

Shalom

Newspaper of
The Jewish Federation
OF THE BLUEGRASS

Kentucky
UNBROKEN SPIRIT

SIVAN/TAMMUZ 5771

June/July 2011

JFB President's Message



By: Linda Ravvin

Where did the time go? Just four years ago I was accepting the president's position and anticipating a whole new range of experiences.

JFB (or CKJE, as it was previously called) was not a stranger to me – I had served as part time Executive Director from 1986-1992 and was excited to return in my new role. I have worked with boards over many years, including Lexington Chapter of Hadassah, Temple Adath Israel, Camp Young Judaea Midwest and the Central States Region of Hadassah, but working with our board and community over the last 4 years has been a special honor.

We have progressed a lot and there are still many opportunities before us, both as a federation and a community. My first board meeting was a revelation – apparently the budget over a period of previous years had been determined not by real dollars collected but by wishful thinking and slightly fanciful spending. The budget process of JFB – the name change happened about 1 ½ years later – was immediately altered and adhered to and our accounting system completely overhauled and updated. Our budget is now determined strictly based on monies collected, not monies hoped for. This has proven to be a difficult belt tightening process, particularly

during the recent economic recession which has hit all of us. We have seen staff hours cut: the Jewish Family Services Director position became half time, and the Community Activities position was cut to 60% and was unfortunately completely eliminated at the beginning of this year.

However, thanks to the dedication and hard work of our fantastic staff and volunteers, we have seen an increase rather than a decrease of our activities. Indeed, over the years we have seen the introduction of new programs including the JFB Jewish Film Festival, Lunch and Learn with the Rabbis and the PJ Library Program. We have also seen the revitalization of women's philanthropy (For Women Only) and our young leadership program, now called Young Bluegrass Jews.

We have seen wonderful staff leave us: Daniel Cheffec, after being our Executive Director for over 9 years, Paula Clancy, our superb Director of Jewish Family Services, Jana LaZur, our excellent Community Activities Director, and Mary Rosenbaum, editor extraordinaire of Shalom. We also had the marvelous wisdom to hire Judy Wortman, as our current and incredible Executive Director following Danny's departure (after a gap of over six months during which I assumed the role of interim director in addition to the presidency). Talia Smolkin will be starting as our new Jewish Family Services Director at the end of the summer, although she has already been meeting with her committee to plan for next year's programs. Gayle Bourne

see JFB, page 8

The PJ Library

By: Simone Salomon, Chair

The kick-off party for PJ library was held on Sunday, May 8. A great time was had by our young children, par-

ents, grandparents, friends and donors to the PJ Library. Two of the wonderful books were presented by storyteller/actor Amy Faust Mayer and a fun, creative art project was facilitated by artist Ilona Szekeley. Balloons, door prizes, a special PJ Library cake and lemonade made for a festive Mother's

Day and an exciting start for this new program.



Rabbi Moshe Smolkin serves PJ Library cake.

Look for future PJ programs and events that will occur throughout the year. If you haven't signed up your children ages 6 months to 8 years to receive these free monthly books, you can do so online at pjlibrary.org

see PJ, page 8

CAMPAIGN NEWS

And a great time was had by all

The gala tribute dinner honoring Susan and Steve was indeed "an affair to remember." The night was an unbelievable success. Excitement and love for Susan and Steve permeated the atmosphere. The dinner was delicious; the speeches were heartfelt; the

music by the Bats was fantastic. It was an evening full of life and celebration that honored the work that the Callers have done to enhance the lives of Jews locally, in Israel and around the world.

see Great Time, page 20



Keynote speaker Norman Lipoff, Nancy Lipoff, Judy Wortman, Linda Ravvin, Susan and Steve Caller at the Gala Tribute Dinner honoring the Callers.

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Shalom

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New Executive Committee

The following Board members have been slated to be on the Executive Committee:

President – Robert Grossman
Vice President – Gary Yarus
Secretary – Hanna Smith
Treasurer – Bill Lucas
At Large – Evalyn Block
At Large – Linda Ravvin

The election will be at the Annual Meeting on June 1, 2011.



Flower Power 2011

The Lexington Chapter of Hadassah

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Spring is here and the Lexington Chapter of Hadassah is again selling Cash Certificates to use at Proper Plants on Military Pike.

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Shalom Deadline

Deadline for articles for the August *Shalom* is July 10.
Email articles to shalom@jewishlexington.org

Inco

By: Bob Gro

Hello, even column on a few weeks plan, I'm g new Presic of the Blue and honor that during help JFB b you, JFB's For those I've lived member of for nearly Barbara ar (whose ba OZS). In n UK.

I joined th ago, and I vice-presic communit things abo is that, eve we are ext and old, w by, religio politically newcomer dents. JFB all stripes to know o through h common l

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Incoming President's message

By: Bob Grossman

Hello, everyone. I'm writing this column on Mother's Day, 2011. In just a few weeks, if all goes according to plan, I'm going to be sworn in as the new President of the Jewish Federation of the Bluegrass. I'm both humbled and honored to take on this job. I hope that during my year as president, I can help JFB become the organization that you, JFB's *raison-d'être*, want it to be. For those of you who don't know me, I've lived in Lexington and been a member of Ohavay Zion Synagogue for nearly 17 years. I'm husband to Barbara and father to 13-year-old Ben (whose bar mitzvah is on June 3-4 at OZS). In real life, I teach chemistry at UK.

I joined the JFB board about six years ago, and I've served as treasurer and vice-president. To me, JFB represents community. One of the wonderful things about the Jewish community is that, even though we are all Jewish, we are extraordinarily diverse: young and old, well-off and barely getting by, religiously observant and secular, politically liberal and conservative, newcomers and long-established residents. JFB is a place where all Jews of all stripes can come together and get to know one another, help one another through hard times, commemorate our common history together, and cele-

brate together the practices and beliefs that we share.

JFB has benefited hugely from the extraordinary leadership of Linda Ravvin over the past four years. Linda put in countless hours making sure that JFB successfully navigated the financial challenges and staff changes of the last few years. I am extremely grateful to Linda for all her hard work over the past four years, as we all are, and I am conscious that it will be very difficult for me to fill her shoes. I look forward to benefiting from her advice over the next year.

I am also very glad that I will be working with Judy Wortman. Judy is fairly new to our community, but she has already made a big and positive impression. Her professionalism, dedication, and experience in other communities have been vital to our efforts to help JFB respond to the needs and desires of the central Kentucky Jewish community.

JFB has a lot of challenges to face as our community and its needs evolve and change. I hope to discuss some of these challenges with you in the future, both in this column and in person. For now, though, let me just say that I look forward to working with you over the next year to make JFB your Federation. ☆

A busy month for Campaign

May was a very busy month for the Federation. Thanks to a committed group of volunteers and the Federation staff, we observed Yom HaShoah, partied with our PJ Library kids, celebrated Yom HaAtzmaut and feted Susan and Steve Caller at a gala campaign dinner. Thank you to our donors, committee members and participants for attending and supporting these wonderful events.

June 1 marks our Annual meeting and we are delighted to announce our newest award winners. The President's Award goes to Simone and Arthur Salomon for their devotion to the Jewish community and for making the PJ Library program a reality.

The Cookie Wencker Volunteer of the Year Award goes to Janice Newman. Janice has been a member of the Jewish Family Services Committee for many years and this year she chaired our most successful Women's Happy Hour,

the first women's campaign event to be held in quite a few years.

The Young Leadership Award goes to Tamara Ohayon. In addition to being the Federation's Communications Director par excellence, Tami has volunteered her time to create and develop the programs of our newest division, the Young Bluegrass Jews which is chaired by Bill Lucas.

Sincere thanks also go to Linda Ravvin, our outgoing president and our retiring Board members Bruce Broudy, Angie Ornstein and Ricki Rosenberg. Angie has served as secretary of the Board and Campaign Chair. Bruce has served as a member of the Executive Committee and Ricki has served on the Campaign Committee and the PJ Library committee. Congratulations to our new president Bob Grossman and the incoming officers and Board of Directors. ☆

New Kentucky tax credit opportunity for charitable gifts

Charitably-minded individuals and organizations should act now to take advantage of a new Kentucky tax credit opportunity **specifically to promote community philanthropy across Kentucky through contributions to endowed charitable funds at qualified Kentucky community foundations, including Blue Grass Community Foundation.** This opportunity includes individual and family charitable funds and foundations, as well as endowment contributions to support nonprofits, religious and educational institutions, such as the Jewish Federation, OZS and TAI.

Donors, including individuals and corporations, who contribute money to permanent endowment funds at Blue Grass Community Foundation may be eligible for a 20 percent income tax credit up to \$10,000 per donor per taxable year. **The credit may be taken against individual income tax, corporate income tax and the limited liability entity tax.** This tax credit may be carried forward for up to five years. The tax credit benefit is in addition to the federal charitable tax deduction value of the gift.

For questions or more information, contact Lisa Adkins at 859.225.3343 or ladkins@bgcf.org. ☆

Jewish Federation of the Bluegrass congratulates award winners

Janice Newman received the Cookie Wencker Volunteer of the Year Award. Janice chaired "For Women Only" our first women's philanthropy event in years. With Janice's upbeat leadership and efforts this event was a huge success. Janice has also been a strong member of the Jewish Family Services Committee for many years.

Tamara Ohayon received the Young Leadership Award. Tamara volunteers her time to create and develop programs for our newest division "Young Bluegrass Jews" (along with the chair Bill Lucas, who received this award last year) which is now meeting on a regular basis for fun and learning. Tamara is our Federation's outstanding and dedicated Communications Director and works many more hours than her salary recompenses her.

Simone and Art Salomon received the President's Award. Simone and Art are longstanding role models in the Jewish community and are instrumental in the launching of the PJ Library Program, our exciting new program. It offers free Jewish books and CD's to every Jewish child between the ages of 6 months to 8 years who registers to participate. Simone has also volunteered to be our community coordinator for the program including activities that will take place throughout the year.

Yasher Koach to our Award Winners: May they continue to go from Strength to Strength.



Converting from a Jewish Label to a Jewish Life

By: Deborah Grayson Riegel
Special to the Jewish Week

When my older brother Scott was a senior in college, he wrote home about the new woman he was dating. Three pieces of information stuck out: 1) she had the same first name as his sister (that's me), 2) she was from Minnesota (where's that?) and 3) she was Jewish. While many Jewish families would have regarded that third detail as cause for either relief or celebration, our family took it as evidence that his new girlfriend was in a cult, and would certainly try to get my brother to drink the (kosher) Kool-Aid. While our family was Jewish, we were Jewish in label only. Any appearance of living a Jewish life was an unintended result of living in New York City, where you are practically Jewish just by living in its grid. We believed that Judaism - and, by ecumenical extension, all organized religion - was an expression of compulsive neuroses (at best) and the cause of every war in the history of mankind (at worst). So when my brother shared this factoid about his new paramour, Debra, he had to know that we wouldn't be *pareve* about it. Not that he even knew what "*pareve*" meant.

We did have our own traditions, of course. When faced with something we didn't really understand, we did what we always did: we made jokes. Not at Debra, of course. But about what we knew (read: pretended to know) about living a Jewish life: a life that must be vacant without bacon, or stringent due to shul, or hamstrung by holidays that we didn't observe. Over the years, as Scott and Debra's commitment to each other grew, our teasing waned out of respect for the challenges my brother faced in shifting from a Jewish label to a Jewish life. He was the one who would be keeping a kosher home - not us. He was the one who would be blessing the wine and the challah each

week - not us. He was the one who would be raising his children to believe in a God and a lifestyle he was only just learning about - not us. And with what I'm sure were many concessions on both sides, Scott and Debra got married, and are raising three bright, beautiful children who speak Hebrew, love Israel, lead synagogue services, and have their own well-educated opinions about what being Jewish means to them.

Ever-competitive with my big brother who was now living a Conservative Jewish life, I began dating a Modern Orthodox man when I was in my twenties. This experience would turn out to be the "Jewish Boot Camp" that I never knew I wanted, but am eternally grateful to have had. It's little wonder that that first family members to whom I introduced my boyfriend was my brother and sister-in-law - a decision that saved me from a panic attack and my new flame from a wrongful arrest.

