

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

APRIL 2008

ADAR II-NISAN 5768

Celebrating Yom ha'Atzmaut from Israel to Lexington

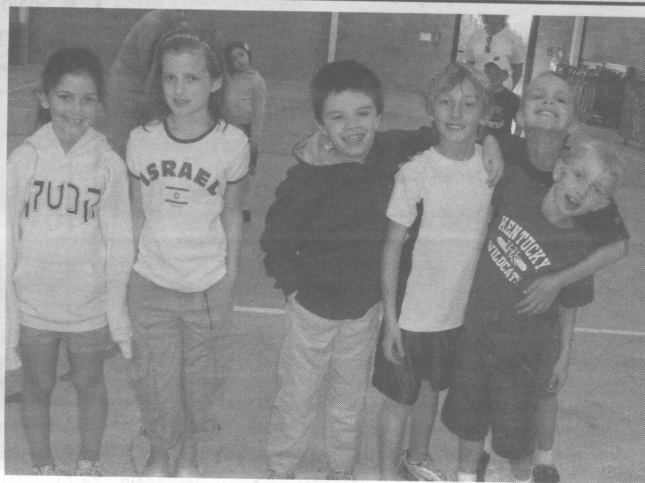
Big plans in the works for 60th Yom ha'Atzmaut

By Mimi Kaufman and Jana LaZur

Save the date of Sunday, June 1 from 10:00 a.m. to 2:00 p.m. to celebrate this year's Yom ha'Atzmaut. We'll have a symbolic walk across the land of Israel at the beautiful Keeneland racecourse to show our solidarity with Israel. The Lexington Jewish Community has held celebrations of Yom ha'Atzmaut in places such as the ES Goodbarn, Lexington Senior Center, Thoroughbred Center, and the Blue Grass Christian Camp.

We are lucky to live in a community that is small but lively in spirit. Yom ha'Atzmaut celebrations have been happening here in Lexington since as early as 1990, when Kim Slaton, wife of Rabbi Slaton, called Israeli native Aviva Bowling to ask whether she might perform in their program. Aviva played her guitar and sang, giving our community a sample of the sounds of Israel. That year's party

see *Yom ha'Atzmaut*, page 22



Community kids enjoy 2007 Yom ha'Atzmaut.

CAMPAIGN NEWS

Benefactors event promises to be inspiring

By Fran Morris Mandel, Event Co-Chair

On Saturday evening May 10 at 8:00 p.m., our community will host UJC speaker Sophie Ambrose for our annual Benefactors event. This event brings together community members and CKJF donors who give \$125 or more to the Annual Campaign for an evening of education and inspiration.

Sophie was born and raised in the Ozark mountains of Arkansas, a place where few, if any Jews, lived. For most of her life, Sophie felt like an outsider to formal Jewish practice, feeling extremely uncomfortable at worship

services. Then, in 2003 everything changed when Sophie entered graduate school and decided to visit Israel with the Birthright/March of the Living program. Sophie found her Jewish identity while on this trip, and she "came back as a proud Jew ready to learn what that meant and how to integrate Judaism in her life."

see *Benefactors*, page 3

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Purim food drive sponsored by OZS and TAI continues

March 15, 2008 through April 13, 2008

The Social Action Committees of Ohavay Zion Synagogue and Temple Adath Israel, working with God's Pantry, are sponsoring a food drive in conjunction with Purim. Put your donations of canned goods or nonperishable packaged foods in donation barrels in the lobby of the Temple or Synagogue. To donate online, visit the virtual food drive at:

<http://vad.aidmatrix.org/vadxml.cfm?driveid=2639>

Here's why this food drive is so relevant to the Purim season:

Mishloach Manot: It is a special mitzvah to send food packages or baskets to friends and relatives on Purim. This custom finds its origins in the Megillah when Mordecai declared the holiday of Purim as a time of feasting and gladness and of sending food to one another, as well as gifts to the poor. The only requirement is that the food baskets, or in Yiddish, *shalach-manot*, contain at

see *Food drive*, page 16

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THINK AHEAD...

The June/July issue of *Shalom* will be published in early June. If you have an event in July you wish to have publicized, the deadline for that material is May 9.

In Case You Were Wondering...

Jonathan Miller identified the Camp Shalom photo in the March issue as dating to the early 1970s, probably 1972.



STEWART HOME SCHOOL VISITATION SCHEDULE:

May 18

May 18 is their family weekend and the festivities start at 4 p.m.

The Stewart Home, located in Frankfort, Kentucky is a residential school for individuals with disabilities. It is renowned throughout the country for the high quality of care given to the students, and attracts people from all across the country. Tikkun Lexington brings celebration to the Stewart Home's Jewish students by honoring Shabbat and Jewish holidays. It is a very special evening for all who participate, volunteers and students alike. Caravan leaves the CKJF offices by 5:20 p.m. and returns by 8:00 p.m.



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

Attention proud grandparents, parents, and students

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

Shalom Bayit

We welcome input from every individual and every group in the community. But for the sake of *shalom bayit* (peace in the house), please appoint only one person from your organization to act as liaison to the paper.

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



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Shalom Deadline

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

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.



Spotlight

By Lynn Furness

Marcia Blacker



Born in Scranton, Pennsylvania, Marcia Blacker grew up in Omaha, Nebraska, where her father worked for the Army Corps of Engineers. She fondly remembers Central High School, located across the street from the JCC, where her older sister worked and Marcia served in the Jewish Youth Council as newsletter editor. During these years, Marcia was also active in the teen version of National Council of Jewish Women (NCJW) called Councilettes. In this group, she planned programs and learned how organizations work, including the ins and outs of *Roberts Rules of Order*.

Marcia graduated from the University of Nebraska at Omaha and majored in English. She taught high school for those years. When her husband finished medical school, they were off to Baltimore, Maryland for his internship and residency at Johns Hopkins, where Marcia worked part time at the medical school registrar's office. Her oldest child, Nancy, was born in Baltimore.

Her second child, David, was born in Madison, Wisconsin during her husband's year and a half on a post-doctoral fellowship. While in Madison, Marcia was very active in Hadassah, in which she later became a Life Member.

Another year of post-doctoral training took the family to Montreal. Her third child, Mimi, was born in Canada. And in 1967 they

all moved to Lexington—but only after Marcia pulled out a map to check where it was!

After settling in Lexington, Marcia enjoyed being a full-time mom to three small children. She eventually earned her masters degree in English in 1977, and became a part-time instructor at UK, but wanted to be working full time. Luckily, David Wekstein was setting up the Sanders Brown Center on Aging and hired her to work part time for the Center in addition to her teaching.

When the grant money for her position at the Center ran out, Marcia became an administrative aide to Governor John Y. Brown in Frankfort. She was in charge of all the correspondence that went in and out of the governor's office and managed a staff of six.

Marcia's working career ended in 2000 when she retired after sixteen years as senior editor for the American Board of Family Medicine in Lexington.

Throughout her time in Lexington, Marcia has been dedicated to the Jewish community. She was on the first board of the Federation, known then as JCA. Marcia was instrumental in the Forum Series that brought illustrious speakers and performers to Lexington. When Stan Saxe was president of the Federation, he invited Marcia to join the Board and to help revitalize

Shalom. She has continued to work as one of the editors of *Shalom* and enjoys participating in this way.

In addition, she was on the board of Hadassah and crafted its newsletter, too. With NCJW, Marcia organized a traveling troupe of actresses who performed at local schools in such fairy tales as "The Princess and the Pea" and "Rumpelstiltskin." Marcia also directed original skits for the Hadassah Donor dinners. As many of our readers know, her dramatic talent was also evident at Studio Players, Lexington's community theater.

Marcia is a long-time member of Ohavay Zion Synagogue. She served on its board a number of years ago and soon will be concluding another two-year term.

Marcia puts her "free" time to good use reading, playing bridge, watching movies—particularly old ones—or knitting, but really loves most to spend time with her children and grandchildren. Nancy now holds the rank of lieutenant colonel in the Army reserves. Currently on active duty in Washington, D.C., she lives in Virginia with her husband, Jay Hancock. David, a professor of the philosophy of education, teaches at the University of Delaware in



Marcia Blacker

Newark, Delaware. He is married to Jessica and has two children, Abigail, 15 and Joshua, 12. Mimi lives in Atlanta, where she is an academic advisor at Georgia State University. Her teenaged son, Alex, lives in the Lexington area. Marcia's home is filled with photos of all the family on various occasions, demonstrating the importance of the children and grandchildren in her life.

Marcia's numerous contributions have greatly benefited the Lexington Jewish community. She feels CKJF is a vital organization serving the needs of the local Jewish community and hopes a new generation will volunteer to keep CKJF thriving. Marcia, in the meantime, will continue to contribute, as she has agreed to help edit the Hadassah newsletter again. And, maybe, we can persuade her to plan skits with a new generation of thespians! ☆

Benefactors (from page 1)

Since that first trip to Israel, Sophie has been back several times, and has been involved locally in Hillel as well. She is active in synagogue life, has worked for Young Judea, and has attended Jewish events such as Hadassah's national convention and the national Jewish leadership conference. Through her experiences, Ms. Ambrose understands and actively participates in fundraising for UJC and she speaks to communities around the nation about the importance of local federations and the need to support them. Her enthusiasm is sure to be contagious.

We look forward to hosting Ms. Ambrose and seeing all benefactors at the home of Ricki and Joe Rosenberg, 1070 Lakewood Drive in Lexington, on May 10. Watch for your personal invitation in the mail. If you have any questions, please email Fran at franvmorris@yahoo.com or to Bob Grossman at rbgros1@qx.net. Or contact the CKJF office at ckjf@jewishlexington.org. ☆

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President's Message

Linda Ravvin



Maybe it's the feeling of spring in the air and a sense of renewal that always seems to overtake me at this time of year. I've been thinking a lot about community: celebrating what we have and enjoying the wide array of activities and opportunities within our local Jewish world. It amazes me to realize how much is going on and how, even in "small" Lexington and the Bluegrass, I cannot find the time to go to everything that I want to be part of. We need to celebrate ourselves—for we are the ones creating all of these activities, for ourselves, our friends and family, and the community at large.

We have a rich and varied community with two staffed congregations, a member-led Havurah, a visiting Chabad rabbi from Louisville, Hadassah, B'nai B'rith, Hillel, and of course, CKJF. The opportunities for our children include pre-school offered at both congregations, religious school, Hebrew school, Bar and Bat Mitzvah preparation, youth programs at Temple Adath Israel and Ohavay Zion Synagogue and Young Judaea, which is a pluralistic movement. Of course, we also sponsor Camp Shalom, the CKJF day camp program.

The educational and social activities available to adults are rich and varied. In February and March alone, we kvelled to see and listen to five of our own, as they brought us wonderful invigorating programs.

Cantor David Frommer was the weekend scholar in residence at TAI; it was an absolute pleasure to listen to his beautiful voice at services and to share in his joy and knowledge of the music of Judaism. David's explanation of the use of trope and his demonstrations of the importance of the differences in tone and punctuation in Jewish liturgical music were brilliant.

Shir Appeal, a cappella singers from Tufts University, appeared at OZS. Lexington's Penina Goldstein, a student at Tufts, is a member of the group, who sang a mixture of traditional and contemporary Hebrew music.

Also, building on the contemporary, The Bats provided an exceptional and fun-filled evening for us as the headliners at the TAI fundraiser. They were truly talented, a little ribald, and absolutely hilarious—having Marilyn Robie and Marianne and Harold Sherman on stage as part of the group added an extra element of enjoyment to the whole evening. (Getting the prize for the "most romantic couple on the dance floor" was an unexpected bonus for Leon and me.)

project of ADL, the USC Shoah Foundation Institute, and Yad Vashem; it presents a workshop for teachers and student instructors on how to teach the Holocaust.

Yom ha'Atzmaut (Israel's Independence Day) will be especially joyous this year as we celebrate Israel's 60th birthday with community programming for all ages. We will be participating in a nationwide activity emphasizing our connection to and love for Israel as part of the festivities. Don't forget that, through the generosity of Betty and Lowell Nigoff, CKJF is holding another essay contest, "What Israel Means To Me," which is open to all children in the Jewish community.

Camp Shalom will also have a special birthday this summer, its 40th, and plans are underway for not only a spectacular summer session of camp, but for a fantastic camp reunion. Pictures, names, addresses, and contact information are being gathered from former staff and campers so that as many people as possible will be able to celebrate with the community as a whole.

