in life.

see **Safe eyes**, page 18

Jewish Gymboree* Presents...



Community-Wide Tot Shabbat

Who: Families of all Jewish affiliations with children under age 5
What: Mini-Shabbat Service with Catered Dinner/Free Play Time
Where: Ohavay Zion Synagogue
When: Friday, June 9 at 5:45 p.m.
Cost: \$10 per adult (no cost for kids)
What Else: Older Siblings and Diaper Bags Welcome

RSVP to Rachel Belin, rbuzg99@aol.com or Elisa Klein, ElisaKlein@yahoo.com.

* Jewish Gymboree is a community playgroup open to all Jewish embryos, infants and toddlers and their parents. We meet monthly on Sunday mornings, usually in the OZS social hall.

Book Review

By Vivian Bitensky

Matzoh Ball Gumbo: Finding Jewish support in the Southern hinterland

When we moved from Long Island, New York to Lexington, my husband and I were warmly welcomed by the Jewish community and were soon involved in many organizations and activities. Coming from a place where being Jewish is the norm, we were very impressed with the strong feelings of Jewish identity people had here. In New York and other large cities, it is easy to be Jewish, but in smaller communities much effort is needed to keep the customs and traditions.

One aspect of Jewish life we did miss was the local Jewish delis and bagel shops and the ease of finding kosher products in the food stores. With the guidance of our new friends we are learning to use other means to get some of the traditional foods we miss. Good cookbooks and family recipes are a way to fill the void.

A very special cookbook is *Matzoh Ball Gumbo*, by Marcie Cohen Ferris [University of North Carolina Press,

2005]. This is much more than a cookbook. It is a history of the Jewish communities in the South. The book is filled with family stories, community celebrations, and many anecdotes about Jewish life from the earliest Jewish settlements to the present day. As Jewish immigrants went south they brought their recipes and customs with them. They had to learn to adapt to local customs and the availability of food. So, in Gottlieb's Restaurant in Savannah, Georgia you can find on the menu "dirty rice" with the traditional chicken liver but without the equally traditional chitterlings (pork intestines), or "seafood" gumbo with mock seafood.

The stories and pictures of the different communities are wonderful, and interspersed with them are really great recipes. Reading this book was an eye-opening and mouth-watering experience. So enjoy, and as Ruth Poley says in her column... B'tayavon ✱

Breakfast of Champions

Justin Graff is nominated for Youth Volunteer Award

By Janna LaZur

Those who say it cannot be done should not interrupt the person doing it.
—Chinese Proverb

April 25, 2006 was a day to honor some special people in our community. The event was set up by the United Way of the Bluegrass. It began with an elegant breakfast for more than 200 people, all nominated for their mitzvot and contributions to the Lexington community and beyond.

Radio personality Dave "Kruser" Krusenklous and TV personality DeAnn Stephens were on hand to emcee the event. Mickey DeMoss, University of Kentucky women's basketball coach, motivated the crowd by making several points as keynote speaker. First, she stated that "Respect is earned." She explained that today, many people are so busy, they don't realize how they treat others. She further emphasized that there is never an excuse for being rude, stressing the importance of the concept, "Do for others, and make a difference!" She commended every person in the room for the work they have done for others and thanked them for taking the time out of their lives to benefit the community.

It's easy to make a buck. It's a lot tougher to make a difference.
—Tom Brokaw

Our own Justin Graff, a candidate in the Youth category, was nominated

for his work at the Catholic Action Center. In Justin's own words:

On Tuesday evenings, I served food at the Catholic Action Center. I learned about the Catholic Action Center through the Central Kentucky Jewish Federation's Day of Giving, where I helped arrange donuts and serve food for the Christmas holiday. I enjoyed working there and asked if I could continue volunteering for my Bar Mitzvah project.

He then became a regular Tuesday night volunteer at the Catholic Action Center for the year leading up to his big day, getting to know the staff and population of this fine organization along the way.

We ourselves feel that what we are doing is just a drop in the ocean. But the ocean would be less because of that missing drop. —Mother Teresa

Some kids might have stopped at this, but Justin also took on another project; the North American Conference on Ethiopian Jewry (NACOEJ) Bar/Bat Mitzvah Twinning Program. He donated money from his Bar Mitzvah to this as well as another organization called MAZON: A Jewish Response to Hunger. NACOEJ matches children from around the world with Ethiopian children now living in Israel. In the early 1980s, Ethiopian Jews were forbidden to practice Judaism and were harassed by the Ethiopian government. NACOEJ has helped thousands of Jewish families

emigrate to Israel. They have supported poor and hungry Ethiopian Jews with food and the opportunity to make money by weaving beautiful religious objects such as tallit bags and prayer shawls. He exchanged letters with his "Ethiopian twin," Yehuda Tadesse, who likes soccer and math, as does Justin.

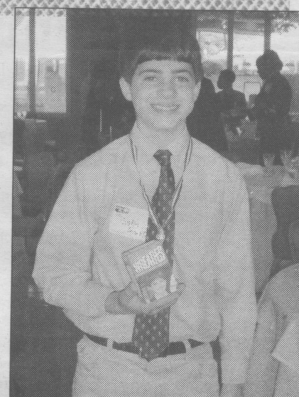
Justin's efforts have helped a child across the world and many homeless people of Lexington. He is very modest about his accomplishments. He does them for the sake of *tikkun olam*, not to satisfy others. This is why I wanted to encourage his actions and nominate him for the award.

Unless someone like you cares a whole awful lot, things aren't going to get better, they're NOT!

—Dr. Seuss, *The Lorax*

Justin's nomination placed him among the ranks of such people as Lexington's finest police officers and those who pioneer programs to help underprivileged youth, repair damaged homes for veterans and elderly folks, run missions for medical needs, and bring education to foreign countries, as well as those who organized support for Hurricane Katrina victims, to name a few. He was happy to be a part of this day and to do his small part in trying to heal the world.

Justin did not win the top award for his category, but he did get to meet and hear the stories of many people who have done great things. The young lady who won the Youth category, Ardena Gojani, is from Kosovo. Since moving to the USA, she has taken advantage of the greater opportunity for education



Justin Graff at Breakfast of Champions event.

here. Ardena began her efforts by hand-carrying books in her suitcase back to friends and family members. She then organized a shipment of 140 pounds of books for the Gjakova library in her Kosovo hometown. In the spring of 2004, she realized her goal when her Kosovo Book Project sent 15,000 books for public use to the communities of Ghakova and Pristina, Kosovo.

To the world you may be one person, but to one person you may be the world.
—Anonymous

I was very proud of Justin's efforts, and felt compelled to honor him by not only acknowledging those efforts, but by encouraging him to keep up the good work. His mission of *tikkun olam* is one strictly practiced in his home. All the members of his family are always thinking of others and doing what they can to make this world a better place. ✧

Director (from page 6)

acquire the knowledge we need to lead—or maybe both.

Since this column has been about language, let me part with the traditional Jewish *shalom*, which means "peace" and comes from the Hebrew root *shlm*, used to construct words related to completion and fulfillment, such as *shalem*, which means "in its entirety." *Shalom*, therefore, means that peace is completion. May we find *shalom* in the responsible practice of our leadership roles. ✧

Third Opinion (from page 7)

hocus-pocus, no more convincing to me than the use of a Ouija Board to contact the spirits of the departed—much as I'd like to talk with some of them.

