

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

JUNE/JULY 2009

SIVAN/TAMMUZ/AV 5769

Camp Shalom and Camp Gesher celebrate staff leadership

Largest percentage ever of returning staff

♦ ♦ ♦

More than twenty Camp Shalom and Gesher staff members will be returning this summer, bringing a high level of commitment and years of camp experience as campers and as staffers. Our community summer camp supports our children, establishes Jewish values, and creates a camping experience that enriches Jewish life and nourishes a Jewish future. Once campers have advanced

to staff level, the program helps develop and encourage leadership skills for life.

At the 40th anniversary reunion dinner last summer, the original campers shared stories about camp experiences and how they positively influenced their adult lives. The current staff was strengthened in their love of camp and encouraged for the future to hear these stories.

If you have not yet signed up for camp, please register now. Take advantage of the discount for pre-June 2 payment.

This summer, Kathy Feinberg returns for her ninth year as director. She will help the camp go green by educating herself and teaching staff and campers many cool tricks

for reducing, reusing, and recycling. Our first measure was to email our brochure this summer, to conserve paper. Please help spread the word about camp and tell people to go to our website at www.jewishlexington.org or to Facebook and become a friend of Camp Shalom.

Our new assistant director, Rachel Heller, is not new to Camp Shalom at all; she has been working for the past ten years with the *Ofarim* (Deer), campers 4 to 5 years old, and for the last five years as a group leader. She has studied in Italy for the past couple of months and will have a lot to share with campers and staff.

We have three new group leaders this year. Lizzie Engel will head the *Ofarim*, and Nora Simon will lead the

see **Camp**, page 13

— CAMPAIGN NEWS —

Wanted: CKJF Campaign leadership for 2009

New structure planned for development effort

♦ ♦ ♦
By Judy B. Wortman

When I came to Lexington for an interview several months ago, I was introduced to many leaders in the Jewish community including rabbis, presidents, and representatives of the Lexington congregations and organizations, founders of Camp Shalom and the Central Kentucky Jewish Federation, generous donors, and CKJF staff members. It occurred to me at the time that I hadn't met the Campaign chair or Cabinet members. I simply assumed that they were out of town or unable to meet me that day.

As many of you know, I was hired to be the executive director of the CKJF and began on May 1. After several days on the job, I asked about meeting the Campaign leadership and found that there was no chairperson, no Campaign Cabinet, no plans for a Major Gifts event, no Women's Division (or Women's Philanthropy, as it is now being called), no Young Leadership Cabinet, and very few people who were willing to solicit other community members on a face-to-face basis.

Having been a student of the art of fundraising for decades, I would like to suggest that if we ever hope to

see **Campaign**, page 4

Rabbi Cohen reflects on her tenure at OZS

Enthusiasm and passion have benefited community

♦ ♦ ♦
By Marcia Blacker

Even before she saw Lexington and Ohavay Zion Synagogue, Rabbi Sharon Cohen knew she was going to like both. Rabbi Cohen had been an assistant in a large congregation in Phoenix for three years before deciding to seek her own pulpit. During OZS's search for a new rabbi, several members of the congregation were in Phoenix and met with her. She was so taken with their warmth, enthusiasm, and knowledge that she knew she would be making the right decision to move to Lexington.



Rabbi Cohen lived in Miami as a young girl. A large Jewish population made being a Jew easy; however, when her family moved to Chattanooga, she realized that it was more difficult to be Jewish in a small community. "You had to work at it," she said. "You have to really want it." One of the reasons she chose to come to Lexington was the similarity she saw between Chattanooga and

see **Rabbi Cohen**, page 13

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IN THIS ISSUE

Profile: The Sanford Levy family	3
President's Message	4
Third Opinion	5
From the Director	6
New Israeli ambassador born in U.S.	6
Ask a Rabbi	7
JFS: At Your Service	8
The costs of violence	9
Letter to the Editor	10
Participants sought for study on women's health	11
CKJF celebrates Yom Ha'atzmaut with a variety of activities ..	12
History of the Israeli-Palestinian Conflict — Part XXXVIII ..	14
Israel 21c: Unlocking the secrets of ancient wheat to battle disease	16
B'tayavon	18
Lexington Chapter of Hadassah	19
Lexington Havurah	19
Temple Adath Israel	20
Around the Community	21
Ohavay Zion Synagogue	22
Community Calendar	23

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TO OUR READERS

We are aware that *Shalom* is arriving at households very late in the month. We have not changed our schedules and are at a loss to explain the delay. We are investigating the problem and hope to get it resolved over the summer so that you can again receive this paper in a timely manner. We're sorry for the inconvenience.

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Ricki Rosenberg with residents and founder of Stewart Home, Dr. Stewart, May 15 Family Weekend visit.

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Shalom Deadline

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

Email articles to di-ifr@bardstown.com.

Profile: The Sanford Levy family

Of dairy farming and discount selling

By Hanna B. Smith

Always looking for bargains, I found a clothing store named Welgo soon after moving to Lexington in the mid-1980s. Little did I know then that the owner, Sanford E. Levy, was a member of the Lexington Jewish community and that I would interview Sandy about the history of his family for a *Shalom* article some 20 years later. Welgo, renamed Pricebusters in 1991, closed in 1998. A friend, however, assured me that she still had clothes bought at Welgo. "They had good stuff!" she exclaimed.

Sandy Levy reported that Welgo Traders, Inc. was founded in October 1950 by Sandy's father, Hyman S. Levy, with David and Vivian Weil and Hoskle Goldberg. Within a few months of the store's opening, though, Hoskle Goldberg sold his interest to the remaining partners. The first of the Welgo stores opened at 960 Winchester Road.

Over the years Welgo could boast of a number of firsts. With the location on Winchester Road, Welgo was Lexington's first free-standing store outside of downtown. It was also Lexington's first air-conditioned store. In 1989 Welgo held the first-ever warehouse sale of brand-name merchandise.

The original store measured a fairly modest 5,000 square feet. Nevertheless, Welgo offered a large selection of general merchandise at discount prices. From the beginning business was brisk, and soon the store was among Lexington's highest volume sellers. Over the next ten years it grew to encompass 36,000 square feet. In 1957 a second Welgo store opened, at 450 Southland Drive. This second store's size was 12,000 square feet. In 1964 David and Vivian Weil sold their interest in Welgo to Hyman Levy.

There were always big crowds at Welgo, according to Sandy Levy. People frequently dressed formally in those days, which required a certain outlay of money. The combination of quality merchandise at affordable prices brought people into the store.

Until the arrival in Lexington of national discount stores, Welgo continued as a high-volume sales operation. Hyman Levy retired in 1969 and his son Sandy took over the store. In order to stay competitive with the national discount stores, Sandy Levy faced considerable changes, such as eliminating certain merchandise lines. Instead Sandy secured an agreement with L.L. Bean and Lands' End to sell their catalogue overstock and irregulars. He also sold Brooks Brothers store-returned merchandise under a neutral label. This was an exclusive contract that called for all Brooks Brothers stores to ship customer-returned merchandise to Welgo on a monthly basis.

Welgo bought the entire overstock inventory of Jos. A. Bank Clothiers and held a warehouse sale in the former Kroger store on Southland Drive, a building that Sandy Levy had bought earlier. This was the first warehouse sale of brand-name merchandise in Lexington. For the next several years, Welgo sold Jos. A. Bank overstock. Welgo also bought out auction goods from Macy's and Barney's in New York City. Because of an economic downturn in the late 1970s, Sandy Levy closed the Winchester Road store and sold the building to Kentucky Lighting.

While discussing his business and family, Sandy Levy gave me a crash course in overstock merchandising. When acquiring an overstock inventory, the buyer also accepts items that may not sell in his store for various reasons. To avoid or at least minimize financial losses, Sandy partnered with businesses in New York and Los Angeles who would accept merchandise that did not sell here. He had to have the approval of Brooks Brothers and of the other name-brand manufacturers whose overstock he sold in order to enter these partnerships.

In addition to the partners, other members of the Jewish community worked in the Levy stores. Notable

among them were Martha and Harvey Steinberg, parents of Janice Crane, who opened their own business later on. Sandy Levy has fond memories of Milton Sims in particular, among the non-Jewish employees. Mr. Sims first went to work for Hyman Levy and then for Sandy, after he took over his father's business. In his free time Milton Sims volunteered for the Fayette County school system. He read to the children and made it his mission to interest children in books.

The Levy family hails from Lithuania, a *shtetl* named Pusalotas, or Pushelat in Yiddish. Several of the founding families of the Central Kentucky Jewish community immigrated to Lexington from Pusalotas and its environs. Sandy Levy said

that his family was distantly related to the Herman and Green families. The Steinberg and Rosenberg families also originate in Pusalotas.

Sandy's paternal grandparents, Joe and Jenny Levy, came to Lexington in the early 1900s. Joe worked as a peddler but eventually acquired farmland in Athens, Kentucky, where he raised cattle, tobacco, corn, hay, and alfalfa. We tend to forget that some Jews availed themselves of the opportunity of owning land in the New World, and of becoming farmers.

In addition to farming, in 1910 Joe Levy also opened a store on Upper Street, together with his partners, Nathan and Ben Herman. The store, which was located next door to the



Joe and Jenny Levy.

Rosenberg store, sold men's wear and work clothes. This store eventually closed, in the early 1960s.

Joe and Jenny Levy were among the founders of Ohavay Zion Synagogue.

Hyman Solomon Levy, Joe and Jenny's son, married Shirley Singer from Cleveland, Ohio. Hyman had a degree in agriculture from the University of Kentucky, and he continued farming. At one time he was a dairy farmer. In addition to farming, Hyman Levy was heavily involved in the retail trade. His first retail enterprise was a shoe department that he operated from 1946 until 1952 in Emanuel Meyer's store. Meyers Clothiers, located at West Main and Mills streets, was another Jewish-owned store. It sold riding apparel and fine men's clothes.

In Hyman's time the Lexington Jewish community boasted three men with the name Hyman Levy. To distinguish among them, this tightly knit community assigned nicknames to each. Our Hyman was called Murph, apparently because of his blond hair and Irish looks!

Sandy Levy remembers stripping tobacco on his father's farm as a child. His father hired a tenant farmer so he could concentrate on his retail enterprises. This tenant was Fred Baesler, uncle of future

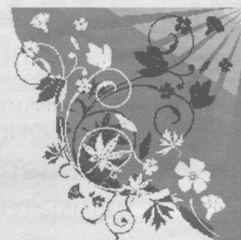
see Profile, page 8

Best wishes to
Rabbi Sharon Cohen

THANK YOU for all your
good work and support to
CKJF Jewish Family Services.

We have enjoyed working with you! We will miss you!

From the Jewish Family Services Committee
members and JFS Director, Paula Clancy.



President's Message

Linda Ravvin



As the old song goes, it's "summertime and the living is easy." This is how I feel now that we have a wonderful new executive director in place. Judy Wortman has assumed her position with ease and grace, at the same time having the drive to move us forward with every aspect of our Federation/community goals. Although I miss the stimulating atmosphere of the CKJF office and the camaraderie of the staff, I must say that I am relieved about no longer having to spend at least three to four hours in the office every day. I rather desperately tried to help a little bit in the absence of a director, without making too many irreversible errors.

