

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

MAY 2006

IYAR-SIVAN 5766

Yuriy Bronshteyn awarded 2006 Kenneth Freedman Community Involvement Award

By the account of everybody who knew him, Ken Freedman had a deep commitment to Judaism and to the Jewish principle of *tikkun olam*. As a faculty advisor, he was also deeply committed to the University of Kentucky.

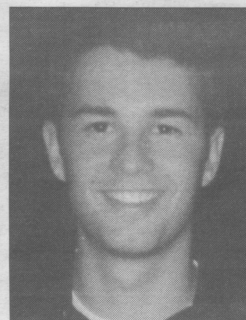
When he passed away, his family thought the best possible tribute to his life would be to establish a family fund to finance an annual Community Involvement Award recognizing a Jewish student at the University of Kentucky who embodied the same love of social justice that animated Ken.

In 2002, his widow, Marcia Risk, asked CKJF to implement this memorial fund and the award. Since then, the Kenneth Freedman Community Involvement Award

has become the keystone of an annual affair recognizing Jewish students whose involvement in social justice issues embodies the idea of "repairing the world," one need at a time.

Past recipients have been Andrew Grossman (2003), Leah Craft (2004), and Joe Pollock (2005). All of them also served as presidents of our Jewish Student Union/Hillel at the University of Kentucky.

This year's recipient is Yuriy Bronshteyn, a senior majoring in chemistry with an impressive 4.0 GPA, who will graduate in May. When asked why he decided to become involved in social issues on top of his already heavy load at school, Yuriy's answer was, "Extracurricular involvements give us an opportunity to



Yuriy Bronshteyn

see Freedman award, page 10

— CAMPAIGN NEWS —

Net@: From High Risk to High Tech Israel Project of the CKJF/UJC Community Campaign selected

By Daniel Chejfec

In the April issue of *Shalom* we announced that the CKJF Board selected Net@ as our Israel Project and promised to give you more details on this issue. We are delivering on our promise.

The Net@ program has been successfully empowering underprivileged youth through the collaborated efforts of the Jewish Agency for Israel, Cisco Systems, Tapuach, the Israeli Society for the Advancement of the Information Age, Keren Hayesod, and—starting in 2006—the Central Kentucky Jewish Federation.

This three-year program helps Israeli high school students from disadvantaged areas become high-tech professionals and socially responsible citizens. Participants receive hands-on training to become certified computer network technicians and CCNA certification as advanced network technicians with international Cisco certificates.

Our community has made a commitment to support the program

see Campaign, page 5

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Bikur is Faith in Action

Group seeks "friendly visitors"

♦ ♦ ♦
By Julie Smoaks

Tuesday afternoons around 1:00 p.m. the little reminder box pops up on my computer screen: *FIA Visit*. "Right," I think, momentarily interrupting whatever hectic activity had me occupied, "tonight is my Faith in Action visit with Miss Donnie," and click the box shut.

Almost two years ago, CKJF organized Lexington's first group of volunteers to be trained as "friendly visitors" for folks who had signed up with the Faith in Action group. After the training, I was matched with Donnie, a Mississippi native now living in Lexington with her son and his partner, to visit a couple of times per month. (A note for those from other geographic areas: it is a fine long-standing Southern tradition for women to be given names such as Donnie, Stuart, or even Jim; in Donnie's case, her full name is Donnielou.)

Mostly we just talk about the news, television shows, weather, the sorts of things people who aren't in a hurry discuss. Who knew my pre-teen love of the show *Hee Haw*, which I am a little embarrassed to admit, would serve me in 21st century conversation? Yes, that was Freddy Fender that had the big mustache.

see Bikur, page 16

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Phone (859) 268-0672 • Fax (859) 268-0775
email: shalom@jewishlexington.org

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Vivian Bitensky, Leah Bourne, David Brinn, Elissa Brown,
David Feinberg, Jane Grisé, Steve Kesten, Julie Smoaks,
Stanley Ned Rosenbaum, and Rebecca Young

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Shalom Deadline

Deadline for articles for the June/July *Shalom* is May 10
email articles to di-ifr@bardstown.com

Articles submitted in hard copy should be double-spaced

Since there will not be a separate issue in July, anything
you want to promote for August must be submitted by May 10.