The first morning of our visit, I woke up and went downstairs to Scott and Debra's kitchen to feed my little niece Shira her breakfast. As I spooned scrambled eggs into her mouth, Shira stopped chewing long enough to point over my shoulder and ask, "Aunt Deborah, what's your friend doing?" I turned around to see my new friend slowly and painstakingly wrapping a black leather strap up his arm. I had seen enough Afterschool Specials on TV to deduce exactly what he was doing - and that it was about to involve some kind of needle, and eventually, require rehab. It was at the very moment that I was about to snatch my innocent niece from her highchair and run from the house that Debra came downstairs and explained to me the Jewish practice of laying tefillin. While I learned about the Torah's commandment that we wear tefillin on our arms and our heads to remember that God

brought the children of Israel out of Egypt, I was humbled by how much I had to learn, as well as how willing I was to turn my new boyfriend into the cops.

While the relationship didn't last, what I had learned and begun to practice during our years together did. I learned how to *bentch* after meals and how to talk to God. I learned a little Hebrew and a lot about keeping a kosher home. I learned how to be Shomer Shabbos, and that I didn't want to be. All of these Jewish rites and rituals that I learned out of love paved the way for me to meet and marry the love of my life, my husband Michael - who already kept a kosher home and had a relationship with God. And now, the two of us together have made a family of four who keep kosher, make Shabbat dinner, belong to a shul and regard Jewish practice a tenet of our daily lives.

Earlier this year, I was in L.A. for work and was delighted to have the opportunity to take my younger brother, Andrew, and his lovely new girlfriend, Lourdes, out for a birthday dinner. As Andrew drove down the freeway, Lourdes and I got to know each other. Born in Honduras, Lourdes was raised Catholic. She was baptized, and received her first communion and confirmation from the Catholic Church. Nevertheless, due to her openness to religion in general, it didn't seem strange for her to accept a coveted Early Childhood Educator position at the Alpert Jewish Community Center.

"I just got back from a fantastic workshop," she told me, "where my supervisor and I learned how to apply *Pirkei Avot* in the classroom."

"Pirkei A-what?" my brother Andrew asked. "What's that?"

Here we go again, I smiled.

As Lourdes lovingly and correctly explained the collection of advice, ethics and insights of leading rabbinic scholars to her Jewish boyfriend, I realized that I had the honor of watching the next of our siblings get curious about what Judaism can offer beyond worries and wars.

What will stick for Andrew? What will last? How will this love story end up? Who knows. I do know that when Andrew asked Lourdes if she would convert to Judaism if they got married one day, her response was telling: she asked him "Will YOU?" The one thing I do know is that each of us went on a Jewish journey in the name of love, and we have moved along our own personal continua from Jewish label to Jewish life.

Deborah Grayson Riegel is a certified coach; speaker and trainer who helps individuals, teams and organizations achieve personal and professional success through her high-energy workshops, presentations and one-on-one coaching. Visit her online at www.myjewishcoach.com or www.elevatedtraining.com. ☆

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- Contest Winners -

The following 6 essays are the winners in the 2011 Annual Emilie Szekely Holocaust Awareness Writing Project in area schools. Several of them were read by the authors at the recent Yom HaShoah community commemoration.

Death's door opened

By: Amir Abou-Jaoude Grade 7
1st Prize – Middle School
SCAPA Bluegrass School
Teacher: Kim Carnes

I don't exactly remember when I found out what I was witnessing.

My infantry and all had hustled up this hill. I remember somebody saying that this is where those Nazis had shot that video showing how nice those Jewish communities really were. I saw that video, and now that I stood in front of Terezin, I guess that's what I expected to find. That's probably why it shocked me so much.

There was fog. It was humid, just like any fair day in May. Early, hardy plants were beginning to sprout in the barren soil. Dewdrops had formed on the ground. The walls were made of pure stone. It was a demeaning place, but I thought nothing about it then. My mind was somewhere else that day. Something called me back to reality. It was the cry of our commanding officer. He shouted a few words in my native language, Russian, and I knew it was time to get a move on.

It had rained the night before. No, I shouldn't say it rained – that's an understatement. It didn't pour, rather it exploded with sound and light and rain. As I readied my gun, I heard my feet splash in the puddles below them. I remember I shot a few bullets from my gun. I killed a few Nazis, but I don't remember who they were and why I killed them. When you were in the war for as long as I was, killing a few men was like eating breakfast. I

did it every day.

The battle was over. The officer shouted for us to wait for the fog to lift before we did anything else. A tense silence shuttered over the infantry. We sat in silence for one hour until you could clearly see thousands of meters ahead of you. The officer murmured the signal, and we stormed the camp.

It was dry and rotten. I was ordered to search the cellars, alone. I descended the steps cautiously without words. The time didn't seem right for words. I opened the wooden door of the cellar. It was bare. Yet then, something caught my eye.

It was a string of children's artwork. Some depicted horrifying scenes of death and destruction; others offered a glimmer of hope. The colors overtook me and I once again was removed from reality. I put all the paintings I could find into a nice neat stack, which I then placed into my own two hands.

I left the cellar. I handed the paintings to my officer, but he didn't look at them. He was occupied with something else. Then, someone tugged the back of my uniform.

I wheeled around. It was a little child. She couldn't have been more than six years old. Her eyes were red, and she was covered in her own crimson blood. She coughed out words in German that I didn't understand. Then, she died. I realized where I was.

I was in a fortress of death. ☆

Tag

By: Ethan Caudill Grade 8
1st Prize – Middle School
Jessie Clark Middle School
Teacher: Mrs. Wlosinski

I was a young Catholic boy of 10. My friends Benjamin, Matthew, Francis, and I were playing tag in the street. Matthew and I had been best friends ever since we had met each other at church. He knew Francis and Benjamin from his school and we all had become the closest of friends.

As we were playing tag, Benjamin ran down the side alley trying to evade the rest of us. Matthew and I sprinted toward the sound of Benjamin's feet slapping on the concrete. Just as Matthew and I were about to turn the corner, a man in filthy clothes sitting against the wall shouted, "Nicht weiter gehen, Gefahr lauert vorn ('go no further danger lurks ahead' in German)."

"What did he say?" I asked Matthew. "He said, 'go no further, danger lurks ahead,'" Matthew answered. "Tell him we are just playing around." "Wir spielen nur (we are just playing)," Matthew explained. "Sie sind gewarnt (you have been warned)," he replied.

"What did he say this time?" I inquired. "You have been warned," Matthew translated. "Let's go. Forget about him. Come on," I told him. "... yeah," Matthew said reluctantly.

I grabbed his arm and dragged him around the corner. As soon as we rounded the corner, I dropped dead in my tracks. In front of me stood a tall

man with blue eyes and blonde hair. He was dressed in a green suit and held a compact handgun pointed at Benjamin. Paralyzed in fear, Benjamin didn't move a muscle. Grasped in his left hand, the man had Francis pinned to his chest in an armlock. "Kommen sie her (come here)" he shouted at Benjamin, gesturing with his handgun. Obediently Benjamin marched forward with his head hung low in tears. The man gestured to the line of people marching behind him. Benjamin quietly conformed. He marched into the line without a challenge. Before the man had time to catch us, Matthew and I bolted back down the alley.

Without a further word, we raced back down the alley towards Matthew's house. As soon as we arrived, we heard shouting from inside. "Vorwärts! (move!)," a strong voice yells. I glimpse his parents being pushed out onto the street with another man in a green suit pushing them from behind with a small handgun. It isn't long before they are lost in the march of people. I turn and sit against the trashcan. I see Matthew sitting with his head between his hands clearly crying. "They're gone," he sobs, "... forever...."

Unable to control myself, I give way to my emotions and begin to cry as well. "Come on," I tell him through a stream of tears, "We have to keep moving until we're away from this."

Helping him to his feet, we continued

see **Tag**, page 6

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Tag (from page 5)

on. As we walked, people on all sides were being forced out of their homes by the same men in green suits. Men, women, and children were all moving down the street. The wives were looking for husbands, the parents looking for children, and the brothers looking for sisters. Despite these hardships, we continued on until we were beyond the line of travelers. Matthew led the way. Soon we were outside the city limits and safe from any of the green suited men.

As we were walking along, we began to recap what had just happened. "Why?" I ask him. "I don't know why." Confused, I related to the one good thing, "At least we still have each other," I say, beginning to choke up. "yeah," he replies half-heartedly. We continued our trek until we reached a small settlement near our hometown. We wandered through the streets looking for a place to spend the night. We finally decide on an old abandoned warehouse at the edge of town. Inside, it was dark and poorly kept, but fit enough to stay in for a night. So, with a few quaint goodnights, we each fell asleep.

"Aufwachen! (wake up!)," I hear someone yell. It was followed by a short kick to the ribs that forced me to double over in pain. After I recovered, I sat straight up. Right in front of me were three men. One had Matthew grasped in his arms. They all carried

handguns and the man in front of me had one pointed straight at my face. They, too, wore green suits.

Knowing that my luck was over, I rose to my feet and followed them out silently. Once outside, we were thrown into the back of an old farmer's truck. The truck was small and there were easily forty of us inside, men, women, and children, too.

After a few hours of waiting, we were finally let out into what looked like a fenced in campground. There were guards posted at equal intervals along the perimeter. You could hear the crying of people in their cabins.

When I got off the truck, I couldn't find Matthew.

Panicked, I began to ask people where he was, but most of them didn't answer. Those who did, I couldn't understand.

As soon as the gate was closed, we heard a hum as the fence came to life. They then began to sort us men from women, older children from younger. I was deemed old enough to work. I was walking over to my group when I saw Matthew. Except, he was in the group with the younger children. I asked one of the men dressed in a green suit what they were going to do with the women and children. He just replied, "Kümm dich nicht (They will be taken care of)."

thankful for what you have and don't be so wasteful of your resources.

Your parents are taken away and you don't know where they are. You're all crammed up in one tiny space. You never know when you're going to die. You never know when you're going or where you're going. You've been working for days. It's so tiring, no more can you take the brutal pain. Sometimes you are so sad to see your friends leave when you've loved them the most. Finally, your day has come, some fun and some shame.

I wrote this because I think people need to know how the people in concentration camps felt -

As soon as everyone was sorted, we were led away in different directions. I went to the cabins to turn over my belongings, while Matthew left for the back of the camp. By now the sun had long since set. After trying to fall asleep, I suddenly hear a loud, high-pitched scream followed by a strong hissing noise. Then all was silent. I clambered over bodies as I tried to see what was happening. Unable to see anything, I crawled back in bed.

As of that night, I never saw Matthew again.

I feel horrible. Everything in my life has been taken away in one swift stroke. We weren't taken because of our criminal backgrounds, or any of our sins. We were treated like cattle over nothing more than our religious beliefs. Society, it seemed, had turned on us because of the hatred of one man towards a way of life.

The camps were even worse. The living conditions were horrible. We were packed three or four to one bed of solid boards, sixty or more to a shed. The odor was indescribable and nauseating. Men on top of men, no longer caring where they were or how they got there. The only thought running through their minds was, "why?"

The forlorn look on their faces was exaggerated by the malnutrition and overwork. The lines on their faces became deeper and more visible by the day. Until eventually they welcomed

not knowing if you're going to be alive the next morning or if you are going to see your parents again. Put yourself in their shoes and see how you would feel.

No fame shall Hitler get, oh he will regret all the pain and sadness that he caused. Fame and attention shall be for the ones that aren't with us. So horrible, what humans can do. Not even a single soul shall do harm. Starving and working, being mistreated, this is

death as if it were their key to salvation from this nightmare of a life. Every day, more and more people died. But that rate was unmatchable to that of the rate of prisoners coming in. Every day, new faces appeared and were sorted. More and more people dragged to their graves through toxic gas. Some were killed by open shooting where their bodies were piled up and burned like a funeral pyre. The sight of it was horrible to my eyes, but my mind was fixated on thoughts of surviving the day.

Suddenly my eyes snapped open. Matthew is crouched over me yelling my name. I hear the sound of shoes slapping the concrete of the alley as Francis and Benjamin run up to me. Matthew helps me to sit up. Gaining some consciousness, I ask, "What happened?" Matthew replies, "I don't know. We were running to catch Benjamin when you suddenly fainted." Confused, I got to my feet using the wall for support. "you okay?" Francis asks. "Yeah," I grunt, "Let's head home." "OK," Matthew agrees.

The Holocaust was a horrific tragedy and should never have happened. It was solely based on the ideals of a single man who, in twelve years, brought a peaceful culture to its knees. I hope this has shed light on the horrors of the Holocaust. ☆

not how humans are supposed to be treated. Many friends and family are all gone but will be remembered. No one will win when doing harm to get fame.

I wrote this because the ones whom we love and our friends should be the ones who are remembered and get the fame and the ones who do the pain will not get the fame and attention that they try to get by doing harm. ☆

The Tragedies

By: Jace Burt Grade 4
2nd place - Elementary
SCAPA Bluegrass Elementary
Teacher: Mrs. Gunn

I think the Holocaust should never happen again because people like Hitler should never get that much power and get the attention for the horrible things they did. The people who are not with us should be getting that attention.