I want to thank the staff with my utmost appreciation and admiration. They really kept things going during the absence of a director. Tamara, Jana, and Paula—and Gayle, newly added as a contract employee—were all fantastic! They not only accomplished all of the programming over the last six months and assisted

with *Shalom* and *Jewish Weekly*, they revamped the accounting system so that our budget is fully broken out and defined as it truly should be. This is now allowing CKJF to make use of Rakefet (our main computer program) in ways that we thought were not possible, making processes much easier and more productive for the future. I salute all of our staff for their dedication and hard work on behalf of our Jewish community.

I encourage everyone to let our CKJF staff know how much they are appreciated and to recognize their efforts for our community.

What is summer without summer camp? We are very fortunate in Central Kentucky to have available our CKJF Jewish summer camp program for two weeks at the end of July and the beginning of August. Camp Shalom is a superior experience for both campers and staff. It offers an opportunity for both to acquire Jewish knowledge and connections to the broad spectrum of our

Jewish heritage and current practice in an atmosphere that is so fun-filled they do not realize how much they are really learning. As they share this valuable experience, they also learn leadership skills under the guidance of our wonderful camp director, Kathy Feinberg. As our youth progress each year from the youngest age group to the oldest and then to staff, they learn to respect others, to share, and to cooperate in groups. They develop their self-esteem and gain confidence in their Jewishness and in their place in the Jewish community. In that regard, please remember that CKJF has confidential camperships available.

I always know that it is truly summertime when the CKJF annual meeting approaches. This is the time to hear the CKJF version of "The State of the Union." There is the annual review of the accomplishments of CKJF over the last year, by both the president and the executive director. Outgoing Board members are recognized and new Board members are voted into office. Outstanding members of our community receive awards for their volunteerism and leadership. Please join us as we celebrate another year of community endeavors and accomplishments. **Take the opportunity to meet and share your thoughts about CKJF with our new executive director, Judy Wortman. This year the annual meeting is Wednesday, June 24 at the CKJF office at 7:30 p.m..** I look forward to seeing you there! ☆

Campaign (from page 1)

make up our losses of the past year and increase fundraising in order to meet more human needs here, in Israel and around the world, we need to recruit a dynamic, passionate group of volunteers.

I know that most people tend to shy away from soliciting and are uncomfortable about asking their friends and colleagues, much less strangers, for money. I believe strongly that when people are trained appropriately and believe deeply in the causes for which they are asking, they can find the experience rewarding. If our lives are enriched by performing new

mitzvot every day, this is another avenue to holiness.

Please become partners with the CKJF Board and staff and volunteer to be part of the Campaign Team. I pledge to personally accompany any volunteer on a face-to-face solicitation if that would make you more comfortable with the experience. Please call me at (859) 268-0672 and we can talk about a role on the Campaign Cabinet that would be a good match with your interests. I look forward to working with you. ☆

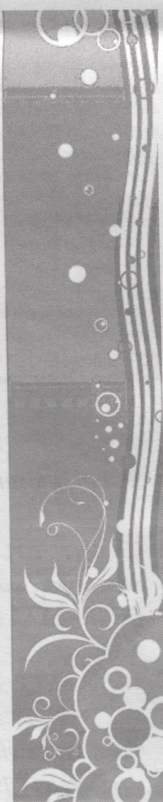
To Linda Ravvin,

Thank you!
for your
unparalleled
dedication!

You have been AMAZING
and we are so grateful
for your wisdom, kindness
and leadership.

Your energy and
commitment have been
an inspiration to us all.

From the Staff of the
Central Kentucky
Jewish Federation



Temple Adath Israel installed its new board members at the annual meeting on Sunday, April 26. From left to right, they are Lauren Howard, Mary Engel, Dale Schermer, Brent Haskell, Ruth Poley, and Betty Nigoff. Jack Joffe is in front.

Third Opinion

Stanley Ned Rosenbaum, PhD

Oy-35

♦ ♦ ♦

This piece might also be titled "Texas' Newest Adopt-a-Highway Program." It seems that there is an Interstate that runs from Laredo, TX to Duluth, Minnesota that bears the number I-35. Now, in the biblical Book of Isaiah, Ch. 35:8 reads:

And a highway shall appear there
Which shall be called the Sacred Way.
No one unclean shall pass along it,
But it shall be for them. (NJPS)

Translations of the last part vary because the Hebrew is unclear, but somehow some good Texans have gotten the idea that this verse applies to them. They are the highway to holiness. People are gathering along it to pray loudly that, among other things, "adult" businesses will close, gay people will go straight, and everyone will turn to Jesus.

The mind boggles.

I live comfortably near I-65 myself, though I haven't bothered to check what verses in Isaiah 65 were written with Nelson County in mind. Alas, Isaiah has only 66 chapters. How thoughtless of God not to provide tailor-made, if ex post facto, inspiration to some folks, and none

I'm completely revolted by people who think that a random biblical verse, preserved for more than 2,500 years, taken completely out of context and translated by people whose grasp of Hebrew is subservient to their theology, can possibly be meant to apply to them.

to all who live near Interstates with numbers higher than 66. And I don't know how to interpret the fact that it was the I-35 bridge over the Mississippi that collapsed in Minneapolis.

I'm completely revolted by people who think that a random biblical verse, preserved for more than 2,500 years, taken completely out of context and translated by people whose grasp of Hebrew is subservient to their theology, can possibly be meant to apply to them. What is gentile for chutzpah, anyway?

But the situation is even worse than that. The authors of Isaiah—scholars think that at least three people were involved in its composition—did not attach chapter and verse markings to their work. These came much later. Moreover, Jews and Christians often disagree as to where chapter breaks should go.

Thus, for example, Christians combine our Psalms 1 and 2 into a single piece in order to jibe with a remark of Jesus concerning Psalm 2, which he identifies as Psalm 1. This is not a big deal. It only means that in Jesus' time Psalm 2 was the first piece in the as-yet-uncanonized collection

of Psalms, and that Psalm 1, a brief and brilliant précis to the book as a whole, was added sometime between his death, around 27 CE, and the time that the Writings were canonized, about 100 CE.

However, this difference does point up the difficulty of taking such arbitrary things as chapter numbers and using them for anything except pointing people to a place in the text.

Lest you think this sort of thing is a particularly gentle vice, there is a midrash concerning Moses standing, invisible, in the *heder* (classroom) of Rabbi Akiva (d. 135 CE). Akiva was doing exegesis based on the serifs, those little squiggly lines that are sometimes used as decorations on top of certain letters. Moses, the story goes, returns to God furious that Rabbi Akiva is saying things that he, Moses, never intended. God's response is to say something like, "Sorry, old man, but authority to interpret Tanach has moved on."

This, in itself, is unobjectionable. Succeeding generations of religious leaders must be able to take their changed circumstances into account when using Scripture. Thus did Hillel the Great, in the generation before Jesus, invent the legal fiction of *prozbul* (corridor) through which at the beginning of a Sabbatical year one could sell a debt to a third party and buy it back for the same price at the end of the year. Had Hillel not done this, credit would have evaporated every seven years—to the detriment of those who needed to borrow money.

What the Texans are doing however, is arrogant self-aggrandizement. Oy-35. ☆

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

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



From the Director

Judy B. Wortman



A magic carpet ride revisited

♦ ♦ ♦

Though it is difficult to believe, most members of the North American Jewish community living today had not been born yet when the State of Israel was established. The foundation of the Jewish State, like the Holocaust, is something they studied in religious school and, rarely, in the public school system. Most have not visited Israel and many have come to regard the State as an aggressor among its Arab neighbors. As leaders of the Lexington Jewish community, it is critical that we teach our young—and often not so young—readers about the miracle that Israel has been and continues to be.

Shortly after the establishment of the State, from 1949 to 1950, Operation Magic Carpet rescued about 49,000 Jews from Yemen and brought them to Israel. These were persecuted religious Jews who knew nothing about the technology of the time, including airplanes, and thus their rescue was referred to as Operation Magic Carpet.

Since that time we have witnessed the miraculous rescue and resettlement of Jews from all over the world: survivors from Eastern and Western Europe, Sefardim from many Arab countries, and, in more recent years, refugees from the former Soviet Union and from Ethiopia.

Our American Jewish communities have also been enriched by the immigration of Jews whose lives have been endangered. In recent years we have resettled refugees from Russia and other former Soviet republics, from Syria, from Iran, and other places. My own

Shortly after the establishment of the State, from 1949 to 1950, Operation Magic Carpet rescued about 49,000 Jews from Yemen and brought them to Israel. These were persecuted religious Jews who knew nothing about the technology of the time, including airplanes, and thus their rescue was referred to as Operation Magic Carpet.

family has now been blessed to include my daughter-in-law, Zhanna, who arrived from Moscow when she was 16. She met my son, Ari, when they were working together at a JCC in Brooklyn. Zhanna is now in a social work masters program and works full time doing outreach to troubled Jewish teens who are Bukharian immigrants. Ari is the director of Jewish Education at a JCC in Brooklyn whose work helps enrich the lives of émigré families who were denied Jewish education and celebration in the former Soviet Union.

We are currently in a position to participate in another miracle. There are 270 Jews left in Yemen who must be evacuated as soon as possible. Last December a prominent Jewish teacher was assassinated and the home of another Jewish family was fire-bombed. This tiny community has faced increasing intimidation from its Arab neighbors. More than half of the community will be making aliyah and resettling in Israel. The remaining 112 have applied to come to the United States as refugees. The cost of this resettlement in the United States is about \$2 million. The

U.S. government has asked the Jewish community to fund about \$800,000 of these initial resettlement costs, which will support these families for the first six months of their lives here. The families will be relocated in Monsey in Rockland County, New York. Monsey is home to a number of very religious Jewish groups, including a small Yemenite community.

The Central Kentucky Jewish Federation has been asked to contribute \$500 to this life-saving rescue. These are funds beyond what we have already raised and allocated in 2008.

The costs of the resettlement in Israel will also be shared by the Israeli government and the Jewish Agency, which is funded by our contributions to UJC through the Central Kentucky Jewish Federation Campaign. In order to make Israel home for our brothers and sister from Yemen, our overseas allocation needs to increase as well.

**Please participate in a miracle.
Increase your gift and save a life. ☆**

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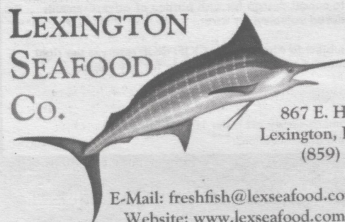
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New Israeli ambassador born in U.S.

Michael Oren brings array of gifts to post

♦ ♦ ♦

Michael B. Oren (born Michael Bornstein in upstate New York in 1955) was appointed to the post of Israeli ambassador to the United States on May 2, 2009. He replaces former ambassador Sallai Meridor.

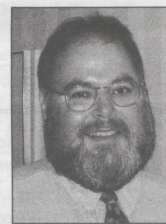
A resident of Jerusalem, he made aliyah in 1979, after receiving a masters degree in international affairs from Columbia University. Oren has been a professor at Harvard, Yale, and Georgetown universities. He has also served in the IDF in conflicts beginning with the 1982 Lebanon War. He brings both academic and practical understanding to Middle Eastern issues, as reflected in his extensive publications including the best-selling *Six Days of War: June 1967 and the Making of the Modern Middle East*. He is a contributing editor to the *The New Republic*.