For me it will be enough if learning about Kabbalah makes the Madonnas of the world come to a greater appreciation of the richness and depth of the entire Jewish tradition. One has to start somewhere. (The text of this piece contains 613 words. Hmmm.)

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

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EMILIE SZEKELY ESSAY CONTEST WINNERS

By Josh Moscow, 9th grade
Henry Clay High School
Class of Pat Hale

Holocaust Essay: Six million

Six million. Do you know how to comprehend that number? I don't think most people do. I haven't even begun to really understand the scale of six million. I am dramatizing the number six million because six million is the estimated number of Jews killed during the Holocaust. The Holocaust was genocide, this cannot go unnoticed.

At first, I didn't realize how large six million was. For all I knew, it was just a number. I couldn't really picture anything on a scale of six million. Better yet, six million deaths. When my uncle died of cancer four years ago, I could honestly say it was the worst part of my life. Dealing with a loss of a loved one is one of the hardest things in life to do, in my opinion at least.

Years after his death, I found myself sitting in my English class studying the book *Night* by Elie Wiesel. Wiesel's book tells the story of his struggle to survive through the holocaust. He witnessed some of the most violent acts of mankind and he experienced so much death. He lost nearly all of his family, his mother, his father, and his sisters. His suffering made me think back about my uncle, years ago, remembering myself crying in my bed for the loss of just only one person, a part of just one family.

At that point, I wondered what it would be like for me to lose all of my family to some un-

natural cause, the pain I felt four years ago times ten or more. I cannot even imagine. What happened to Elie Wiesel's family is just one of the many, many families that were destroyed in the Holocaust. I was moved by Wiesel's book, what happened to his family was tragic, but to know that there were thousands of other families who we don't hear about that perished in the Holocaust makes me very sad.

The number keeps adding up, from one person, to one family, to thousands of families. The individual pain is immense from losing one family, but the pain from losing thousands is unexplainable.

That much pain cannot go unnoticed. Six million deaths cannot go unnoticed. The pain of one, imagine the pain of six million.

The Holocaust was just one of the many genocides mankind has experienced. To this day, horrible acts of mass murder are happening, in Africa, in the Middle East, and in China. So why are we focusing on what is now history. Instead of study it, we should try and learn from it. So why have we let this happen? Why have we let the Holocaust happen and afterwards let 30 million people die in China? Why have we let the bloody civil wars rage on in Africa? Why have we and our neighbors done nothing to prevent something like the Holocaust to ever happen again?

When we have prevented what should never happen again, then we truly understand what six million means.

Emilie Szekely (from page 1)

Emilie Szekely was one of the two local remaining survivors of the Holocaust. She was in the death camps of both Auschwitz and Bergen-Belsen. She was a quiet woman who spent her retirement conducting over one hundred Holocaust lectures in schools across the state. Many school children heard her story, from her birth in Budapest to her experiences under the Nazi terror to her escaping communist Hungary. The essay contest was established to honor Emilie Szekely's work and to be a lasting program of education against racism and discrimination. ☆

By Anne Preston Hill, 10th grade
Henry Clay High School
Class of M. Haggerty

WHEN YOU CARE ENOUGH TO REMEMBER THE VERY WORST (No Hallmark Cards Please)

The Holocaust involved the killing of about six million Jews, and four to six million gypsies, Russians, gay people and others that the Nazi Party regarded as enemies. One important reason to remember the Holocaust is that soon there will be no one alive who experienced it. World War II veterans and survivors are dying at the rate of more than 1,000/day for U.S. veterans alone and within a few decades the Holocaust will merely be a memory rather than an experience.

The risk is that people will not remember the Holocaust or simply not believe that it ever occurred. About 1 in 3 Americans are prepared to consider that the Holocaust is a myth, a figure that is sure to rise as survivors

die out and the only evidence left are films, photographs, and written accounts. Holocaust deniers are also on the rise. Men such as David Irving the British "historian" who was recently jailed for Holocaust denial in Austria, have a rising number of supporters.

The familiar comment of Sir Winston Churchill that "those who forget the past are condemned to relive it" makes the deniers important to the memory of the Holocaust. Young people today need to know about the Holocaust so they can understand what blind obedience to a leader can lead to. They must understand the need to think about the world and to speak up against injustice when they see it.

The Nazis did not start with the gas chamber at Auschwitz; they started with much milder prejudice such as marches against Jews and smashing the windows of Jewish-owned businesses. Young people must see that hate speech, while it may be rightly protected by free speech, should be challenged whenever

By Meghan Roland, 8th grade
Southern Middle School
Class of Mrs. Vanzant

The Perfect Faith By: Opened eyes

Now Faith is the substance of things hoped for, the evidence of things not seen... By faith we understand that the worlds were Framed by the word of God Hebrews 11:1-3

One person's opinion can change the world. One man's thoughts killed millions of people, and scarred the thousands that survived, for life.

If one person did so much destruction to the human race, what can happen if we worked together instead of against each other?

Hitler was a powerful man, and the plans he devised were carried out. What he said was law. He had the idea of a perfect race: Blond hair, Blue eyes, and no Jews. His cold black heart found that the only way to make his sick twisted dream come true was to kill them all in the most cruel and incomprehensible way.

Some Jews went into hiding, as did the Frank's and the Van Daan's, hoping and praying that they would not get caught. Walking in their socks, whispering or not communicating, never going to the bathroom, never running water, these were some of the many precautions these families took to make it safe for themselves and others. They were forced to seek attics or cellars to live in, while compassionate people smuggled food and information to them, as did Miep. Miep was a young woman who worked for Mr. Kraler, and risked her life to bring essential goods to the Franks and the Van Daan's. That is no way to live...they did not live, but merely survived.

But no matter all of the hardships these families went through they always remembered their faith. They never stopped believing, and that is the most important concept that people should get out of the Diary of Anne Frank. For example, they did not forget to celebrate Hanukkah during troubled times, or any of the other Jewish holidays while hiding. They continued to keep their faith

alive through thought and deed. How many 14 year olds do you know that would write such deep thoughts and emotions into a diary that they loved? Or believed that no matter how bad a person was they always had some good in them?

The Jews that were brought to concentration camps were living a life of unspeakable cruelty, a living nightmare. So many people starving, dying, and crying; how frightened and devastated they were is beyond words, beyond comprehension. Cold days, no food or water, and hardly any sleep. Being tattooed like an animal. The promise of a privilege of taking a shower, but then finding out you could not breathe, because you were lead to the gas chamber. Constantly in the air was the putrid smell of burnt flesh. Reminders of his hate were the massive graves of the young, old, men, women, and children. All possessions and dignity ripped away from you, being separated from your family and treated as if you were not even human.

GOD is so important in our lives! He is with us, watching us every minute of everyday, and he is the one we look up to, think of, and pray to in troubled times. So, the enormous heartbreaking number of Jews who had lost their lives because of Hitler and because of whom they were had solace in the fact that, GOD was waiting there with open arms for them to hug and love them forever more. No more pain, no more anguish, no more hiding. Their faith in God brought them home.

Salvation from the horrid nightmare came to others from a joint effort from outside countries. My grandfather, William Kent O'Connell, was a brave U.S. Army soldier, who helped to rescue Jews from concentration camps. Though he died last year, I believe his spirit is still in the people who he helped save.