When you feel you're mistreated and you don't fit in, you also never become what you want to become. It's hard to shut your eyes at night when you're shivering with fright. Never again should someone like Hitler get the attention for all the bad things he did. The people who aren't here with us are the ones who should be getting the fame and being remembered. These events happened and you should be

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A life forg

By: Jenna
3rd place -
Edythe J.
Teacher: M

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By: Zach
1st place
SCAPA
Teacher:

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A living memory never to be forgotten

By: Jenna Mattingly Grade 8
3rd place - Middle School
Edythe J. Hayes Middle School
Teacher: Mrs. Dulaney

A vivid picture of everything still lurks in the memory of the survivors, haunting them night after night. The lessons of the Holocaust stay strong. This will forever be a part of history and a living memory. Trust is a very powerful word and is a key part of life. All trust was lost in 1933 for most Jews. That was the year that Hitler was named Chancellor and the Holocaust began, a dreadful year that was for everyone. We cannot, and we will not, forget about this emotional event that haunts our history. Innocent people were used for labor and killed for no reason at all.

That was the past and this is the future, and although there is still prejudice in this world, we've learned from past mistakes never to let this happen again. What you and your families have been through is remarkable. They have wronged you and hurt the reputation of your people, but you never gave up. Each and every one of you is brave, courageous, and strong. No one can imagine what horrors you recall from this horrible time, and even

though some try to forget the Holocaust ever happened, it did and we all know it. There is no way to forget it. Remembering is our duty; no one should ever have to go through what you have gone through. You may worry that today's youth won't remember, and that the past will be lost forever. There is no need to even think about this because it will never be lost. We will always remember so it will never happen in our own history again.

I personally couldn't do what you had to do to survive. Trying to hide or escape from the camp risked your life. Little food and water followed by hard work, horrible living conditions, and being ordered around all day against your will. I can't imagine going through any of this torture. Day by day, prayer would take place and you finally got your resting place when liberation occurred. You didn't give up under the circumstances, and that's a real hard thing to go against. Each one of you is a hero in my eyes. Your courage inspires me to follow through, no matter the circumstance. Thank you for everything that you have done to help the youth not forget what happened many years ago and thank you for your courage. ☆

Where will I be led?

By: Zach H. Denniston Grade 4
1st place - Elementary
SCAPA
Teacher: Kelly Waterberry Gunn

"The Lord is my Shepherd..." How many times did a Jewish child repeat these words that were learned at the synagogue? Were these the words they said at night when they were afraid of a knock at the door, or the sound of soldiers' boots pounding up the stairs?

"The Lord is my Shepherd..." Were these the words the children repeated in their hearts as their families were led away? Were these the words they remembered when they waited for the trains to take them on a journey that seemed like a nightmare?

"The Lord is my Shepherd..." I don't understand this. I am in a place that doesn't seem to have green pastures. The trees have turned into barbed wire, and the flowers have become dust under my feet.

God has found His way into the concentration camp. All around me people were keeping their faith, and trying to teach the children about the love of God. Although the Nazis were harsh, we taught ourselves how to listen for God. Although the Nazis dehumanized us, we kept God in our hearts. No one can take away our heart, not even the cruel Nazis with their plans to destroy us.

We keep the Star of David as a symbol on our clothing. A symbol that is despised by the Nazis, but one we learned to wear proudly. We try not to be afraid of the beatings, the rumors about horrible deaths, because we have to shine like the stars. Even the Nazis cannot keep a star from shining.

"The Lord is my Shepherd..." I know that God will lead the world out of this evil into pastures of peace. If I ever see "a butterfly again," my star will always shine.

I know The Lord is my Shepherd. ☆

Why we should remember the Holocaust

By: Claire Seebold Grade 8
2nd place - Middle School
Tates Creek Middle School
Teacher: Ann Kelly

A Hasidic Rabbi once said, "The secret to redemption lies in remembrance." Only by remembering can we hope to avoid repeating mistakes that we have made in the past. History can repeat itself, and we've witnessed this even before the Holocaust, and unfortunately, it is happening now in other parts of the world.

Because Hitler wanted an Aryan race, the Nazis came to power in Germany in 1933. The Nazis believed that Germans were racially superior, and deemed the Jews inferior. Jews weren't the only people who were targeted though. Gypsies, Poles, Russians, the disabled, Communists, Socialists, Jehovah's Witnesses, and homosexuals were also targeted. A total of 11 million people were killed, with six million of those people being Jews.

On September 15, 1935, the Nuremberg Laws were passed. These laws forbade Jews to marry Germans, and proceedings for annulment could only be initiated by the public prosecutor. Jews also were not permitted to employ female citizens under the age of 45 of German or kindred blood as domestic workers. They were not allowed to display the Reich national flag or national colors. They were allowed only to display Jewish colors. When I first heard about the Nuremberg Laws, I also thought of the Jim Crow laws in the South before the Civil Rights movement. The Nuremberg and Jim Crow laws are similar because they both targeted a specific group of people and took away their rights.

During Hitler's reign, Jews and other groups who were considered minorities were also sent to concentration and death camps. People were always incarcerated without trial or judicial process. After 1939, concentration camps increasingly became places where the enemies of the Nazis were enslaved, tortured,

starved, and killed. New camps were created near center of dense "undesirable" populations, often focusing on areas with large communities of Jews, Polish intelligentsia, Communists, and Gypsies. Many of the prisoners died in the concentration through deliberate maltreatment, disease, and starvation. The overworked and unfit were executed. Prisoners were transported by railcars, and were often in these for several days or even weeks. They had little or no food and water. Many died of dehydration in the summer or froze to death in the winter. Prisoners were also killed in gas chambers. Towards the end of the war, the camps became sites for medical experiments.

We should remember the Holocaust because we need to remember those who lost their lives in the concentration and death camps and honor them. We need to remember because hatred and prejudice still exist in our world today, and that history repeats itself. We need to remember so that we can prevent something like this from happening again. We need to remember so we can know how evil and cruel people can be, and how just one person can turn a whole country against a minority. We need to remember to be kind to one another and develop a sense of tolerance in our children. This is why we should remember the Holocaust. ☆



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JFB (from page 1)

is now assisting us with her expert bookkeeping and PJ Library record keeping skills (Gayle is donating equal time to her position as she is getting paid). Kathy Feinberg is continuing to do her fantastic job as Camp Shalom/Camp Gesher Director. David Wortman is our new outstanding Shalom editor. Tamara Ohayon, throughout all the changes, has remained our full time plus constant, the one incredible person who has maintained the stability and progress of our operation as our Communications Director and so much more.

Things have changed for Leon and me over the past 4 years. Our oldest son Michael has married a beautiful and accomplished woman named Anna and is a new Harvard Law Graduate. Our daughter, Heather, has finished medical school at UK, married a handsome and accomplished man named Kirt, had a gorgeous and brilliant baby

named Myer and is completing her 2nd year of residency in Neurology at UK. Our youngest son, David is a new MBA graduate of New York University Stern School of Business and is dating a beautiful and accomplished woman. Thanks to our Jewish community and Young Judea they all have a very strong commitment to both Judaism and Israel. I have had one eye surgery and 3 back surgeries and except for Leon, have no wish to see doctors (other than as friends) ever again. Sadly, we also lost Leon's beloved mother, Pauline, who passed away last August at the age of 100.

Life does not stand still and we must take advantage of each and every day to do our best for ourselves, each other, our community and the world. I am still very far from fulfilling all my goals and will continue to volunteer (whether they want me or not) in whatever capacity I can try to make a difference. In my acceptance talk four years ago, I quoted a poem by Edmund Fleg which

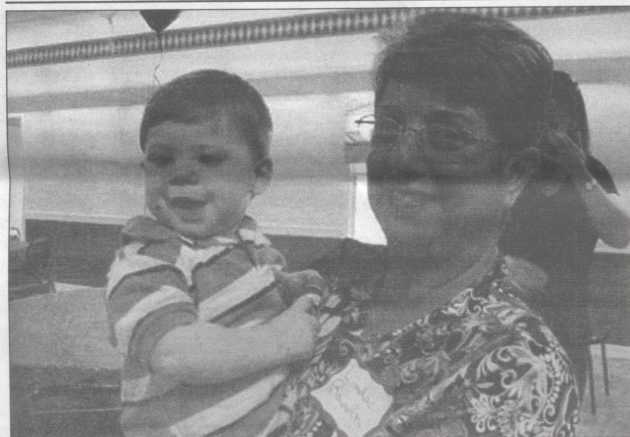
is still my favorite one:

I am a Jew because, born of Israel and having lost her, I have felt her live again in me, more loving than myself. I am a Jew because, born of Israel and having regained her, I wish her to live after me, more living than myself. I am a Jew because the faith of Israel demands of me no abdication of the mind. I am a Jew because the faith of Israel requires of me all the devotion of my heart. I am a Jew because in every place where suffering weeps, the Jew weeps. I am a Jew because every time when despair cries out, the Jew hopes. I am a Jew because the promise of Israel is the universal promise. I am a Jew because, for Israel, the world is not yet completed; we are completing it. I am a Jew because, for Israel, humanity is not yet fully formed; humanity must perfect itself.

Our community is in wonderful hands, all of our hands, as friends and extended family as we work together. JFB continues under wonderful leadership and I look forward to the future of our organization with Bob Grossman as the new President and a strong and vibrant Executive Committee and Board, with the support and efforts of our staff, led by Judy Wortman and our incredible volunteers.

Together we create a tapestry of Jewish life in Central Kentucky: a beautiful, living, ever growing texture of a small but vibrant community. We need to think about all the bounties we have available to us. We need to take advantage of these opportunities and participate as much as possible. We especially need to realize how much we have created, we, ourselves, for each other – that is the embodiment of community.

Thank you for having trusted me with this responsibility and honor. ☆



Linda Ravvin and new PJ Library recipient Myer McKee.



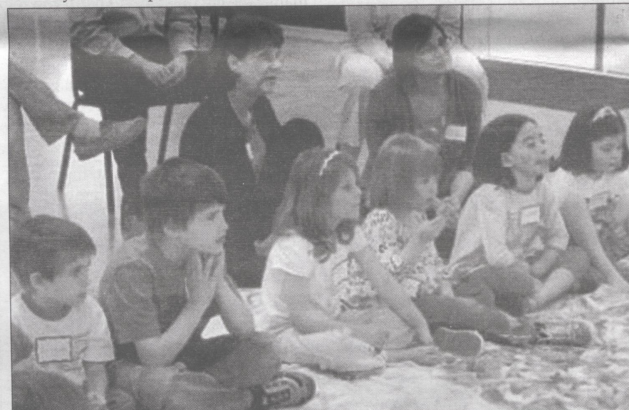
Arts and Crafts at PJ Library party with Ilona Szekely.

PJ (from page 1)

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Listening to PJ Library stories led by Amy Faust Mayer.

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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 shalom@jewishlexington.org

(Ed. Note: The following is part 1 (of 3) of a story by Leonid Dayen now from Louisville. Parts 2 & 3 will appear in August and September.)

Brief information about the author of the article below.

Leonid Dayen is a well-known writer, poet and publicist. He is the author of over 20 books of poetry and prose. He has been awarded numerous awards for his works, including the International Pushkin award in literature. He was born to Jewish parents in 1929 in Ukraine. After graduating from Kiev University Journalism faculty he worked for over 40 years as a correspondent in leading Ukrainian newspapers. In 1994 Leonid Dayen immigrated to US with his family. He currently resides in Louisville, Kentucky. In the United States Leonid has continued to be a prolific author of amazing poems, essays and novels. Many of them have been published in major Russian newspapers and magazines in USA, Israel, Canada, and Ukraine. Leonid Dayen wrote the below article about the Jewish Ghetto that existed in 1941-1944 in Zhmerinka, a small town in Ukraine occupied by Nazis during World War 2. It is based on the testimonies of the Ghetto survivors, close relatives of Lexingtonian Oleg Berezovsky.

Documentary stories about Zhmerinka Jewish Ghetto

By: Leonid Dayen

During my decade and a half of immigrant life in the US I have never had to travel on a journalistic mission. I did write numerous articles and essays that were published in the Russian press of America. But none of the newspapers offered me the chance to travel as a correspondent for some specific assignment to cover a particular topic. However, it is not important to me. For forty-two years of work in the newspapers of Ukraine, I managed to travel frequently to the cities and villages, factories and mines, nuclear power stations, shipyards and oil wells.