According to an article by Dan Gordon in the May 13 issue of *American Thinker* (http://www.americanthinker.com/2009/05/the_man_who_may_be_israels_nex.html), during a reserve duty tour in the Hezbollah War on the Lebanon border, Oren repeatedly volunteered for

dangerous missions. Late one night, Oren received a cell phone call from his daughter, a social worker with the Golan Brigade, which had taken heavy hits. "Michael turned to me and said, 'My daughter needs a hug. Can I borrow your car?' The two of us drove down from the Lebanese border to Rambam Hospital in Haifa. Michael spent a half hour with his daughter; gave her a much needed hug and then the two of us drove back near dawn to rejoin our unit." Gordon concludes, "Both Israel and the U.S. would be lucky to have Doctor Michael Oren serving in Washington." ☆

Ask a Rabbi

Rabbi Marc A. Kline



Q : I was looking at the back of my tallit and tried deciphering the Hebrew I found on the collar. I figured out that it was a prayer, but saw something that made me curious. The word Eloheinu has a letter in it that sounds like "k." Did the weavers make a mistake?

A : I love this question. My first response wants to be a resounding "Yes," for all sorts of theological reasons. I have to say, though, that in accordance with accepted tradition, they did not make a mistake, and if you will bear with me, I can try to support both answers from several angles. The first is easy, the second is more challenging.

First, according to tradition, one does not write "God's name" in any tangible way, because one cannot know what will happen to the object on which "God's name" is written. The potential of desecrating "God's name" would mandate that any reference to God be intentionally misspelled, just to be sure. So, on paper, many will write "G-d" or "G'd"; on the tallit one would write "Elokaenu" instead of "Elohaenu"; and, most notable, in every blessing the "Yod Hay Vav Hay" (four letters in the "actual name of God") is represented simply by "Yod Yod." The fact that we use the word *Adonai* ("my Lord") at all stems from this tradition of not using "the Name." According to tradition, we do not even officially know how to pronounce "the Name," as only the High Priest would do this, and only in the inner sanctuary of the Temple in Jerusalem—and that only on Yom Kippur. Therefore, many will use different epithets when referring to God.

By now, you have probably figured out that I am not among those "many." So, here goes answer number two. I think we have made an idol out of God. First, the word "God" is a job description, not a name. When we use it to describe the source of all creation, we capitalize it as a sign of respect for what it represents. Second, we have to look at the source of "the Name." The Jewish Bible (Old Testament) employs 72 different names for God. The one singled out as "the Name" is used throughout the text, but in Exodus, it gets special status. According to the story of the burning bush, God refers to God's self as "Yod Hay Vav Hay." At first, when Moses asks for God's name, God responds, "Eh-yeh Asher Eh-yeh." The translation is, at best, ambiguous, for the verbal forms can render "I am what I am," "I will be what I was," "I was what I will be," and so forth. *Eh-yeh* is a form of the verb "to be." YHVH is, as well. God tells Moses, "Tell them I exist." The authors of text understood that to give God a single name would limit God. Maimonides (a medieval scholar) argued that it was blasphemous to say what God is. Even to argue what God is not borders on blasphemy. To give God a name is to give God a description and, hence, a definition.

But as Jews, we go one step further. First we give God a name, and then we forbid its use. Many argue that God is an intimate piece of each of our lives, but then do all they can to separate themselves from any tangible or fungible

relationship with God. By treating God as untouchable (in all faith traditions), I fear that we have put God in a box and made that which is infinite, all too finite. God cannot have a name—a single name—and still be infinite. To teach that God has an ego such that each of God's children cannot have access to use God's "name" is not faith, but fear. That we would have to avoid using "the name" in our writing, our speech, or, as with the tallit, embroidery (even on sacred objects) somehow seems to make God too fragile and too human.

While I understand the need to respect that which is divine, when I look out at the majesty of creation,

discomfort we feel with describing something that is unnamable and indescribable.

All of this then is to say that I find the convention of altering words to somehow protect God's dignity fairly difficult to accept. If we lack respect/faith for/in God, altering a word is not going to help. If we have respect/faith such that God holds a place of honor in our hearts, then no word is sufficient and all words, altered or not are thus equal. So, no, the wording on the collar (*atarah*) of your tallit is not a mistake in editing or in embroidery. While I do not ever want to tell people what God wants (for I can, at best, only guess, myself) I am, however, concerned with whether it is or is not an error in faith. Some will call me a heretic; I think God's realm is big enough for all of us. ✧

By treating God as untouchable (in all faith traditions), I fear that we have put God in a box and made that which is infinite, all too finite.

the predictability of science, and the blessings of engagement we experience daily, I also have to believe that God transcends any boundary that we have imposed. When I look at people I hold dear—and hold them—I tangibly feel that I am embracing divinity. I do not believe that God controls everything, but I do believe that God is a lot bigger than anything I understand. The Hebrew phrase in Torah *Yirat YHVH* is often translated as "Fear of God." A more accurate translation would render the text "Awe of God." Awe demands respect and engagement, not fear and separation. I stand in awe of creation; I stand in awe of the source of all creation... even the spark that led to the Big Bang.

Jews do not talk about God very much. Perhaps the main reason is that we think of God as already being part of any equation. Even atheists believe that there is a beginning and that we are here as a result of what we have done with everything that has existed since that moment of beginning. The most devout of us believe that we are ultimately responsible for what we do, and that whatever God is or is not, we bear the responsibility for healing the world. Even the Talmud teaches us that the final decisions on what we do are not in God's hands but in ours. The second reason that we do not talk about God a whole lot is simply the

Have a question? Ask a rabbi

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

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

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JFS: At Your Service

By Paula Clancy, MSW, CSW, Director, Jewish Family Services



JFS: At Your Service is a monthly column covering a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to JFS: At Your Service, c/o Jewish Family Services, 1050 Chinoe Road, Suite 302, Lexington, KY 40502. You can also call in your confidential questions at (859) 269-8244 or email them to us at JFS@jewishlexington.org.

Recommended resources

As a social worker I am always interested in resources and information that could be used to help people in current and changing situations. Members of the Jewish Family Services Committee also find new resource gems and share that information with me. In this column I would like to share some of those free resources that might benefit you or someone you know.

Evelyn Geller, who chairs the JFS committee, suggested three things people should be aware of.

First, you can request a free credit report by phone or mail by calling (877) 322-8228 or visiting www.AnnualCreditReport.com. You may request a free credit file disclosure (credit report) once every 12 months from each of the nationwide con-

sumer credit reporting companies: Equifax, Experian, and TransUnion.

A second resource Evelyn recommends is the Do Not Call List. The Kentucky Telemarketing No Call law protects Kentuckians from unwanted telemarketing calls invading privacy at home. To sign up for the Do Not Call Registry, contact the Kentucky Attorney General's office at (866) 877-STOP (1867) or www.nocall.ky.gov. Doing this can make life a lot simpler.

Evelyn's third recommendation is to keep handy the number of the U.S. National Poison Hotline. When you call (800) 222-1222 you are automatically connected to the poison control center for your area. You will get the information that you need.

Janice Newman, a social worker who also serves on the JFS Committee, recommends we be aware of the Sex Offender Alert Line, which is coor-

dated by the Kentucky State Police in cooperation with the Department of Corrections and the Division of Child Abuse and Domestic Violence Services. Call (866) 564-5652 and give your phone number and the zip codes that are of concern to you; you will automatically be alerted when a sex offender moves into that neighborhood. You can also visit www.kentuckystatepolice.org for specific addresses of offenders.

Another member of our JFS Committee, Dawn Vermey, is consid-

ered our resource guru. As a certified information and referral specialist at 211 United Way of the Bluegrass, she recommends drawing on resources there. By dialing an easy-to-remember three-digit telephone number—211—you can be linked to health and human services 24 hours a day, seven days a week. A live person will speak with you about your situation and match you to the appropriate services.

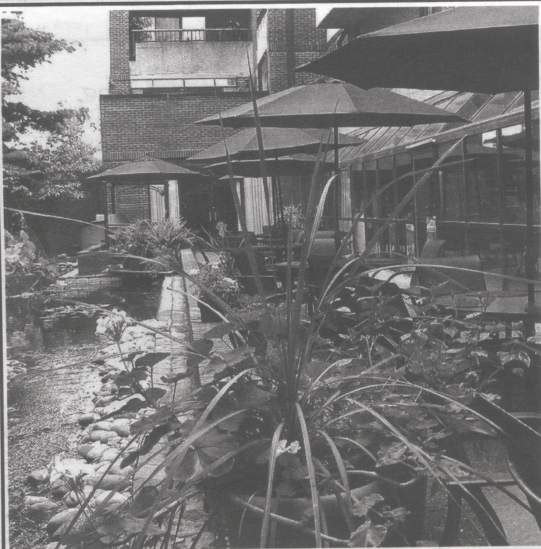
☆

Profile (from page 3)

Lexington mayor Scotty Baesler. Fred Baesler eventually bought five acres of Hyman Levy's farm.

The farmland stayed in the Levy family until Sandy Levy sold it because none of the grandchildren

were interested in farming. Scotty Baesler and Steve Traeger bought the land along Athens-Boonesboro Road. Land along Cleveland Pike was sold to a developer. Sandy Levy closed the Welgo stores in the late 1990s because his children were pursuing other careers. Still, the mark the family has made on the area endures. ☆



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The costs of violence

A tribute to Chiara Levin

By Jonathan Schwab

While experts ponder the reasons the conflicts between Israelis and Palestinians have carried on so long, I wonder why many people in our neighborhoods in this country feel it's necessary to solve their disputes with a gun.

I have wondered this for a long time, but never did I have more reason to find answers to this question than on March 24, 2007. That's when my cousin, Chiara Levin of Danville, Kentucky, was shot in the head and killed during an exchange of gunfire between two gang members at an after-hours party in Dorchester, a Boston, Massachusetts neighborhood with a reputation for gang violence.

Chiara was born and raised in Danville, Kentucky, graduating as the valedictorian at Danville High School in 2002. She then attended the University of Michigan, graduating in 2006, before taking a job in public relations in New York City, where her language and communication skills came in handy.

Eleven months after graduating from the University of Michigan, on a visit to Boston for her great-aunt's 90th birthday party, Chiara joined two college friends and went dancing at a night club in the theater district. As they left the club, one of her friends, also visiting from New York, began talking on the sidewalk with a cousin of a man named Manuel Andrade about their common interest in rap music. Eventually, the cousin asked if Chiara and friends were interested in going to a low-key after-hours party with him, Andrade, and Andrade's friend, where they could join others and continue socializing. They readily agreed. Their destination, Dorchester, was mentioned in the car, but Chiara and friends were not aware that it was a dangerous neighborhood.

At the party, Andrade saw Roxbury gang members Casimiro Barros and Jason Barbosa. He told them they didn't belong there and launched a series of profane insults at them. Andrade then threw a plate of hot food at Barbosa and shot him in the shoulder. Andrade's cousin took Chiara and her two University of Michigan friends to the car; it is not certain whether they knew the loud bangs they heard were gunshots until a bullet fired by Barros hit the car, with Andrade a few feet away. Medical

experts determined that Chiara died instantly, a few minutes before 4:00 a.m.