Don't forget any one person can make a difference. We have learned that throughout history a single person can make a negative or positive impact on the world around them. United together we are capable of over coming many obstacles and can help others by spreading hope, joy, love and comfort to all those in need. Good will always triumph over evil. Always remember that alone we can do well, but united together we can do wonders.

they hear it. Speech may lead to action on a small scale, which in turn may lead to action on a larger scale and then on to genocide.

What kinds of hatred is such living history up against? Foremost are the Holocaust deniers who claim that the killings never occurred. Second, there are extreme racist groups that admit that the Holocaust did occur and say that it was only wrong because it did not complete its purpose of wiping out Jews completely. Even in America, where racism has been shown to be so terribly divisive, such groups still exist and flourish. Skinheads in America support those that exist in Germany, claiming that they are telling the "truth" of American and Russian oppression against the German people in WWK. Groups such as the "Aryan Brotherhood" flourish in American jails and then spread their message of hate in the wider society once the members are released from prison. While these groups are relatively small in number and members, it must be remembered that when Hitler joined the German Workers

Party in 1919 it had less than twenty members. Within fourteen years Hitler had been voted into power as the absolute leader of the German people. Young people must be taught not to ignore racist and hate groups just because they are small in number, populated by the obviously stupid, insane and/or criminal individuals. This description sounds a lot like the early composition of the Nazi Party.

The freedom that we enjoy in America provides us with an opportunity to fulfill our ethical obligation to prevent the dehumanization of our fellow man. As Americans, we have the freedom to pursue courses of action of our own choosing... it is up to us to maintain a living memory of the Holocaust.

When asked by a lower officer how they would get away with the Holocaust, the leader of the SS, Henrik Himmler said that "no one will ever believe that we did it"

I don't want to needle you but... Knitting class creates positive obsession

By Pat Shraberg

In an effort to foster a sense of community, and to keep Temple members engaged, Temple Adath Israel is trying to offer a range of choices for people to get involved with the Temple family. One of the many new activities available is a beginner's knitting class. Knitting is enjoying such an upswing in popularity the Temple thought it would be nice to offer its members the opportunity to learn. (And do a little fund-raising as well; each participant in the class has paid the Temple a fee for this instruction.)

Knitting has lost its former grandmother-in-the-rocking-chair image and is newly popular with people of all ages and in all walks of life. Even in our busy, over-programmed lives, many of us desire a creative outlet. Knitting allows us to exercise this creativity and a knitting project can be taken along throughout the busy day.

Master crafter Ruth Poley is teaching this class for TAI members. Ruth took on seven women with no previous knitting experience and transformed us into creative knitting machines. Although most beginners start out by making a scarf, Ruth started us right off on baby hats (which are a lot more interesting than scarves). Everyone

in the class has made at least one hat; some have made two or more, and still others have gone on to baby sweaters, in more than one color yet!

The act or art of knitting actually feels good and accomplishes something. It becomes very powerful, almost on the level of an obsession, but I can think of worse things to be obsessed with. Since being bitten by the bug I can be found hanging out at local yarn establishments perusing the latest in yarns, colors, and patterns. And while you don't need fancy or expensive equipment to be involved there exists a plethora of little tools and notions to make this activity more interesting and efficient.

I take my knitting with me everywhere. If I get stuck, chances are there will be another knitter close by who, if not actually knitting herself, can assist me. I've found that a person who inquires about what you are making is most likely a knitter. On the days when I have particular difficulty putting down the needles we may forgo dinner, with the sweetener that I am making my husband a golf vest and



Anita Mersack learning a new knitting technique from Ruth Poley. photo by Mimi Kaufman

explaining that it will fit more attractively after he misses those dinners. I then tell him to go play golf and we both win.

Ruth is a wonderful instructor who has been knitting since the age of 6. (I would never do the math and print the number of years it's been since then, but you get the idea—she's been at it a long time.) She is creative and knowledgeable and has been able to fix any mess anyone in our group has presented to her. We meet weekly for one and one-half hours of instruction and supervision and sheer enjoyment of each other's company. I think the group consensus is that being involved in a creative activity simply fosters a sense of well-being. Our first group ran through mid-May. The advanced beginners group is starting June 5. If you're a member of the Temple and think you might be interested, you can call the office for more information. ☆

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Ask a Rabbi (from page 8)

partner to Judaism and Jewish life with the hope that s/he may one day wish to formally convert to Judaism. However, despite what some of the major newspapers have reported, this is not the ultimate goal or policy of *keruv* within Conservative Judaism.

Coincidentally, just as I sat down to write this column I received in the mail an updated rabbis' guide on a Conservative Movement *keruv* initiative. While accepting the notion that conversion is a desired step, this rabbinic initiative, "A Place in the Tent," calls for making synagogues and institutions welcoming places for intermarried households—without pressure for conversion—

as the ultimate and healthiest vision. The initiative goes on to list ways that we can strengthen Jewish identity and practice among Jews, and, within the boundaries of Jewish law, make Judaism accessible and welcoming to *krovei Yisrael*, to those who are close to Jews by virtue of marriage or family.

As a rabbi, I consider basically everything I do, and everything a congregation or Jewish community does, as a potential vehicle for *keruv*. This includes strengthening the commitment and connection Jews have to their Judaism and to the Jewish community, helping their non-Jewish family members feel a part of the community if they choose, and guiding individuals desiring to convert. There is no doubt that *keruv* is an important word not only in my vocabulary and in our various movements, but also in the Jewish community as a whole. There is also no doubt that debate will continue among Jews in general as to what aspects of *keruv* should be the focus of our attention and resources, and which programs and educational and experiential initiatives will be the most meaningful and successful in strengthening Jewish life. ☆

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

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

Campaign (from page 1)

She started by expressing her disappointment with the election results—not because of Kadima's winning, but because Kadima fell short of gaining the 40-plus Knesset seats which were initially forecast. She believes that while Olmert is a solid politician, he lacks Sharon's "fatherly" quality.

She described Middle Israel as being fed up. Fed up with those on the left with Messianic illusions that a time of universal love and peaceful coexistence is around the corner and who are willing the risk it all on that assumption. Fed up with the messianic right, which believes that the Jewish people has a divine title over the land and nothing short of political control over *Israel Hashleimah* (the whole land of Israel) will satisfy their demands. But more than anything, the average Israeli is fed

Keet explained that while those on the left and the right tend to present grandiose ideas based on their own expectations of what needs to be, the average Israeli believes in the politics of what is possible.

up with the Palestinian leadership, which appears to be unwilling to accommodate coexistence with a Jewish state.

According to Keet, Middle Israel is tired of having to go through security controls wherever they go, whether it is the supermarket or the movies. Yet at the same time, Freda is proud of how Israeli society is coping with the situation, with its usual resilience and determination.

Trying to explain the phenomenon of the rebirth of the center in Israeli politics, Keet explained that while those on the left and the right tend to present grandiose ideas based on their own expectations of what needs to be, the average Israeli believes in the politics of what is possible, not the messianic expectations in the right and the left, but the realistic approach to how to establish a new situation. She sees the security fence as such a move. According to her, most Israelis are not happy about the fence, but they understand that it is the only way to separate from the Palestinians and regain a resemblance of normality. Even when she recognizes that the ultimate solution to the conflict demands a dialogue, such a dialogue is impossible today, especially since

Hamas won the legislative election. In her words, the fence allows Israelis to say "stay on your side, we'll stay on—don't call us, we'll call you in twenty years."