Also, we have traveled a lot all over the world with my wife Anna, but these were tourist trips.

And recently I went to a different trip. The destination was very close to my hometown. The distance from the city of Louisville to Lexington, Kentucky is only about seventy miles. But the essence is in another matter...

Holocaust museum in synagogue
It was a trip of the soul. Otherwise it is impossible to determine. It was the call of the heart. Not to go would mean to spiritually impoverish ourselves.

What's the matter? Suddenly I heard amazing news that literally shocked me. Just think: in the small town of Lexington, in November 2009, a mu-

seum of the Holocaust was opened. A small one, albeit one room, but opened. It was opened in memory of the tragedy of the Jewish people, for the edification of future generations of mankind. My wife Anna and myself had previously visited the world's famous Museum of Yad Vashem in Jerusalem and the Holocaust Museum in Washington, DC. When we walked through the halls of these memorials, our hearts bled. With deep sorrow I remembered my grandfather Alter from Ukrainian town of Zhytomyr, who was brutally killed by Nazis in 1941.

And now we're going to Lexington, Kentucky. We go with the person from whom we received this exciting information. This is a highly professional design engineer who works for Lexmark, a major company in Lexington. But most importantly he is a very decent, intelligent, kind man with a bright Jewish soul. We have known him for all fifteen years of immigration. He used to live in Louisville, but six months ago he and his wife Lena moved to Lexington, the place of his new job.

His name is Oleg Berezovsky. He is fifty-five. Where did he come from? Yes, from a Jewish town. Which town? From Zhmerinka, located in Ukraine. The town which has passed through all the hellish pain and suffering of a local ghetto during the Nazis occupation.

Oleg was born nine years after the war

ended. But his entire extended family experienced the most cruel torments that befell the inmates of the ghetto that was enclosed with impenetrable barbed wire.

From his early childhood Oleg has learned from his mother and other relatives the facts about the sufferings that they went through in the ghetto. For many years Oleg and his older sister Leah have tried to gather as much material of this bitter time as possible, bit by bit, to the smallest detail. Oleg has videocassettes with testimonies of his relatives - the prisoners of Zhmerinka ghetto. He gave us these cassettes to watch. These are the unique documents in their credibility and the tragedy.

And now Oleg is taking us to Lexington, Kentucky. Oleg turned on a CD with the sad songs in Yiddish. Outside the win-

dows of Oleg's car we see melancholic landscapes of fading autumn, and falling down crimson leaves. In this atmosphere, we came to our destination, Temple Adath Israel synagogue. It is where the Holocaust Museum was opened. Filled with emotions we entered the museum. Yes, the museum is modest in size. But how expressive its exposition is! How many sad photo-

see Documentary, page 12



Zhmerinka, 1942, Local Ghetto prisoners
In the front row on the left there is Sheindl Kushnir, Oleg Berezovsky's mother

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Search the Joint's newly-released trove of Holocaust-era records

You can now check out a remarkable new resource from the American Jewish Joint Distribution Committee (JDC) that allows people to search deep inside JDC's massive, newly digitized collection of World War II era documents and photographs.

Holocaust survivors and their families can determine if a person's name appears among the over 500,000 Jews listed in materials now posted by JDC from its work rescuing Jews during and after the War. Documents can be viewed and downloaded. You can also browse over 1,500 photos from the DP camps and other places where "The Joint" worked during and after the Shoah. You may then be able to help JDC identify the people in the photos.

To do a search and to see these dramatic materials and photos, please visit the website at www.jdc.org/sharedlegacy.

About JDC

The American Jewish Joint Distribution Committee (JDC) is the world's leading Jewish humanitarian assistance organization, supported by the Jewish Federations of North America. JDC works in more than 70 countries and in Israel to alleviate hunger and hardship, rescue Jews in danger, create lasting connections to Jewish life, and provide immediate relief and long-term development support for victims of natural and man-made disasters. To learn more, visit www.JDC.org. ✡

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Shalom 2/2011

To Tweet or Not to Tweet...

By: Gary Yarus with the support and insight of Tamara Ohayon

For years the Jewish Federation has been using traditional and time proven methods, such as the *Shalom* newspaper, a website, weekly email and direct mail to communicate with our Jewish community. Recently, the Federation moved into the social media world when a Facebook page was brought online. As the Federation moves forward and further into the digital age, all of these methods will be continued and enhanced to make them more useful and relevant to you and at the same time new approaches to communications, like Twitter, will be implemented.

"So", you ask "what is Twitter" and "why would I want to use it"?

Technically speaking, Twitter is a "free social networking and micro-blogging service that allows its users to send updates (known as "tweets") which are text-based posts of up to 140 characters in length." Twitter is an easy-to-use, powerful mass communication tool.

More simply, Twitter is a message service that allows you to send and receive short messages (tweets) within your Twitter community.

Your Twitter community can be made up of individuals, like you and your friends, and/or organizations like the Jewish Federation of the Bluegrass allowing all within your community to stay in touch.

Your Twitter community consists of people or organizations whose messages you have "chosen to follow" by subscribing to their Twitter accounts which will allow you to see their tweets. Your Twitter community also includes people and organizations who have "chosen you" to follow. They will be able to read and respond to your tweets.

JFB will be able to originate tweets containing information as it happens, often before it can be elegantly written and published some other way. Twitter is like tapping into a collective word-of-mouth source with the ability to spread instantly.

If you follow JFB, you will be able to originate tweets into the JFB community, allowing complete two-way communication in both communities,

yours and JFB's. This might sound complicated but rest assured you will need minuscule technical knowledge to learn Twitter and make effective use of it.

Twitter is a relatively new communication form. Until you use it, you may not be able to quite get your head around it. Don't feel alone, all users must make the same journey to understand it perhaps this metaphor will help you understand it sooner. Think of a large cocktail party you are hosting. Twitter is like walking through the party and eavesdropping on conversations as you walk past people. You invited these people to attend your party for a specific reason. However, once they arrive, they are free to talk about anything on their mind. This metaphor explains some, but not all Twitter features.

So what do people tweet about? Tweets can be anything they are thinking about that may be of interest to their community and the communities they follow.

Some examples are: Observations about life, interesting things they have read, perhaps a movie or TV show they have seen, an interesting article in *Shalom* or the Federation's website, or something in the monthly Temple and Synagogue bulletins, a humorous take on a life event, a good joke, inspiring thoughts, professional news, work-a-day life details, business issues and challenges and family life details. The possibilities are endless. Use your imagination!

Do you want to know something before others do? You can be the first to know about events, about event date or time changes, or any other news and information the Federation or you feel is for the good both communities.

To get started with Twitter, all you need is a little motivation to learn how to use it properly. From your desktop or laptop computer you can use the Twitter website to send and receive tweets. Many smart phones and tablet computers also have "apps" for Twitter now. Twitter is usable wherever an Internet connection exists.

To help you, the Federation has formed a team, the JGeeks, to provide one-on-one or small group training sessions on how to enjoy and take advantage of the many benefits of using Twitter.

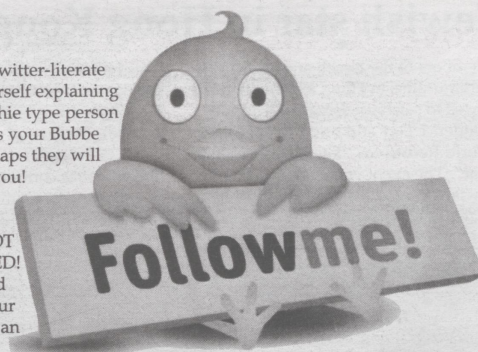
Once you become Twitter-literate you might find yourself explaining Twitter to a non-techie type person in your life, perhaps your Bubbe and Zeyde, or perhaps they will be explaining it to you!

So the question is now: TO BE OR NOT TO BE CONNECTED! If you are motivated to learn, express your interest by sending an email to jgeeks@jewishlexington.org to get the ball rolling.

If you wish to move forward sooner here are a couple of YouTube videos that help explain Twitter. You can also use Google to find many sources of information. ☆

Twitter in Plain English (For the beginner)
<http://bit.ly/1cLEIH>

How to Use Twitter (More technical)
<http://bit.ly/j5nP3P>



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Judy and Rabbi David Wortman in memory of Lillian Hirschberg, Sara and Erle Levy's grandson, and Natalie Sherman.



The Jewish Federation
OF THE BLUEGRASS

Jewish star in Hong Kong

Members of the Israeli and Jewish communities in Hong Kong joined forces to celebrate Israel's 63rd Independence Day and break the Guinness World Record for "The Biggest Human Star". The event was organized by the Jewish Scouts of Hong Kong and held at the Discovery Bay College, Hong Kong on Tuesday.

This Human Star was in the shape of the Star of David and was made up by 277 people (preceding record: 250 people).

The trial was complied with the conditions set by the Guinness World Record and is pending verification. ☆



Documentary (from page 9)

graphs, documents, statistical data and other artifacts displayed about the horrors of the Holocaust, which claimed six million innocent Jewish lives!

Here are the exhibits about the terrible Kristallnacht that took place in 1939 in Nazi Germany, and the ones about the death camps at Majdanek, Auschwitz, and Treblinka. Here's a snapshot: a group of elderly Jewish people, women and children are herded by German soldiers to be shot. They are herded to the sound of a brass band, performing so-called tango of death. What a nightmare!

Another exhibit represents a letter in Ukrainian which consists of the order given to Jews by the Nazis: "ordered all the Jews of Kiev and suburbs to meet on Monday, September 29, 1941 at 8:00 am on the Miller street, near the cemetery. Everyone should bring documents, money, clothes and other things. Who do not obey this order will be shot..." Oh, God! And who obeyed? They were brutally shot to death in the fatal Monday at Babi Yar...

The symposium dedicated to the opening of the museum in the synagogue

took place in November, 2009. Lessons of the Holocaust and the need to remind future generations about it were discussed. The first speech was presented by a noble man, the founder of the museum, Mr. David Schneid. Among the speakers was Professor Laurence Kant. With him I was able to meet during the visit to the museum. He said that the exhibition has attracted a great interest in community. The museum here will provide opportunity to local and neighboring counties school children to come over and learn to more deeply understand the tragedy of the Holocaust. This is especially important also because that the Senate of Kentucky recently passed a highly humane decision, approved by the Governor, to introduce a mandatory lesson for the Study of the Holocaust in all local schools.

Oleg Berezovsky was one of the symposium's attendees. With great excitement he told me about this holy event. Oleg considers opening of the Holocaust museum in the Lexington Synagogue as a tribute to his relatives and all other prisoners of Zhmerinka ghetto some of the stories about whom will be discussed below. ☆

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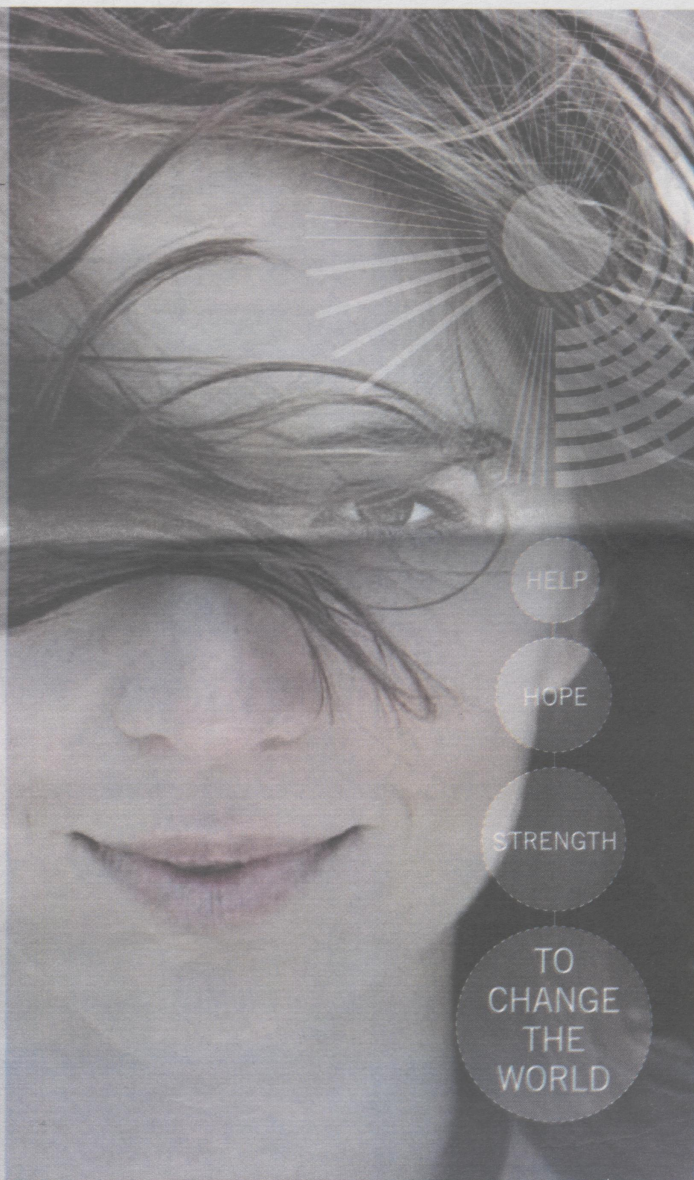
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Photographs by Jonathan Levine, Jeffrey Lamont Brown and John Adkins

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Brass Band plays Hatikvah.