Her tragic death at age 22 struck pain far and wide, creating a void in the lives of hundreds of friends and family members. About two years later, both men involved in the shootout were convicted and sentenced for their crimes that night. The one who fired the fatal bullet was convicted of voluntary manslaughter and sentenced to 27 1/2 to 30 years in prison, and the one who instigated the gunfight was convicted of first-degree murder and sentenced to life in prison plus 26 to 30 years. Both sentences reflect convictions on several other counts.

In Chiara's father's impact statement after the first trial, he speculated the gang members may have not known what, years earlier, sparked the dispute between the rival gangs. Just as one could spend years, if not centuries, searching for why, when, where, and how Israelis and Palestinians got into the dispute that has led to thousands of deaths in the past decade, he and I are among the many searching for the causes of a conflict turning fatal.

I deeply want to find a solution so that there aren't more tragedies like the one that hit our family. We lost a young woman with a heart so big that even a short, two-minute encounter with her could be a life-changing experience.

Why did this happen? I usually point to the unbelievable, mindless cruelty and the reckless disregard for life by the man who instigated the



Chiara Levin while vacationing in Europe.

fight, Manuel "Spank" Andrade, whose trial I attended for the first three days. The jury found Andrade not guilty on the charge of armed assault with intent to murder Barbosa but did convict him of aggravated assault and battery with a dangerous weapon upon Barbosa.

People wonder why Andrade got the harsher sentence, considering he didn't kill anyone that night. According to witnesses, Andrade attacked

and fired first, with the intention of killing or seriously injuring his two targets. Prior to approaching the Roxbury men, Andrade had told his cousin to get the car ready, almost certainly indicating that he intended to attack the other men and then make a quick getaway. Here the jury evoked the state law that says that an individual involved in a gunfight in which an innocent third party is injured or killed is responsible for that person's wounds or death.

The convictions in both trials came thanks to diligent investigating by the prosecution team and their detectives and courageously honest testimonies by witnesses. One witness was a paralegal in New York City, a cousin of Andrade's, who had been at the party. She didn't see any of the shooting but said Andrade called her afterwards and asked, "You didn't see anything, did you?" She replied, honestly, that she didn't, but she testified that she heard a man who she described as "hysterical" running from the sounds of the gunfire and yelling, "Spank is bugging!"

For me to be in the courtroom and hear all this was helpful because, however painful the stories and images, I could understand better what had happened and hear tales of Chiara's innocence and grace in the final moments of her life.

I'm relieved that the two men involved in the gunfight that led to Chiara's death are in prison, but I worry about how many more lives will be lost in the name of violence. There are those who will blame Chiara and her friends

see Costs of violence, page 16

CKJF is pleased to announce that we are now accepting donations for special occasions in honor or memory of important people in your life. What an excellent way to both celebrate your loved ones and support the Jewish community at home and abroad. Send us your special contributions with a note specifying the intent of your donation and let us know if you would like your contribution published in *Shalom*.

Thank you to:

The Ravvin Family for their donation in honor of Evelyn Dantzic Geller's birthday.

Ethel and Jack Abramson for their donation in honor of Pauline Ravvin's 99th birthday.

Thank you for your support of the 2009 CKJF/UJC Community Campaign



Letter to the Editor

I am writing to correct, what in some cases I know and what in others I believe to be, gross misrepresentations related in the article "Reflection: One feminist's experience in Israel," in the April 2009 Shalom.

In the article, the author describes how the women dress in Jerusalem: "Almost all the women I saw were clothed in ultra-Orthodox dress, mostly black and covered from neck to feet, with only hands and face showing."

I have been to Israel four times in the past eight years, the last time in December of 2008 when my wife Betty and I volunteered with the Israel Army's Sar-El program.

Betty and I saw many women, whom I assumed to be ultra-Orthodox, in Mea Sherim (an ultra-Orthodox neighborhood), and praying at the Wall. These women dressed modestly with



An ultra-Orthodox woman walks past a shop selling long-sleeve shirts and ankle-length skirts which women are required to wear according to Jewish law, in a religious neighborhood in Jerusalem.

their hair covered, wearing long dresses and long-sleeved blouses, usually in light colors such as blue, pink, and yellow. But the majority of women we saw in Jerusalem dress the same way as women here do, although a little more modestly.

As to the comment about women in the military being assigned to desk jobs, I took the accompanying picture after flag raising in December 2008. These troops are not happy campers, and you can almost see the fear in their faces. They are being chewed out by their sergeant, a woman, who was referred to by the troops as The Scorpion. I might note the term Scorpion was not meant to be a term of affection.

The two young female soldiers who were in charge of our volunteer group carried loaded guns whenever we left the base. On our previous trip in 2006, the soldiers were required to carry their loaded weapons at all times—walking on base, eating meals, even when using restrooms or showers.

Only 16 to 20 percent of all IDF troops are assigned to a combat brigade. There are currently 1500 women serving in combat brigades; fourteen of them are very high-ranked combat officers.

An excerpt from an email I got from one of our female Army guides when I questioned her about the role of women in the IDF follows; her punctuation, spelling, and grammar have not been changed.

"Girls in combat units that i mentioned are fighters, period. just as the boys. those are units that train boys and girls together and they do exactly the same - train together and fight together. so the role they play is simple as you think - fight and protect." Shachar.

Israeli women are required to serve two years in the Army. I am sure these women would be very insulted to read that they apparently are assigned desk jobs.

The comment about Hadassah College in Jerusalem being "totally funded by the Hadassah women of America" is not accurate. There are 30,000 men who are card-carrying members of Hadassah who should be counted.

I would suggest the author return for an extended visit to Israel to get a true reflection of life in Israel, but this time leave the feminist blinders and preconceived notions at home.

For two of many volunteering opportunities visit: www.Sar-el.org Israeli Army or <http://www.hadassah.org/> Spin/Win.

Lowell Nigoff ☆



Israeli soldiers being addressed by their female sergeant.

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Participants sought for study on women's health

Kentucky Women's Health Registry to provide needed data to researchers

From the staff of the Kentucky Women's Health Registry

By participating in the Kentucky Women's Health Registry, a woman can improve women's health care in Kentucky.

Traditionally, most health research has focused on men. Researchers are now discovering increasing differences between the health of men and women. For example, women respond differently to medication than men and can have different symptoms than men for the same disease. Much of what has been learned about women's health has come from groups of women who were willing to share their health information, usually through a survey. The findings from these women-focused studies have revolutionized the types of treatments doctors prescribe for women. The Kentucky Women's Health Registry is the first state-wide women's-health-focused survey. It has great potential to transform health care for Kentucky women. Our daughters and granddaughters could have a different health future than we have now, but many women from diverse backgrounds must participate.

The Kentucky Women's Health Registry is a simple, annual survey that can be either taken online or filled out in paper form. It is available in both English and Spanish. The registry survey is completely confidential, with a certification of confidentiality from the National Institute of Health (NIH). The certificate of confidentiality requires that under no circumstances can any information be released to any party including courts, government agencies, insurance companies, or individuals. The Registry does ask for names and address but uses contact information only to send reminders the following year asking participants to complete another sur-

vey, and to send quarterly newsletters. Questions include demographic information and personal health history. The survey takes 20 to 30 minutes to complete each year.

The information collected is used by researchers at UK and U of L to understand what causes change in the health of women. Most often researchers study all of the data looking for statistical trends over time or trends in a geographical area. Community organizations can use statistical data, mainly percentages, to help secure funding for women's services. As more diverse women participate in the registry, the statistical data will provide a more accurate picture of women's health in Kentucky. According to Leslie J. Crofford, M.D., the director of the UK Center for the Advancement of Women's Health, one of the objectives of the registry is to generate long-term women's health research data to improve the design and delivery of treatment and prevention options based on Kentucky women's needs.

Some women may qualify to participate in further research investigations. If a woman qualifies but does not want to participate in a study, the Registry will not give the researcher her name or address. Being able to decline participation in particular studies allows women to choose to participate only in things they are interested in as well as provide an opportunity to learn more about their own health.

The registry survey is available online at <http://kywomensregistry.com>. You may also request a mail-in survey by calling (859) 323 5709 or toll-free (800) 929-2320. The paper survey comes with a postage-paid envelope. Participation is free. ☆

"We can assure the newcomers freedom from fear ... the Jews of the United States will help insure them from want."

With these words, Chaim Weizmann, Israel's first president, became among the first to describe the historic partnership between Israel and the North American Jewish community. It was 1951 and Israel was less than three years old and it had already doubled its population with 700,000 new immigrants.

The North American Jewish community raised the funds to bring them to Israel and help absorb them into Israeli society.

Operation Magic Carpet, funded by Jewish federations, brought some 50,000 Yemenite Jews, mostly children, to Israel on some 380 flights. British and American planes airlifted the Jews from Aden, the capital of Yemen, where they gathered. Most experienced extremely dangerous journeys to the capital. The operation was secret and was released to the media only several months after its completion.



With your support we can continue to help the remaining Jewish community in Yemen as they seek a new home in Israel and the United States. YOU can truly make a difference in the lives of this community.

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CKJF celebrates Yom Ha'atzmaut with a variety of activities

This was Temple Adath Israel's year to lead the planning of Yom Ha'atzmaut; Aviva Bowling, a native Israeli, was chosen to plan the activities. Aviva, having over 30 years experience planning and enacting Yom Ha'atzmaut celebrations, decided that we needed multiple experiences to capture the interest of everyone in our diverse community. The result was a whole week of musical, ethnic, and cultural events.

Our first event happened on the actual date of Yom Ha'atzmaut, or Wednesday, April 29 at Natasha's Café in downtown Lexington. Natasha made a special menu for our party. The food was delicious and the ambience and entertainment were superb. Indiana University's a cappella group, HooShir (the name is a play on the Indiana nickname "Hoosier" and Hebrew words meaning "It is a song"), performed and brought a lot of talent and energy to the stage. Four of the five members of the group are members of Hillel.

They are college students attracted to IU's special music department. The fifth member is a Hillel staff member at IU. As Lisa Satin said, "It was very refreshing to have the a cappella group, HooShir, come in from out of town for our Yom Ha'atzmaut celebration. The food was fantastic and the music was wonderful." We appreciated their coming to Lexington in the middle of finals week. They sang many Israel-themed songs, such as "Kachol V'lavan," "Yerushalayim Shel Zahav," and "Am Yisrael Chai," as well as songs in English such as "Seasons of Love" and "In My Life" with love as the theme, both for the country of Israel and the religion of Judaism.

On Thursday, April 30, we gathered at the ES Good Barn on the campus of the University of Kentucky for a showing of *Kazablan*, an Israeli film, with a discussion led by Dr. Oliver Leaman and Judy Saxe and moderated by Dr. Karen Petrone. We discussed the movie, but also Israel as a whole and the future of the state of

Israel. The discussion lasted almost as long as the movie and there was a lot of learning and thinking shared among community members.

Finally, we gathered at Temple Adath Israel on Sunday to enjoy Israeli food and dancing, short films showing live footage of the State of Israel, beautiful music by Israeli artists, the Israeli version of *Sesame Street*, vendors, and also opportunities to learn, and even to buy Israel bonds. Approximately 150 attendees enjoyed the lively atmosphere, while the planners enjoyed seeing such a large outpouring of support for Israel and Yom Ha'atzmaut in Central Kentucky.