According to the speaker, most Israelis were traumatized by the disengagement from Gaza, but they recognized the need and were proud of the way it was conducted. They also understand that retaining all the settlements in the West Bank is unrealistic, and that most of those settlements will have to be evacuated. In her understanding, Israel will retain the main settlement blocks, including Ariel, while evacuating all the small settlements in the Palestinian-populated areas. She expressed some concerns about the changes in the political situation in Jordan and said that it might even be necessary to retain an Israeli military presence in the Jordan valley

to prevent weapons smuggling or even military intervention from the Arab world.

She left the audience with the uplifting message that Israeli society will endure whatever is coming, and she thanked the community for its support of Israel.

She equated the Federation to the hands in the logo of the Jewish Agency for Israel, sustaining and containing the Star of David, the Jewish world. She also thanked the Federation system for making it possible to erase the words "Jew in distress" from the dictionary by providing help to Jews in need all over the world.

The program also included a preview of the community project in Israel, "Net@: from High Risk to High Tech" at Hadassah-Neurim, a youth village co-sponsored by the Jewish Agency and Hadassah near Netanya. The presentation was done by Elliot Karp, Jewish Agency Representative. Read more about Net@ in our website and in *Shalom*. ✧

WORD SEARCH SOLUTION

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

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THE WHITE HOUSE
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JEWISH AMERICAN HERITAGE MONTH, 2006

By the President of the United States of America

A Proclamation

When the first Jewish settlers came to this land, they sought a place of promise where they could practice their faith in freedom and live in liberty. During Jewish American Heritage Month, we celebrate the rich history of the Jewish people in America and honor the great contributions they have made to our country.

As a nation of immigrants, the United States is better and stronger because Jewish people from all over the world have chosen to become American citizens. Since arriving in 1654, Jewish Americans have achieved great success, strengthened our country, and helped shape our way of life. Through their deep commitment to faith, family, and community, Jewish Americans remind us of a basic belief that guided the founding of this Nation: that there is an Almighty who watches over the affairs of men and values every life. The Jewish people have enriched our culture and contributed to a more compassionate and hopeful America.

Jewish American Heritage Month is also an opportunity to remember and thank the many Jewish Americans who defend our ideals as members of the United States Armed Forces. These courageous men and women risk their lives to protect their fellow citizens and to advance the cause of freedom. By helping to bring the promise of liberty to millions around the world, they lay the foundation of peace for generations to come.

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim May 2006 as Jewish American Heritage Month. I call upon all Americans to observe this month with appropriate programs and activities that honor the significant contributions Jewish Americans have made to our Nation.

IN WITNESS WHEREOF, I have hereunto set my hand this twentieth day of April, in the year of our Lord two thousand six, and of the Independence of the United States of America the two hundred and thirtieth.

B'tayavon (Hearty Appetite)

Ruth Poley



This month's recipe will be a trip down memory lane for some of you. If you grew up Jewish in one of the major metropolitan centers of this country, especially in the northeast but also in Chicago, Los Angeles, or another big city, you probably remember a special kind of retail food market known as an "appetizing store." Every Jewish neighborhood had several and even in the not so Jewish neighborhoods you could find one or two. So what, you may ask, is an appetizing store?

The appetizing store is where you bought all your lox (regular or nova), whitefish, butterfish, sable, pickled herring, chopped herring, pickled lox, cheeses of all varieties, bagels, bialys, sour pickles, halvah, and all manner of other wonderful comestibles. I remember going with my father on the weekends (my mother did all of the cooking and 99.9 percent of the shopping but somehow the appetizing store was my father's domain) and bringing home bags of wonderful, sometimes exotic, and always aromatic goodies for Saturday lunches or Sunday suppers, especially when the out-of-town relatives were visiting.

Some of these stores still exist in the big cities (think Zabar's or Russ and Daughters in New York), but they're

not nearly so ubiquitous, and they're a lot more upscale and expensive. Of course, the lack of availability of most of that food is probably why we're living a lot longer these days!

Okay, where are we headed here? Well, my husband was leafing through my copy of *The New York Times Jewish Cookbook* and came across a recipe for pickled salmon. "Boy," says he, "I haven't had pickled lox in years and this recipe looks really easy." That's it—the seed was planted and he wouldn't rest until he made some. Well, it *was* easy and, beyond that, it was delicious. This is a perfect recipe for summer; it requires no cooking, it's made in advance, it is eaten cold, it can be served as an hors d'oeuvre or used for breakfast with toast or bagel and cream cheese or cut up in a salad for lunch. We used the batch he made last week in all of those different ways and they were equally delicious.

Here then is "Joyce Goldstein's Pickled Salmon" from *The New York Times Jewish Cookbook*, edited by Linda Amster (with some minor tweaking by yours truly). Try it—you'll love it.

Joyce Goldstein's Pickled Salmon

- 2 cups white vinegar
- 1-1/2 cups water
- 6 tablespoons sugar
- 2 tablespoons kosher salt
- 2 pounds salmon filet, skin and bones removed
- 2 tablespoons mixed pickling spices
- 6 bay leaves
- 2 white or yellow onions, sliced 1/4 inch thick

Bring the vinegar, water, sugar, and salt to a boil. Let this mixture cool completely.

Cut salmon into approximately 1 x 2 inch pieces.

In a ceramic crock, glass bowl, or plastic container, place a layer of salmon pieces, then a sprinkling of pickling spices and bay leaves, a layer of onions, then

salmon, spice, and onions—continuing until you have used it all. Pour the cooled marinade over the fish. Cover the container and refrigerate for 3–4 days. Serve the salmon chilled but not ice cold, along with the onion.

This will keep for about 4 days after the pickling is completed. That is, use it within eight days of starting the pickling process.

I have a few suggestions that I think will improve the end result. First, cut the salmon smaller; 1-inch cubes would be best. Also cut the onions thinner than specified. Finally, having made this once, the next time I would layer it all into a large plastic zipper bag, which would allow me to turn it every now and then and to make sure the salmon pieces were not stuck up against each other. The marinade is what cooks the salmon. If pieces are stuck together, the extra thickness prevents them from cooking all the way through.

NOTE: If you have an appropriate food story you'd like to share, or a recipe you think others in the Jewish community might enjoy, please email me at rgp@insightbb.com.

Bikur

the new JFS Friendly
Visitor program



Make a Difference
in someone's life and become a friendly visitor.



The first training for this new group of volunteers will be on

Sunday, June 11th
from 12:30 p.m. to 2:30 p.m.
at the CKJF Office
1050 Chinoe Road, Suite 203



Please RSVP to Stacey at
jfs@jewishlexington.org
or 859.268.8244

Safe eyes (from page 13)

Another major risk to the eyes during the summer is accidental injury from fireworks. Thousands of accidents each year tell us that fireworks are dangerous. Over 9300 fireworks-related injuries occurred in 2003, resulting in nearly 2000 eye injuries.

The typical victim is a teenager, at home, unsupervised, with a group of friends. If they're playing with fireworks, the chances are great that one of them will end up in the emergency room with an injury to the head, eyes, or hand. Injuring an eye or losing a finger is a tragic price to pay for a few minutes of fun with fireworks.

In an effort to reduce these preventable injuries, eye M.D.s encourage families to attend local public fireworks displays instead of using fireworks at home this Fourth. This recommendation is made as part of Fireworks Eye Safety Month sponsored by the American Academy of Ophthalmology. Attending a professional public fireworks display is a safe way to honor our nation.