We have many other things going on in the community. Book groups, arts events, adult education, Yiddish Club, seniors' programming, and lectures and programs offered by the Judaic Studies Department at the University of Kentucky and by Transylvania University, University of Eastern Kentucky, and Centre College are all thriving.

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. ✡

Together we create a tapestry of Jewish life in Central Kentucky: a beautiful, living, ever growing texture of a small but vibrant community.

The upcoming events scheduled for the community are as varied as they are exciting. The Havurah is celebrating its 30th anniversary with many people coming back to Lexington to commemorate the event and see old friends. Rabbi Neal Katz will be here from Texas to help lead the festivities and observances.

Lexington Hadassah will host the Central States Region Conference in the fall of this year. The event will be educationally stimulating, Zionist oriented, and always a friendly and fun-filled experience.

CKJF will hold its Benefactors and Pacesetters Campaign Events; these are in addition to Super Sunday, which successfully took place in February.

We will observe Yom Hashoah as a community, in remembrance of the Holocaust; and we will recognize the winner of the Emilie Szekely Holocaust essay contest, which is open to any student in the Central Kentucky area. CKJF, in conjunction with the Humanitarian Center of Lexington and the University of Kentucky College of Education will also have been instrumental in setting up "Echoes and Reflections: A Multimedia Curriculum on the Holocaust." This program is a joint

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



Holocaust survivors: The later years

Oscar Haber's life journey a testimonial to skill and courage

By Hanna B. Smith

Oscar Haber was born in Poland. He was already working as a dentist and was married to his wife, Fryda, when Germany invaded Poland in World War II. Oscar and Fryda were able to obtain false papers that allowed them to live in Oscar's birthplace of Brzeznicza, near Dembitz. Oscar opened a small dental clinic for the working people in the area. After the arrival of the Nazis he was assigned to work in the Pustkov labor camp and take care of the inmates' dental needs.

Jewish professionals were permitted to treat only Jews, not gentiles. Nevertheless, the commandant of the Pustkov labor camp insisted one day that Oscar treat him for a problem involving the commandant's dentures. He claimed that his well-equipped dentist had not been able to determine why his dentures were causing him pain. When Oscar was able to diagnose and treat the problem, in spite of his scant resources, the commandant told him that the Jewish dentists were superior to the Nazi dentists!

Oscar had his Nazi-issued passport revoked in 1942 only to have it reinstated because his skills were valuable. In 1943 he was denounced. He and Fryda then fled Brzeznicza and joined the Polish underground. Various Polish citizens helped and hid him and his wife.

After the end of World War II, Oscar and Fryda moved to Belgium, where their son was born. In 1951 the family moved to Israel and in 1980 they came

to the United States. Fryda died in 2006. The story of one of the Holocaust survivors whom Oscar and Fryda met in Israel illustrates one aspect of the spirit of Jewish survival.



Oscar Haber

Yossl (not his real name) was in his 70s and still strong and in good health when he became acquainted with Oscar and Fryda. He had been born in Poland and had survived the Holocaust

hiding in the forest, together with others. Yossl was a village Jew, a peasant, religious, but without formal education.

In Israel he earned a living by selling chicken meat. The chickens were slaughtered according to the laws of kashrut, and Yossl had developed a circle of customers in those years of food shortages.

Unfortunately it was not clear whether the proper authorities had issued Yossl a permit to sell chicken meat, and the police would raid Yossl's

operation from time to time. In spite of this inconvenience Yossl continued to sell his meat. Oscar asked him one day if he was not afraid of the police. Yossl's answer was: "I have fought the Nazis and the Poles and have survived. Why would I be afraid of a Jewish policeman?"

Oscar points out that human beings have a basic inner strength. That strength continues to move us on, no matter what are the circumstances. "There are wars, atrocities, all over the world. Yet, people live, have children, and the world continues," he observes. "What our parents instilled in us gives us strength."

Oscar vividly remembers the security of his parents' home, his siblings and friends. This world was torn apart and destroyed with the coming of the Nazis. Yet he also remembers the kindness of gentiles in his town who helped him survive. Other survivors also reported incidents of receiving help from gentiles, often from total strangers. There is no legal opposition built into a totalitarian regime. Yet individuals resisted Nazi laws out of personal conviction, self-interest, or other, unfathomable, reasons.

see Haber, page 14



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From the Executive Director

Daniel Chejfec

If Purim did not exist

I know it is late to write a Purim Shpiel because Purim is already over, so I want to, for a change, seriously reflect on the meaning of Purim.

While we tend to believe that no time in human history has ever been as stressful as the one we live in, we share that belief with millions of people who believed the same through the ages. Stress is brought about by competing demands from the world in which we live; they can be work-related, family-related, health-related or just plain nothing-related. It is not so much about what is going as it is about how we deal with it. While life in Esther's time was not as fast-paced as today, it was probably as stressful for those living then as our times are for us. Purim is a safety valve: a day in which we have "permission" to misbehave, to play not quite by the rules, to get drunk (indeed getting drunk is considered a mitzvah on Purim) and to

behave completely out of society's established structure and expectations.

The story of Purim in itself is indeed a manifestation of this behaving outside the established structure: Megilat Esther is the only ancient Hebrew book that does not mention God at all. While rabbis have tried to explain it away by saying that God's face was hidden, or that God was acting through the human actors, and so on, the bottom line is that God is not mentioned, and that the saving of the people is credited to Esther and Mordechai. Now let us be honest and accept that the historical value of Megilat Esther is dubious, that many people are convinced that it is a work of fiction; let us also accept that even if the book was an historical record, the identification of the players and even the likelihood of the plot are suspicious. So what is the point of the story? As in most Jewish stories, the point is not about the historical accuracy, but about the teaching. The story of Purim tells us that it is not necessary to wait for God to intervene, but people can make a difference. Today we would call that "empowerment."

Purim functions as an empowering tool and an escape valve. Purim also teaches us about contemporary ideological and political behavior. Yes, I said "contemporary

ideological and political behavior." How come?

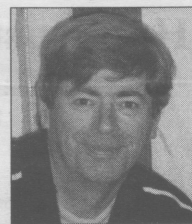
When we read the scroll at services, it is commanded to use the *gragger* (noisemaker) to shut out the name of Haman, our arch-nemesis. In my opinion we use the *gragger* way too much, and I am not referring to the reading of the scroll. How many times a day do we shut out the opinions of those who disagree with us? How often do we label those we disagree with as "the other" to differentiate ourselves from them? How often do we ignore the fact that by having a different opinion they define us as much as they define themselves? Haman defines Mordechai and Esther as much as Esther and Mordechai define Haman, so each time we

How many times a day do we shut out the opinions of those who disagree with us?

use the *gragger* we are also blotting out Mordechai and Esther—not just Haman. And we do that every day, by shutting out Obama or Clinton or McCain (depending on your personal taste); we do it by defining other Jews as "other"

because they make us uncomfortable: "those people who dress as in the 19th century and live as in the 18th," or "Those people are not even Jewish," and all the gamut in between.

see Purim, page 7



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Third Opinion

Stanley Ned Rosenbaum, PhD

On first meeting William Yale

♦ ♦ ♦

He was tall, taller than I am—and I'm 6' 1"—white haired, imposing. I judged him to be about 70. I was just turned 21, a Tulane student in Paris for my Junior Year Abroad. It was the spring of 1960.

We encountered each other at one or another of the many monuments that dot the city. Like many foreigners when abroad, we recognized each other as Americans and began to chat, but when I told him I was an American History major he became quite animated and told me his story.

He was back in Paris for the first time in 40 years, I think. He'd last been there in 1919-1920 as a junior member of Woodrow Wilson's staff at the Versailles Peace Conference. Now, Wilson remains my favorite president. I wish I remember more details of our talk, but I was too much in awe of this living link to the history I had so recently studied.

As the conversation drew to an end I asked for his name. He replied, "I wasn't that important. You won't find me in the history books. I just wanted to find someone to whom I could pass the baton."

And for the next 40 years that is where things stood. Then, quite by chance, I saw a photograph of Wilson's staff and there was this tall, young man standing behind the others. His name was William Yale. Enter the Internet.

I Googled the name and... there he was, William Yale, 1887-1975,

American history is fun, but compared to Jewish history?

Captain, on the staff as an expert in Arab affairs*. He will not have known what I did with his "baton."

Before coming to Paris that fall, our group had spent six weeks in Dijon. There was a small Jewish community there, survivors who crawled out of hiding at war's end. I marveled at their persistence. They had a synagogue, but the Nazis had used it as a stable. In 1959 it was still not fully repaired, but there they were having services.

There was a plaque in the synagogue commemorating those who had perished and among the names I saw "Madame ROSENBAUM." No first name. I choked back tears—as I am

doing now as I write—feeling that I had run into my own ghost.

I didn't go to services in Paris that year, but when I got back to Tulane I joined Hillel. Two years later, in graduate school, I abandoned American History and began the academic study of Judaism. I received a Ph.D. in Near Eastern & Judaic Studies from Brandeis the year after William Yale died.

American history is fun, but compared to Jewish history? Four hundred years as over against 3,000? As Harry Austryn Wolfson, the great Harvard philosopher, explained to me on the one occasion that I met him, "Anything that's happened the last three, four hundred years is merely a branch of journalism."

I was seduced by and continue to love Jewish history, warts and all. We were the first people to report our own failings as well as our successes. Robert Alter compares the dying David to a "Mafia chief." There's a lot of "stuff" in Scripture, some of it "X-

rated" that we don't teach our kids in Hebrew school.

That is understandable, of course, but it means our kids grow to adults without ever getting the full story. (Unless they take my classes or read my books, of course.)

What, I wonder, would William Yale think of the race I have run with his baton? I hope he would approve.

*There's a fascinating account of him in the Sept., 1984, issue of *Aramco Magazine*. ✧

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



Purim (from page 6)

Purim teaches us about cruelty. During the Passover seder—another topic to keep in mind this month—when we mention the plagues, we drop one drop of wine at the mention of each plague symbolizing the blood of those who died; we do it in sympathy with the Egyptian who oppressed our ancestors for 400 years. On Purim, we celebrate the death of Haman, and we also get drunk to lose any kind of restraining behavior. Yet we do it with a mask: it is not us doing it, but the person behind the mask. Pretending to be somebody else allows us to behave in ways we would not do as ourselves. We can be Batman to Bruce Wayne, but also Mr. Hyde to Dr. Jekyll. To be cruel, we need to be somebody else, so we can shed the guilt and forget about it afterwards.

Purim is, in essence, about human nature. As Jews we acknowledge the fact that we are not perfect, and that making mistakes is part of life, so we need to learn from them. Purim is telling us "stop and smell the flowers"; it is not always about the serious stuff, but it is also OK to be silly every now and then—something any dog owner knows.

Purim and Passover represent two sides of the same coin. Passover is considered the celebration of freedom from oppression; Purim has come to be seen as the celebration of freedom to misbehave (without going to extremes). In sum, as Passover reminds us of the value of freedom, Purim reminds us that life is too serious to take it seriously.

So you see, if Purim did not exist, somebody would have to invent it... ✧

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Celebration

JUNE 1ST
10 A.M. - 2 P.M.
AT KEENELAND

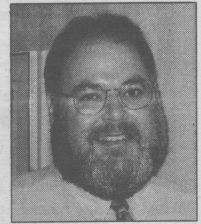
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Central Kentucky Jewish Federation
Lexington Chapter of Hadassah
Lexington Havurah
Ohavay Zion Synagogue
Temple Adath Israel

A global project of
THE AFKIM FOUNDATION

Ask a Rabbi

Rabbi Marc A. Kline



Does God take sides?

♦ ♦ ♦

Q : How is it that the word "God" keeps getting thrown around by every side of the fighting in Israel/Palestine? I thought there was one God, but either this is not true, or God enjoys us killing each other, or... maybe there is a different answer? Rabbis, what gives?

A : Funny, this question has plagued me for so long—it plagues many of us. I think I need to start by saying that this is a question too big for a full answer here, but I will at least start the conversation. Second, I am going to have to answer it backwards. So here goes.

I am disturbed at the way we throw God around, as though we had the power to manipulate the very source of creation. I do not know what God is. I think that those who do are arrogant in faith. Whatever God is or is not is beyond comprehension. We have the most perfect creation with most imperfect beings as stewards of it. We celebrate birth and shun death as though they were not equal partners in every life. With hubris, we assume that we own our land and our wealth, as though the womb and the grave both have vaults that carried our possessions into this world and will store them so that we can take them with us when we leave. We see the world through the "what is ours" lens. In this same way, we make our political judgments from the position of "what is good for me."