May is Children's Mental Health Month

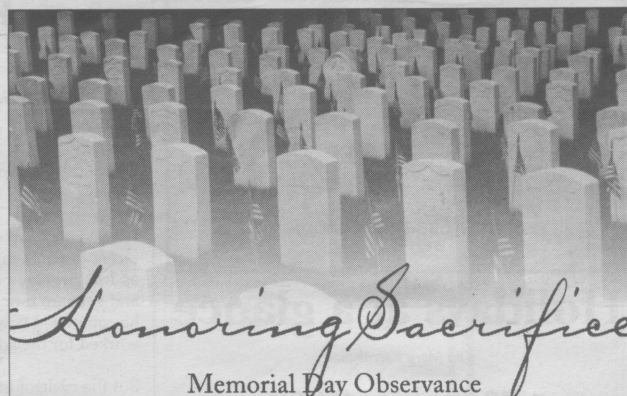
Counselor suggests techniques for parents

By David Feinberg, Ph.D.

Ten Ways to Support Positive Self-Esteem in Your Child

1. Offer encouragement. Even when your child is not successful, acknowledge the effort. Blaming leads to poor self-esteem.
2. Give your child at least fifteen minutes of undivided attention every day. Create genuine encounters by gently touching your child before you speak. Say your child's name. Look your child in the eye while you are talking. Get down on his/her level. Don't read, watch television, or engage in other activities while you are talking with your child about a matter that is important to him or her.
3. Be physically affectionate. Children are never too old to be told "I love you." You can put an encouraging note in a lunch box (or a Hershey's kiss) as a reminder that you are thinking of your child throughout the day.
4. Listen to your child with empathy. Your child may not always feel the same way about something as you do. Allow your child to own his or her feelings. For instance, rather than forcing an apology, ask, "What could you say that would make that person feel better?" (Forced apologies make children lie about their feelings.)
5. Do not compare your children. For example, avoid statements such as "Why can't you be a good eater like your sister?" Let

- your child know that you value him/her as an individual.
6. Praise your children genuinely. "Catch" your children in good acts and then let them know you are pleased with their behavior. Not only will you build your children's self-esteem, but you will also increase the likelihood of a recurrence of the pleasing behavior.
7. Assign chores. By giving children tasks to help in their home, you are sending the message that their contributions to the family are important and valued. You are also teaching them to be responsible, which helps them to feel more confident in their abilities.
8. Set rules and then stick to them. Children feel more secure when they know what the family rules are.
9. Support your children's taking healthy risks. Encourage them to try new foods, try out for sports teams, or make new friends at the park. Try not to rescue them if they are showing mild frustration with something new. Allow them to figure it out if they can. They will feel that much prouder of their accomplishments if they do it themselves.
10. Provide unconditional love. Show your children that you love and accept them no matter what. If your child misbehaves, be sure to express displeasure in the behavior, rather than your child as a person. Your children's self-worth will soar with the knowledge that you are their biggest fan. ☆



Memorial Day Observance
11 am, May 29

Take time to honor men and women who have served their country in one of our armed services, especially those who made the ultimate sacrifice so that we may enjoy freedom.

Join veterans of American Legion Man O' War Post No. 8 and its Ladies Auxiliary for a patriotic memorial observance including presentation of The Colors, playing of "Taps," a ceremonial firing detail and brief remarks.

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Mothers Day concert scheduled

Anita Baker to be honored

Broadway hits and musical theatre classics will be performed in a Mothers Day concert scheduled for 7:30 p.m. Sunday, May 14, in the Recital Hall of the University of Kentucky Singletary Center for the Arts. The concert will be free and open to the public.

The Musical Tribute to Anita Roos Baker, co-sponsored by the UK School of Music support organization and the Temple Adath Israel Music Fund, will feature performances by Dr. Benjamin Karp, professor of music, Brandy Hawkins, mezzo-soprano, and Tedrin Blair Lindsay, pianist. Highlights of the concert—performed in memory of a longtime Lexington musician and music supporter—will feature favorites from such shows as Sondheim's *A Little Night Music* and Rodgers and Hammerstein's *Carousel*, which has recently been produced by the UK

Opera Theatre under the musical direction of Mr. Lindsay.