"People do not recognize how dangerous fireworks can be when in inexperienced hand. As many as 400 Americans lose vision in one or both

eyes due to fireworks injuries," said Dr. Linda Katz. "The risk of losing an eye is not worth the excitement of setting off fireworks."

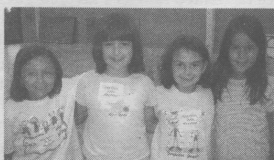
Although illegal fireworks, bottle rockets, and Roman candles account for the majority of injuries, seemingly harmless sparklers also cause numerous injuries each year. Sparklers account for the most injuries to children under the age of 5. Fascinated by the bright sparks, children find these sticks of fire—burning as hot as 1,800 degrees, hot enough to melt gold—irresistible to touch.

Dr. Katz states, "The safest and most spectacular way to view fireworks is to attend a professionally produced, community sponsored display. Please celebrate safely."

Eye health care is provided by the three "O's": opticians, optometrists, and ophthalmologists. It is the ophthalmologist, or eye M.D., who can address it all—treat eye diseases and injuries, and perform eye surgery.

June is National Eye Safety Awareness Month; July is Eye Injury Prevention Month; June and July are both designated Fireworks Safety months. ☆

Camp Shalom



Camp Shalom 2006 Application

July 31 - August 11

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

Camper(s) Information

1. Name _____ Age _____ Birthday _____
 2. Name _____ Age _____ Birthday _____
 3. Name _____ Age _____ Birthday _____

Week 1: 7/31 - 8/4

Camper 1 (9:00-3:00) _____ x \$145 = _____
 Extended Day M-TH (3:00-5:30) _____ x \$30 = _____
 Number of Additional campers _____ x \$110 = _____
 Additional campers extended day _____ x \$30 = _____
 Early registration discounts (before June 1, 2006):
 Camper 1 discount deduct \$15 = _____
 Additional camper discount deduct \$10 = _____
Total Week 1 = _____

Week 2: 8/7 - 8/11

Camper 1 (9:00-3:00) _____ x \$145 = _____
 Extended Day M-TH (3:00-5:30) _____ x \$30 = _____
 Number of Additional campers _____ x \$110 = _____
 Additional campers extended day _____ x \$30 = _____
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 Additional camper discount deduct \$10 = _____
Total Week 2 = _____

Camp Total = _____

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 and following the links for Camp Shalom.
 Applications and full or partial
 payment will be available online
 after March 1, 2006.

A non-refundable \$50 registration fee, per camper, must
 accompany the completed application. This deposit will
 be applied toward tuition. Balance due by July 15, 2006.

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



Camp Gesher 2006 Application

July 31 - August 11

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

Camper(s) Information

1. Name _____ Age _____ Birthday _____
 2. Name _____ Age _____ Birthday _____
 3. Name _____ Age _____ Birthday _____

Gesher



Pay with a Visa or Mastercard
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<http://www.jewishlexington.org>
 and following the links for Camp Gesher.
 Applications and full or partial
 payment will be available online
 after March 1, 2006.

A non-refundable \$50 registration fee, per camper, must
 accompany the completed application. This deposit will
 be applied toward tuition. Balance due by July 15, 2006.

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

Week 1: 7/31 - 8/4

Camper 1 (9:00-3:00) _____ x \$145 = _____
 Extended Day M-TH (3:00-5:30) _____ x \$30 = _____
 Number of Additional campers _____ x \$110 = _____
 Additional campers extended day _____ x \$30 = _____
 Early registration discounts (before June 1, 2006):
 Camper 1 discount deduct \$15 = _____
 Additional camper discount deduct \$10 = _____
Total Week 1 = _____

Week 2: 8/7 - 8/11

Camper 1 (9:00-3:00) _____ x \$145 = _____
 Extended Day M-TH (3:00-5:30) _____ x \$30 = _____
 Number of Additional campers _____ x \$110 = _____
 Additional campers extended day _____ x \$30 = _____
 Early registration discounts (before June 1, 2006):
 Camper 1 discount deduct \$15 = _____
 Additional camper discount deduct \$10 = _____
Total Week 2 = _____

Camp Total = _____



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Thursday, July 20 at 12 noon



Please contact Stacey by July 12
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Part IX (from page 12)

Nuri es-Sa'id formed the transition government, and a new treaty of mutual alliance and defense was signed between Iraq and Britain. British bases were allowed on Iraqi soil, but subject to Iraqi law.

Following independence in 1932, King Feisal sought to bring all the different groups around the table. Nuri es-Sa'id resigned as prime minister and was replaced by Rashid 'Ali al-Gailani from the opposition, and the political parties were dissolved. While the king was visiting Europe in 1933, there was an uprising by Assyrian Christians demanding equal treatment. Al-Gailani bloodily repressed it. The king returned to Iraq, but soon after had a heart attack and had to be taken to Switzerland for treatment, where he died in September of 1933.

His son Ghazi succeeded him, but he was a weak character and under his kingship the social and political fabric of Iraq started to come apart. Military interventions, tribal uprisings, palace intrigues, and press attacks replaced the political discourse in parliament as the preferred method for government changes. In spite of the instability of the political system, the partnership with Britain continued: pipelines taking the oil from the Kirkuk region to the Mediterranean were opened in 1935, and the first railroad between the Persian Gulf and Europe in 1938. King Ghazi died in 1939 in a car accident which was never fully explained, and was replaced by his infant son Feisal II under the regency of his uncle Abd al-Ilah. During this period there was constant confrontation between pan-Arab extremists, Iraqi nationalists, and Islamic forces. Continuing intrigues and assassination

attempts made for a very fast turnover in governments.

It was at this time in Iraqi history that Haj Amin al-Husseini arrived in Baghdad after escaping the British in Palestine and making a short stop in Beirut. Husseini is thought to have been on the payroll of Nazi Germany since his meeting with German Consul General Dohle in 1937 and his meetings with Adolph Eichmann in Palestine later that year. In 1940, while already in Baghdad, he sent Kemal Hadad to Berlin to act as a liaison between the Axis and the Golden Square, a group of four pro-Nazi Iraqi staff officers: Salah al-din al-Sabag, Fahmi Said, Mahmud Salman, and Kemal Shabib.

With implicit Nazi support, the Golden Square staged a military coup that forced Nuri es-Sa'id out of office and replaced him with al-Gailani in April of 1941. The German interest in supporting the coup is easy to understand. For one thing, it allowed them to gain control of the Iraqi oil fields, essential for the British war effort. It was also part of a broader strategy to squeeze the region between the pincers of Rommel's troops in North Africa, German forces in the Caucasus, and pro-Nazi forces in Iraq. The British put down the rebellion and destroyed most of the Iraqi forces by May 8, 1941. Nazi supplies were apparently coming from Vichy-controlled Syria in support of the pro-Nazi generals. Husseini fled with the pro-Nazi leaders to Persia (Iran).

The Jewish community in Iraq, understandably, celebrated the defeat of the Golden Square. On June 1, after the British were firmly back in control, a group of Jews went to receive the regent Abd al-Ilah and his party, who were returning from exile. They were attacked on their way back by pro-Nazi soldiers and civilians, initiating a series of riots and attacks on Jews and vandalism perpetrated on Jewish property that spread all over Baghdad. It became a veritable pogrom, popularly known as the Farhud, an Arab word meaning "violent dispossession." Kinahan Cornwallis, the British ambassador at the time, refused to allow British troops enter the city until after the pogrom was over. The reasons for this will probably not be known until (if) the British records are unsealed in 2017.