Special thanks to our Community Activities Committee and staff at CKJF, without whom these three events would not have been possible. Thank you, Evalyn Block,



One of Israel's youngest supporters celebrates at TAI event.

Aviva Bowling, Odette Kaplan, Mimi Kaufman, Tamara Ohayon, Linda Ravvin, Lisa Satin, Pat Shraberg, and Judy Wortman. Anyone who enjoys planning events and making a difference, please join our community activities committee at CKJF. Contact Jana at (859) 268-0672 or jana@jewish-lexington.org for more information. ✪

Our 2009 Shalom Contributors

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Karen Petrone, Judy Saxe, and Oliver Leaman at April 30 film discussion.



Members of HooShir, Judy Wortman, and Linda Ravvin address audience during dinner at Natasha's.

Rabbi Cohen (from page 1)

Lexington, both in terms of size and the desire of the OZS congregation to keep Conservative Judaism vibrant. Rabbi Cohen stated that "OZS could give me the freedom to be the kind of rabbi I wanted to be."

Serving as the spiritual leader of OZS since 2000, Rabbi Cohen has led the congregation with enthusiasm and a passion for Judaism that is infectious. She has even become a Kentucky football and basketball fan, though her absolute sports loyalty belongs to the University of Tennessee Lady Vols basketball team. She is a devoted mom to two beagles, who allow her to live with them.

When asked to name her favorite memories of Lexington and OZS, Rabbi Cohen thought for a moment, and said, "There are so many memories, both touching and funny." She spoke of the special joy of all the b'nai mitzvah that had occurred in the nine years and how much the achievements of the children meant to her. And she talked about the losses inevitable in a congregation and expressed hope that she had helped

people work through tragedies and provided a measure of comfort. She laughed as she recalled the time the OZS basement flooded and she had to salvage a television set. Evidently, rabbis have to take on challenges far removed from the expected.

Although the congregation will miss her, it is supportive of Rabbi Cohen's decision, and she is confident that OZS will continue to provide a strong home for Conservative Judaism in Lexington. What does the future hold? Rabbi Cohen, at this writing, is not sure, but she does feel that now is the time to seek other options. After a number of years in the pulpit, "it's time to stretch my rabbinical wings and look at teaching, or, possibly, pastoral care. There are different ways I can continue to serve the Jewish people." It will no doubt be difficult for this rabbi and her congregation to say goodbye. Knowing that Rabbi Cohen and OZS have such mutual respect and understanding will make that goodbye much less difficult.

The members of CKJF and the entire Central Kentucky Jewish community wish Rabbi Cohen well in her future endeavors. ☆

Camp (from page 1)

Tsofim (Scouts), 6 to 7 years old. Josh Kline is the new group leader of the *Chalutzim* (Pioneers), 8 to 10 years old, and Alex Shapiro returns to work with our Geshet Camp, for those 11 to 13. These four group leaders constitute a total of 25 years of experience and seniority at Camp Shalom and Camp Geshet.

Working with Lizzie Engel in Ofarim will be Danielle Heller, Ariel Gerall, Katrina Knight, and Hannah Gould. In *Tsofim*, Nora Simon will be assisted by Christopher Thompson, Justin Graff, Jonathan Feinberg, and Jessica Geddes. *Chalutzim*, with Josh Kline, will include a staff of Danny Shapiro, Rachel Swanson, Chaz Foster, and Eli Gould. And the Geshet camp will have not only Alex Shapiro, but also Alex Thompson, and Kaitlin Graff.

Camp Shalom and Camp Geshet will offer extracurricular activities as well. The most loved special activity is *Teva* (Nature), which will be led by Tyler Nelson. Participants collect and study bugs and other wildlife and take frequent nature hikes.

Ali Sumner and Eleana Thompson will lead Art Enrichment; Kayla Bryan, Marshall Roorda, and Tomer Eres will conduct Music and Drama. Our camp handyman/media specialist who helps daily with setup, website, photography, and gathering of information for *Shalom* will be Ryan LaZur.

This summer, camp will be held in two locations. Week One is at Camp Kearney in Jacobson Park, while Week Two will be at our regular site, the Bluegrass Christian Camp on Richmond road. We guarantee fun and excitement as always, but you should be aware that a swimming pool will be available only during Week Two. Week One's activities will focus more on drama and art as well as fun with hiking, canoeing, and paddleboating at Jacobson Lake.

No amount of money would be a reward large enough for a job well done at camp, and the hours of grueling heat and sun and children can be trying. But when it's over, it's not the hot temperatures or frayed tempers that are remembered, but rather the friendships formed on the solid base of Jewish camping experiences. ☆

Join us for the
**Central Kentucky
Jewish Federation's**

Annual Meeting

Wednesday, June 24

7:00 p.m. to 9:00 p.m.

at the CKJF office

1050 Chinoe Road, Suite 302

The Annual Meeting will be a great opportunity to meet our new Executive Director, Judy Bitman Wortman, and hear about our programs both local and international.

Participate in the election of CKJF's incoming board members and join the Board in showing appreciation for those members completing their terms.

Recognition awards will also be given.



History of the Israeli-Palestinian Conflict — Part XXXVIII

The Israel-PLO Declaration Of Principles (Oslo Agreement)

By Daniel Chejfec

In the last article we described the framework of the Madrid Conference, and how the process initiated in Madrid led to the White House lawn in September of 1993 needs to be understood in the context of changes in world politics during the early '90s.

The Madrid Conference had been organized with the support of the two superpowers as well as the European Union. The parties came to Madrid with very different expectations. The recent changes in Soviet politics—indicative of a more open society and accompanied by a liberalization of immigration policies, which led to a massive exodus of Soviet Jews—was seen by the Shamir Administration in Israel as a vindication of Israel's alignment with the West. In retrospect, it seems that the Israel felt it could push for a resolution of the conflict in purely Israeli terms: that is, municipal autonomy for Palestinians in the West Bank

and Gaza while Israel retained overall responsibility for foreign relations and defense. In other words, no Palestinian state and the continuation of an aggressive settlement policy that would make it impossible for Israel to relinquish any territory and impossible for the Palestinians to establish their own independent state. It goes without saying that Shamir intended to shut Arafat out of the process as best he could, although he was forced by the U.S. to accept Arafat's back-door participation.

Arafat, for his part, saw the Madrid Conference as an opportunity to gain a foothold in the territories legitimated by international support; he saw it as his opportunity to whiten his image, and was counting on the Soviets to push it, for he saw their new policies as giving them the strength to impose at least part of his agenda. In a way, Arafat was probably following the ideas of the Cairo Declaration of 1974, when a

group of Arab intellectuals concluded that Israel would not be defeated by military force and that a new, four-stage approach was necessary for the destruction of the "Zionist Entity." The first stage of the "phased plan" called for the establishment of a Palestinian National Authority in any part of Palestine that Israel would be willing to abandon, and Arafat saw in Madrid an opportunity to force Israel to do precisely that. His hopes

In a TV interview, Rabin was asked point blank what would happen if Arafat did not live up to his commitment under the Declaration of Principles. Rabin, with his usual blunt style, answered, "We send the tanks back in."

collapsed along with the formal dissolution of the Soviet Union, but he did not abandon his support for the phased plan, as he would endorse it publicly in years to come. (A good article on the phased plan can be found at <http://www.peacefaq.com/phased.html>.)

Israeli society was divided. The final collapse of the Soviet Union, the upsurge in Soviet aliyot, and the reordering of world politics was seen as a tidal change and a source of hope, but this new situation was interpreted differently by different segments of Israeli society. Those on the right saw, as did Shamir, a vindication of Israel's position; they saw the American victory in the Cold War as their own, believing that Israel was entitled to part of the spoils for its support of the American position over the years. Those on the left saw the new situation as an historic opportunity to change the rules and establish peace. While most were weary of Arafat and the PLO, they also realized that continued control of the West Bank and Gaza was a demographic threat to the Jewish character of Israel, and that occupation was undermining the morale of a whole generation of Israelis who saw it as pointless. The result was the election of the Labor Party, headed by Yitzhak Rabin, to replace the Shamir Administration in 1992.

Rabin was uniquely qualified to take Israel into the unknown future. He was the general who conceived the Israeli strategy in 1967; he was the chief of staff who led the army in 1973, giving Israel a victory, unde-

fined as it was, out of what appeared defeat at the beginning of the Yom Kippur War. He was the military governor who ordered the bloody repression of the first Intifada, but he was also the first Sabra to become prime minister and arguably the one who best understood the Arabs. While hated and feared for his role in the 1980s repression, he also had the respect of the local Palestinian leadership, who believed they could trust

him to abide by his word. Rabin was more in tune with Arab culture than any of his predecessors and, some would say, than his successors. Rabin did, however, profoundly distrust the Palestinian leadership in exile, and particularly Arafat and the PLO; this made him also palatable

to right-wing moderates. He was not somebody who would seek solutions outside the box. Still, he worked with an Israeli politician who proved to be an original thinker but a very bad politician: Shimon Peres. While Peres had provided invaluable services to the State of Israel through the promotion of industry and science, giving Israel the necessary technological edge to survive and even thrive, his political instincts were considered poor and the public mistrusted his ability to protect Israel's interests. Only a Rabin-Peres team could have conceived and implemented a new approach to the Israeli-Palestinian conflict. Peres's willingness to take risks and Rabin's ability to protect Israel were both necessary to bring the process to a successful conclusion.

Israeli leadership understood that pretending Arafat and the PLO were not part of the negotiations, as was done in Madrid, was a sham, and Arafat understood that if he were to gain any concession from the Israelis it would have to be out of the public eye. As a result, both parties initiated secret negotiations in 1992 in the city of Oslo, which would lead to the document known as the Israel-PLO Declaration of Principles that would be signed by both sides on September 13, 1993.

The document itself looks deceptively simple. Israel and the PLO agreed to put an end to hostilities based on UN Resolutions 242 and 338. As we have seen, both resolutions were ambiguous; this would prove a

see *History*, page 15

CKJF is in need of the following items...

Donations Needed

- Licensed graphic art software for Mac Leopard or Microsoft Windows XP or newer. (Photoshop, InDesign, Macromedia Studio Suite, Microsoft Publisher, etc.)
- A small desk or computer armoire for our new bookkeeper. Something that is no more than 48" wide and 30" deep.

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

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



History (from page 14)

source of differences over the years. But shaky as the agreement was, it was seen as a start. The document established an initial period of five years during which there would be elections in the Palestinian territories and a granting by Israel of increasing autonomy for the Palestinians, culminating in the establishment of a Palestinian State after final status negotiations. These final status negotiations were to include the issues of Jerusalem, final borders, and the fate of the Palestinian refugees. During this period Israel would transfer civil powers and responsibilities in the territories to the Palestinian National Authority, headed in principle by Fatah and the PLO. Palestinian elections confirmed Arafat's leadership.

Many Israelis were wary of what they saw as big concessions to Arafat, but they essentially trusted Rabin. In a TV interview, Rabin was asked point blank what would happen if Arafat did not live up to his commitment under the Declaration of Principles. Rabin, with his usual blunt style, answered, "We send the tanks back in." It was this attitude of suing for peace but remaining ready for war that gained enough public support for the agreement to be ratified by the Knesset. (See the original document at <http://www.mideastweb.org/meoslodop.htm>.)