Happy Yom HaAtzmaut.



Marc Rossio entertaining at Yom HaAtzmaut celebration.



Anat Rubinstein conducts the choir.



Yom Hashoah
Jerry Wurm



Dr. George



The

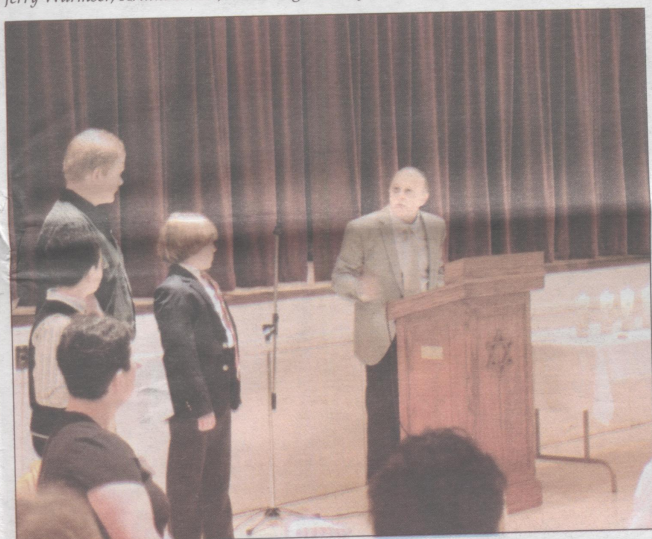
Yom Hashoah Commemoration May 1, 2011



Yom Hashoah candle lighters. L-R - Oscar Haber, Hanna Smith, Leon Ravvin, Jerry Wurmser, Arthur Lieber, and George Szekely.



Jeremy Popkin, chair of the Yom HaShoah program, leads one of 12 round table discussions.



Dr. George Szekely presents awards to contest winners.



Anya Slepian performs at Yom Hashoah commemoration.



The Jewish Federation
OF THE BLUEGRASS

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The Jewish Federation
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Third Opinion

Stanley Ned Rosenbaum, PhD

"Retribution"

Did you notice that almost all the deaths in April's spate of tornadoes happened in states of the Confederacy? As a graduate of the Pat Robertson School of Religious Wackology, I can assure you that this was retribution for the South's practice of slavery. As Longfellow's poem, "Retribution," reminds us: "Though the mills of God grind slowly; Yet they grind exceeding small."

At that the "mills" are getting faster. Recall that Our Fearless Leader, Rev. Robertson, told us the earthquake in Haiti was punishment for something the inhabitants had done almost 200 years before. Apparently, God is beginning to catch up with his backlog. That must be encouraging.

Other religious wingnuts will tell us that the storms and all the other record-breaking "natural" events: rains in Kentucky, droughts in Russia, fires in Texas, the Japanese tsunami are signs of the "end times." These folks, at least, are in the right church, if the wrong pew.

We monotheistic types have always had a rather anthropocentric, not to say ethnocentric, not to say egocentric view of religion. In short, it's all about "us," whoever we are. And if we're all sinners, then it stands to reason that we all need to be punished.

Jews, though we made early contributions to apocalypticism, have developed a healthier view of how the world works. Or doesn't. Most of us got off the "end time" bus with the collapse of the Sabbathian movement in the 17th century.

You'll remember that one Shabbetai Zvi was touted as "the Messiah" in 1666, a highly significant year for apocalypticists, and that he was arrested by the Turkish Sultan and converted to Islam to save his life. His followers continued to believe, though in dwindling numbers, for about 150 years as the movement became first Catholic (the Frankists) and then orgiastic. I trust they have vanished by now.

For the rest of us, the steely-eyed Jewish realists, we know that bizarre weather phenomena are exacerbated by human activity, e.g., pouring 200

million gallons of oil in the Gulf of Mexico. This has to lead to rising water temperatures that, in turn, send larger quantities of moist air northward where they can collide with cold jet stream air, itself pushed further southward by the melting of Arctic ice.

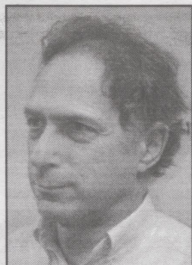
As the population grows, so does our need to exploit fuel resources. This inevitably leads to mine disasters, more CO2 in the air, and to nuclear accidents. As seniors will remember, we came close to nuclear war in 1962. It may have been a coincidence, but the film version of Nevil Shute's book, "On the Beach," came out in 1960. Gregory Peck, Ava Gardner, Fred Astaire in a rare, dramatic role. I remember seeing it in Paris. Twice.

It tells the story of our planet after a nuclear exchange as clouds of radiation slowly fill the atmosphere and kill every living thing. Then, as now, people turn to their religions for the "answer," but only silence is forthcoming. The movie ends with a shot of a Salvation Army banner waving over an empty square. The banner reads "There is still time." Fifty years on, time is running out.

I am pessimistic, but not despairing. Belief in a "Divine plan" and a determination to "mend the world" are, for me, a zero sum game. And if I go down, I go down fighting. As the Talmud says, "It is not up to you to finish the job, but neither are you free to desist from it."

So I conserve water, compost, recycle everything that isn't red hot or nailed down, torture my good wife with the thermostat. It's the least I can do. ☆

Stanley Ned Rosenbaum, PhD (Brandeis), is a retired 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."



There is never enough time

By: Bonnie Sobel

There is never enough time. No matter how long a pet that we love lives, it is always one day not enough, one hug that never got to be passed on and one moment that we missed petting the soft ears. Today was Hershey's last day on this earth, and we had to be the ones to make that decision. After numerous tests being performed on him and four different vets looking into his sweet eyes and having no answers, we made the decision. Today is a day for tears and a runny nose. It is a day for vacuuming, murmuring some words of consolation to each other, and phoning the kids. They knew it was coming. Tommy was the one who found our dog running the streets of Louisville, saved his life, and introduced his parents to their "dog #3." He will especially miss this lovely guy. He immediately saw Hershey's hidden potential even when the dog was a wild and scruffy three-year-old out on the street with the temperature approaching the low 20's and no place to go. Nancy will miss him too as whenever she came to let him out, she first sat on the couch with Hershey on her lap, upside down with his legs in the air, trying to become one with her lap, for their "minute of love." Mother, who doesn't always remember what his name is, will never forget to ask, "How is woof?" "He used to sit on my lap and take a nap with me." "Do you think he still remembers me?" I say, "Yes," and I mean it.

Now we move on. This is the first time in seven years that we will not have to come home to let the dog out, the first time in six months that we will not have to plan our outings around a dog that has to go out every two hours. It is the first time in 40 years that we don't think owning a dog is what we should

be doing. Our emotions are raw, and we are so tired from the series of sleepless nights.

It is starting to thunder outside and we realize that we don't have to put Hershey's "Thunder shirt" on him, and we don't have to fluff up the pillow on his Chaise lounge by the bed. I remember my friend telling me that she wanted to be reincarnated as a dog in our house. Our three dogs all got the royal treatment, but why not. Who did it hurt? And they in turn gave us unconditional wonderful love back.

The clichés are running threw my head. "The sun will come up tomorrow." "It is better to have loved and lost then never to have loved at all." They are no help to me. But I promise not to dwell on this sadness for very long. I will take a nap, find a safe place to put the little piece of his tale hair that I saved before we left the house this morning, and I will move on. It is spring and that is a wonderful time of the year to be immersed in.

May God be with us to help us find other ways we can show our love; may Hershey's spirit live with us in happy ways: whenever we see birds building nests, whenever we pass a park with kids playing, and whenever we want to feel good about ourselves for making the time in our lives to share with one of God's dearest creatures.

Another clomp of thunder and Pete just uttered from his semi-awake state on the couch, "Put the thunder shirt on me." It is time to laugh again, and in a few minutes he will have to finish up our income taxes." (What an oxymoron that sentence is). ☆



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Timothy Snyder. Bloodlands: Europe Between Hitler and Stalin. Basic Books, 2010.
Christopher Browning. Remembering Survival: Inside a Nazi Slave-Labor Camp. W. W. Norton, 2010.

Reviewed by Jeremy D. Popkin

More than sixty-five years after the end of the Shoah, research and publication on this tragedy continues unabated. In their recent books, Yale historian Timothy Snyder's Bloodlands and University of North Carolina professor Christopher Browning's Remembering Survival take contrasting approaches to the subject. Snyder paints a vast panorama of genocidal violence in eastern Europe, arguing that the "Final Solution" was just part of a broader pattern of mass killing for political purposes in that region. Browning offers a micro-history of the fate of Jews in one small Polish town. Nevertheless, it is Browning's narrow-gauged monograph that generates the most interesting new insights into a by now well-explored subject.

In Bloodlands, Snyder argues that the Shoah should be understood as one of several genocides resulting from the struggle between the Soviet and Nazi dictatorships for control of the territory separating Germany and Russia. In this perspective, anti-Semitism has less to do with the Jews' fate than geography: the Polish Jewish community, like the Ukrainian peasantry decimated by Stalin's policy of starvation in 1932-33 and the non-Jewish Poles massacred by both Germans and Russians in 1939-1941, had the misfortune to be living in this border zone between two totalitarian rivals bent on creating ideologically shaped utopias.

Even by the standards of Holocaust scholarship, Bloodlands is not pleasant reading. Determined to leave no doubt in readers' minds about the gruesome nature of the events he is describing, Snyder piles on the horror, from desperate Ukrainians eating their children's corpses in the early 1930s to Jews' bodies tumbling into crude pits during the killings following the German invasion of the Soviet Union in 1941. Snyder certainly does not follow the right-wing German historian Ernst Nolte, who set off a world-wide controversy in the 1980s by arguing that Stalin's massacres somehow justified Hitler's killings. Nevertheless, at times he becomes bogged down in the

argument about which dictator had more blood on his hands, and there are several passages of tedious arithmetic as Snyder tries to estimate how many deaths can be attributed to each regime.

The payoff for slogging through all this horror is not immediately evident, at least to this reader. Holocaust scholars have long emphasized that the vast majority of the Nazis' Jewish victims were eastern European Jews, and that all the death camps were located in Poland. Snyder's emphasis on this region leads him to neglect the considerable effort the Germans invested in hunting down Jews throughout Europe. After Poland, the Netherlands was the country that lost the highest percentage of its Jewish population. In this respect, the "Final Solution" was more than a violent ethnic-cleansing operation in a specific region: Hitler's vision took in the whole of Europe.

While Snyder tries to reframe the entire story of the Jewish genocide, Browning limits himself to a single episode, the fate of the Jewish community of Wierzbniok, most of whom were eventually incarcerated in a slave-labor camp called Starochowice just outside the town. Drawing on interviews with survivors, particularly those conducted by German prosecutors attempting to convict a former camp commandant in the 1960s, Browning produces a detailed account of these Jews' experiences.

Overshadowed by the giant killing complex at Auschwitz, the thousands of slave-labor camps created by the Germans are usually neglected in Holocaust scholarship. Nevertheless, hundreds of thousands of Jews passed through such installations before being deported to the death camps. Slave-labor camps are especially interesting, Browning argues, because the Jews held in them had the chance to interact with their German persecutors to a much greater extent than Jews in the ghettos or those hustled to their death in the killing centers. The records about Starochowice enable him to reconstruct the strategies by which Jews

see Timothy, page 19



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Timothy (from page 18)

tried to keep themselves alive.

The evidence from Starochowice shows, Browning argues, that not all Nazi perpetrators were the same. In the early months of the labor camp's existence, the Jews were at the mercy of a sadistic camp commander who took pleasure in humiliating and torturing them at every opportunity. As the Germans became more aware of their need for slave labor, however, this first commander was replaced by a man more concerned to keep the town's factories running efficiently.