After the final defeat of pro-Nazi troops in Iraq, Husseini left Persia for Europe, where he spent the rest of the war as Hitler's guest in Berlin and Nazi-occupied Europe. His participation in the pro-Nazi uprising, perceived as many in the

Arab street as a nationalistic movement, boosted the image of the Mufti, who continued to advocate an Arab alliance with the Axis against the British. Pro-Allied governments in the Arab world distrusted the Mufti and were afraid of the potential for destabilization of their own regimes, but this only gave the Mufti's popularity an additional boost.

Adolph Hitler knew the value of propaganda, and he understood the potential value of an Arab ally of the stature and popularity of the Grand Mufti. As a consequence he treated him as a favored guest, even calling him the "Fuhrer of the Arabic world." Throughout the war he spoke regularly on German radio broadcasts to the Middle East, preaching the Nazi message to the Arab masses back home. In 1943 he traveled to Bosnia several times to help the SS recruit Muslim Bosnians, creating the infamous "Hanjar troopers," responsible for the slaughter of 90 percent of Bosnian Jews.

Husseini also enjoyed significant influence among the Reich's leadership. During the Nuremberg trials after the war, Eichmann's secretary Dieter Wisliceny testified:

The Mufti was one of the initiators of the systematic extermination of European Jewry and had been a collaborator and advisor of Eichmann and Himmler in the execution of this plan.... He was one of Eichmann's best friends and had constantly incited him to accelerate the extermination measures. I heard him say that, accompanied by Eichmann, he had visited incognito the gas chamber of Auschwitz....

Until 1941, the official Nazi policy was one of forced emigration, but the Mufti was among those who favored physical extermination because he feared that emigrating Jews might go to Palestine. During his whole stay as a guest of the Nazi Reich, he continued to build a worldwide network of anti-Allied propaganda and espionage, on behalf of Hitler and on his payroll.

After the fall of Germany, Husseini remained under French "protective custody," but he fled again to be received in Cairo as a hero and granted asylum by Egyptian King Faruk. The British made a point of preventing his trial at Nuremberg and asked the Jewish Agency not to touch him. The reasons were perversely logical: the popularity he had gained as a Nazi propaganda agent meant he could not be touched without starting a wide Arab rebellion, which the British were not willing to deal with.

The end of World War II stars a new chapter in this drama of the Israeli-Palestinian conflict, and we will begin looking into it in the next issue. ☆

What's new at JewishLexington.org?

Did you know that our "Community Calendar" page can link you to maps and directions to our local programs?

When you click on an event title to view the details for that program, look for a link that says, "Get a Map to this Event." A Google map will open up in a new window for you.

Visit your community
online at
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DID YOU KNOW?

Some demographics on the
Central Kentucky Jewish Community

Between June of 2005 and May of 2006,
we identified 46 new Jewish families
in Central Kentucky

17 have already affiliated with
one of the congregations

29 remain unaffiliated

Around the Community

Mazel Tov to...

Fran Morris Mandel for her graduation with the degree of Master in Social Work at UK and for winning the award for Outstanding MSW Student, 2006, Lexington Campus and the Dean's Award for Outstanding Service.

Judy and Ed Kaplan on their 50th anniversary.

The members of the TAI 2006 Confirmation Class:

Lauren Burrell, daughter of **Michael and Linda Burrell**
Janelle Geddes, daughter of **Jann Geddes**
David Allen Gerson, son of **Larry and Ida Gerson**
Ariel Leah Gold McCoy, daughter of **Bill McCoy and Erin Gold McCoy**
Kaitlin Ashley Graff, daughter of **Wayne and Anne Graff**
Bailey Elise Kaplan, daughter of **Albert and Kaye Kaplan**
Mary Kendall Levenson, daughter of **James, Jr. and Rosemary Levenson**
David Tomlinson Liebman, son of **Dan and Beth Liebman**
Travis William Lonsbury, son of **Ilyse Lonsbury**
Chad Scott Martin, son of **Greg and Bonnie Martin**
Aaron Douglas McKee, son of **Chadwick McKee and Julia Diamond McKee**
Aaron Campbell Moscow, son of **Jeff Moscow and Lynn Campbell**
Rachel Diane Rosenberg, daughter of **Jim and Laura Rosenberg**
Allison Leigh Schneider, daughter of **Sheldon and Meg Schneider**
Tristan Asher Morris Smith, son of **Carey and Nancy Smith**
Katie Rose Taulbee, daughter of **Dan and Lisa Taulbee**
Adam Joseph Trontz, son of **Richard and Elizabeth Trontz**
Alyssa May Tremblay, daughter of **Robin Tremblay**
Evan Ross Wain, son of **Douglas and Elisa Wain**



Fran Morris
Mandel

Condolences to...

Marian Jonas on the loss of her brother-in-law.

Mark and Steven Halleck on the death of Mark's wife, Steven's mother, **Dorothy**, on May 13, 2006.

John W. McDonald and Joy McDonald on the death of John's father, **John K. McDonald**, on April 30, 2006.

Gary Dunn and Molly Dunn, on the death of Gary's mother and Molly's grandmother, **Freda Dunn**.

Kenneth Gerson and family, on the death of Kenneth's wife, **Alberta**, on May 21, 2006.

the family of **Jane Hart**, who died on May 21, 2006.

Refuah Shlema to...

- **Harold Baker**
- **Marcia Blacker**
- **Stacey Heisler**
- **Judy Worrell**

The Project, which was dedicated November 9, 2001, includes one of the last remaining "cattle cars" used by the Nazis during the Holocaust. This rail car would have carried anywhere from 80 to 150 prisoners to concentration, labor, and death camps each trip. After the war's end, the rail car was used for a variety of purposes before ending up in a German railroad museum. Upon learning of the Project, two German newspaper correspondents working in Washington D.C. purchased the rail car and donated it to Whitwell Middle School for the Project. This rail car, which now sits in a small park at the school, contains eleven million paper clips. This number represents all Holocaust victims, both Jew and non-Jew. The rail car is surrounded by 18 butterflies. The number eighteen, of course, represents the Hebrew word *chai*, or life.

Overall, the Project has received more than 30 million paper clips. In addition to the eleven million paper clips stored in the rail car, an additional eleven million paper clips have been placed in a Project monument to the children of Terezin, a concentration camp in what is now the Czech Republic. The Project has also received thousands of Holocaust-era documents and artifacts that are stored and displayed in the school library and in the Museum.

The Whitwell Middle School Children's Holocaust Museum and Paper Clip Project is a testament to the goodness that all people share, whether it be in a large city, a medium size community like Lexington, or a small rural town like Whitwell. This museum and project can be seen as a symbol to all of America, and to the world as a whole, emphasizing the importance of education, understanding, and tolerance. ☆

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). 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 more information please contact Gail Cohen, President, by telephone at (859) 272-1459, or by email at gernieco@prodigy.net.

Shavuot services – Saturday, June 3

On Saturday morning, June 3, the Lexington Havurah will celebrate Shavuot with a service at 10:00 a.m. at the Lexington Theological Seminary on South Limestone. Yizkor will be recited.

Annual meeting – Monday, June 5

The annual meeting of The Lexington Havurah will take place on June 5 at the home of a member of the Havurah. It will commence at 6:30 p.m. with a potluck supper. The new slate of officers will be presented and elections will follow. A review of the year's activities will be presented.