Holding on too tightly to what we have has been labeled "conservative," while looking at what others lack is branded "liberal." God tells conservatives to hold on to what they have while God tells liberals to give it away.

On the one hand, some argue that God loves those who have because they can give. The need to give results from the reality that God also loves the one who does not have and is in need. Another argues that those who have deserve the fruits of their labors and those who don't need to accept the responsibility of working harder and achieving more. And these positions are argued as if they are mutually exclusive.

The real world teaches us that they are interrelated. Not all in need are failures, yet at the same time, those who have worked hard really do deserve the fruits of their labors.

We point fingers at each other and separate from one another as though there really are two or more colliding realities. Rather than understand the one reality that exists for all of us, we build walls and hide from each other, lobbing stones or worse at each other, trying to protect and prove that our own reality is more real than any other.

No, life is not that confusing. We make it that confusing. I believe that there is one God, in the same sense that there is one direction in which the earth rotates. All of the forces

that make our world rotate are part of that system, and we have yet, even with the most brilliant of minds set on the task, to explain all the whys and hows that define our world and its movement. God is complex, life is not. What we feel, others feel. The things that make us hurt make others hurt. Where there are aberrations to this it is because we fail, in some way, to see bigger pictures.

Rather than understand the one reality that exists for all of us, we build walls and hide from each other, lobbing stones or worse at each other, trying to protect and prove that our own reality is more real than any other.

So, I do not believe God is on both sides of the war. In fact, I don't think God is on either side, and when a people invoke God as an excuse to walk into battle against another it is not faith, but idolatry that motivates the "wor-

shipper." And where war makes us respond in even more abhorrent ways, we have only proven that we can pull each other down into worse and worse behavior. In the Israeli/Palestinian war, several things have to be taken into account.

1. Israel is a state, not because of divine providence, and not as a gesture of atonement, but as a solution to the fact that post World War II Europe was still anti-Semitic and had an opportunity to get rid of its Jews, without killing them. They would let the Arab world do that—an Arab world being punished for having sided with Nazi Germany. There is nothing about how we were thrown together that spoke of peace or atonement. From the Jewish perspective, it still was an opportunity to build a land that we could govern according to the rules of the Torah: a land of peace not just for us but for all people. And Israel's new leadership affirmed this commitment in print and published it to the world in its Declaration of Independence. From the Arab point of view, this was nothing more than the next European Crusade, and adding insult to injury, no one likes being punished. In a war where there is a winner and a loser, the loser never takes losing well—not without exacting some economic or physical retribution somewhere along the line. That retribution has been its continued war against Israel.

2. There is no excuse for terror. Having said that, we have to acknowledge the Stern Gang, and the groups who committed acts of terror against the British during the mandate period. Likewise, the Palestinian people are not wanted by anyone else in their "brothers'" kingdoms. They are desperate for a homeland. Why fight Israel? We are still the "Other" who invaded their world. It is not a good reason, but it is what it is. And Israel is not blameless in its treatment of its Arab citizens as having second-class status, in water issues and a host of other problems that include settlements, military incursions, home destructions, and the border closings. While there is an answer for each such accusation and perhaps some justification, such

see Ask a rabbi, page 18

The Anita Roos Baker Mother's Day Concert

Sunday, May 11th
7:30 PM
featuring:

Tedrin Lindsay
Brandy Lynn Hawkins
Benjamin Karp
Margaret Karp
Alicia McCorvey
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Presented by the Friends of U.K. School of Music
and the Temple Adath Israel Music Fund

The concert is free and open to the public
Reception following in the President's Room

Memoir: My father's Pesach haggadah

By Hanna B. Smith

My father gave me his special Pesach haggadah a year before he died in 1993 at the age of 96. Father and I were whiling away a rainy Sunday afternoon, sipping coffee and talking about old times and about our family. We were sitting in the living room of his small apartment in the Jewish Retirement Complex in Frankfurt, Germany. I had been with him for over a week and would be leaving for the States within a few days. Would we see each other again? At his age, who knew?

Suddenly Father asked me to look for a certain brown envelope in a drawer of his desk. When I handed it to him he pulled out what looked to be a small booklet. "It's a haggadah, one of those used at the seder table," he said.

He handed me the booklet, and I saw that it was in deplorable condition. Half of the booklet's outer cover and its flyleaf and title page were gone. The remaining piece of cover, of a reddish-brown color, was cracked, and someone had scribbled on the inside. The outside of the back flyleaf also sported scribbles, as if it had been used to try out a new pencil. Otherwise, the inside pages were in reasonably good shape.

The text was in Hebrew, with German translation. Because of the lack of a title page it was impossible to know where and when the booklet had been printed.

Judging by the letter type of the German translation, though, and by the style of the accompanying illustrations, it could have been printed at the end of the 19th century or during the first decade of the 20th century. New, it must have been an elegant little book.

"I found it at Theresienstadt, in the latrine," my father said simply. "It was the spring of 1945, shortly before the end of the war, but we inmates did not know that," he continued. "I expected to be transported to Auschwitz soon. That morning, close to Pesach, I went to the latrine and found a booklet lying in the mud. I picked it up, cleaned it up a bit, and it was a haggadah. Suddenly, I knew that I would survive!"

My father prided himself on being a rational man, not given to believing in signs and portents. Yet something outside him had touched him that day and had given him hope. He had kept this knowledge to himself all these years, for, when I questioned my brother and sister later, both denied ever having heard about the haggadah. Perhaps he had shared this knowledge with our mother, but she was long dead by then and I could no longer ask her.

Who was the owner of the haggadah? Father never found out, though he checked among the other camp inmates.

I returned the haggadah to its brown envelope with the Israeli postage stamps and put it into my suitcase. My husband and I have spent our Pesach holidays with family and friends in other cities, some overseas, and the haggadah is too frail to travel. The booklet is on my mind, though, every year as I prepare for the holiday. At my age, it is fitting to transmit the past to the next generation. Who of my parents' grandchildren and great-grandchildren will be strong enough to accept this heirloom, this mutilated haggadah, remembering those who died *Al Kiddush Hashem* (for the sanctification of G-d's name), honoring their gallant ancestor and his wife who struggled on in spite of it all? ☆

Saif Amoozegar

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TAI Sisterhood to participate in second joint meeting with Christ the King Women's Club

Subject to be Shoulder to Shoulder Ecuador health project

On Wednesday, April 16, the TAI Sisterhood will again meet with the women of Christ the King Cathedral. Our speaker for this meeting will be Thomas L. Young, M.D. of the University of Kentucky Department of Pediatrics. The meeting will take place at Christ the King at 7:00 p.m. and refreshments will be served.

Dr. Young has been working with the Shoulder to Shoulder Ecuador (STSE) project. Through the Kentucky Ecuador Partners, based at UK, Kentucky has been engaged with Ecuador in health, education, arts, and cultural exchange for 40 years. Over the past three years UK has been working with partners in Kentucky and Ecuador to develop a community health development partnership in a poor town outside of Santo Domingo de los Colorados, Ecuador. The UK Colleges of Public Health and Medicine have completed

community health surveys in this community and found that more than 50 percent of the children are malnourished, only 25 percent have adequate immunizations, they lack access to safe water, have poor prenatal care, earn an average family income of \$80 to \$100 per month, and have no health care providers for the 20,000 population. Over the past year the Shoulder to Shoulder Ecuador planning committee has built strong partnerships in Kentucky and Ecuador. UK has representatives from nursing, medicine, development, provost's office, and public health serving on the STSE commit-

tee. Community partners include Kiwanis Club of Lexington, UK Chandler Medical Center, Christ the King Church, Kroger, and others.

Dr. Young will speak about this project and his work in Ecuador. We encourage everyone, whether or not they are members of Sisterhood, to attend what is sure to be an inspirational and informative meeting. Please call Sandee Wildes at the Temple, (859) 269-2979, to reserve your place. ☆

Freedom and Independence...

Passover and Israel's 60th Anniversary

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JFS: At Your Service

Abby Miller, Director of Jewish Family Services

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

Wishing you a warm and heartfelt goodbye

♦ ♦ ♦



It is with great regret that, due to CKJF budget cuts resulting in the reduction of my position to part-time, and for personal reasons, I am informing you of my resignation as director of Jewish Family Services at Central Kentucky Jewish Federation. This has been one of the most difficult and painful decisions that I have ever made because I have genuinely grown to care for so many Jewish community members as well as I have tried to be of help to many of you.

I have enjoyed the responsibilities associated with this fulfilling job. I feel fortunate to have had the opportunity to know the entire community. I want to express my utmost appreciation for your warm welcome of me. Thank you for allowing me to aid in any way that I could. I have tried to provide guidance, useful assistance, and loving kindness.

I want to recognize you for making my job meaningful and rewarding as well as enjoyable. I have felt honored to share memorable experiences, wonderful learning opportunities, special occasions, enriching events, and exciting activities with you.

I truly hope that I have positively touched your lives and hearts as well inspiring you to accomplish your aspirations and dreams without ever giving up hope. I know that you are all very special and precious people; I hope I have opened up your eyes to new perspectives, hopeful opportunities, and jubilant emotions.

All of you will always have special and cherished places in my heart, and all of you will always be in my prayers and thoughts. I wish all of you the best for the future, and I know that you will continue to find great happiness, serenity, success, and health. Remember that your future lies in your ability to dream. For what you dream, you can create. And what you create, you can become. ☆

By investing in Israel's youth, our community is helping to break the cycle of poverty in Israel.



CKJF continues to fund the Net@ program at Hadassah-Neurim. A partnership between private companies, the State of Israel, and American Jewry, together we are giving Israeli teens the tools to improve their future by learning valuable technical skills that will open doors for them in the IDF and beyond.

*Keep the flame alive.
Celebrate our Jewish future.*



Support the 2008 CKJF/UJC Community Campaign.

Camp Shalom remembered fondly as 40th anniversary nears

By Greta Friedman Rothschild

Camp Shalom: my first defining Jewish camping experience. From the incredible work of such visionaries as my mom, Sue Friedman, Carol Wirtschafter (the first director), and a group of determined women in the community, a unique opportunity was created for me and my Jewish friends at the age of 7. Little did I realize, that later, combined with my summers at Camp Young Judaea and Tel Yehudah, it would lead me on a career path in Jewish education and communal service and in the volunteer world of Jewish camping.

It was 1968. First we met at Idle Hour Park. Then we had our summers at Jacobson Park, where I think of the wild scavenger hunts, dressing up as animals, and getting cut up by the thorns running through the woods. Following that, for two weeks during my summer vacation, I boarded the noisy school bus early in the morning en route to Hershel Weil's Farm in Paris, Kentucky. It seemed as if we were driving for hours to get there. Singing songs like "The Wheels on the Bus" and "She'll Be Comin' 'Round the Mountain" made the long journey bearable. I knew we had finally arrived when I spotted the big white wheel on the gate at the entrance! We proceeded through the vast fields, noticing what seemed like sheep in the background, and approached the "house," where we worked on art projects and rainy day activities. Clad in my cheery Camp Shalom t-shirt, I pursued my favorite crafts: tie-dying and making G-d's eyes out of twigs and yarn. We would put on skits, run relay races, and enjoy cookouts roasting hot dogs on a stick. Lunchtime was spent relaxing under a big shady tree. It seemed my PB & J sandwich was always soggy, but I devoured it anyway. Fridays were special as we celebrated Shabbat with singing, lighting candles, and eating challah. I remember my counselors were amazing role models and some day I aspired to be a C.I.T. and then a full counselor at Camp Shalom.

But more than the wonderful activities we did, it was the "chevra" feeling that made Camp Shalom extraordinary. We built community, we helped each other, and we did Jewish things together, something I did not share with my buddies at Cassidy Elementary School. It was as if we were one big family. There was a feeling of *ruach* (spirit) and a sense of warmth and security that made everyone feel comfortable. Camp Shalom was a place where I could be myself and have fun being Jewish with my friends. It was the foundation from which I developed my

interest in Jewish overnight camping that grew to be a transformative experience for me.

I am grateful for this unique opportunity that my brother, Aron, and I had 40 years ago and am proud that this imaginative idea from such dedicated mothers not only became a reality, but has continued to flourish through the decades. With the escalating rate of assimilation and intermarriage in America, it is reassuring to know that the Lexington Jewish community strives for Jewish continuity through reaching out and engaging its Jewish youth. As we plant the seeds for the Jewish future, we must cultivate and nourish the souls of our youngsters to ensure that Camp Shalom thrives from *l'dor v'dor* (from generation to generation)! ✨

Camp Shalom 40th Anniversary Celebration

Friday, August 8

Enjoy special programs and
birthday cake at camp and a
festive dinner in town.
Watch for details.