While the original document itself was simple, the accompanying protocols were anything but. In an effort to conclude the agreement, both sides took pains to carefully define the agreement to the smallest detail, even to specifying how much electricity or water this or that village would get from Israel, and how many guards would participate in joint patrols in different areas. The agreement and its accompanying protocols ran to more than 400 pages. In retrospect—everybody is a Monday morning quarterback—this level of detail doomed the agreement by making it impossible to move beyond it.

The so-called Oslo Agreement was followed in May of 1994 by a second agreement known as the "Gaza-Jericho" agreement. Under this agreement, while Israel retained exclusive responsibility for external security, internal security in those two areas would be handed over to the Palestinian Authority. The agreement limited the size and armament of the Palestinian security forces,

and put in place measures to protect Israeli citizens living within or near those areas. In particular, the agreement excluded from the handover the Israeli settlement blocks in the Gaza Strip, which comprised about one quarter of the land. From an Israeli perspective, the agreement was seen as a trial run for the final status; from Arafat's perspective, it was a part of the implementation of the phased plan, as he often and publicly declared to his constituents in Arabic. His outbursts were dismissed by Israelis as irrelevant because after the collapse of the USSR he was seen as a weak figurehead and they believed he would be forced to accept the new conditions. The Gaza-Jericho agreement, however, started a polarization of Israeli society that would lead it to the brink of violent confrontation and would provide the context that allowed some to legitimate the assassination of Rabin in 1995.

Many Israelis believed that Jordan would not be the first country to make peace with Israel, but that it would certainly be the second. By this they meant that, while relations with Jordan were better than with any other Arab country, Jordan's position in the region made it very vulnerable, so an agreement would be possible only when some progress would be made on the Israeli-Palestinian track. Through the back door, however, Israeli-Jordanian cooperation existed for decades before the signing of the peace agreement in October 1994. This agreement, unlike the Declaration of Principles or the Gaza-Jericho agreement, enjoyed almost unanimous support of the Israeli public, and it gave new impetus to the negotiation process inaugurated in Oslo. Israelis were more willing to turn a blind eye to Arafat's violations and the international community increased pressure to bring the process to what they believed was its inevitable conclusion: two states living in peace side by side as envisioned in the original Partition Resolution of 1947.

This climate of hope provided Israel with wonderful opportunities, including the opening of commercial relations with a number of Arab countries. This openness, however, would reinforce the polarization started by the Declaration of Principles and the Gaza-Jericho agreement. While some of those on the left bought into the vision of a Middle East common market presented by Peres, others called for a slower

negotiation pace and a limitation to concessions, as well as demanding Arafat's compliance with the agreements. This political battle consumed a growing share of political resources in Israel and further polarized opinion. Those supporting the extreme right and the settlers' movement became violently opposed to Rabin and began using Nazi-like imagery in their protests to link Rabin's concessions with a new impending Shoah in Israeli minds.

The internal tension between right and left escalated when Israel and the PLO signed the Interim Agreement on September 28, 1995, intended to translate the prior agreements into more concrete steps and expand the areas under Palestinian control. It was this agreement that enshrined the concept of "Confidence Building Measures" to be heard so often in years to come and also defined the legal status of areas "A," "B," and "C," which defined responsibilities of both sides. In area A the PLO would be responsible for internal security and civil administration; in area B the PLO would be responsible for civil administration but Israel would retain security responsibilities; in area C Israel would remain in complete control. This framework set the stage for what was to come.

While participating in a rally in support of his policies that took place in Dizengoff (today Rabin) Square, Yitzhak Rabin was shot down by Yigal Amir, a Yeshiva student of B'nei Barak who did it because he was convinced that Rabin was acting against *halachah* (Jewish religious law) and endangering the Jewish people. Much was said in the aftermath about the role of some religious leaders' providing a context for Amir to believe in the righteousness of his actions, and conspiracy theories not unlike those surrounding the assassination of Kennedy have arisen, but one thing is clear: the death of Yitzhak Rabin changed the checks and balances of the process and in a way marked the end of an era, and the end of an opportunity, as well as constituting a wake-up call for Israelis. Shimon Peres would act as interim prime minister, but without Rabin would lose power in the elections to the Likud Party, headed by Benjamin Netanyahu.

Yitzhak Rabin, the quintessential military and political Israeli leader who also earned the grudging respect of the Arab enemies of Israel, had inspired Israeli society to take a leap of faith. But without him at the helm,

see History, page 16

Jewish Family Services Upcoming Programs

jfs

Leisure Club

Thursday, June 18
11:45 a.m. to 1:30 p.m.

Lunch and storytelling
with Barbara Barr

at
Bella Notte Restaurant
3715 Nicholasville Rd.

RSVP by June 16.

For more information about these events,
to RSVP, or to arrange transportation to
the event location, please contact
Paula Clancy at (859)269-8244
or jfs@jewishlexington.org.



2009 CKJF/UJC Community Campaign

Upcoming Events:



Annual Meeting - June 24

Equine Division - t.b.a.

Keep the flame alive. Celebrate our Jewish future.

Costs of violence (from page 9)

for getting into the car with Andrade and his cousin friend. While I agree that Chiara and her friends should have been more careful, they are certainly not at fault for this tragedy.

At fault is the fact that guns are in possession of those who treat gun-play like a game, without regard for life. Ultimately, the shooters get the ultimate blame, but whoever told these people it's okay to carry a lethal weapon and kill is also at fault. I hope that the next few years will see a notable decrease in violence. I think each of us can go out and be role models, showing youths how to deal with conflicts in a positive way so that harm caused is minimal. I'm looking into ways to influence people

to take a stand against violence, including conducting film interviews with close friends of Chiara to show what effect she had on them while alive and how her loss has affected them. I've also interviewed a pastor in Dorchester who spends several hours each week walking through the neighborhood, trying to connect with people who may feel out of touch with society and to identify the problem areas.

Doing this has made me feel better about my response to the tragedy of losing Chiara, but it has also increased my awareness of others who have endured similar tragedies. I'll close with a remark often attributed to English philosopher Edmund Burke: "The only thing necessary for the triumph of evil is for good men to do nothing." ☆

History (from page 16)

Israelis felt the risk was too great and they felt the need to back a different, more inflexible approach, bringing Benjamin Netanyahu to power. This second stage of the Oslo process, however, is the subject for a different article.

Daniel Chejfec is the past executive director of the Central Kentucky Jewish

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

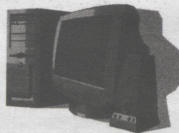
This is the last article in the series that will be published in Shalom. Further installments will appear at www.jewish-lexington.org.

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128 Southland Drive - Lex., KY 40503 - (859)275-1228

Israel 21c: Unlocking the secrets of ancient wheat to battle disease

By Ilana Teitelbaum

Bread might be the staff of life, but beyond the romantic images of amber waves of grain, there is a sobering reality: Cultivated wheat crops worldwide are constantly battling the effects of stripe rust, and often losing the fight.

In the US alone, stripe rust wreaks \$150 million in damage per year. In developing countries, where wheat is a central staple, the consequences to populations can be much worse.

The key to protecting the world's wheat crops from this rapacious disease is growing wild in Israel, according to Professor Tzion Fahima of Haifa University's Department of Evolutionary and Environmental Biology.

Wild wheat, which was discovered in Israel 100 years ago by Romanian-born botanist Aaron Aaronsohn, is believed to be the original wheat plant, before wheat became domesticated. And like wild animals, wild wheat is much tougher and more resistant to diseases than its domesticated counterpart.

In collaboration with a team of researchers at the University of California-Davis, Fahima is researching the genetic characteristics of wild wheat, with an aim to improving cultivated wheat through biotechnology.

Vital traits lost during domestication

They've discovered a gene in wild wheat that provides resistance to stripe rust, which, if transferred to cultivated wheat, can help prevent eight different strains of the disease. Their findings were recently published in *Science Magazine*.

The wheat crop from which we make bread, pastas and other foods today is the result of 10,000 years of domestication.

"During domestication, the wheat plant was improved, and more yields were achieved, which fits with agricultural practices today," Fahima tells ISRAEL21c. "But many traits and genes were lost during domestication. Now we're looking for genes which were lost, to bring them back to cultivated wheat."

These lost genes can be transferred into cultivated wheat via one of two ways: Either through a process called "classical breeding" which can take about five years, or through genetic engineering, which would take six months to a year.

Fahima favors genetic engineering, and believes that despite the controversy that surrounds the topic, genetically engineered wheat is the way of the future.

Fahima's research into the genetic advantages of wild wheat doesn't stop at resistance to stripe rust. His lab, in collaboration with the group led by Prof. Jorge Dubcovsky at UC Davis, has also discovered a gene that can increase the grain protein and mineral content in wheat - wild wheat is much richer in these nutrients than cultivated wheat. These findings were published in *Science magazine* in 2006.

A major source of proteins and minerals

"We tend to think of bread as a major source of carbohydrates, but it's also a major source of proteins," explains Fahima. Protein is also important for the quality of breads and pastas.

Meanwhile an increase of the mineral content in wheat, such as the amounts of iron and zinc, can be vital for nutrition. This is especially true for poor populations, which get most of their calories from bread. In some developing countries people often get up to 60 percent of their daily caloric intake from bread.

see *Wheat* page 18

Camp Shalom and Camp Gesher 2009

Are you sending your kids to Camp this year?

CAMP SHALOM

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

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

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

SPECIAL ACTIVITIES

Additional activities aside from the daily routine often vary at camp. Each year we try to add something amusing and different for the campers. Some of our special activities have included guest storytellers, reptile shows, astronomy shows, visits by community personalities, and local and national children's singers. On Fridays all of camp participates in a big program, usually a *maccabiah* (similar to olympics) or talent show and a carnival.

CAMP GESHER

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

Camp Gesher campers also have an overnight experience. Campers will help set up tents, enjoy a campfire, storytelling and special overnight activities.

*Gesher goes on the road for 3 day Shabbat weekend

The overnights for both weeks are combined this year into one Shabbat experience at Camp Livingston, a JCC overnight camp in Bennington, Indiana. Gesher will join their daily routine from Friday, July 31 through Sunday, August 2. All food, lodging, and transportation will be provided for only \$60 for week 1 campers, or \$75 for campers attending ONLY week 2. Give your child this incredible experience.

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

EXTENDED DAY

- 5:45 p.m. pick-up Monday through Thursday only. No extended day on Fridays as we leave early for *Shabbat*.

- Includes staffing for extra swim time, snack, and special activities. Extended day is open to Camp Shalom and Camp Gesher campers.

- Fee: \$40 per week due with completed camp payment on July 15, 2009. Unless there is an emergency, day-by-day extended day payments are STRONGLY discouraged.

CARPOOL OPTION

If you feel that carpooling would make your life easier this year, please check the box below to have your information put down in a carpool directory. This will be shared with other parents to help everyone coordinate their commutes.

CAMPERSHIPS

We know that times are tough this year. If you were not able to submit a Campership application to Jewish Family Services by April 1, please let us know. We will do our best to help you find funds so your children can attend camp this summer. Contact

Please note that Week 1 of Camp will be held at Camp Kearney in Jacobson Park this year (off Richmond Rd., drop off and pick up at shelter #6). The second week of Camp will be held at BlueGrass Christian Camp, on the lower level or first entrance.