The camp's second commander was also easily bribable, and Jews with money were able to buy themselves privileged positions within the camp, at the expense of their poorer brethren. The resulting tensions among the prisoners became so strong, Browning claims, that when the Jews were finally deported to Auschwitz, those who had suffered at the hands of the

camp's Jewish leadership beat their co-religionists to death inside the sealed boxcar carrying them all to the gas chambers.

Remembering Survival is thus a human-scale reconstruction of the horror of the Holocaust, in which we can see the dynamics that shaped the behavior of both perpetrators and Jewish victims. Whereas the mass violence recounted in *Bloodlands* overwhelms any sense of the individuality of those swept up in those genocides, *Remembering Survival* reminds us that even the largest-scale episodes of mass murder ultimately required personal interaction between killers and victims. In contrast to Snyder, Browning knows how to balance graphic descriptions of horror with explanatory analysis that helps readers understand why it is worth confronting these painful episodes. Less ambitious than *Bloodlands*, *Remembering Survival* nevertheless represents the best of current Holocaust scholarship. ☆

The Ironic History of Palestine

By: Alan H. Luxenberg
History News Network, May 16, 2011

There is something tragically ironic about the Palestinians' campaign to press for a September UN resolution to establish a Palestinian state in the West Bank, Gaza, and East Jerusalem, and not just because that was what Israel already offered in 2000 and again in 2008 to no avail but because the history of the twentieth century is a history of the Palestinians' resistance to establishing a Palestinian state—if it had to exist side by side with a Jewish state.

To understand why, a little history of Palestine is in order. It is not uncommon, for instance, for Palestinian spokesmen to refer to "historic Palestine," which we all understand to include all of the State of Israel, plus the West Bank and Gaza. But the adjective "historic" suggests we are talking about a country, or least an entity of some kind, that has existed for eons. By that standard, historic Palestine is simply a misnomer, especially if what is meant is an area with a particular set of borders enduring through time.

Historic Palestine as we know it today is derived from a map drawn up by the British at the end of World War I—in particular by British Christians whose

understanding of the geography of Palestine was largely based on the Bible, which, as we all know, is derived from the Jews.

So, it is the height of irony when we hear the militant Islamists of Hamas insisting that any compromise about the land that constitutes "historic Palestine" is impossible, for, as they argue, the entire land is a waqf, or Islamic trust, bestowed by God. Think about it: a border drawn by British Christians based on their reading of the Jewish Bible is now interpreted by Muslim fundamentalists as God-given and unchangeable!

But surely, for many centuries before the land fell into British hands, there must have been a country called Palestine, right? That's what I was told by a group of high school students recently when I gave a lecture on the origins of the Israel-Palestine conflict. The students cannot be faulted for thinking that; after all, we all seem to accept the terminology of "historic Palestine," don't we?

In fact, historically, there was never an independent country named Palestine. There was for a time a Roman province named Palestine, when the Romans bestowed that name in the second

century A.D. on an area that was previously called Judea, and which had been sovereign for a time. Having defeated the Jews in what the ancient historian Josephus labeled "the Jewish Wars," the Romans then expelled the Jews from Jerusalem and renamed the province after the Jews' historic arch-enemy, the Philistines.

This province then became part of the Byzantine Empire and part of several different Muslim empires after that. For a brief stretch, part of the land fell into the hands of the Crusaders who called it "The Latin Kingdom of Jerusalem." But under a thousand years of Muslim rule, Palestine never quite remained the same, having been subject to administrative adjustments over the years, with the name even falling into disuse for a period of time. In the last four hundred years of Ottoman rule, what was labeled Palestine changed over the centuries, as the territory was divided and sub-divided into separate entities. In the nineteenth century what we call "historic Palestine" today was actually divided into three different administrative entities.

So, the historical record says that Palestine was never a country, and was rarely ever an intact entity. At most it was a geographic entity like Scandina-

via but, even as that, it changed over time.

None of this is meant to deny that Palestinians have a just claim to the land—or that Jews have a just claim to the land. There has always been only one practical solution to the problem of two peoples claiming the same land—the two-state solution. But many people seem surprised to learn that this solution was invented by neither President Clinton nor President Bush nor President Obama. The two-state solution has a long history dating back at least to 1937, when the British proposed to partition the land between Arabs and Jews while leaving Jerusalem under international control. A similar plan was approved by the UN General Assembly in 1947, and then again proposed by President Clinton in 2000.

The great irony is that the leadership of the Arabs of Palestine consistently rejected the two-state solution in the belief that they could have everything; the result was that they ended up with nothing. In contrast, the Zionist leadership—perhaps more desperate for a piece of land no matter how small and certainly more pragmatic—was willing to accept very little, and they ended up

see *Ironic*, page 20

Irony (from page 19)
with nearly everything.

The British plan of 1937, for instance, awarded the Jews just twelve percent of "historic Palestine" (sans Jerusalem); the UN plan of 1947 awarded the Jews fifty-five percent (mostly the Negev Desert, however). But even those plans were entirely unacceptable to the Arab leadership, and they fought a war to exterminate the Jewish state just three years after the German effort to exterminate the Jewish people had come to an end. After that war, the Israelis ended up with an even higher percentage of the land.

Great Time (from page 1)

The night was a fundraising success as well. Commitments made by the attendees were more than \$166,000, representing a 14% increase over their gifts in 2010. In addition the tribute book brought in almost \$10,000.

The real stumbling block to the creation of a Palestinian state are Palestinians— Hamas, in particular—who cannot bring themselves to accept a state that doesn't comprise all of "historic Palestine." Tragically, the recent reconciliation between Fatah and Hamas means there will be no two-state solution—and no peace agreement.

Alan H. Luxenberg is Acting President of the Foreign Policy Research Institute in Philadelphia and author of "The Palestine Mandate and the Creation of Israel" (Mason Crest Publishers), a book designed for secondary school students. ☆

Special thanks go to our wonderful co-chairs Harriet Cooper, Sue Ezrine, Nancy Hoffman and Sara Levy, to our keynote speakers Nancy and Norman Lipoff, and to Tamara Ohayon who designed the tribute book. To Susan and Steve, may you go from strength to strength. ☆

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Linda Ravvin presents award honorees Susan and Steve Caller.



Bret Caller honoring his parents.



"The Band" entertaining the Tribute Dinner.



Jill Kapenstein honoring her parents.

The following two statements represent varying responses to President Obama's address on the Middle East. They do not take into consideration the later speech to AIPAC. — ed.

ADL Applauds President Obama's Strong Outline Of Principles For U.S. Policy In Middle East

New York, NY, May 19, 2011 ... The Anti-Defamation League (ADL) today commended President Barack Obama for his statement of U.S. priorities in the Middle East, his strong affirmation of the deep and "unshakeable" relationship between the United States and Israel, and expressed support for his vision of a negotiated Israeli-Palestinian settlement with strong security provisions for Israel and a non-militarized Palestinian state.

Robert G. Sugarman, ADL National Chair, and Abraham H. Foxman, ADL National Director issued the following statement:

We welcome President Obama's compelling speech on the priorities for American policy in the Middle East. We applaud his strong outlining of the principles which motivate that policy, including supporting the universal rights of free speech, equality and religious freedom, opposing the use of force and political repression, and promoting political and economic reforms. These are a reflection of American values and promote American interests.

We further commend his strong affirmation of the importance of the deep and unshakeable U.S.-Israel relationship, and his clear articulation

of the moral and strategic connections between America and Israel. We support the President's vision of a negotiated Israeli-Palestinian settlement with strong security provisions for Israel, and a non-militarized Palestinian state. We appreciate his direct rejection of a unilateral declaration of a Palestinian state and his understanding that the Hamas-Fatah agreement poses major problems for Israel.

The Palestinians must heed the President's warnings about imprudent and self-defeating actions, including through campaigns to delegitimize Israel, plans to unilaterally declare

statehood, and a unity agreement with a Hamas which remains committed to violence, rejection and anti-Semitism.

This Administration has come a long way in two years in terms of understanding of the nuances involved in bringing about Israeli-Palestinian peace and a better understanding of the realities and challenges confronting Israel. ☆

President Obama, the 'Winds of Change,' and Middle East Peace

By Robert Satloff
Policy Alert, May 19, 2011

President Obama did a great service in sketching out a new paradigm for U.S. engagement with the Middle East in his State Department "winds of change" speech this afternoon, in which he raised the goal of reform and democracy to a top-tier U.S. interest. Nevertheless, after critiquing Arab regimes that have used the Arab-Israeli conflict to distract their peoples from the important business of reform, he undermined the potency and effect of his own message by unveiling a new -- and controversial -- set of principles guiding U.S. efforts to promote Israeli-Palestinian peace.

Specifically, the peace process principles he articulated constitute a major departure from long-standing U.S. policy. Not only did President Obama's statement make no mention of the democracy-based benchmarks injected into this process by President Bush in his June 2002 Rose Garden speech (which might have been appropriate, given the overall theme of his speech), he even included significant departures from the "Clinton Parameters" presented to the parties by the then president in December 2000:

- President Obama is the first sitting president to say that the final borders should be "based on the 1967 lines with mutually agreed swaps." (The Clinton Parameters -- which, it is

important to note, President Clinton officially withdrew before he left office -- did not mention the 1967 borders, but did mention "swaps and other territorial arrangements.") The Obama formulation concretizes a move away from four decades of U.S. policy based on UN Security Council Resolution 242 of November 1967, which has always interpreted calls for an Israeli withdrawal to a "secure and recognized" border as not synonymous with the pre-1967 boundaries. The idea of land swaps, which may very well be a solution that the parties themselves choose to pursue, sounds very different when endorsed by the president of the United States. In effect, it means that the U.S. view is that resolution of the territorial aspect of the conflict can only be achieved if Israel cedes territory it held even before the 1967 war.

- Regarding IDF deployment, President Obama said that the Palestinian state should have borders with Egypt, Jordan, and Israel, and referred to the "full and phased" withdrawal of the Israel Defense Forces. This statement implies categorical American opposition to any open-ended Israeli presence inside the future Palestinian state. This differs from the Clinton Parameters, which envisioned three Israeli "facilities" inside the West Bank, with no time limit on their presence.

- Although the president noted that he was endorsing a borders-and-security-first approach, leaving the subjects

of refugees and Jerusalem for future negotiations, this is an odd reading of the relevance of those two issues. For Palestinians, the refugee issue may be powerfully emotive, going to the core of Palestinian identity; for Israelis, however, it is as much an issue of security as ideology. For the president not to repeat previous U.S. government statements -- e.g., that Palestinians will never see their right of return implemented through a return to Israel -- is to raise expectations and inject doubt into a settled topic.

Perhaps more than anything else, the most surprising aspect of the president's peace process statement was that it moved substantially toward the Palestinian position just days after the Palestinian Authority decided to seek unity and reconciliation with Hamas. Indeed, the president seemed nonplussed that Mahmoud Abbas, president of the Palestinian Authority, has opted for unity with Hamas, a group the United States views as a terrorist organization. This reconciliation with Hamas "raises profound and legitimate questions for Israel," the president noted -- but evidently not questions so profound and troubling to the United States that they would impede a shift in U.S. policy that advantages the Palestinians.

Also odd was the fact that the president offered no implementation mechanism to translate these ideas into real negotiations. He named no high-level

successor to Sen. George Mitchell, the peace process envoy who just resigned, nor did he specifically call for the immediate renewal of negotiations. Despite this absence of a new mechanism, the likely next step is for Palestinians to take up the president's call, ask for renewal of negotiations on precisely the terms the president outlined -- borders that are "based on the 1967 lines with mutual swaps," with no reference to refugees or other issues on which the Palestinians would make major compromises -- and wait for Israel to say no.

Now en route to Washington, Israeli prime minister Netanyahu has already issued a statement objecting to the president's focus on the 1967 borders. The two leaders may find a way to blur their differences over the principles outlined today, given their partnership on strategic issues and mutual interest in political cooperation and amity. But the approach to Israeli-Palestinian peace enunciated today has within it the seeds of deepening tension and perhaps even rift between the two sides -- the very distraction from the focus on democratic reform the president said he wanted to avoid.

Robert Satloff is The Washington Institute's executive director and Howard P. Berkowitz chair in U.S. Middle East policy. ☆

Ask A Rabbi

Rabbi Moshe Smolkin



Q: A lot of people seemed to be celebrating Osama bin Laden's death. Should we be celebrating his death?

A: Judaism gives us a variety of perspectives on this challenging topic. By exploring our texts, we can gain a deeper understanding and a better sense of how we should respond.