"WHAT ISRAEL MEANS TO ME" ESSAY CONTEST

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

WINNERS

The High School winner will receive \$250.
The Middle School winner will receive \$150.

The winning essays will be read at the Israel Independence Day celebration on June 1 and be published in the June/July issue of *Shalom*.

RULES

1. Open to middle and high school Jewish students.
2. Essays submitted by middle school children must be under 500 words and those from high school students under 750 words.
3. Essays must be typed and double-spaced or legibly handwritten and double-spaced.
4. Essays must be signed under a penname.
5. Essays must be mailed with the following accompanying material:
Cover letter indicating real name and school grade of writer. This letter should be included in a sealed envelope with the penname and grade written on the outside.
6. Handwritten and signed authorization to publish the essay if selected.
7. Essays must be submitted to the Federation office no later April 15, 2008.
8. Judging will be done by the Shalom staff.

The winning essays will be selected by May 10.
The authors of the winning essays will be notified within three days.

This information may also be found on-line at <http://www.jewishlexington.org>.

All award and promotional monies have been privately funded.



A Play: Arthur the Talking Cow goes partially mad

By Marshall Roorda

Arthur is sitting on a rather plush loveseat with elegant wooden sides. He is a cow, very finely dressed in an understated way. Standing to the side, next to a lamp on a small table, is Tomas, wearing a dress shirt with the sleeves rolled up to the elbows. The lamp has a pull-string. The stage is dark.

Tomas turns on the lamp.

Tomas: So, Arthur. It would seem you are sitting on my late father's love seat. That seems pretty presumptuous for a cow, albeit one that CAN TALK!

Arthur: What of it, Tomas? What grudge do you bear me?

Tomas sits down on the loveseat and puts a hand on Arthur's shoulder.

Tomas: Frank isn't around to take your side anymore, Arthur.

Arthur looks at Tomas. Tomas moves his hand to the armrest on the loveseat.

Arthur: How can you think of that after the funeral?

Tomas: I've thought of nothing else for days. We all have our quirks, though, don't we, Arthur? You for example, being a cow who CAN TALK!

Arthur: Listen, Tomas. Can we talk later? I was hoping to spend some time alone.

Arthur stands up.

Tomas: (tense) Where do you think you're going, Arthur?

Arthur: I'm going to the kitchen.

Tomas: If you leave, you're not coming back. I'm not bullsh**ing you, Arthur.

Arthur: (walking slowly to the side of the stage, and an imagined door) Haha... a pun, right? Because I'm a bull? You haven't lost your wit, Tomas.

Tomas: I'm serious. You're not going anywhere.

Arthur: (frantic) Where the hell is the door, Tomas? (a pause) Tomas?

Arthur turns around to face the loveseat. Tomas has gotten up and is standing behind the loveseat with his back to Arthur. His hands are out of sight.

THINK AHEAD...

The June/July issue of *Shalom* will be published in early June. If you have an event in July you wish to have publicized, the deadline for that material is May 9.

Arthur: What's going on?

Tomas: Feeling a bit trapped, Arthur? There aren't any doors.

Arthur: (muttering) There aren't any doors...

Tomas: How did you get in here, Arthur?

Arthur: No doors...

Tomas: You're showing remarkable composure for a talking cow.

Arthur: No way out.

Tomas turns around.

Tomas: This is your home, Arthur. You're a talking cow. Where are you going to go?

Arthur: Thank god... finally talking sense.

Tomas: I'm not going to make my father's mistake.

Arthur: Your father?

Tomas: You're a talking cow, Arthur. I mean, what the hell? You're a mistake. You're a monster. A house with a talking cow is not a healthy environment.

Arthur: None of this is real.

Tomas: I'll say. Why aren't in a field somewhere on four legs? Where did you get that bowtie?

Arthur takes a step towards Tomas.

Tomas: Stay back. I'm going to end this.

Arthur: You're going to end this? You're the mistake, Tomas. What do you think you're doing? You're a character in a play I wrote.

Tomas: You sound pretty sure of yourself, Arthur. A talking cow and aspiring playwright. Impressive.

Arthur: Thank you. One has to pass the time somehow.

Tomas: You might be right, Arthur. You could have created me. But it doesn't matter now. I'm in control.

Tomas holds his hands up. He is holding a bucket and a stool which were concealed behind the loveseat.

Tomas: (walking forward slowly) I'm going to milk you, Arthur.

Arthur: Stay back. (He laughs nervously). Stay back, Tomas.

Tomas: Laugh while you can, Arthur.

The stage begins to darken.

Arthur: Tomas? Tomas?

The stage is now totally dark.

Arthur: Tomas?

The stool is set down on the stage audibly.

Arthur: Mooooooooooooooooooooo! ☆

(Submitted by Marshall's mother, Susan Cobin. Marshall is 16.)

A Poem: Childhood Is a Wild Ride

By Ariel Elias

Childhood is jumping up and down until you throw up
Childhood is breaking your wrist rollerblading
Childhood is stuffing your face with candy
Childhood is asking your dad to scare away the monsters under your bed
Childhood is your mom telling you that you did great in a race after you lost
And childhood is your older brother threatening to cut your hair in the middle of the night

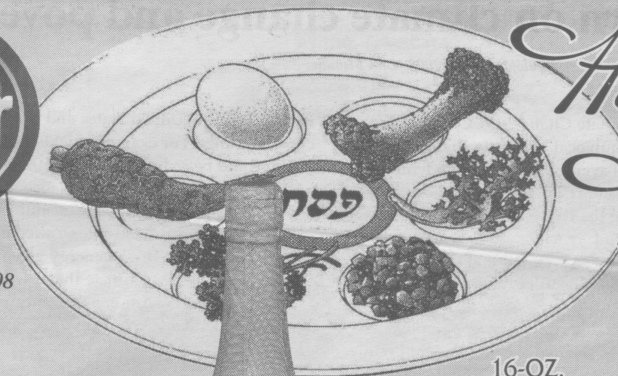
Ariel, now 18, wrote this poem when she was 11. Her parents, Evalynne and David Elias, who have kept it on their refrigerator for years, submitted it for inclusion in *Shalom*. ☆

Attention proud grandparents, parents, and students

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



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Task force concern on climate change and poverty

Adopted by the 2008 JCPA Plenum

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In 2007, The Intergovernmental Panel on Climate Change (IPCC) concluded that warming of the climate system is "unequivocal." Climate change has already led to observable increases in global average air and ocean temperatures, widespread melting of snow and ice, and rising sea levels. Eleven of the last twelve years (1995-2006) rank among the twelve warmest years in the instrumental record of global surface temperature (since 1850). Our response to this crisis must take into consideration the predicament that those who have contributed the least to the problem stand to suffer the most from it.

Although the local effect of climate change is determined by geography, topography and other physical characteristics, the poorest nations, communities and individuals, who have the least capacity to respond, are likely to be hardest hit. Less developed countries will have the least capacity to cope with the devastating impacts of extreme weather events, rise in sea level, drought, disruption of water and food supplies, impacts on health, and the destruction of natural resources. As a result, the poor will not only be put at greatest risk by the physical impacts of natural disasters and climate change, they could also bear a disproportionately greater economic burden from any program to address it.

In the United States, climate related events and even modest emissions reductions could place a significant burden on the poor. For example, reducing greenhouse gas emissions by only 15 percent from 2005 levels will impose an estimated \$750-\$950 a year in added costs on the poorest fifth of the population.¹ Scientists have called for reductions of 80% in greenhouse gas emissions by 2050 to avoid the most severe effects of climate change. The financial burden of these reductions will undoubtedly increase with a more aggressive program.

Both here in the United States and abroad, the poor will suffer the most from climate change. For example, yields from rain-fed agriculture in sub-Saharan Africa could be reduced by up to 50% by 2020. Elsewhere, increased flooding will cause outbreaks of diseases such as malaria and cholera. Changes in precipitation patterns, subterranean aquifers, and the disappearance of glaciers will impact the entire biosphere, affecting water availability for human consumption, agriculture and energy generation globally and in the United States. Development NGOs estimate that it will cost upwards of \$50 billion annually to adapt to these conditions. The community relations field should at both the state and federal level:

¹ Center for Budget and Policy Priorities

- Support measures to protect vulnerable populations (at home and abroad) from environmental damage related to climate change and that limit the economic burdens of new policies on those populations (including efforts to direct revenue generated by climate change legislation toward such programs).
- Support increased funding for programs that help vulnerable populations pay for their immediate home energy needs and reduce their energy demands;
- Support efforts to create new jobs and job-training programs to help those who lose their jobs as a result of new environmental regulations and policies;
- Support studies that examine the effects of climate change on vulnerable populations and facilitate implementation of emergency plans to respond to these effects.
- Promote multilateral international cooperation to deal with this issue. ✧

Haber (from page 5)

Oscar is a member of the Holocaust Museum in Washington, D.C. He and Fryda also participated in 1983 in the award-winning television documentary, *And I Was There*, about Holocaust survivors and American soldiers who liberated the concentration camps. Oscar has also spoken in schools and churches about his life during the Holocaust. His latest public talk at the Dr. Martin Luther King Jr. Academy in Lexington was featured in the Lexington *Herald-Leader* in 2007.

Oscar and Fryda have been members of Ohavay Zion Synagogue, where Oscar participated in services. He still is called upon to do the *Birkat HaChodesh* (Blessing of the New Moon) prayer at OZS. In Israel, Oscar was a member of the Rotary Club. He joined the local Rotary Club after moving to Lexington. Fryda was a member of the Sisterhood and Hadassah.

Oscar and Fryda have one son, two grandchildren and one great-grandchild. ✧

COOL
FACTS ABOUT
ISRAELIS

GAL FRIDMAN
ISRAEL'S FIRST
OLYMPIC GOLD MEDALIST



Gal Fridman was born in Hadera, Israel on September 16, 1975. He began sailing at the age of 7 and was competing by age 11.

For many years, Gal has excelled in sports and athletics, winning multiple awards and honors in varying competitions around the world.

Fridman is the first Israeli to win two Olympic medals – a bronze medal at the 1996 Atlanta Summer Olympics and a gold medal at the 2004 Summer Olympics in Athens, both for Men's Mistral Windsurfing.

In 2005, Gal was inducted into the International Jewish Sports Hall of Fame.

Fittingly, the word *gal* means "wave" in Hebrew.

Save the Date

Community-wide
Yom Ha'Shoah
Holocaust Remembrance Day
program at Ohavay Zion Synagogue
May 4, 2008

2008 CKJF/UJC Community Campaign

This Year's Events:

Benefactors Event - May 10

Pacesetters Dinner - May 18

Thank You Event - October 25



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Mitchell Barnes - Owner

Food drive (from page 1)

least two different foods that require two separate blessings, and that you send them to at least two different people. Baskets may be simple or elaborate. The food baskets must be hand-delivered by a *shaliach* or representative, usually a small child. *Shalach-manot* are usually delivered the day of Purim.

Matanot Levyonim: Giving to the poor was the second requirement Mordechai made for Purim. Today, it is customary to make donations to charitable organizations, often in lieu of sending dozens of elaborate food packages.

Direct questions to Debbie Aminoff (OZS) at (859) 299-9748 or Nelle Cohen (TAI) at (859) 523-2381. ☆

Sim Shalom begins youth group program

American teen visit provides catalyst

By Jesse Weil

What do you do with thirteen American teenagers who want to find out what is going on among Jews in Europe? This was what we had to figure out when we learned that Temple De Hirsch Sinai in Seattle was bringing their senior class to Budapest. Well, since teenagers relate best to other teenagers, it seemed the best idea would be to get the Seattle Jewish kids together with the Budapest Jewish kids and let nature take its course. It required some fast organizing on the part of the parents of the two Sim Shalom teenagers who spent last summer as counselors in training in Seattle, but in the end it worked out great.

Home hospitality was arranged for all the teenagers for the night of Shabbat with the families of the Hungarian kids. That was the "get acquainted" step. Some of them were out till four in the morning getting acquainted, and some of them crashed after dinner. The comments

heard on the evening's events were mostly about the fantastic food that had been served for the Shabbat dinner.

Then on Saturday morning there was a regular Shabbat service for all the teenagers and other congregational members, followed by a special *shiur* on the week's parsha just for the teenagers, followed by lunch for everyone. It was the rabbi's first experience moderating a discussion with so many people (around 30), but it worked out fine. The Seattle kids went off sightseeing for the afternoon after lunch, but all the talk as they left was about getting together for a party that evening at the home of one of the Hungarian kids. So it seems that good connections were made, and the Seattle teenagers left with a very personal impression of what Hungarian Jews and Jewish life were like.