Anita Baker was a lifelong Lexingtonian and a 1944 graduate of the UK School of Music. As a member of Temple Adath Israel from childhood, she was a member and frequent soloist in the Adath Israel choir for 50 years. She was a founding member and long-time performer and board member of the Lexington Musical Theater and a founding board member of the UK Friends of Music.

A reception will be held at the Singletary Center after the concert. ☆

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Holidays at a glance

By Mary Rosenbaum

18 Iyar (May 15/16)

Lag b'Omer

(Thirty-third Day of Sheaf Counting)

Significance—Various historical, agricultural, symbolic, and mystical meanings are attached to this day between Passover and Shavuot, a period whose days are counted off from the second day of Passover by the pious.

References—Leviticus 23:9ff

Religious activities—Counting the days of Omer, if you've been doing so all along.

Food—Wheat-based and first-fruit dishes.

Customs—The period of the Omer is one of mourning, which Lag b'Omer partially lifts. Therefore, this is a day for getting married, for getting a haircut, for listening to music and lighting bonfires (not necessarily in that order). Because of some unclear historical associations, it is customary for children to play with toy bows and arrows.

Requirements—Vary from community to community.

6-7 Sivan (June 1/2)

Shavuot

(Weeks) or Pentecost (50th Day)

Significance—A midsummer harvest-and-sowing festival, once marked by a sacrifice of first fruits at the Temple, later commemorating the giving of the Torah to Moses by God on Mt. Sinai.

References—Deut. 16:9-12, Lev. 23:15-21, Ex. 19-20

Religious activities—Synagogue service featuring readings from Ruth and Exodus and, in some circles, decorating the building with greenery and flowers. Many Reform congregations hold confirmations on this day.

Food—Dairy: blintzes and three-sided cheese kreplach; two loaves of sweet, extra-long challah.

Customs—Rejoicing, feasting, meditating on the Ten Commandments, introducing children to Torah study (with cakes and honey to make the experience a sweet one), studying Torah all night. Since the last of the Passover matzah should be gone by the end of Shavuot, some Italian Jews ceremonially bring out the remnants to the nearest water and feed them to the fish.

Requirements—Candlelighting and kiddush.

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

President's Message

Marty Barr

It was not until I read the April issue of *Shalom* that I realized there had been no mention of Passover in my column. I am truly sorry for this omission and hope that everyone had a seder filled with joy and warmth.

Barbara and I, along with the rest of our family, have been mourning the recent death of my uncle. He was a member of "the greatest generation," as Tom Brokaw put it. He went off to serve our country in World War II and gave up four years of his life to this endeavor. After returning home, he completed law school, attained a high position in the government, worked for the advancement of Jews everywhere, and raised a family.

But the cycle of life does continue and we are now turning our eyes on the upcoming bar mitzvah of our eldest grandson, who is named after my father. I have spent a lot of time recently writing a verbal picture of his original name-bearer. We may not know where we are going in life, but we are certainly better off if we understand where we are coming from. ☆



TAI Religious School youth find great personal rewards by helping others

By Jane Grisé

One sunny Sunday morning in March a group of enthusiastic seventh graders from the TAI Religious School showed up at the home of Rose Rita and Jerry Wurmser for the sole purpose of helping out. They hauled summer furniture up from the basement and helped get the patio ready for spring. Another group were at the home of Fran and Bill Bloom, also doing some of the chores that get increasingly difficult for folks as birthdays go by.

For the fourth year, the Temple Adath Israel Religious School has conducted a spring Mitzvah Day. The purpose of this day is to teach our children to think about ways they can make our community a better place. This year we decided to work primarily within our Temple community. We had our eighth- and ninth-grade students work in our Temple kitchen to organize

silverware and polish silver platters and silver candlestick holders. The fifth-grade class went to Mayfair Manor and played bingo with the residents, while the pre-K through fourth-grade classes decorated placemats used at our Temple seder. Our seventh-grade class, as mentioned above, went out and helped two Temple families with spring-cleaning projects.