Havdalah under the stars – Saturday, July 8

The ever popular "Havdalah Under the Stars" will take place on Saturday, July 8 at 7:00 p.m. As always, the Havurah will enjoy a potluck supper, followed by Havdalah. Participants will travel to the home of Mary and Ned Rosenbaum in Boston, Kentucky. It should be much easier to actually see the stars in that beautiful rural setting than it ever is in Lexington.

Kabbalat Shabbat filled with music

At the Havurah service on Friday evening May 5, the air was filled with music. Evelyn Geller and Kathy Grossman led the service. Rafi Finkel gave a poignant analysis of the song "Al Kol Eleh" and discussed its relevance to this time of year in the Jewish calendar. The Omer was counted.

Shoah (from page 9)

to try to grasp the concept of six million. Paper clips were chosen because paper clips were a Norwegian invention and, during the Nazi occupation of Norway, Norwegian citizens wore them as a silent protest against this occupation of their homeland. Students started bringing in paper clips and requesting paper clip donations from across the country. The students have received paper clips from a variety of people, both young and old, of various races, ethnicities and religions, and including Holocaust survivors and celebrities such as Bill Clinton and Tom Hanks.

What's new at JewishLexington.org?

Interested in paying online for this year's Community Campaign with a Visa, Mastercard, or American Express? Now you can.

You can now pay in full or by installment on our "Ways to Give" page, or by clicking on any "Donate Now" image.

Visit your community online at www.jewishlexington.org



TEMPLE ADATH ISRAEL

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

Bottled water

The Temple's own bottled water, H2Oy, which has been blessed by the rabbi, continues to be available at the Temple for \$1 per bottle, 6 bottles for \$5, or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. This is a wonderful refreshing way to support the Temple. Get your bottled water today! Stock up your fridge, your boat, your summer home and your RV. It can also be personalized and decorated to reflect a theme for Bar or Bat Mitzvahs, weddings, or a simcha at which you may serve refreshments.

Chavurat-Chochma (A friendly gathering of wisdom)

Join Chavurat-Chochma on June 26 and July 28 for a great lunch, informative program, and schmoozing with friends and Temple members. (Please note that the June meeting will be on a Monday for that month only.)

Caring Connections Committee

The Caring Connections Committee is asking Temple members to help perform Random Acts of Mitzvot. Our committee provides meals to members of our congregation who are ill, contacts older/homebound Temple members monthly, aids families who are bereaved, and provides occasional transportation to Temple events. Please call Julie McKee at (859) 225-5646 or Deb Kratzer at (859) 223-8601 to let us know to what degree you can be involved. No meetings—no pressure—we promise! We'll call you as the need arises.

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. He is joined by a congenial group that brings together members of TAI and others who follow the ancient tradition of Judaism, and who love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. The June/July schedule is 6, 10, 6/24, 7/8, and 7/22.

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, traditional injunctions and laws; Jewish history; principles of the Reform movement; and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in any time and join in the provocative and friendly discussion. The June/July schedule is 6/3, 6/17, 7/1, 7/15, and 7/29.

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 if the group is playing.

Book discussion group

What books by Jewish authors have you read that you would recommend? Email Toni Reiss your suggestions at coordinator@lextai.org.

June 28—The Inn at Lake Devine
by Elinor Lipman

A witty, romantic comedy about a young Jewish woman who becomes fixated on an anti-Semitic resort in Vermont. "Our guests who feel most comfortable here, and return year after year, are Gentiles," reads a letter addressed to Emily Marx's mother's inquiry about vacation accommodations, setting Emily off on several years of entanglement with the family that owns the inn. It's a good-humored novel of identity and relationships, revealing the social climate of New England during the 1960s.

Lunch and learn returns

Mark your calendars and plan to attend the Lunch and Learn programs with Rabbi Kline. Bring your lunch; coffee and tea available, Coke machine in the kitchen. Temple bottled water available. Come to Temple at 12:00 noon and enjoy the following topics:

- | | |
|---------|--|
| June 7 | A Jew By Any Other Name: The Different Groups within Judaism |
| June 21 | Jews and Angels |
| July 12 | Tish B'Av: What Destroys Temples |
| July 26 | Jewish Roots of the Declaration of Independence |

Introduction to Judaism Class to Begin in August

If you are interested in learning more about the Jewish religion, RSVP for the Introduction to Judaism Class. The cost will be \$36. Space for this class is limited. Please complete the registration form below and mail to Temple Adath Israel, 124 North Ashland Avenue, Lexington, KY 40502

The class dates are:

Thursday, August 17 7:30 p.m.
Thursday, August 24 7:30 p.m.
Thursday, August 31 7:30 p.m.
Thursday, September 7 7:30 p.m.
Thursday, September 14 7:30 p.m.

Name: _____

Address: _____

Phone: _____

Email: _____

Enclosed is my check in the amount of \$ _____
for _____ (number of people) to
attend the Introduction to Judaism Class.

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

During a 2003 visit to Israel, Marty and I spent a few days touring in the Upper Galilee. We stayed overnight in Rosh Pina, where there are a number of small hotels and bed-and-breakfasts popular with the Israelis. It is the site of the oldest Jewish colony in the Upper Galilee, planned and financed by Baron Edmond de Rothschild—from the French branch of his renowned family. We visited the old quarter, with its cobblestone streets, and the homes of the pioneers, some of which have been restored in their original style.

Rothschild sponsored many other Jewish settlements in Israel. In 1918, when Hadassah sent the Zionist Medical Unit from the United States, he turned over the family's small hospital on the Street of Prophets in Jerusalem to Hadassah. This was the start of Hadassah's medical contribution to in-patient care in Israel. The Rothschild name would always be associated with Hadassah's hospitals as we moved to Mount Scopus and Ein Karem.

My first year as Hadassah president has gone by quickly, as we have attempted to carry out the main

goals of the chapter. These include having programs to educate and entertain, maintaining and even increasing membership, and raising funds for local, national, and Israel Hadassah activities. The combination of the funds put our chapter well on its way to providing contributions to various projects supported by Hadassah.

We want to thank every member and friend of Hadassah who gives to its worthy causes through Donor, Keepers of the Gate, and other programs. Our board members and volunteers have made great contributions of their time and talents. Thank you for a successful year.

Join us at Hadassah's 92nd Convention, July 23 to 26 in Nashville, Tennessee's Opryland Resort Hotel. Hear an impressive array of speakers, attend workshops and plenary sessions, and enjoy the unique Hadassah camaraderie. For information contact the Convention Department toll free at (877) 790-2676. You can also register online at www.hadassah.org. Advance registration deadline is June 16.

OHAVAY ZION SYNAGOGUE

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

OZS Congregational Annual Meeting and Dessert

Ohavay Zion's Annual Meeting and Congregational Dessert will be held on Sunday, June 4 at 7:00 p.m. This evening of fellowship and celebration will include the installation of new officers and honors those who have made outstanding contributions to the OZS community. We extend a special thanks to those board members completing their tenure. Join us as we celebrate our congregation, its leaders, and the vision we hold for an even brighter future. Call the OZS office for more information.