Sim Shalom also benefited greatly from the event. We'd been planning for some time to start a new youth group for our own teenagers. A couple of very good leaders were ready to get the group started. This visit of the Americans was the perfect big event to use as a kick-off function, and draw people into the youth group. Not only were the teenagers of Sim Shalom members involved, but our teenagers involved some of their Jewish friends who had not yet had anything to do with Sim Shalom. It looks as though some of the newcomers will continue in the new youth group, and expand our community. The new youth group had its organizing meeting last Sunday, and is now officially launched. So Sim Shalom will be growing its own youth group with this new program. ☆

The Bats fundraiser a rousing success

The TAI Sisterhood fundraiser, starring the local cabaret act The Bats, was a huge success. Almost 200 people flocked to the Temple on March 1 for an evening of song, wine, and laughter. The Bats performed for two hours and kept the audience amused and delighted. It was an evening to remember. ☆

Hitting the dessert table at intermission.



Jack Joffe is a willing participant.

Photos by Garry Hoover

History of the Israeli-Palestinian Conflict — Part XXVII

1967 — Six days of open warfare

By Daniel Chejfec

On June 5, 1967, at 7:10 a.m. Israeli time, 200 Israeli planes took to the air with the goal of destroying the Egyptian air force on the ground. Israel had the advantage of good intelligence information and surprise; the Egyptians believed Israel would strike the next day or that evening at the earliest.

The British-supplied radar at Ajlun in Jordan was one of the most sophisticated in the Middle East, and it spotted the unusual movement of Israeli jets, immediately notifying Riyadh, the Egyptian commander of the Jordanian troops under the United Arab Command, who radioed the warning to Cairo. The Egyptians, however, had changed their encoding frequencies without notifying their Jordanian allies, so the warning sat without being decoded on some bureaucrat's desk.

The Egyptian air force, a stalwart Nasser supporter, reported the unusual Israeli activity to army headquarters, but those at headquarters—loyal to Field Marshall Amer—ignored them. Once again, the internal divisions and political squabbles between rival factions in the Arab hierarchy would play in Israel's favor.

The Israeli operation was a huge gamble that left Israel proper with little or no air cover, an issue that was very much in Dayan and Rabin's mind while they waited for word of the raiders. The planes were to observe complete radio silence, so only after the first wave of attacks would the Israeli know if the gamble had paid off.

By 8:00 a.m., six Egyptian airfields had been completely neutralized. Israelis were shocked, unable to believe that they had all but destroyed the Egyptian air force in the first wave with only eight Israeli planes lost. By the time Dayan issued orders for the ground attack to begin, the second wave of Israeli fighters were knocking off the bases and radar installations west of the Suez Canal. Israel had almost total control over the skies.

Amer, counting on the support of Arab forces under the United Arab Command agreement, asked the Iraqis and the Syrians to take to the air and bomb the Israeli bases. The Iraqis dragged their feet under the pretense of "technical difficulties," while the Syrians announced that their planes were "unavailable." Again, inter-Arab squabbles were benefiting Israel.

Egypt began a campaign of disinformation, claiming that the Egyptian MiGs had stopped the Israeli attack. The announcements were coming from Egyptian headquarters at Field Marshall Amer's prompting. The intention was to keep troop morale up and, they hoped, convince Egypt's Arab allies to join the fray.

Amer told his man in Amman, Riyadh, that the Egyptian air force had destroyed 75 percent of the Israeli airpower,

and that the Egyptian army was rolling forward towards the Negev to cut Israel in two and take the nuclear reactor in Dimona.

In spite of Amer's claims, by 10:00 a.m. Nasser had become suspicious and tried to contact Amer for a report, but his call went unanswered. Amer was intent on reversing his defeat in 1956 and on using the current war as a political platform, possibly against Nasser himself.

On the first day, Israeli armored columns and soldiers advanced on Sinai and the Gaza Strip with the advantage of air cover, taking over northern Sinai to El-Arish and attacking the Egyptian forces closer to the Israeli border.

The extent of Israel's victory, however, represented a diplomatic problem because it inflicted such a defeat on the Arab troops that the Arab leadership felt humiliated, adding to the humiliations of 1948 and 1956, and providing fuel for those who opposed them domestically—chiefly the Islamists.

Dayan still wanted to avoid opening the Jordanian front, but the news coming from Sinai began to change his mood. By 7:55 a.m., Civil Defense in Jerusalem was on the move. Still Dayan tried to forestall the new front by delivering Hussein a warning to stay out of the war through British, American, and UN channels.

Radar at Ajlun spotted masses of planes coming from Sinai, and Hussein, believing Amer's reports of devastating Israeli losses, believed they were Egyptian planes. In fact, they were Israeli planes returning from their mission. Nasser also reassured Hussein by confirming Amer's reports, and the Iraqis told the king—falsely—that their planes were already engaging the Israelis. Hussein was sold, and ordered an attack in the Jerusalem area.

The Israelis mounted an offensive in Jerusalem and the northern West Bank, but the Jordanian attack had also forced the hand of the Syrians and Iraqis. Their air forces joined the fray, bombing Israeli population centers and kibbutzim around the Sea of Galilee and even deep into the Jezreel Valley before they were repulsed by the IAF. Rabin was still reluctant to open the Jerusalem front in spite of the repeated appeals from Uzi Narkiss, commander of the Jerusalem front. He authorized, instead, air force raids against Syrian, Jordanian, and Iraqi air bases and the radar facilities in Ajlun,

consolidating Israeli control over the skies by early afternoon.

Frantic diplomacy started between Moscow and Washington, and some American diplomats were angry at Israel for derailing the possibility of Operation Regatta (the multinational convoy). From Day One of the war, the American goal was to talk with the Russians and the Arabs about a settlement, exchanging Israeli gains on the ground for peace. The first day of the war was decisive, giving Israel control over the skies and over the situation.

The United Arab Command was in shambles and uncoordinated. Riyadh, the Egyptian commander of the Jordanian Legion, used the troops based on Egypt's interests, not Jordan's. Syria stayed out of the war, with the exception of some air raids that resulted in Israel's retaliatory attacks, which all but destroyed the Syrian planes on the ground.

By June 7, Israel was in control of northern Sinai all the way to the Mittla and Giddi passes, as well as of Sharm-El-Sheikh. On the Jordanian front, Israel had occupied the Old City of Jerusalem and its environs as well as most of the West Bank. Mopping up operations began.

On June 8, as Israeli troops advanced along the Sinai shores of the Suez Canal to solidify control over southern Sinai, an incident was unfolding that would cast a long

see History, page 19



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Ask a rabbi (from page 8)

arguments only demonstrate that the strategies of the past have merely served to lock both Israelis and Palestinians more tightly in a dance that can only end in the destruction of both people. And while we cringe at the sight of Hamas guerillas dancing after an attack, we watched our nation's founders celebrate as the British gave in to our acts of terror.

The movie *Exodus* portrays the fulfillment of the Zionist dream. There are some very difficult scenes there; if you change the Hebrew names to Arabic ones and the faces to more Middle Eastern ones, the dance is just as problematic. I have watched throngs of settlers and Israelis celebrate the successes of towns such as Ariel, which have killed the economy of entire Palestinian villages by cutting off all trade access. No, it is not the same thing as blowing up civilian busses or Passover seders, nor as shelling a town with 30-plus rockets a day. But any celebration of another's pain is a violation of our sacred Torah.

While we wail over the death of our children, they wail over the death of theirs. A Palestinian mother in the marketplace whose 2-year-old baby was just killed by a

rocket into Gaza has as much reason to grieve and be angry as do parents who have lost children in Sderot. Neither made the policy decisions that brought the rockets in either direction.

And these policies, we believe, are founded in fulfilling God's command to secure the land for ourselves, a mission that is contra to the bigger one of healing the world and turning our enemy into our friend. I once had a long conversation with one of my more narrowly focused colleagues. He told me I was too religious for him. We were speaking about Amalek. He said, "You would sit there and try to work with him. I would simply obey God's command and shoot him. My way, the world is safer without him. Your way—who knows?"

I responded, "Your way, you give license to everybody to shoot anybody and claim God said so." He said, "It is the price we pay. They will have to stand before God when it is their turn." This, in my opinion, cannot be a godly way of viewing the world.

So, "The Earth is God's." Psalm 24 tells us that the fight we participate in is of our doing and not God's. It is already God's land, whoever rests on it, and after the generals of both sides are long forgotten, it will still not belong to either; whoever rests there will only be holding it in stewardship. The short answer is that God must be crying over what we do and our calling it divine. And we who run houses of worship wonder why people are running from religion? Being religiously observant is supposed to lead us to take care of each other, not take advantage of each other. Thanks for asking the tough question. Lets get to work fixing it—at least here in our corner of the world. ☆

Editor's Note: Rabbi Kline submitted this column in early March, before the untimely death of his wife, Cindy.

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Month-To-Month Rates

Full Page 10" x 12.75" \$200	1/2 Page Vertical 4.9" x 12.75" \$120	1/2 Page Horiz 10" x 6.375" \$120
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* All other ads are billed at \$12 per column inch.
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Size	5x	10x
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** A contract must be signed prior to insertion of the first ad.
 Prepaid contracts will be discounted 10% off the total.

Terms

The Central Kentucky Jewish Federation will not be responsible for errors, except to cancel charge for such portion of advertisements as may be rendered valueless by error.

All material is subject to approval by CKJF. CKJF reserves the right to reject any material it deems objectionable for any reason.

Deadline

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

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



Have a question? Ask a rabbi

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

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

Volunteers Needed

to help in the CKJF office in the following areas:

- Answering phones and helping to make phone calls
- Filing
- Leisure Club event invitations (creating and prepping for mail)
- Office mailings
- Helping contact recipients and participants for the Day of Giving
- Creating some graphics/mailings on a computer
- Phone call reminders/recruitment for meetings and other events
- Updating addresses and phone numbers in our database

CKJF is also in need of a laptop. Donations welcome!

Please contact the CKJF office if you are able to help.
 Daniel: (859) 268-0672 or ckjf@jewishlexington.org

History (from page 17)

shadow: the bombing the USS *Liberty* by Israeli fighters.

Several factors played a role in the fate of *Liberty*.

- Faulty protocols at Israeli naval headquarters;
- American refusal to establish a formal army liaison with Israel in the fear that would be seen as American involvement;
- Faulty communications by the U.S. Navy that delayed sending *Liberty* the order to withdraw from Egyptian territorial waters by almost 24 hours;
- Israeli pilots' exhaustion and edginess from flying practically around the clock against Egyptian targets;
- The confusion of war, which led to the misidentification of *Liberty* as the Egyptian supply ship *El Quseir*.

All these factors played into the drama, resulting in Israeli air strikes against a neutral electronic surveillance vessel, leaving many American sailors dead and scores of bullet holes in an American ship.

When the initial news came in confirming that the strike had not targeted an Egyptian ship, the Israelis, particularly Eshkol and Dayan, became very worried that the attacked ship had been a Soviet one, which would lead to direct Soviet involvement.

After the attacked ship was positively identified as the *Liberty*, Israel immediately apologized to the Americans and offered compensation for the families of the dead sailors. While the Americans understood the situation and accepted the apologies, the incident became a rallying issue over the years for anti-Israel American groups, and of course grist for Arab political propaganda.

By the end of June 8, the fourth day of conflict, it seemed the war was over. Mopping up operations continued in Sinai and the West Bank, but serious Arab military opposition was pretty much over. The extent of Israel's victory, however, represented a diplomatic problem because it inflicted such a defeat on the Arab troops that the Arab leadership felt humiliated, adding to the humiliations of 1948 and 1956, and providing fuel for those who opposed them domestically—chiefly the Islamists. The Soviets felt also compelled to

strongly condemn Israel on behalf of their Arab clients, and to make a statement that would become the rallying cry of Arab countries for decades to come: until Israeli aggression is erased by Jewish evacuation of Arab lands, no peace would be possible.

Even at this early stage, Israel refused to accept any UN resolution that spoke of withdrawal to the June 4 lines, asking for negotiations to take place before any talk of withdrawal. Americans pressured Israel, recommending partial withdrawal before negotiations, while the Soviets and Arabs demanded total withdrawal without negotiations.