Jana at (859)268-0672 or campshalom@jewishlexington.org. You may also contact Paula Clancy with Jewish Family Services (also in the CKJF office) for additional assistance. (859) 269-8244 or jfs@jewishlexington.org.

CAMP IS GOING GREEN THIS YEAR!

To help reduce spending and paper waste in the office we will not be printing forms and parent packs this year. Please use this registration form or download it from our website and mail it in with your deposit or full payment. Greener yet, sign up on-line through the CKJF website and pay for Camp with a credit card. This year the form will be even easier to use, and you also have the option to pay in installments, as long as your last payment goes through by July 15, 2009.

Visit <http://www.jewishlexington.org> and find our Camp Shalom page for more info, the forms, and access to on-line registration. Contact Tamara Ohayon at (859) 268-0672 or by email to tamara@jewishlexington.org for assistance.

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

Camper(s) Information:

1. Name: _____	Age: _____	Birthday: _____	T-shirt size _____	Shalom (ages 4-10) ☐	Gesher (ages 11-13) ☐
2. Name: _____	Age: _____	Birthday: _____	T-shirt size _____	☐	☐
3. Name: _____	Age: _____	Birthday: _____	T-shirt size _____	☐	☐



Carpool option.
☐ Yes. Put me on the list.
☐ No, thank you.

Week 1: 7/27 - 7/31

Campers (9:00 - 3:00) _____ x \$150 = _____
 Extended Day M-TH (3:00 - 5:45) _____ x \$40 = _____
 Early Registration discount
 (if paid in full by June 2) deduct \$15 = _____
Total Week 1 = _____

Week 2: 8/3 - 8/7

Campers (9:00 - 3:00) _____ x \$150 = _____
 Extended Day M-TH (3:00 - 5:45) _____ x \$40 = _____
 Early Registration discount
 (if paid in full by June 2) deduct \$15 = _____
Total Week 2 = _____

Additional Options:

Gesher Field Trip _____ x \$60 (if Wk 1 camper) = _____
 _____ x \$75 (if Wk 2 camper) = _____
 Camp slideshow DVDs _____ x \$5.00 = _____
 All-Camp pictures _____ x \$3.00 = _____

Total due to Camp = _____

Additional discount options. Check all that apply.

First-time camper (subtract) _____ x \$10 = - _____
 Referral (subtract) _____ x \$10 = - _____
 Call Jana LaZur for more information. (859) 268-0672

Adjusted Camp Total = _____
 (if you qualify for discounts above)

A non-refundable \$50 registration fee, per camper, must accompany the completed application. This deposit is applied toward tuition. Balance due by July 15, 2009, or before June 2 for \$15 discount.

Make checks payable to "CKJF" or pay on-line with a Visa, MasterCard, or American Express by going to www.jewishlexington.org and following the links for Camp Shalom. You can also pay in installments through the website, if balance is paid in full by June 2 (\$15 early reg. discount) or July 15.

☐ I would like to volunteer at Camp this summer. ☐ Yes ☐ No, thank you.

Can't help at Camp this year? Consider another form of *tzedakah*...

* Help current and future campers enjoy the benefits of a friendly, caring, and fun Jewish environment. Consider a donation to Camp Shalom and Camp Gesher. All donations are tax deductible.

☐ I will show my Camp *ruach* (spirit) by donating to the:
 Dill Darlington Fund (Program and activity supplies) _____ \$18 _____ \$36 _____ Other

☐ I would like to make Camp possible for another child by supporting:
 Camperships _____ \$18 _____ \$36 _____ Other

☐ I would like to support CKJF's:
 General Campaign (Earmark a donation to Camp in someone's honor, memory, or for a special occasion.) _____ \$18 _____ \$36 _____ Other ☐ Publish ☐ Don't Publish

MAIL THIS COMPLETED PAGE, WITH THE DEPOSIT OR FULL PAYMENT, TO:

Central Kentucky Jewish Federation
 c/o Camp Shalom/Gesher
 1050 Chinoe Road, Suite 302
 Lexington, KY 40502

June/July 2009 Shalom | 17

B'tayavon (Hearty Appetite)

By Ruth Poley

Hummus ♦ ♦ ♦

Back in the dark ages, when Neil and I were first married, we occasionally were invited to dinner parties where hummus was served as an appetizer. It was a very exotic dish in the early '60s and we all applauded the originality and culinary adventurousness of the hosts. How times have changed. Hummus is everywhere—in every supermarket, in giant tubs at Sam's Club, and at many Jewish events. But is it good hummus? Sometimes yes, sometimes not so much.

At the recent CKJF Yom Ha'atzmaut celebration, one of the events was a hummus contest. The winner, Betty Nigoff, submitted a version with a bit of a twist. Good job, Betty. I'm certainly going to try this one; it looks delicious.

For those for whom the making of hummus is still a mystery, let me tell you it's one of the easiest things you can make. I'm including a basic, traditional version for anyone who'd like to try it. ☆

Betty Nigoff's Winning Hummus

- 1 can garbanzo beans (chick peas) - drain and rinse well
- 1/4 cup extra virgin olive oil
- 1 tablespoon lemon juice
- 1 teaspoon cumin
- 2-3 cloves garlic depending on your taste, halved
- 4-5 ounces pesto sauce* depending on your taste
- 1/2 tsp minced fresh parsley

In a food processor, blend all ingredients except parsley until smooth and creamy. Add more olive oil to make creamier, if needed. Place hummus in an oval shallow bowl, and make a depression in the center with the back of a spoon. Fill the depression with olive oil. Sprinkle with parsley if desired. Serve immediately with pita bread, pita chips, or veggies.

Traditional Hummus

- 1 can (16-20 oz.) chickpeas, drained and rinsed
- 1/4 cup sesame tahini**
- 1 clove garlic
- juice of one lemon
- zest of one lemon (optional)
- 1/2 teaspoon kosher salt (or more, to taste)
- 1/3 cup good olive oil
- 2 tablespoons water (or more as necessary)

Put all ingredients in the bowl of a processor. Process until it is coarsely ground. Scrape sides of bowl and process further until it starts to become a paste. If it feels too dry, add more water, using only one tablespoon at a time. Process after each addition and check consistency. Check for salt. Continue to process until the hummus is very smooth. Refrigerate. To serve, spoon into a shallow bowl, create a spiral on top with the back of a spoon, drizzle olive oil on top, and sprinkle with some sweet paprika (or just scrape it into a bowl). The hummus will keep for one week in the refrigerator. This recipe is flexible—you can use more or less tahini, olive oil, or garlic, depending on your preference. In an attempt to lower the fat content, I've made it using only half the specified amounts of tahini and oil and it tasted just as good.

* You can make your own pesto or it can be purchased at some supermarkets (usually around the premium cheeses).

** I've found the best sesame tahini at the Good Foods Co-op. It's in a clear plastic tub in the refrigerated case and it keeps forever in your refrigerator.

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.



Volunteering in Israel

Volunteers for Israel publishes a Web newsletter that gives information about volunteer opportunities in Israel. If you might be interested in such an experience, the address is:

<http://www.vfi-usa.org/newsletter.html>.

Wheat (from page 16)

"If the bread they consume is not rich in protein and minerals, nutrition becomes problematic," says Fahima.

Yet another aspect of Fahima's research is the study of making wheat resistant to drought, since wild wheat is far more drought-resistant than cultivated wheat. The research is particularly timely, as drought is one of the predicted effects of climate change.

The process of making wheat drought-resistant is complex, since

there are multiple genes involved, but it is one of Fahima's long-term projects, in collaboration with Prof. Yehoshua Saranga, at the Hebrew University in Rehovot.

Right now, though, Fahima's focus is on the resistance gene that can protect so many wheat crops from disease. "This gene does not exist in the gene pool of cultivated wheat, and can be used to improve cultivars around the world," Fahima concludes. "We need to transfer this gene." ☆

From the Editor's Desk

Let Us Know...

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

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

Inquiring minds want to know.

The Lexington Chapter of Hadassah

Lynn Furness, President

Hadassah announces new president and board

By Evalyn Block

On June 1, 2009, Lynn Furness assumed the presidency of the Lexington Chapter of Hadassah. Joining Lynn on June 1, the start of Hadassah's program year, are the following board members:

Evalyn Block, Immediate Past President, Ex Officio
 Minna Katz-Brown, Treasurer
 Marilyn Cherson, Recording Secretary
 Odette Kaplan, Membership VP
 Jane Chaput, Programming VP
 Vivian Bitensky, Book Club Chair
 Pat Marx, Fundraising VP
 Kathie Kroot, Donor Chair
 Judy Saxe, Keepers of the Gate Chair
 Odette Kaplan, Macy's Cards Chair
 Erin Gold, Cards and Certificates Chair
 Melanie Shapiro, JNF Chair (Certificates & Blue Boxes)
 Carole Wilson, Flower Power Chair
 Linda Ravvin, Good and Welfare Cards Chair
 Judy Baumann, Publicity & Kentucky Childrens Hospital Library Liaison
 Gail Cohen, National Hadassah Liaison
 Evelyn Geller, CKJF Representative
 Lisa Satin, Young Judea Chair
 David Wekstein, Associates Chair

Hadassah is looking forward to an exciting program year, including the opening meeting on September 13 featuring the installation of officers, the Breast Cancer Awareness Cookie Sale in October, and a Hanukkah celebration in December, to name just a few.

If you are interested in helping on one (or more) of our programs or committees, or have suggestions or questions, please contact any Board member directly or our administrative assistant, Tamara Ohayon at lexhadassah@yahoo.com. We hope to hear from you over the summer and see you at Hadassah events starting in the fall. ✧

The Lexington Havurah

David R. Wekstein, President

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

Saturday, June 20

There will be a Havdalah and potluck at the home of Stanley and Judy Saxe. David Wekstein will lead the service. The time will be announced.

Friday, July 17

A Sabbath evening service at the Lexington Theological Seminary will start at 8:00 p.m. Uri Smith will lead the service. We will discuss Jewish fast days and the 9th of Av.

Saturday, August 15

Lynn and Jim Furness will host a Havdalah service and potluck at their home. Beth Glazier-Macdonald, professor of religion and holder of the Sturgill Chair of Social Sciences at Centre College will speak on the topic, "Abraham (A Blessing... are you kidding?)" ✧

Attention proud
 grandparents,
 parents, and
 students

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

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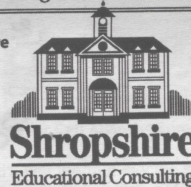
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Temple Adath Israel

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TAI Book Discussion Club

We will meet at Temple on June 25 at 7:30 p.m. to discuss each person's favorite poem. Bring one to discuss. On July 30 we will discuss *Murder is No Mitzvah*, by Abigail Browning. All are invited to attend the book discussion group. For any questions, contact Toni Reiss at coordinator@textai.org.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond, using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the Library. **June 6 & 20 and July 4 & 18**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the

relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. **June 13 & 27 and July 11 & 25**

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet on June 26, 2009 and again on August 7, 2009. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

Sim Shalom finds a home

By Jesse Weil

We have a potentially transformational new development in the life of Sim Shalom congregation. After years of searching, we may have finally found some good and affordable premises in which to establish our own synagogue for the

next few years. It is a ground floor property that belongs to the city council of the Thirteenth District of Budapest. It has one very large room with space to seat about 100 people for services, plus three smaller rooms to serve as offices, library, and study rooms. There is a space to put in a kitchen so we can manage meals. The city would retain the title and lease the space to us on a long-term contract.