In past years, we have invited Mayor Isaacs to speak to our students about community service. We have had students visit nursing homes and entertain residents with music and dance, we have decorated bags and placemats for Shriners' Children's Hospital, and we have also created beautiful cards to distribute to Temple members who are ill.

Mitzvah Day was very successful this year and the students really enjoyed the opportunity to help others. In fact, the seventh-graders were so enthusiastic about their experiences that we plan to create an eighth-grade Mitzvah Corps next year. If you need any help this fall, please give us a call. In addition, we plan to hold another Mitzvah Day next spring and would love to help you out. Thanks! ☆



Michael Waltman and Max Ain



Joshua Grisé and Ari Sogin

TAI Religious School volunteers help prepare for Spring

Campaign (from page 1)

at one particular location, the Youth Aliyah Village of Hadassah-Neurim. The Village is co-sponsored by the Jewish Agency and by Hadassah, the women's Zionist organization of America.

In 2004, seventeen percent of all children and youth in Israel were categorized as at-risk (from the 2004 National Council For Children's annual report, "Statistics of Children in Israel"). The number of children at risk continues to grow. Most of these children live in disadvantaged areas, many in Israel's periphery. There is a great need to strengthen peripheral communities and Israeli society as a whole by providing a brighter future for youth in these regions. Net@ is already changing the lives of hundreds of high school students from Israel's social and geographic margins.

Currently operating in seventeen development towns and neighborhoods across Israel, Net@ aims to establish a young Israeli high-tech "dream team" that consists of youth who would otherwise not be exposed to the digital world. By participating in this course, participants receive training in a technological profession, enhance their math and English skills, develop a sense of volunteerism and community leadership, and learn how to work as part of a team. Completion of the program is the beginning of a process of change. Net@ opens doors to prestigious technological units in the IDF, higher education, and high-tech professions while helping raise students' self-esteem and confidence and teaching values of civic responsibility.

Program Description

Participants will be tested prior to their admission to Net@ to enable the selection of appropriate candidates who will complete the three-year program. Participants are not necessarily top students but rather those who have the potential to succeed but lack the tools that Net@ provides to ensure their success. Following their selection, students will take part in a three-day action packed overnight orientation program.

During the school year, students attend four-hour afternoon study sessions, twice a week, at centers run by Tapuach. This three-year course implements a curriculum that is professionally developed and taught by top teachers who are experts in their respective fields. Classes are composed of 20 to 25 students. The curriculum consists of a three-year course taught by teachers from around Israel, specifically trained by the program's staff. While 70 percent of them were unemployed before the

program began, these 30 teachers have become a "dream team" themselves, constantly supporting and learning from each other and bringing innovative ideas to improve the program in every dimension.

During the first year, students complete an English proficiency enrichment class followed by a PC technicians and operating systems course (ITE1). In the second and third year, students begin a two-year certified computer networking associate course (ITE2 and CCNA), in partnership with Cisco Systems, Inc. In addition to taking the computer course, students have an opportunity to socialize in the many social events planned for them

during the school year. In their second year, the Net@ students make a significant contribution to their communities using their expertise to service computers in

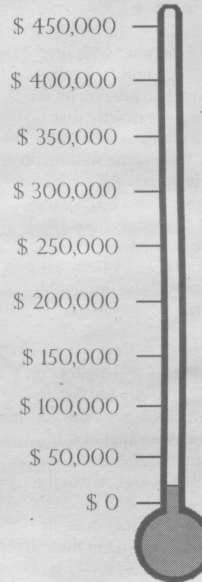
various public institutions (JCC's, schools, and the like) and for private citizens who otherwise lack the means to have them repaired or upgraded.

Net@ students have also established CaféInterNet@, where parents, pupils, and instructors meet after class to socialize and learn Internet skills. Other students take a certification course to become Tapuach instructors teaching Internet skills in their own neighborhoods, connecting the community to Net@ and its values. The hope is that Net@ graduates will return to work in their respective communities.

The long-term goal for Net@ is that for every year over a three-year period, 600 new students will begin the course, so that by the third year a total of 1,800 students will be studying at various levels.