The relative calm on the battlefields of June 8 would be shattered on the Syrian front on June 9. On that morning, Dayan's mood changed. Until then he had been reluctant even to consider action against Syria, or at most only a limited one against Syrian positions at Tel Azaziat, the main staging ground for attacks on Israelis on the Hula Valley. But Dayan was now warning the Syrians to stay still, but should they attack, he told his officers that Israel would take the whole Golan Heights.

The early morning of June 9 was auspicious: Egypt and Jordan accepted a cease-fire, and Syria was believed to be ready to follow. An intercepted cable from Nasser to Syrian President Attassi changed this evaluation. In the cable, Nasser warned the Syrians that Israel was getting ready to concentrate their main forces in the north, advising Syria to accept the cease fire and to notify U-Thant at the UN of the Israeli concentration of troops.

David "Dado" Elazar, commander of the northern front, was a strong advocate of attacking the Syrians and driving them off the Heights. He had tried to convince Dayan to proceed since the beginning of the war, so when Dayan called him later in the day with the go-ahead, Elazar sprang into action. Upon learning of the orders, Eshkol was shocked, while Rabin flew directly to meet with Elazar and apprise him of the real strength of the Syrian army.

The fight on the Golan Heights was probably the hardest, with Israeli armored columns going up the hill against well-entrenched Syrian positions. By the end of June 9, Israel was in control of the main Syrian

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positions over the TAP (Trans Arabian Pipeline) in the northern part of the Heights. By the end of June 10, Israel controlled the Golan all the way to Quneitra and Butmiya. On June 11, Israel advanced on Mount Hermon and began mopping up operations. The Arab collapse was now total. Syrians accused the U.S. and Britain of providing troops for the Israelis and of direct involvement in the war, in order to control their internal opposition. The Soviets were more than happy to play the line themselves.

After 132 hours of fighting, the actual battles were over; a cease fire was in place. The immediate consequence of the war was, according to various sources, the large number of casualties.

Egypt was estimated to have lost 10,000 troops, 1,500 officers, and 40 pilots.

Jordan's casualties were estimated at 700.

Syrian losses were estimated at 450.

Israel admitted to 679 dead, later revised up to 800.

But the most important consequences of the war were yet to come, remaking the political map of the Middle East and the world. ✱

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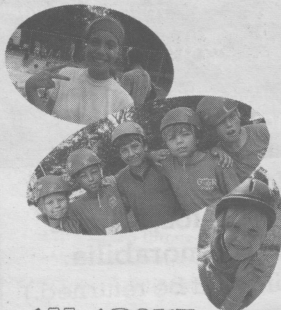


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ALL ABOUT CAMP SHALOM

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

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

Special Activities

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

ALL ABOUT CAMP GESHER

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

Camp Geshet campers also have one overnight each week of camp. Campers will help set up tents, enjoy a campfire, storytelling and special overnight activities.

EXTENDED DAY (optional)

- 5:45 pm pick-up Monday through Thursday only.
- Fee: \$40 due by July 21st
- Includes staffing for extra swim time and special activities. Extended day is open to Camp Shalom and Camp Geshet.



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1. Name: _____ Age: _____ Birthday: _____	☐	☐
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Week 1: 7/28 - 8/1

Campers (9:00 - 3:00) x \$140 = _____
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Early Registration discount (before June 2) deduct \$15 = _____
*Total Week 1 = _____

Week 2: 8/4 - 8/8

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Early Registration discount (before June 2) deduct \$15 = _____
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- A non-refundable \$50 registration fee, per camper, must accompany the completed application. This deposit is applied toward tuition. Balance due by July 21, 2008.
- Please make checks payable to CKJF and mail to: CKJF, c/o Camp Shalom/Geshet, 1050 Chinese Road Ste 302, Lexington, KY 40502.
- Pay with a Visa, MasterCard, or American Express on-line by going to www.jewishlexington.org and following the links for Camp Shalom.

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*We are now offering additional discounts for first-time campers, and referrals. Contact Jana for more information. (859) 268-0672 or jana@jewishlexington.org.

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I would like to ☐ assist with a planned activity.

☐ lead a cooking class.

☐ read or share stories.

☐ Other: _____

Camp's 40th Anniversary

Calling all camp alumni! Celebrate 40 years of Camp Shalom with us in the following ways:

- ☐ 1) Experience the last day of camp with us on August 8, 2008. You will have your choice of any or all of the following activities: Shabbat experience in the morning; bring a picnic lunch to enjoy with the campers; cheer on the teams at the ever-popular, all-camp Maccabiah games; participate in a camp tour; and join our closing ceremonies, which will include a slideshow.
- ☐ 2) Join us for an evening celebration of camp's 40th Anniversary at Portofino Restaurant on Friday, August 8th from 5:30 to 7:30 p.m.

MAIL THIS COMPLETED PAGE TO

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Jewish Federation
Central Kentucky

March 2: A Super Day for the Jewish Community

Super Sunday breaks records

On Sunday March 2, more volunteers than ever before came together at the CKJF offices to reach out to people in the community, to build connections, and to gain support for Jewish life in Central Kentucky.

The annual Phone-a-thon, chaired this year by Kathy and David Feinberg, brought in 181 pledges for more than \$21,000, representing an increase of over 11 percent over 2007, bringing the total for the 2008 Campaign—so far—to \$39,035, more than 13 percent greater than the contributions of the same donors last year. When compared with last year, we are receiving a more positive response from people, we are getting it earlier, and more people are taking advantage of the option to pledge and pay online.

The day would not have been the success it was without the volunteers, so thank you to our volunteers: Chairs David and Kathy Feinberg; Mike Ades; Eleanor Benblatt; Vivian Bitensky; Ted and Fran Friedman; Lynn Furness;

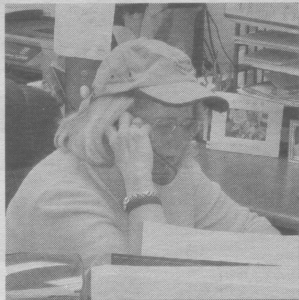
Evelyn Geller; Charles, Emily, and Nathaniel Goldstein; Susan Goldstein; Bob Grossman; Mike and Kathy Grossman; Mimi Kaufman; David Levine; Marilyn Lieber; Lowell Nigoff; Linda Noffsinger; Bob Orbach; Ruth Poley; Linda Ravvin; Ricki Rosenberg; Hannah Smith; David Wekstein; Carole Wilson; and Rose Rita Wurmser. Thank you also goes to our staff, Tamara Ohayon and Daniel Chefec.

We also wish to thank Valerie Adams and Cingular Phones for providing the cellular phones and airtime for the effort. Their help is always appreciated.

The day yielded very good Campaign results, but more important, allowed us to contact people and let them know that we are here for them. That is who we are and what we do—we keep the flame alive and we celebrate Jewish life. Remember it when you are contacted for your pledge to the 2008 CKJF/UJC Community Campaign. ☆



Above:
Lowell Nigoff and Ted Friedman take a break from the phone.



Right:
Kathy Feinberg hard at work.

From the Editor's Desk

Let US Know...

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

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

Inquiring minds want to know.

Israel 21c: Israeli medicine's magic wand

By Judy Siegel-Itzkovich

Physicians have for millennia dreamed of having a magic wand that could be passed over patients' bodies to discover what, if anything, is wrong with them. Witch doctors, sorcerers, "energy healers" and others with unproven powers have made such claims. The advent of computerized tomography and magnetic resonance imaging has brought the goal of non-invasive diagnostics closer, but even these expensive technologies won't pick up every abnormality, and can't be used for routine screening.

Could a patented device costing between \$7,000 and \$15,000, invented by Dr. Alex Kanevsky (a former Russian immigrant Israeli physician) be that magic wand? One can be forgiven a natural skepticism, as even doctors who have used it in controlled clinical trials are unable to explain how it works.

Called Medex Test, the device is painless, non-invasive and radiation free. Patients lie fully clothed while a small electrode "pen" is attached to a finger and another to a toe. After an initial reading of the "electrical impedance" of the body's "dermal-visceral zones," a harmless electric current is passed, and another reading is made. The "pen" is connected to the monitor of a regular computer, and within minutes the doctor is shown graphic data on blood circulation, respiratory system, immune system, airways, the spine and more.

According to the company, Medex Screen Ltd. of Arad, a computer program processes the data, indicating via a graphic display not only which of 15 body systems are not functioning properly, but also whether it is only temporary or a functional and pathological disorder of the internal organs, even at an early stage.

see Israeli medicine, page 23

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The Officers and Board of Directors of the Central Kentucky Jewish Federation, and all its constituent organizations, wish all members of the Central Kentucky Jewish community a Happy Passover. We hope that this Festival of Freedom will bring peace and tranquility for Israel and her neighbors. May the light of freedom expressed by this Festival be spread throughout the world.

The CKJF staff would like to wish all members of the Jewish community a very Happy and Kosher Passover.

B'tayavon (Hearty Appetite)

Ruth Poley



The years roll by—it's Pesach time again. Over the years I've given you recipes for kneidlach, chicken soup, taiglach, charoses, and others. I don't know about you, but I'm bored with that, and anyway you can get those recipes lots of places. Macaroons—now there's an item you don't usually think of making yourself; Manischewitz seems to have cornered the market. The following macaroon recipe has many virtues, chief among them: it's really easy. Spend an hour or so making this Passover dessert and you'll impress everyone at your seder table with your prowess. Even people who don't care for macaroons like these cookies, perhaps because they're not made with coconut. I urge you to try this recipe; you'll be amazed at what a good cook you are. ✧

Almond-Lemon Macaroons

- 2 cups whole blanched almonds (see below), plus about 36 almonds for decoration
- 3/4 cup granulated sugar plus more for rolling
- 1 large egg
- finely grated zest of 1 large lemon

Using a food processor equipped with a metal blade, grind 2 cups almonds very finely (but stop short of making almond butter). Add 1/2 cup of sugar, the egg, and the lemon zest and pulse to make a cohesive dough. Transfer to a medium bowl, cover, and refrigerate for at least 12 hours.

Preheat oven to 350. Line a baking sheet with parchment paper or a nonstick liner. Place about 1/4 cup of sugar in a small bowl.

Pinching off pieces of dough about the size of a walnut, roll them first

into balls, then into sugar to coat completely. Gently press an almond, point first, into the top of each cookie so that half the almond can be seen. Arrange cookies one inch apart on the baking sheet.

Bake until cookies have the barest hint of color but still remain soft, 8 to 10 minutes. (Cookies must be soft when removed from oven to avoid excess hardening when they cool.) Cool completely (they will firm up as they cool), and store in an airtight container.

Yield: about 30 cookies

To blanch almonds cover them with boiling water and let stand for 5 minutes. Drain and cover with cold water and slip off skins. The nuts are best used damp. If you are not going to use them immediately, cover and store in refrigerator. Use within a day.

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.

Yom ha'Atzmaut (from page 1)

at Sayre School was the beginning of many good years to come. Aviva, asked the next year not only to perform but to help on the planning committee, has been active in the Jewish community ever since.

Remembers Aviva about her experiences growing up: "In Israel, it was like a big street party. All streets were blocked off and they had raised platforms at downtown centers for musicians and dance groups to perform upon. Also, there were air shows from the military that did acrobatics and carried banners to promote the day, as well as fireworks to finish off the evening. This really impressed me as a child. In the evening, there was a big bonfire. Everyone would eat, sing, and dance around the bonfire. They would roast potatoes until they turn black and peel the outside off and eat the fluffy middle. We never heard of roasting marshmallows! Corn on the cob on a stick was also a very popular item of food to eat during the celebration." We hope that one year we can provide Aviva the corn on the cob of her childhood memory!

This year marks Israel's 60th anniversary. Our celebration of Israel's statehood at Keeneland will take place rain or shine. Plans include an optional one-mile walk with banners displaying photographs and descriptions of ten Israeli cities (the walkway is paved and wheelchair accessible), music, dance, and Israeli food. Please bring a blanket or lawn chair and prepare to enjoy yourself. We encourage everyone to stick around afterwards to eat Middle Eastern food and shop the vending booths. The singing, dancing, schmoozing, and eating with your friends are sure to be highlights of the event. Come out and share in the fun. See you there!

The planning committee so far includes Barbara Barr, Evalyn Block, Aviva Bowling, Odette Kaplan, Mimi Kaufman, Jana LaZur, and Lisa Satin. This is a large community event. If you would like to volunteer to help with this celebration, please contact either Jana LaZur at (859) 268-0672 or Mimi Kaufman at (859) 245-5645. ✧



Enjoying Yom ha'Atzmaut 2007.