In Shirat HaYam (the song at the sea), the Torah describes the Israelites' reaction to the drowning of Pharaoh's army:

Then Moses and the Israelites sang this song to the Lord. They said: I will sing to the Lord, for He has triumphed gloriously; horse and driver He has hurled into the sea.... Pharaoh's chariots and his army, He has cast into the sea; and the pick of his officers are drowned in the Sea of Reeds. The deeps covered them; they went down into the depths like a stone. Your right hand, O Lord, glorious in power. Your right hand, O Lord, shatters the foe! In Your great triumph You break Your opponents; You send forth Your fury, it consumes them like straw.... Who is like You, O Lord, among the celestials; Who is like You, majestic in holiness, awesome in splendor, working wonders! (Exodus 15 - JPS)

Upon being saved from the hand of the Egyptians, the Israelites celebrate. They rejoice in the deaths of their foes. And their deity, God, has proven to be greater and stronger than either the Egyptians or their gods. The Israelites

delight in the death of their adversaries. Our ancestors gloat in the fall of their foes.

Yet the Talmud gives us another perspective:

In that moment, the ministering angels sought to sing before the Blessed Holy One, yet the Blessed Holy One rebuked them, "The works of my hands are drowning in the sea, and you wish to sing before me?!" (Sanhedrin 29b)

The angels may have desired to join Israel in song, yet they are reprimanded and put in their place. They may not rejoice, for though these Egyptians may have been foes, they were still people, made by God, in the image of God. (Genesis 1:27) The angles may not celebrate their destruction.

Later on in the Bible, we are given a similar recommendation for how we should, or rather, should not behave:

Do not rejoice in the fall of your enemy, and in their faltering let not your heart delight. (Proverbs 24:17)

On the shore of the sea, our ancestors did delight in the fall of their foes. Yet we are warned not to rejoice. Neither the angels, nor us humans, should celebrate the destruction of a person, despite the feelings that may naturally arise. The fall, the death, the destruction is not what we are supposed to celebrate. Yet there is something that we should rejoice in.

The rabbis of old recommended that we mention the exodus in our morning prayers. Our redemption from the house of bondage is central to our Jewish identity. Our freedom from Egypt is traditionally mentioned numerous times throughout the day, so that we may not forget.

The Siddur does mention the drowning of our foes. It does mention that none remained. But following the description of the destruction comes the true focus of the prayer: God's redeeming power.

God raises up the fallen, releases the bound, redeems the humbled, and aids the poor. It is God's power to free the oppressed that is celebrated. And only after that declaration, does the Siddur say, "Who is like you God?"

And the redeemed sang a new song to You. They longed for a new reality, a world of freedom, and they prayed, "May You reign forever."

And we finish, leading into our prayer, "Praised are You Adonai, Redeemer of Israel."

Judaism invites us to move beyond the vengeful part of our nature, and to turn toward God in thanks for freedom. Rather than celebrating death, we are asked to rejoice in life and liberty.

This day, let us rejoice in the emancipation that we have been given. And let us give thanks: Thanks to our soldiers who have provided us with this freedom, and thanks to God for giving them the strength and courage to create a new reality. ☆

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 shalom@jewishlexington.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

Jfs Jewish Family Services Upcoming Programs

Leisure Club

Save these dates for lunch and schmoozing!

Thursday, June 16, 2011
12 noon to 2:00 p.m.
at Mayfair Village
Lunch will be provided.

Wednesday, August 24, 2011
12 noon to 2:00 p.m.
at Panda Cuisine

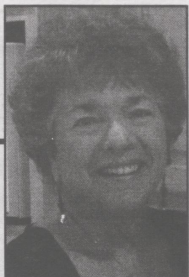


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For more information about these events, to RSVP, or to arrange transportation to the event location, please contact Judy Wortman at (859) 269-8244 or jfs@jewishlexington.org.

B'tayavon (Hearty Appetite)

By Ruth Poley



Most of us have canned tuna in our pantries. We don't think much about it. Every once in a while we decide to make tuna salad, so we open the can, add a few seasonings, maybe some chopped celery or onion, some mayonnaise and, voila, tuna fish salad. There's nothing wrong with that; we've had enough of it made that way in our house. But it's possible, with not much effort, to lift canned tuna out of the realm of the mundane. The recipe below is an old standby in the Poley household. It's a great summer lunch dish if you want to do a little something extra for guests. Add some sliced tomato, a few crispy cucumbers, a loaf of crusty bread and you've got a really nice meal that seems special but has not required a great deal of effort.

Tuna Fish with Cannellini Beans

1 can cannellini (white kidney beans), 15.5 oz., drained and rinsed
 ¼ cup finely chopped scallions or onion
 ½ teaspoon finely minced garlic
 ½ teaspoon crumbled dried oregano
 2 tablespoons finely chopped parsley
 1 tablespoon red wine vinegar
 juice of half a lemon
 ¼ cup olive oil
 salt and freshly ground pepper to taste
 2 cans tuna (packed in oil for greater flavor but not required), 5 ounces each

Put the drained beans in a bowl. Whisk together the scallions, garlic, oregano, parsley, vinegar, lemon juice, and olive oil. Add to the beans and mix together.

Drain the tuna and flake it (not too finely). Add it to the bean mixture and toss gently so as not to mash up the tuna chunks. Garnish with some sliced tomato, thin lemon slices, and/or chopped parsley. ☆

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

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

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

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

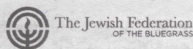
Contact Tamara at (859) 268-0672 or tamara@jewishlexington.org

Are you on the Jewish Federation's email list?

We send updated announcements and special event details weekly to those who wish to receive them.

Send Tamara Ohayon an email if you would like to join the list.

tamara@jewishlexington.org



The Lexington Chapter of Hadassah

Lynn Furness, President

By: Jane Chaput

After the election of Hitler as Chancellor, Germany enacted the Nuremberg laws. Jewish children were among the first victims of discrimination and harassment. Recha Frier and Henrietta Szold implemented a plan to save German Jewish children by sending them to collective farms and villages in Eretz Yisrael where they were raised and educated under the auspices of Youth Aliyah. During the war years, more than 11,000 children were rescued by Youth Aliyah. However, Youth Aliyah's greatest work began after World War II and the establishment of the State of Israel.

Youth Aliyah welcomed children from each of the successive waves of immigration into Israel. Children arrived from Europe, North Africa, and the Middle East. These children were given the opportunity to become productive Israeli citizens. Villages and nonresidential high schools offered sophisticated support systems, academic courses, vocational training, and life skills management.

Today, Youth Aliyah serves disadvantaged native-born Israeli children, abused and neglected children, children with learning problems, recent immigrants from the former Soviet Union, Ethiopia, Argentina, etc. Hadassah has responsibility for three Youth villages.

Ramat Hadassah Szold Youth Village has 309 pupils aged 12 to 18. The cornerstones of the three to six year program are language skills and numeric and cognitive thought. This village is home to the Charlotte Jacobson Center

for Learning Disabilities and the Ruth Popkin Farm. In addition to classroom work, small groups of students receive tutoring. A range of extracurricular activities designed to build self-confidence and self-esteem supplements formal teaching. These include arts and crafts and working with animals at the farm.

Hadassah Neurim Youth Village, which is co-owned with the Jewish Agency, has 200 boarding students and 210 day students. It attracts and trains gifted teenage athletes. Some Neurim programs include therapeutic horseback riding for the physically disabled. There is also an athletes' track.

Meir Shfeyah Youth Village was founded in 1923 as a school for orphans and refugees. It was a project of Junior Hadassah until 1956, when the Hadassah Women's Zionist Organization assumed responsibility. Shfeyah is a residential youth village and high school of 600 students between the ages of 12 and 18.

In September 2007, Shfeyah Winery began operation. It produced its first vintage of 5,000 bottles of premium wine in February 2007. The winery is run by a staff of 11th and 12th grade students under the supervision of the village agricultural director and a local wine maker. Shfeyah's Cabernet Sauvignon Merlot is now available for sale to travelers duty free at the Ben Gurion Airport in Tel Aviv.

Since its beginning, 400,000 youngsters have been given a future by Hadassah and Youth Aliyah. ☆

Rosh Hashanah

This Rosh Hashanah card designed by Chanan Mazal of Jerusalem features intricate drawings of Synagogue architecture. The beautiful illustrations show the movement and culture of Sephardic Jews following their expulsion from Spain and Portugal in 1497. Synagogues represented are from Turkey, Morocco, Curacao, Italy and Spain.

To order, or for further information, contact:

Lori Bernard
 513-608-4497
lori.bernard211@gmail.com



Inside: "L'Shana Tovah, Warm wishes for a sweet new year!"

The Lexington Havurah

Jeremy Popkin, 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 responsibility for all services. For additional information about services or membership in the Havurah, please contact me at popkin@email.uky.edu, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg, (859) 223-1304, kdjfm@insightbb.com.

By: Judy Goldsmith

I am writing this in early May, thinking about weaving the Maypole, and about an upcoming interdisciplinary conference I've helped organize. I've been thinking about cooperation, and about stepping out of my comfort zone. When I set up the Maypole in a public place, I have no idea who will help to weave it. A good outcome is one in which no one, adult or child cries, where people smile and are pleased with the process. This year, one of the adults looked up at the irregular pattern the green and blue ribbons were making and said, "It's not supposed to look like this."

I looked at the tiny kids and tall adults, looked at the tangled ribbons, and said, "It's supposed to look exactly like this."

And then it was time to unweave the pole. For all but the smallest children, this is the part that engages them, the process of collectively figuring out how to restore order to the chaotic pattern. "It's a 'new game,'" I tell those who played such games of cooperation and trust in the '60s and '70s. The aging hippies understand.

When I work with people in other academic fields, we spend inordinate amounts of time defining terms, and finding out that we are discussing the same problems with completely different vocabularies. Or finding out that

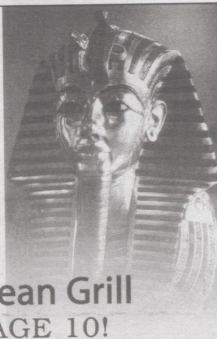
we approach the very same scenario with completely different questions. Before we can begin to make progress together, we have to understand our similarities and differences. This is hard work. It's much easier to talk to my students, who have learned my vocabulary, or the colleagues who go to the same conferences and publish in the same venues as I do. Yet I keep stepping outside of my disciplinary boundaries, in search of new insights and new directions.

Being a member of the Lexington Havurah has often taken me outside my comfort zone. I wasn't raised Conservative. My working Hebrew vocabulary is miniscule. My knowledge of the structure of services is only now, after many years, rudimentary. And meetings where we discuss, for instance, what we want from a new prayer book make clear that my metrics for prayer book evaluation are not universal for that group.

What keeps me attached to the Havurah is the delight we all take in weaving together our differences and creating patterns, however irregular. And that fierce concentration I see on Havurahnik's faces when we take on the difficult questions about politics, customs and ceremonies, and accommodations for differences. The same concentration on children's faces as they trace back their Maypole ribbons.

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

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Temple Adath Israel

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CONFIRMATION CLASS 2011

The annual Shavuot/Confirmation Service will be held this year on June 10, 2011, at 6:30 PM. There are three members in this class. The entire Temple community celebrates with them on this special day in their lives. The members of the Confirmation Class are:

Charles Leverett Flomenhoft

Son of Steven & Deborah Flomenhoft

Ryan Alexander LaZur

Son of Jana LaZur and Eric LaZur

Ryan Michael Siegel

Son of Renee Siegel

CHAVURAT CHOCHMA

We will not meet for the month of June but please join us on July 29 for an interesting program. We will meet at 11:30 AM for lunch with the program to follow. While this program was designed for those sixty and over, any and all are welcome to join us. Please let us know by July 26 if you can attend.

Love to cook?

Want the enthusiastic appreciation of many?

Volunteer to cook a main dish for a Chavurat Chochma luncheon!

Our group of 60+ year old members meets eight times each year to schmooze, nosh and learn.

Interested? Please contact Deb Kratzer at dkratzer@gmail.com or 223-8601.

KOLLEL STUDY GROUP

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Drop in the library on alternate Saturdays at 9 AM and join in the provocative and friendly discussion. **June 4, 18 & July 2, 16 & 30.**

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 AM in the Library. **June 11, 25 & July 9 & 23.**

TAI to host Mystery Wine Tasting for interfaith couples

On Saturday, June 25th, we are planning an evening of fun, good wine, and good food. If you're a Temple member in an interfaith marriage, or if you just want to have a good time, we hope you'll join us.