Net@ participants have said in recent evaluation interviews that they feel "chosen." This would have never been the case without Net@. The most common factors expressed as the reasons for students' feeling of empowerment include successful completion of a difficult school year, improved grades and acquisition of new skills that will allow them to earn money in the future, increased likelihood of a good job in the army and a future profession, and their selection to serve as role models for others.

The 2006 CKJF/UJC Community Campaign



YOU Make a Difference

Evaluation for this program is conducted by the Mishtanim company, who also act as consultants to the management team. Conclusions for the first year of Net@ on a national level have shown that the program contributes to:

- Command of technology
- Excellent command of English
- Improved ability to master large amounts of material
- Development of learning strategies
- Improved work habits
- Personal empowerment.

The Hadassah Neurim Youth Aliyah Village, located near Netanya, Israel, is jointly owned by the Jewish Agency and Hadassah Women's Zionist Organization of America. The village provides a normative, residential environment where at-risk children and youth receive the educational, therapeutic, and social intervention required for them to flourish. Every child who walks through the doors of a Jewish Agency Youth Aliyah Village is in desperate need of both miracles and hope. Hadassah Neurim currently offers housing and/or education to 198 boarding students and 289 day students, who range in age from 14 to 18.

As a community, we are proud to be able to support this program, which makes a very significant difference in the lives of Israeli youth and also helps to prepare them for successful lives in the Israeli high tech industry, one of the most advanced in the world.

When you consider your pledge to the 2006 CKJF/UJC Community Campaign, remember that you can designate 50 percent from any increase to your latest gift for this program. The relationship, however, will not only be

see Campaign, page 11

May 2006 Shalom • 5



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From the Executive Director

Daniel Chejfec



The Third Temple

♦ ♦ ♦

Some of you are familiar with my collection of orange building cones. For those of you who are not, let me tell you that they are exactly that: small replicas of orange construction cones, but they have some writing on them. I have three, each with a phrase I find meaningful. I also believe they reflect some of the connections I feel with my Jewish heritage.

The first cone says, "The impossible is often the untried."

Back around 950 BCE, King Solomon initiated the building of a Temple on the rocky hills of the city his father, David, had conquered from the Jebusites and made capital of the united kingdom of Judah and Israel. Legend has it that everybody in the tribes of Israel contributed funds to build it, much as they had done in the desert for the building of the Tabernacle. The building itself, however, was overseen by a Phoenician "contractor" in the name

of King Hiram of Tyre and his architect Hiramabi. The task was daunting: not only the building itself, but the need to collect the taxes from a population who saw themselves very much as owing first allegiance to their tribes and who distrusted the central monarchy. The building of the Temple was also the building of the

You must see yourself as always coming out of Egypt, as the Passover Haggadah demands. Doing anything less would be forgetting who we are.

nation, the attempt to consolidate a confederation of tribes claiming common origin into a unified state. Jerusalem, centrally located and with no prior connection to any tribe, was its capital, and the Temple to the Lord was at its heart.

Many of us, in Solomon's place, would have thought, "It is not going to fly," or some variation thereof. But

he persisted, and while the unity he achieved was shortlived and the kingdom broke into two at his death, the common ground he created persisted through the centuries across the political boundary. Sometimes allied, sometimes at war with each other, Judah in the south and Israel in the north saw each

other, nevertheless, as the children of Jacob and as kin. When Israel was destroyed by the Assyrians, many of its children found a welcoming refuge in the southern kingdom. Solomon

taught us a lesson: nothing is impossible if you persist. If you really try, you will do it.

My second cone says, "The road to success is always under construction."

Let me—again—dive into Jewish history. When the Jews returned from Babylon during the time of King Cyrus of Persia, the leaders of the returnees, Ezra and Nehemiah, believed that it was also important to continue the rebuilding, begun 70 years before, of the Temple the Babylonians had destroyed. The only problem, of course, was that while Solomon had the resources of a kingdom to pay for his building, the resources available to the returnees were meager, even with the contribution of the more wealthy Babylonian Jewish community. So how to do it? After all, if you don't try it will not happen. The building of the Second Temple became a popular enterprise. No foreign contractors took part this time; the project relied on the backs and muscles of the people. This building boasted no luxurious decorations; the simplicity of stone and wood provided its beauty. The building was not accomplished in a relatively short time; it took generations. More than four centuries after the return, the Second Temple was still being built, its terraces expanded, its platform more than doubled.