Holocaust education program held

CKJF and local partners train more than 100 educators

On March 17 at the University of Kentucky, more than 100 educators and future educators were trained in the implementation of a Holocaust education curriculum called "Echoes and Reflections." The University of Kentucky School of Education, the Humanitarian Center, and the Community Relations Committee of the Central Kentucky Jewish Federation partnered to bring the program to Lexington.

The curriculum itself is a joint effort of three outstanding Jewish organizations: the Anti-Defamation League, the Yad Vashem Museum in Jerusalem, and the USC Shoah Foundation. The combined expertise of these three organizations produced a high-quality instrument to educate new generations about the contemporary lessons of the Holocaust.

Beginning with an exploration of the reasons for studying the Holocaust, the curriculum is based on actual documents and survivors' testimonies. It is not only history, it is an ethical lesson on the consequences of allowing society's prejudices to run amok.

The curriculum strives to avoid the dehumanization of the actors, be they victims or perpetrators or mere bystanders. While stressing the uniqueness of the Jewish Holocaust, it also provides a solid framework to address discrimination and ethnic cleansing in our day by looking beyond the Nazi actions and presenting those involved as human beings in their own historical context.

A program like this takes significant effort, so special recognition and thanks must go to Dr. Deborah Slaton,

associate dean of the University of Kentucky School of Education; Dr. Beth Goldstein, who served as the representative of the Central Kentucky Jewish Federation in this effort, and Gloria Rie, president of the Humanitarian Center and an activist against prejudice and discrimination in the Jewish community as well as the general community.

Thanks also to the presenters: Deborah Batiste, ADL project director for Echoes and Reflections; Stephanie McMahon-Kaye from the Desk for International Seminars in English at the International School for Holocaust Studies at Yad Vashem; and Chaim Singer-Frankes, training specialist of the Shoah Foundation Institute for Visual History and Education.

It was a great program with plenty of opportunity for learning and interaction among the participants. If you wish to learn more about this curriculum, visit the website www.echoesandreflections.org.



Stephanie McMahon-Kaye and Chaim Singer-Frankes

Deborah Slaton



portofino

249 East Main Street • Lexington, KY 40507
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Israeli medicine (from page 21)

The Medex Test, says company founder and CEO Moshe Golan, "effectively integrates principles of neuroreflexology and pathophysiology in a device that is simple to operate and provides accurate results within 20 minutes. It has been shown to screen the cardiovascular, gastroenterological, hepatic, immune, respiratory, endocrine, genitourinary and spinal cord systems with an average accuracy of more than 80 percent."

Approved by Israel's Health Ministry as being safe (but not as being effective, which the ministry does not claim to concern itself with), it can be used on children as young as six, and even on pregnant women.

Voodoo? Hocus Pocus? Not according to Dr. Eyal Zimlichman, an internal medicine specialist at Sheba Medical Center who headed a team that used the device on 250 patients in Tel Hashomer's internal medicine department. He published the team's findings in the October 2005 edition of the Israel Medical Association Journal (IMAJ).

Prof. Yehuda Shoenfeld, a leading Israeli internal medicine expert at Sheba who edits both IMAJ and the IMA's Hebrew-language medical journal, Harefuah, was so impressed by the device that last May he organized a scientific conference on it at Kfar Hamaccabiah attended by 100 physicians, and agreed to be a member of the company's local advisory board. Shoenfeld asked Zimlichman, his colleague, to test it objectively on Sheba patients.

"I approached it very skeptically. I don't have any connection to Medex Screen Ltd., and went about the clinical study as if to prove it didn't work. We tried very hard, did the study properly, and found that the results were quite amazing. The main problem for doctors trained on the principles of evidence-based medicine is that we don't know how it works. The inventor says it's based on the principles of reflexology and meridians in the body," Zimlichman told The Jerusalem Post.

see Israeli medicine, page 24

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Israeli medicine (from page 23)

In the four-page IMAJ article, Zimlichman and his team said the device "has the potential to serve as a screening tool for inner-organ pathologies. Further research should be conducted to create more evidence to support or dispute the use of this technique."

But in his interview, Zimlichman was more enthusiastic. "While we want to do more research on how the Medex Test should be used, we think without doubt that it could effectively be used for screening asymptomatic people or patients with an unspecific complaint, and to assess the efficacy of medical treatment. The device has a potential to go far if the results stand up in large-scale studies. I suggest clinical studies in primary care, at the family doctor level."

The device, he adds, has been most accurate in picking up cardiovascular, respiratory, spinal, immune, endocrine, genitourinary and gastrointestinal disorders, but not brain diseases, apparently because the brain produces its own electrical signals, that confuse Medex.

AN ideal diagnostic test for screening would first have to be highly sensitive so it can diagnose all diseased persons. Second, for the test to be reliable and cost effective, it must be highly specific so people without the disease will not get false positive results. Zimlichman noted that studies so far have shown the Medex Test to be significantly more accurate than the widely used test for occult blood in the stool for colorectal cancer, which has a sensitivity of only 50% and a specificity of 94%. The Pap smear for cervical cancer has a sensitivity of only 51% and specificity of 98%.

The prostate specific antigen (PSA) test for prostate cancer has a sensitivity range between 18% and 46% and a specificity of 91% to 98%. By comparison, according to a study at the University of Milan's department of immunology, the Medex Test has a specificity of 81.2% and a specificity of 93.3% in diagnosing immune system disorders; a study at Tel Aviv Sourasky Medical Center's gastroenterology and liver disease department showed Medex had a sensitivity of 79.7% and a specificity of 90%.

Research carried out at Sheba's oncology institute by Dr. Ronnie Weitzen, Dr. Nava Epstein (head of research and development) and Zimlichman was presented at the May conference. They said their study, encompassing 122 patients with different forms of cancer, found that the Medex Screen system had an average correlation of 80%

in diagnosing the existence of disturbances in the organs relevant to the cancer.

It was correct in 92.9% of prostate cancer, 78% of breast cancer and 76% of lung cancer cases. The Sheba researchers concluded that "the system has the potential to provide the medical community with an additional diagnostic tool that will enable patients suspected of having a malignant growth to be referred for the appropriate follow-up treatment."

A study at Sheba's cardiology institute showed that in patients with a suspected heart problem requiring catheterization, the Medex system identified heart disease with 85% accuracy. In their conclusions, the doctors wrote that the system had the potential to identify heart disease.

The system was found useful in occupational medicine at Holland's University Hospital of Groningen, where preliminary findings from a representative sample of 450 employees at different companies aimed at accurately diagnosing their medical condition without the researchers having any prior knowledge of their state of health. The conclusions of the study were compared afterwards with the subjects' medical files and, if needed, supplementary medical tests. The study showed a high degree of correlation between the results, at an overall level of 82.9%. The Dutch researchers noted that the system was particularly useful in diagnosing gastrointestinal disorders (90.11%) and spinal problems (85%).

Golan, an engineer who came on aliya from Iran in 1978, and Kanevsky, a neurologist from Moscow who immigrated in 1998, met in Arad "by chance," they recalled in a joint interview. Hearing Kanevsky - who developed the algorithms and coefficients to determine damage to internal organs - describe his medical application of Eastern and Russian reflexology principles, Golan offered to set up a company to conduct research and market it. The partners received a first grant from the Chief Scientist's Office in the Ministry of Trade and Industry and then a second grant, the two totalling \$700,000.

The device can be operated by a nurse or technician who undergoes a few hours of training. The data analysis and interpretation may be per-

formed only by a physician trained (in a 15-hour course) by Medex Screen.

In addition to clinical studies in leading hospitals, various private clinics around Israel are already offering the test for \$80 to \$120. The company, which has offices abroad, also exports the device to a variety of countries.

Medicin is a conservative profession, and many doctors are suspicious of gadgets they don't understand. In an editorial in the same IMAJ issue in which Zimlichman's Sheba team presented their findings, Dr. Dov Gavish of the internal medicine department at Wolfson Medical Center in Holon was still skeptical after reading the Sheba study.

"The [Medex Test] diagnosis is very general and very non-sensitive, making this method unlikely to be helpful, at least in a hospital setting. The application of such a device in the general community has yet to be tested using sound methodology... I believe that a simple and straightforward medical history followed by a thorough physical examination is a far more accurate and simple method of diagnosis. However, screening tests and specific devices could be very useful if used in a well-defined population," he declared.

Dr. Raz Dekel of the Israel Defense Forces' occupational health branch, in a second accompanying editorial, notes that screening can be defined as the application of a test or procedure to apparently well individuals in order to separate those with a relatively high probability of having a given disease from those with a relatively low probability.

The Medex Test, he continues, "represents such an attempt, and a rather daring one, as it seeks scientific support for a technique that has never been used in Western medical diagnostics."

Prof. Yehoshua Shemer, director-general of Maccabi Health Services, deputy editor of IMAJ and a former director-general of the Health Ministry, declined to comment about Medex.

But Golan and Kanevsky believe in their product, and are determined. "Our aim is to give treating physicians new and effective tools for preventive medicine, to enable them to carry out their important work in the optimal manner. What differentiates the Medex test from most of the existing tests for identifying diseases and systemic disturbances is that the results are obtained immediately on conclusion of the non-invasive test. The findings are a confirmation or recommendation for further, more focused tests to clarify the suspicion of a disease, and in fact complement current accepted medical practices such as MRI and CT scans," they continued.

The partners envision the use of the Medex Test in general practitioners' offices and emergency rooms for initial screening of patients and referral to specialists, depending on the results. The system can help doctors examine their patients and support their conclusions. It could even be used on air flights, they suggest, or in the military.

"We think it will eventually be recognized as the 'Israeli Nokia' - a product identified with the country that will promote the economy while saving money on unnecessary medical testing," Golan predicted. ☆

Do you...

- Have an interesting story or memoir you'd like to tell the community about?
- Have a burning desire to interview someone in the community and then write about it in *Shalom*?
- Have a secret interest in writing an occasional story for *Shalom* (don't wait for us to ask you—we won't know you're interested if you don't tell us)?
- Know someone in the community with an interesting story (even if you don't feel up to writing it yourself)?

If you recognize yourself (or someone you know—go ahead, rat on him) here, please email Ruth Poley at rgp@insightbb.com.

The Lexington Chapter of Hadassah

Evalyn Block, President

In celebration of freedom

♦ ♦ ♦

Freedom: Webster's dictionary defines freedom as "the state of being at liberty rather than in confinement or under physical restraint; the power of determining one's or its own action; the power to make one's own choices or decisions without constraint."

This is the season of freedom and renewal. The gifts are before us. With the advent of spring, the blossoms burst forth and warm breezes fill the air. The potential for a new and better tomorrow awakens the world. As Passover approaches, we realize how many of our holidays are connected to the struggle for freedom from slavery. These celebrations serve to recall our historical past and help us consider and reflect upon the extraordinary freedoms we enjoy today.

"Remember that you were a slave in the land of Egypt." It is part of our liturgy and infuses much of our rite and ritual. It connects us to our history, unites us with our present and links us to the future. With global events unfolding at an increased momentum, Passover offers us a unique opportunity to re-examine our lives. We acknowledge that nothing should ever be taken for granted, especially our freedom. How fortunate we are in this country to enjoy this precious right. We remember that independence of every kind is hard won and can easily be lost. We are reminded that it deserves our attention.

This season of Passover underscores our responsibility to preserve these liberties we cherish. We have both an individual and communal obligation to take action and get involved.

- Freedom is found when you have the right to speak out.
- Freedom is found when you accept the charge to make your opinion heard.
- Freedom is found when you are able to advocate for something you believe is right.
- Freedom is found when you live in a society that permits you free movement.
- Freedom is found in your own self-determination and free will.
- Freedom is found at your Passover Seder when you celebrate with joy and without fear.

Freedom is found in your voice. Make your voice heard. ☆

The Lexington Havurah

David R. Wekstein, President

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

The Havurah's 30th anniversary weekend on April 11 and 12, 2008 begins Friday evening with Kabbalat Shabbat and the Havurah's famous potluck supper. Rabbi Neal Katz of Congregation Beth El in Tyler, Texas will add musical content to our services. He will also lead a Torah discussion during Shabbat morning services. We'll reconvene early Saturday evening for *sedudah shlishi* (a light supper), Havdalah, and a musical performance by Rabbi Katz. The weekend concludes Sunday morning with brunch and a scholarly discussion with Rabbi Katz. There are plans for a children's program, with more details forthcoming as we learn who will be attending. All programs will take place at the Lexington Theological Seminary.