OZS Education News

In May we celebrated the culmination of the school year, gave thanks to our teachers and aides, and affixed mezuzot on the doors of our newly renovated library during a very special "Celebrating Education" program. We extend our appreciation to all of our teachers, aides, members of the Education Committee, and others who supported the Religious School this year. An extra special *toda raba* goes to Simone Salomon, whose hard work and dedication to our children and to creating a meaningful experience for them, is truly unending. Although our students are off until August, plans are already being made for the upcoming school year.

We also acknowledge the hard work of the Library Committee as they took on the challenge of re-creating our OZS library. We invite everyone to stop by and see the library, and to enjoy the new and comfortable areas for reading and study, separate children's library area, and new computer facilities. We look forward to continuing the process of organizing our extensive collection and adding new resources and books for the future.

Jewish Gymnastics Shabbat Service

The newly formed Jewish Gymnastics program for Jewish toddlers (4 and under) and their parents will celebrate Shabbat together as a group during a special "Mishpaha Shabbat" (Family Shabbat) Friday Evening Service on June 9 at 5:45 p.m. Call Rachel Belin for more information.

June 23 Shabbat Picnic

On June 23, you are invited to bring your own dairy/veggie Shabbat picnic dinner to the home of Art Shechet and Marilyn Robie for an erev Shabbat "picnic" at 6:15 p.m. At 7:30 p.m. we will welcome in Shabbat with an outdoor Kabbalat Shabbat service. Call the office for more information or for directions to the Robie/Shechet home.

Summer Shabbat Schedule

During June and July, we will be celebrating Shabbat on Friday evenings through some new and different ways. Following the special Shabbat Picnic on June 23 (see above), on the last Shabbat of June (June 30) the Kabbalat Shabbat service will be at 7:30 p.m. at OZS with Oneg following. However, each Friday night in July and the first Shabbat in August (August 4), the Kabbalat Shabbat service will be held at the special time of 8 p.m. and hosted in various OZS members' homes close to the Synagogue. This is a wonderful time to visit with friends and welcome in Shabbat in a different and casual environment. Call the OZS office to find out where the service will be held each week. A listing of the Shabbat host as well as directions to the host's home will be placed on the OZS door prior to each Friday night. We hope you will join us for this unique way of welcoming in the Sabbath.

Daily Minyan

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

USY and Youth News

USY and Kadima programs will go on hiatus until August, but not until ending this school year with a special overnight and rock climbing activity, and, of course, elections of new officers. As we end the year, we give a hearty *toda raba* to Mike Mayer for all of the time he has given our youth, and we look forward to his continued leadership. We also pause to say "thank you" to who will be retiring as our youth coordinator. Rick helped to create USY and Kadima chapters here at OZS, the result being a vibrant and active youth group well connected to our larger Central States Region (CRUSY) of USY, the international youth arm of the Conservative Movement. We

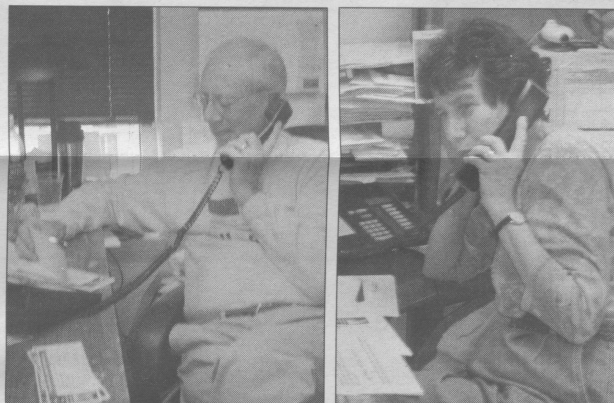
thank Rick for all of his hard work and dedication throughout the years. We also welcome Steve Davis-Rosenbaum as our new youth coordinator.

Adult Education News

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 Sunday, June 11th from 7:00 to 8:30 p.m. The topic for June will be "Government Entanglement." Call the OZS office for more information. All are welcome.

As a part of our *Searching and Seeking Series*, Rabbi Sharon Cohen and Dr. Art Shechet continue their once-a-month course, "Looking for God in Everyday Life and Prayer: A Guide for the Uncertain." We will be meeting twice in the month of June. The first meeting will be on a special day: Thursday evening, June 1 at 7:30 p.m. as a part of our Shavuot festivities. We will focus on the topic of prayer and end the class with a special Ma'ariv service at 9:00 p.m. welcoming in the holiday of Shavuot. The class will meet again, also at a special day and time, on Wednesday, June 28, from 7:30 to 9:00 p.m.

Volunteers make Super Sunday a success



Michael Ades and Carole Wilson, along with several other volunteers, spent part of Sunday, May 7, at CKJF offices phoning members of the Jewish community about pledging support for the Federation. You can make your pledge to the 2006 Campaign by phoning CKJF at 268-0672 or online at the CKJF website jewishlexington.org.

Papercutting Class!

Did you know that papercutting is a traditional Jewish craft?

Doris Heisler will teach this beautiful artform on June 25th at 12:30 p.m. This class is free and open to the public.

The class will be held in the CKJF Office
1050 Chinoe Road, Suite 203

We will have pizza for lunch before the class.

jfs

Please RSVP to Stacey by June 20th.
jfs@jewishlexington.org
or 859.268.8244



by Chana

Jewish Federation
Central Kentucky



COMMUNITY CALENDAR



CKJF - Central Kentucky Jewish Federation • 1050 Chinoo 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 Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

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

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

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
28	29	30	31	June 1	2	3 Havurah 2nd Day Shavuot/Yiskor
• FREE Yiddish Class CKJF Office 10:30 a.m. • Hadassah Installation • Book Discussion on <i>The Dybbuk</i> - Tates Creek Library 2-4:00 p.m.		• OZS Board Meeting • TAI Board Meeting	Stewart Home visit in Frankfort		Jewish Gymboree Tot Shabbat	
4	5	6	7	8	9	10
Bikur Training at CKJF 12:30-2:30 p.m.		Chabad-Rabbi Litvin visits		Noontimers Lunch at Cafe Jennifer		
11	12	13	14	15	16	17
• FREE Yiddish Class CKJF Office 10:30 a.m. • Book Discussion on <i>The Metamorphosis</i> - Tates Creek Library 2-4:00 p.m.		God's Pantry Night 6:00 - 7:30 p.m.				
18	19	20	21	22	23	24
• CKJF Annual Meeting and Awards Presentations 10 a.m. to noon at TAI • Paper Cutting, a Jewish Tradition CKJF 12:30 p.m.	Rosh Chodesh	Rosh Chodesh				
25	26	27	28	29	30	July 1
• FREE Yiddish Class CKJF Office 10:30 a.m.		• OZS Board Meeting (call office to confirm) • CKJF Office Closed	TAI Board Meeting			Havurah: Havdalah and Potluck
2	3	4	5	6	7	8
Book Discussion <i>The Puttermessa</i> Papers - Tates Creek Library 2-4:00 p.m.	Shalom Deadline	Chabad-Rabbi Litvin visits				
9	10	11	12	13	14	15
• FREE Yiddish Class CKJF Office 10:30 a.m. • Book Discussion <i>Angels in America</i> - Tates Creek Library 2-4:00 p.m.		God's Pantry Night 6:00 - 7:30 p.m.		Noontimers Lunch at Flag Fork Herb Farm		
16	17	18	19	20	21	22
23	24	25	26	27	28	29
Camp Orientation and Move-In	First day of Camp Shalom and Camp Gesher 2006				Gesher first overnight	
30	31	August 1	2	3	4	5