It needs renovation of the heating from expensive electricity to cheaper gas heating, as well as renovation of the floors and wall coverings. If all goes well, we would pay for the renovations ourselves and then get a reduction in the rent until the renovation cost was recovered. Right now we're waiting to assess the possibility of renovating the heating and estimate the cost.

After years of subsisting in an uncomfortable space in the Jewish Community Center with very inadequate storage, and with no space for an office for the rabbi or our library, we are holding our breath in hopes that this will finally turn into a place where we can grow and flourish. The neighborhood is what is known as the New Jewish Quarter, where several of our members already live.

Recently, we had our annual visit from Rabbi Joel Abraham of Temple Shalom in Scotch Plains, New Jersey with a dozen teenagers from his confirmation class and the pre-confirmation class. This meeting is now part of our established calendar of events. As we build our relationship with this congregation, which is also working toward building their own synagogue, we gain strength from each other's successes and give sympathy for our tribulations. ☆



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

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

Erin Gold
 4201 Evergreen Dr.
 Lexington, KY 40513

Name _____
 Address _____
 City _____ Zip _____

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

Around the Community

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

Mazel Tov to...

Renee Hymson on her grandson **Phillip Kahn's** ordination as rabbi in April. Rabbi Kahn is the son of **Patty Hymson Kahn**.

Brent and Brayden Friedman on the birth of their son, **Jack Kenyon**, on May 1, 2009.

Lisa Marie C. DeYoung and Lance S. Coleman, who are engaged to

be married on Sunday, July 12, 2009 at the home of LisaMarie's parents, **Lynn and Karyn Martin**.

Gregory Joel Baker, son of **Ben and Ruth Baker**, on his engagement to **Katherine Lee Ann Jones**; the wedding will be in June.

Kirt McKee, who has received his MBA from the University of Kentucky, and **Heather Ravvin McKee**, who has received her MD

from the University of Kentucky and will be doing her neurology residency there. Heather and Kirt are the daughter and son-in-law of **Linda and Leon Ravvin**.

Terry and Carole Wilson on the engagement of their daughter, **Cheryl**, to **Eric Hanson**.

Beth Levine and Joe Rabinowitz on their engagement. Beth is a speech pathologist on the faculty of the Department of Speech Communication at Temple University. Joe is a geneticist on the faculty of Thomas Jefferson Medical School. The wedding will take place in Philadelphia on August 16. Beth is the daughter of **Judy and Abe Levine**.

Jane and Leo Chaput on the birth of their great-nephew, **Edward Davis Schulze**, on May 12, 2009.

The 2009 high school graduates.

From TAI: **Leslie Davis, Elizabeth Engel, Mollie Greenberg, Michael Hustedde, Henri Mertens, Matthew Mertens, Joshua Moscow, Tyler Nelson, Jeremy Noffsinger, and Aaron Svarlien**.

From OZS: **Ilan Bear, Itai Bear, Miriam Davis-Rosenbaum, Ittai Eres, Julia Hunter, Jacob Kuntz, Sam Spiegel, and Hadley Stein**.

Condolences to...

Micah and Mimi Kaufman on the death of Micah's aunt, **Ruth Povzner**, on April 22, 2009.

Ilyse Lonsbury on the death of her father, **Seymour Nichtberger**, on May 6, 2009.

Paul Engel on the death of his mother, **Adelle Engel**, on May 7, 2009.



Happy campers at camp Shalom summer 2008. Make sure your kids are among them—register now for August 2009.

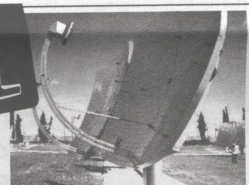
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COOL FACTS ABOUT ISRAEL

Kibbutz Solar Farm will 'Help Fight Terror'



Solar Cell Absorbs Sunpower

President Shimon Peres launched the world's first thermal-electric solar farm – which will generate solar electricity along with hot water – at Kibbutz Yavne this past April and said it will help fight terror by reducing dependency on Iranian oil.

The Israeli Zenith Solar firm designed the novel system for Yavne, a national-religious kibbutz located halfway between Tel Aviv and Be'er Sheva. The solar energy complex uses mirrors that magnify the sun's power 1,000 times instead of employing the standard low-efficiency solar cell. Zenith's team, which includes entrepreneur Roy Segev and Ben Gurion University Professor David Faiman, explained that the system will provide approximately half of the energy needs of Kibbutz Yavne residents. They will be saving 10,400 gallons of regular fuel, and the cost of the solar energy will be approximately 8 cents a kilowatt hour, slightly less than the cost of electricity supplied by the Israel Electric Corp (IEC).

Water is pumped to the cell at a rate of 1.8 gallons a minute to keep it from exceeding 176 degrees Fahrenheit. The resultant near-boiling water is pumped into a 5,200-gallon storage tank that keeps the water hot for up to 24 hours. From there, it is pumped to kibbutz homes.

President Peres called it "democratic" energy that is available to everyone in the world. He added, "It is a natural way to fight terror because the oil-producing countries of Iran and Venezuela destroy our lives by terror."

The project is financed solely by Israeli venture capitalists and without government aid.

A vineyard will be planted between the rows of solar dishes, making the solar field a true farm in the original sense of the word.

[Taken from an article by Tzvi Ben Gedalyahu on <http://www.IsraelINN.com>]

Ohavay Zion Synagogue

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

June and July will be busy months at OZS as we continue our Shabbat worship each week, including our "Summer in the City" program and our adult education and d'Vine Minyan programs, and observe Tisha b'Av. We will also be saying farewell to Rabbi Cohen and welcoming in Rabbi Moshe Smolkin as the new rabbi at OZS in July.

Education

In May we celebrated the culmination of the school year and gave thanks to our teachers and aides. 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 *today raba* goes to Ilona Szekely for her hard work and creativity in fostering a meaningful experience for our kids. We are so lucky to have her returning next year. Although our students are off until August, plans are already being made for the upcoming school year!

Friday Morning Talmud Study

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

Weekday Minyan

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

D'Vine Minyan on Tuesdays

Throughout the summer, Tuesday remains D'Vine Minyan Day at OZS. Join your friends for a relaxing glass of wine and socializing each Tuesday afternoon beginning at 5:00 p.m. in the OZS Library (or outside when the

weather is nice). The brief evening minyan follows in the sanctuary from 5:45 p.m. to 6:15 p.m. A great way to end your day!

Farewell event for Rabbi Cohen

Mark your calendars for Sunday, June 21 from 4:00 p.m. to 8:00 p.m. as we gather to honor Rabbi Cohen and say farewell as she ends her rabbinic tenure at OZS. Call the office for more information

June Shabbat Schedule

Through the month of June we welcome in Shabbat together as a congregation on the first and third Fridays of the month at 5:45 p.m. The Friday night schedule for June is:

June 5 – Kabbalat Shabbat service begins at 5:45 p.m. at OZS.

June 12 – Family and Friends Shabbat at Home. No scheduled OZS service.

June 19 – Kabbalat Shabbat service begins at 5:45 p.m.

June 26 – Family and Friends Shabbat at Home. No scheduled OZS service.

We hope you will join us for our spirited Shabbat Morning Service each Saturday morning at 9:45 a.m. with Kiddush Lunch following in the Social Hall.

July Friday Night "Summer in the City"

During July, we will welcome in Shabbat as a community each Friday evening with our "Summer in the City" Home Hospitality Shabbat. The Kabbalat Shabbat service will be held at the special time of 8:00 p.m. and hosted by an OZS member family at their home. 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 Shabbat.

Tisha b'Av observance

Tisha b'Av, the Ninth of Av, a day of mourning commemorating the destruction of the First and Second Temples in Jerusalem among other tragic events in Jewish history, begins Wednesday evening, July 29 and continues through sundown on Thursday, July 30. Join us at OZS for a special Tisha b'Av service on Wednesday night at 8:45 p.m. We will daven the evening service and study the text of *Eicha* (Lamentations) in observance of this solemn holiday.

Membership Committee

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

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STEWART HOME SCHOOL VISITATION SCHEDULE:

Thursday, June 11th at 6:30



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

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



Community Calendar

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

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

OZS - Ohavay Zion Synagogue - www.ozs.org

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

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

TAI - Temple Adath Israel - www.lextai.org

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

Shabbat Services first & second Friday at 6:30 p.m., remaining Fridays 7:30 p.m.; Worship Service Saturday 10:30 a.m.

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

Lynn Furness, President • mamanewbs@yahoo.com

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

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

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

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31	June 1	2	3	4	5	6
		Chabad-Rabbi Litvin visits				
		Hadassah Board Meeting 7:00 p.m.				
		OZS Board Meeting 7:30 p.m.				
		CRC Meeting CKJF 7:30 p.m.				
7	8	9	10	11	12	13
		God's Pantry Night 6:00 to 7:30 p.m. Entire community urged to volunteer		Leisure Club 11:45 a.m. CKJF		
14	15	16	17	18	19	20
Rabbi Cohen Farewell 4:00 to 8:00 p.m.			CKJF Annual Meeting CKJF 7:00 p.m.			
21	22	23	24	25	26	27
					July 4th Observed CKJF office closed	
28	29	30	July 1	2	3	4
		TAI Board Meeting 6:30 p.m.		Fast of the 17th of Tammuz	Shalom Deadline	
		OZS Board Meeting 7:30 p.m.				
5	6	7	8	9	10	11
BBQ and movie for prospective members and unaffiliated, TAI, noon		Chabad-Rabbi Litvin visits				
		CRC Meeting CKJF 7:30 p.m.				
12	13	14	15	16	17	18
		God's Pantry Night 6:00 to 7:30 p.m. Entire community urged to volunteer	Rosh Chodesh			
19	20	21	22	23	24	25
	Camp Shalom Week One Jacobson Park	Camp Shalom Week One Jacobson Park	Camp Shalom Week One Jacobson Park	Camp Shalom Week One Jacobson Park	Camp Shalom Week One Jacobson Park	
				Tisha B'Av		
26	27	28	29	30	31	Aug 1

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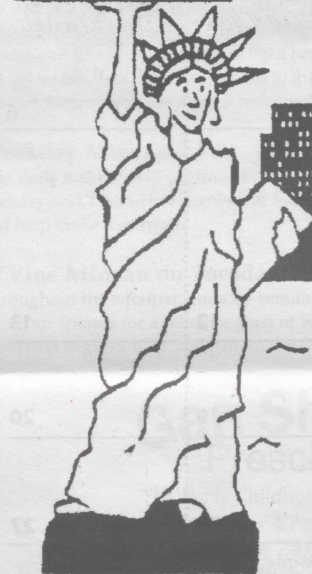
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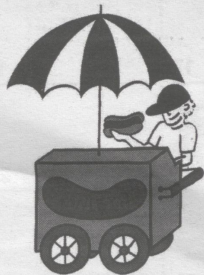
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Sides

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Artichoke Pasta Salad, Apple Fruit, Special
Veggie Salad, Tabouli, Basil Potato Salad,
Macaroni Salad, Chunky Applesauce.

Desserts

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