Selma Owens will cater Saturday night's supper and Sunday's brunch. Saturday night will include a salad bar, with a do-it-yourself salad Nicoise, orzo salad, fresh fruit, wine and assorted beverages, and, of course, a birthday cake. The under-12 set will feast on macaroni and cheese, peanut butter and jelly sandwiches, and raw veggies. Sunday's brunch will feature a waffle station, fruit, cheese grits, lox, bagels, and cream cheese.

Steve Shedlofsky is scanning old pictures and will have a slide show for all to enjoy. The Havurah will also peruse the photo albums of pictures he has taken at the Havurah over the years.

Invitations have been extended to all present and past members of the Havurah, whether or not they still reside in Central Kentucky. If you, or people you know, were members of the Havurah, please contact either Lynn Furness, mamanews@yahoo.com or (859) 873-0593, or Gail Cohen, gail.cohen@insightbb.com or (859) 272-1459.

For additional information please contact either Judy Baumann, jkbshasta@gmail.com or (859) 223-1299, chair of the committee, or David R. Wekstein, president, at (859) 269-4454 or mwdrwek@insightbb.com.

The Havurah will also hold a Kabbalat Shabbat at 8:00 p.m. on Friday, May 23 at the Lexington Theological Seminary. Judy Saxe and Judy Worell will lead the service. ☆

WANTED: A few good letter writers

The Community Relations Committee is looking for additional people to participate in its letter-to-the-editor program. They would join an existing group who routinely write letters to the editor of the *Herald-Leader* on a variety of issues pertinent to Judaism, Israel, social justice, and the like. Each person writes about one letter every two to three months. Other than being supportive of Jewish causes, there is no particular point of view to be espoused. A schedule of letter writing is distributed in advance to the group. In addition, each person receives a reminder a few days in advance, and sometimes a suggestion of the topic to be addressed. If you wish to join this dedicated group or just want more information, please contact David Wekstein, co-chair Community Relations Committee, at (859) 269-4454 or mwdrwek@insightbb.com.

Temple Adath Israel

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

Book Discussion Group

Join us on May 1 at 7:30 p.m. to discuss *The Lost* by Daniel Mendelsohn.

Tuesday Bridge Club

Group meets on Tuesdays at various locations to include bridge players that may not be able to come to Temple. If you would like to join this group on Tuesdays at 11:00 a.m., call Leona Stern at (859) 277-0350 first to find out where they are playing for the week and bring your lunch and play until 2:00 p.m. You don't have to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members.

Sisterhood News

Those of you of a certain age may remember a malady (trumped up by Madison Avenue for some advertiser or other) known as "tired blood." Well, people, your Sisterhood is suffering from tired blood and we need you to provide an infusion of some much-needed new blood. Sisterhood has done some exciting things in the past year or so—we've had interesting, well-attended programs; are just coming down from the high of a

fabulously successful fund raiser (your loss if you weren't there—it was a great evening); and are getting ready to select a slate of new officers for the coming year. Please consider becoming involved in Sisterhood and stepping up to a board position. It's a terrific group of women and they're all looking for some new friends. If you'd like to be instrumental in guiding Sisterhood in the coming years, please call Elissa Brown at (859) 619-5707 (how will we know you're interested if you don't tell us?). Enthusiasm helpful, no experience required.

For our April program we have been invited to Christ the King Cathedral for our second annual joint meeting with their Women's Club. The speaker will be Dr. Tom Young, who will talk about the "Shoulder to Shoulder Ecuador" program, which involves providing medical services to those in need in Ecuador. Dr. Young is on the staff at UK when he's not on his medical missions in South America. This meeting will be on Wednesday evening, April 16; please make every effort to attend.

One of our programs is the annual Valentine's dinner for the young women from the Florence Crittenton Home, sponsored jointly with the

Junior League. As part of the event this year, Linda Noffsinger helped the girls with a craft project. Our thanks to Linda for taking on this project, and to Dandelion Beads for providing the materials. We also visited Maxwell Place, the home of UK President Lee and Patsy Todd, in February. Mrs. Todd was most gracious and gave us a tour of the house and some history of the building. She provided a sumptuous lunch and, an extra added treat, a tour of the newly renovated Boone Faculty Center.

We remind you that the Gift Shop is open on the first and third Fridays of the month for half an hour before the start of services. It is also open on Sunday from 10:00 to 12:30 during Religious School, and for other special events. If you haven't visited the Gift Shop recently, you're in for a pleasant surprise. The merchandise is fresh, new, and enticing. Check us out for Purim surprises, Passover accessories, and Bar and Bat Mitzvah gifts.

Brotherhood News

Did you think Brotherhood was kaput? Then you missed our pancake breakfast last year, and our talent show in September.

And now we have planned a very special night for all temple, members, their neighbors, and friends. Mark your calendar for Saturday May 17 at 6:00 p.m. The evening will begin with a dinner to be served at 6:00 p.m. (type of meal to be announced).

Following the dinner, we will be showing *Exodus* with Paul Newman and Eva Marie Saint. This film is about three hours long, so we have arranged for child care for children 8 and under.

We must have your RSVP to this special evening by May 7, 2008 to be sure to prepare enough food for all and to arrange for enough child care providers.

If you are looking for something to do with your friends, why not plan to come to Temple to enjoy this wonderful evening with child care available?

There is no set charge for this event. Brotherhood will depend solely on your generous contributions. Proceeds from this event will help fund other Brotherhood programs that will benefit the Temple in many ways.

Congregational Passover Seder

Sunday Evening, April 20, 2008
Temple Adath Israel — 6:00 p.m.

Reservations required by Tuesday, April 15, 2008
must be accompanied by check.

There will be a late charge of \$5.00 per person after Tuesday, April 15, 2008.

	Members	Non-Members
Adults	\$16.00	\$19.00
Children	\$8.00	\$10.00 (12 & under)

Make check payable to:
Adath Israel Sisterhood

Send reservations to:
Leona Stern, 704 Kirkland Dr., Lexington, KY 40502
or
Passover Seder, c/o Temple Adath Israel,
124 North Ashland Ave., Lexington, KY 40502

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

RESERVATION FORM MUST BE RETURNED BY April 15, 2008.

After April 15, there will be a \$5.00 late fee. ONLY 200 SEATS AVAILABLE

NAME _____

MEMBERS @ \$16 _____ Children @ \$8 _____

NON-MEMBERS @ \$19 _____ Children @ \$10 _____

I would like to be seated with _____ (Family name)

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

- ☐ Set-up tables – Friday, April 18 at 9:00 a.m.
- ☐ Cooking – Friday, April 18 at 9:00 a.m.
- ☐ Sunday, April 20 at 9:00 a.m.
- ☐ Prepare matzo balls*, charoses,
- ☐ boil eggs* bake cakes* (state which you will do) _____
- ☐ Clean up after meal (Put away tables, chairs, etc.)

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

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

Ohavay Zion Synagogue

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

Schedule of services for Passover

Festival services for Passover will be at 9:45 a.m. on April 20 and 21. This is a good time to celebrate the holiday with family and friends. There will be a service on April 27 at 9:45 a.m. Yizkor will be observed. For further information, call the OZS office.

Special Tuesday Minyan

Join your friends at OZS every Tuesday for a glass of wine and the opportunity to perform a mitzvah by staying for the 5:45 brief service.

Friday night services

On April 4 and 18, services will begin at the synagogue at 5:45 p.m. On April 11, enjoy an at-home

Shabbat with family and friends. A Shabbat Passover service will begin at 8:00 p.m. at the home of Janice Brock on April 25. For directions to Janice's house, see OZS bulletin for April or call the office, (859) 266-8050.

To all our friends in the community: May your Passover holiday be a joyful one!

DONATE THAT CAR to OZS!

Help OZS with your donation.

All donations are tax deductible.

Vehicles, Real Estate, Lots, Boats, RV's & more!



Contact:

Larry Herman 859.269.5229
Jimmy Mischner 859.269.3783



Around the Community

Mazel Tov to...

Austin and Susan Cantor, on the birth of their grandson, **Jacob Solomon Cantor**, on March 7, 2008.

Vinnie and Lou Dubilier on the Bar Mitzvah of their grandson, **Connor Joffe**, of Louisville. Connor is the son of **Ellen and Colyn Joffe**.



Francine Chassen-Lopez

Francie Chassen-Lopez on being named the 2008-2009 Arts and Sciences Distinguished Professor by the UK Department of History.

Bar Mitzvah.....

Ryan LaZur — April 12, 2008

Ryan LaZur, son of **Jana LaZur** and **Eric LaZur**, will be called to the Torah as a Bar Mitzvah at Temple Adath Israel on April 12, 2008. Joining in this celebration will be his younger brother, **Kevin**, his stepbrothers, **Chaz** and **Nathan**, and his stepsisters, **Jessi** and **Makayla**. As well as his other parental figures, **Darren Foster** and **Kristi LaZur**.

Ryan is a seventh grade student at Edyth J. Hayes middle school, where his favorite subject is math because "I enjoy working with numbers." At school, Ryan plays alto sax in the band and is an enthusiastic participant in school plays.

Outside of school, Ryan's time is occupied by playing hockey, preparing for his Bar Mitzvah, and doing his Mitzvah project. For this project, Ryan goes to Mayfair Manor every Wednesday and plays saxophone and piano for the residents. He was excited that one resident "... came every single time."

Condolences to...

Stanley and Phyllis Scher and the extended **Gall** family on the death of Stan's cousin **Sidney Gall**, on March 5, 2008.

Tammy and Brian Hershinow on the death of Tammy's uncle **Charlie Phillips**, on March 7, 2008.

Judy and Bob Baumann on the death of Judy's uncle **Donald Kravitz**.

The family of **Leonard Lerner**, who died on Sunday, March 2, 2008.

Merle and David Wekstein on the death of Merle's mother, **Sally Sherr**, on March 10, 2008.

Our Condolences

We note with great sorrow that **Cindy Kline**, wife of **Rabbi Marc Kline** (of Temple Adath Israel) and mother of **Corey**, **Joshua**, **Ilana** and **Rachel** passed away unexpectedly March 21.

Our hearts and prayers reach out to the family in their time of need. Cindy will live on in the hearts and memories of all those she touched.

*The Board and Staff of the
Central Kentucky Jewish Federation*

Calling All Vendors

2008 Yom Ha'Atzmaut Celebration

Sunday, June 1, 2008
at Keeneland Race Course

Set-up by 9:00 a.m.
\$25 fee for booth space
Please bring your own furniture for your booth.

Call **Jana LaZur** for more information at (859) 268-0672 or email to jana@jewishlexington.org



Community Calendar

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

OZS - Ohavay Zion Synagogue - www.ozs.org

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

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

TAI - Temple Adath Israel - www.lextai.org

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

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

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

Evalyn Block, President • eblock3375@windstream.net

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

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

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

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.				
30	31	April 1	2	3	4	5
Rosh Chodesh Nisan Hadassah Passover Family Celebration	Judaic Studies Lecture at UK Singletary Center 8:00 p.m.	Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m. Hadassah Board Meeting		Shalom Deadline	Havurah 30th Anniversary TAI Bar Mitzvah Ryan LaZur	Havurah 30th Anniversary TAI Bar Mitzvah Ryan LaZur
6	7	8	9	10	11	12
Havurah 30th Anniversary		God' Pantry Night	TAI Sisterhood Joint Program at Christ the King Cathedral 7:00 p.m.	Ta'Anit Bechorot - Fast of the First Born	Tikkun Lexington Stewart Home Visit	First Seder Shabbat ha-Gadd
13	14	15	16	17	18	19
Pesach-Second Seder TAI Congregation Seder	Pesach CKJF office closed	Pesach	Pesach CKJF Exec. Meeting 6:30 p.m. CKJF Board Meeting 7:30 p.m.	Pesach Ta'anit Esther - Fast of Esther	Pesach	Pesach
20	21	22	23	24	25	26
Pesach			JFS Leisure Club Lunch TAI Book Discussion Group		Chavurat Chochma TAI 11:30 a.m. Yom HaShoah-Holocaust Remembrance Day	
27	28	29	30	May 1	2	3
Yom HaShoah observance	Rosh Chodesh Iyyar Yiddish Club at CKJF 7:30 p.m.	OZS Board Meeting - 7:30 p.m. TAI Board Meeting - 7:30 p.m. Hadassah Board Meeting 7:30 p.m.		Yom HaZikaron	Yom HaAtzmaut Shalom Deadline	Benefactors Event - CKJF
4	5	6	7	8	9	10
		Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.				
11	12	13	14	15	16	17