We will gather at the Temple at 6:00 p.m. Each couple is asked to bring a bottle of their favorite wine, not to exceed \$20 in value. We will mask the labels and then everyone will get a chance to taste and vote on the wines. The couple bringing the wine that gets the most votes will get a small prize. Light nibbles will be served. We

PARSHA

Join us each Saturday morning at 11 AM to take a look at the Torah portion for each week. Rabbi will lead some, and everyone will take turns. Each third Saturday On June 18 we will join Maxwell Kaufman for his Bar Mitzvah and Amir Abou-Jaoude for his Bar Mitzvah on June 25. On July 16 there will be a worship service with a large study component. See you in the library!

TAI BOOK CLUB

The TAI people of the book club gather again on the third Thursday, June 16, and we hope you'll join us. For June we will be reading "People of the Book" by Geraldine Brooks. This is a book many may have already read, so with summer getting off to a busy start, we thought it would be an interesting "read" to re-visit. Even though we know many people will have travel conflicts, we still plan to get together over the summer so if you're in town, make us part of your summer reading. For July we will read, "Wherever You Go: A Novel" by Joan Leegant, an Israel-based novel selected as one of only two "Significant Jewish Books" last winter by the Union for Reform Judaism.

SIM SHALOM NEWS Volume 5 #9

By Jesse Weil, from Budapest, Hungary Congregational Seder are nothing unusual in most Reform/Progressive congregations. Sim Shalom has one every year. But the one this year set some records. First-off, the attendance of 144 people was the largest ever. As usual, we held it in a public place that has the necessary space and the ability to serve a nice meal, since our synagogue can only seat around 70 and that is for services. For the third year in a row we held it in a very nice dining room belonging to a military officer's club. What was special this year was that we used our newly revised and expanded Haggadah. The previous one was put together in a rather messy cut and paste

job back in the early 1990's. It was okay for a first try, but for some time it had seemed inadequate, and we wanted something better. In a collaboration between the Rabbi and our cantor, who is increasingly interested in liturgy, the new version was finally produced in a first draft, just in time for this year's Seder. I hope it gets polished up and published with good artwork sooner than it took to get the old one revised.

Our Cantor, Miki Budai surprised us with many new tunes for the prayers, since we chant many of them rather than just reading them aloud. He held a teaching session the week before to teach them to the interested singers in the congregation. But the hit of the evening was a new version of Had Gad'ya. One of the features of the new Haggadah was an amusing Hungarian translation of this traditional song. Playing around on his guitar after the practice session, Miki noticed that the rhythm of the verses fit very well to a medieval French Chanson that he had recently learned, (he's very talented!). So we ended the evening with Had Gad'ya in Hungarian sung to an ancient French melody. It was a very nice experience, and especially enjoyable since everyone could understand the words.

The building housing our synagogue just celebrated its 100th birthday as part

of a citywide celebration of old houses. Each of the 100-year-old houses held an open house, and Sim Shalom took part in the celebration in our house. It was a great success for us, with over a hundred visitors coming into the synagogue to learn a little about Reform Judaism, which is a bit exotic in Budapest. A few people have started coming to our programs as a result.

SPECIAL SHAVUOT HOLIDAY STUDY

Join us for a special Shavuot study on June 7 at 7 PM. "Your People Will Be My People, But Who Are Your People?" An interfaith conversation about faith and labels. Rabbi Marc Kline and guests Rev. Mark Johnson, and Baptist Elder, Ken Golphin from A. M. E. Church and Rev. Mike Ward from the United Presbyterian Church will lead the conversation.

TORAH LISHMAH STUDY

Torah Lishmah (A Look at Jewish Traditions) scheduled on June 9 with Rabbi Kline will discuss the topic "The Widow, The Orphan and The Stranger—What Does Torah Require of Me?" at 7 PM.

The July 14th topic will be "You have 10, and I have 10 - Whose 10 Commandments Are The Right Ones?"



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June Shabbat Schedule

Celebrate Shabbat! The Friday night schedule for June is:

June 3rd – Ben Grossman Bar Mitzvah 5:45PM
June 10th – Kids' Shabbat & PJ Library 5:15PM
June 17th – Young OZS-ers' Shabbat at 6:00PM.
June 24th – Family and Friends Shabbat at Home

And please join us for our spirited Shabbat Morning Service each Saturday morning at 9:30am with Kiddush Lunch following in the Social Hall.

Kids' Shabbat & PJ Library

A monthly Friday evening Shabbat for children ages 4-9, with pizza, song, stories, and schmoozing – 5:15 pm on June 10th. And, after the summer break, join us on August 19th.

Young OZS-ers' Shabbat

Folks in their 20's and 30's get together monthly for Fabulous Friday Nights with Food, Fun and Festivities

– 6:00pm on June 17th. And, after the summer break, join us in August (Date TBA).

July Shabbat in the City
Join us Friday evenings in July, when we celebrate in congregant homes. (Homes TBA)

OZS Adult Education

Bible Study Class

Join us at noon on Wednesdays in June as we explore the book of Samuel. (June 1, 15, and 22)

Friday Morning Talmud Study

The Talmud Study group meets each Friday morning for prayer, food, and study. The morning begins with the brief Shaharit service at 7:30am followed by a light breakfast and study. Newcomers are always welcome!

Weekday Minyan

A Minyan is held each Tuesday and Thursday afternoon at 5:45pm in the Sanctuary. Please come, learn, and help make a minyan!

D'Vine Minyan on Tuesdays

Tuesday is D'Vine Minyan Day at OZS! Join your friends for a relaxing glass of wine and socializing each Tuesday afternoon beginning at 5:00pm in the OZS Library (or outside when the weather is nice!). The brief afternoon/evening minyan follows in the sanctuary. A great way to end your day!

Movies at OZS

OZS Night at the Movies is back! We will explore Jewish topics, history, and contemporary film from 7:00-9:00 pm,

with free popcorn provided. Check the OZS website for date and film details: <http://ozs.org>

Membership Committee

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

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Wanted: Hillel Coordinator position

Purpose of Hillel Coordinator position: This position seeks to enhance the University of Kentucky's Hillel organization by having a dedicated individual work with students and faculty advisors to arrange Jewish religious and cultural activities and social events on campus.

Position description: We seek a dynamic, mature, motivated individual for approximately four hours per week from August through December 2011, with the possibility of continuing on through May 2012, to organize the small group of UK's Hillel students and to increase participation from other Jewish students on UK and nearby campuses. This individual would need to relate well to undergraduates,

allowing them to have autonomy with decisions about activities, but providing impetus and leadership. This individual would also need to be involved with the Hillel faculty advisors, who provide assistance with communication, finances, and articulation with the university structure. Finally, this individual would help represent UK Hillel to community organizations, such as the religious congregations, Hadassah, B'nai Brith, etc. The position will pay \$20.00 an hour.

Please send a letter of application and a copy of your cv. via e-mail to Dr. Janice Kuperstein, jkupe00@uky.edu; Dr. Karen Petrone, petrone@uky.edu; Dr. Nancy Schoenberg, nesch@uky.edu. ✱

(Ed. note: The following article is being reprinted because of an inadvertent omission in the last issue.)

Nine women celebrate B'not Mitzvah at TAI

By: Ruth Poley

On April 15, nine women were called to the Torah as B'not Mitzvah at Temple Adath Israel. It was the culmination of nine months of study and exploration for this disparate group. Five of us were born into Judaism, four came to it by choice; we range in age from forty-something to mid-70s; some are married with children; some are married, no children, some are not married; some are working, a few are retired. And yet, despite widely differing life experiences, we all found common ground in our dedication to achieving this goal.

We have explored our spirituality through our connection to one another as Jews and as human beings. For some of us it has been a journey of reconnecting with a Jewish identity and for others a continuation of a chosen path. It has been a spiritually uplifting process for all of us as we strive to move forward in today's world, taking what we have learned of our history and from Torah and making it relevant now. We have all grown as women and human beings as we have become closer to each other through our class, and to our community through our mitzvah project.

In choosing a mitzvah project we felt we wanted to do something that would relate to women and also would tie into our Torah portion (Leviticus 18). After considering a number of possibilities we decided to offer our services to the Fayette County Detention Center, where most of us tutored female inmates who were working toward their GED. Several came to the jail during visiting hours to hand out books to inmates' children. We also collected paperback books for the inmates. With only one exception, we approached this project with apprehension—it was way outside of our comfort zone. Over the months we have become quite comfortable and, without fail, those who actually went in and spent time with the women have come to enjoy the work immensely and feel a great sense of accomplishment at helping them to achieve their goals. Many of us will continue with this volunteer service.

Above all, the members of our class—Ann Buckholtz, Jane Chaput, Rhoda Eldot, Becky Katz, Angie Ornstein, Karen Petrone, Ruth Poley, Elaine Potts, and Pat Shraberg—offer heartfelt thanks to Rabbi Marc Kline, whose infinite patience and wisdom, along with his great store of knowledge, and an inexhaustible sense of humor, guided us so successfully along this path. ✱

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 mitzvah, 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 shalom@jewishlexington.org. Remember, we welcome photos, too!

Mazal Tov to:

Dr. Steven Goldstein on his promotion to full professor in the Radiology Dept. of the UK Chandler Medical Center.

Alan Stein, who will be inducted into the Junior Achievement Hall of Fame. The award is given for contributions to business and quality of life in Central KY.

Robert Grossman on being elected as the new President of JFB.

Dr. Greg Smith on being named Distinguished University Research Professor at UK in honor of his work in addiction research.

Sue Ezrine on being named assistant V-P, executive assistant to the president and CEO/corporate secretary.

Rabbi Sharon Cohen and Jeffrey Siegel on their engagement.

Jennifer Gripshover and Bob Grossman on the Bar Mitzvah of their son, Ben.

Micah and Mimi Kaufman on the Bar Mitzvah of their son, Max Benjamin.

Condolences to:

Sara Ann and Erle Levy on the death of their grandson, Eli Utterback.

Alan Bloomfield and Stacy Dunahue on the death of his wife and her step-mother, Irene Bloomfield.

The family of **Natalie Sherman** on her death.

Joe and Yolanda Brill on the death of his father, Bernard Brill.

Marilyn Gall on the death of her mother, Lillian Hirschberg.

Suzanne Miller and family on the death of her husband, Joseph Miller.

Gan Shalom Preschool

An Early Childhood Program for Toddlers & Preschoolers at Ohavay Zion Synagogue

Now enrolling for the 2010-2011 school year.

Creativity & Learning through Diversity.

We welcome children from all ethnic, religious, social, and economic backgrounds.

- Flexible Full Day and Part-time Programs
- Warm, Nurturing Environment
- Special Enrichment Programs
- Ages 18 months to 5 years (Pre-K)
- Quality, Licensed Childcare and Preschool Programs
- Weekly Fitness and Music Programs
- Real Life Activities, Hands-on Learning,
- Cultural Awareness, Highly Qualified Teachers,
- Small Child/Adult Ratios

Convenient Location: On Alumni Drive just off of New Circle Road. Five Minutes from UK.

For more information 335-9922 or visit www.ganshalom.com

**Gan Shalom has new hours
7:30 a.m. to 5:30 p.m.**





Community Calendar

- **JFB - Jewish Federation of the Bluegrass** - 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 • Moshe Smolkin, Rabbi; Beth Goldstein, 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 • Marc Kline, Rabbi; Ken Slepian, 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
Jeremy Popkin, President • popkin@email.uky.edu
- **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
	Memorial Day Federation office closed	Lunch and Learn with our local rabbis	JFB Annual Meeting		OZS Bar Mitzva	OZS Bar Mitzva
29	30	31	June 1 Federation office closed for Shavuot	2 Federation office closed for Shavuot	3	4
5	6	7	8	9 Leisure Club	10 TAI Bar Mitzvah	11 TAI Bar Mitzvah
12	13	14	15	16	17	18 TAI Mystery Wine Tasting
19 Hadassah Book Club	20	21 Lunch and Learn with our local rabbis	22 JFB Board Meeting	23	24	25
26	27 Independence Day Federation office closed	28 Chabad Rabbi Litvin visits	29	30	July 1	2
3 Shalom newspaper Deadline	4	5	6	7	8	9
10	11	12	13	14	15 Camp staff training	16
17	18 JFB Camp Shalom & Camp Gesher	19 JFB Camp Shalom & Camp Gesher	20 JFB Camp Shalom & Camp Gesher	21 JFB Camp Shalom & Camp Gesher	22 Camp Gesher Overnight	23 Camp Gesher Overnight
24 Israel Scouts Caravan	25	26 Lunch and Learn with our local rabbis	27 JFB Board Meetings	28	29 JFB Camp Shalom & Camp Gesher	30