What we know today as "Temple Mount" and the Muslims refer to as "Haram al-Sharif" is in fact an artificial construct began in the days of the return and expanded over the years by the Hasmonians all the way to King Herod, who gave the Mount its finishing touches, expanding the platform to its current size. While the

physical Temple was destroyed by the Romans, its impact on Jewish thought and Jewish life comes down to us through the ages because the Second Temple was about a national endeavor, a common effort, and a joint dedication. The First Temple was the Temple of Adonai and built by Solomon, so people call it "Solomon's Temple." The Second Temple was a centuries-long national effort, so we call it just "the Temple" because it belonged to all of us. The continuous effort of construction not only rebuilt the place for the worship of the Lord, but it also rebuilt a nation and its heart and national center. Had it not been destroyed by the Romans it would undoubtedly still be under construction.

My third cone reads, "Some days you are the dog, and some days you are the hydrant."

The Jewish people have had a long history of being the hydrant. For many centuries we were completely powerless and subject to the will of others. We could be the *schlimazel* but never the *schlemiel*. In other words, we were always the hydrant, never the dog. Yet in the 20th century something happened that changed Jewish history: we began to build the third Temple, and as with the other two, we incorporated lessons from before. As with the first Temple, we were not deterred by what appeared at the time to be impossible; as with the second Temple, we gave the people ample opportunity to participate actively and we accepted the fact that the Temple was always going to be under construction.

But this time, it is also important to remember that even when you are the dog, you need to remember what it means to be the hydrant. You must see yourself as always coming out of Egypt, as the Passover Haggadah demands. Doing anything less would be forgetting who we are. So this time, we added a new layer to the national enterprise.

Oh, I forgot to mention where the Temple is—it is where it always was, in the heart of the Jewish people, in the land of our national birth. The State of Israel is indeed our Third

see Third Temple, page 13

Join Tikkun Lexington
at the



2006 Applebee's & Lexington Humane Society

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Third Opinion

Stanley Ned Rosenbaum, PhD

Irving

"Let me call you, Irving, because that's your name." — *Mad Magazine*

I must admit to a certain vengeful glee when I heard that British historian and Holocaust-denier David Irving was sentenced to three years in prison by an Austrian court. This despite his eleventh hour "conversion" to the ranks of those 99.9 percent of us who know how real the Holocaust was. He had, after all, dragged Prof. Deborah Lipstadt through British courts charging her with libeling him. (She was acquitted, but it took three years.) What's the sauce for the goose is sauce for the gander.

Holocaust denial is a complex set of interlocking pathologies. Some Germans probably still cannot come to grips with the fact it was their country that perpetrated this unspeakable crime. Some Muslims use Holocaust denial for political purposes, especially the

that says such-and such a statement is illegal. I can understand why Austria, Hitler's birthplace and a country that openly welcomed Nazism, would be inclined to make a gesture of posthumous atonement. And no less a philosopher than Jean-Paul Sartre said that anti-Semitism (never mind Holocaust denial) is an opinion to which a person is *not* entitled, but labeling this or that statement or opinion illegal is simply not compatible with democracy. Wasn't it that other famous Frenchman (and anti-Semite) Voltaire who said, "I disapprove of what you say, but I will defend to the death your right to say it"?

There are limits to "free speech," of course. Outsized political campaign contributions come to mind, as do "fighting words," "incitement to violence," "advocating the overthrow of the government by force," "causing a public panic," and so forth. But I don't think that denying the historicity of an event rises to this level.

Neither does the criticism, no matter how scurrilous, of members of this or that religious group. The Anti-Defamation League was founded in 1913 in response

to the "blood libel" trial of Mendel Beilis in Czarist Russia. That bogus accusation, in turn, was probably inspired by the 1905 Russian forgery *Protocols of the Elders of Zion*—still popular today in Muslim countries. Anti-Muslim remarks such as Pat Robertson delights in making, or Louis Farrakhan's incendiary anti-Jewish statements, must be met by sober refutations, though I know it's almost impossible to reason someone out of something they didn't reason themselves into.

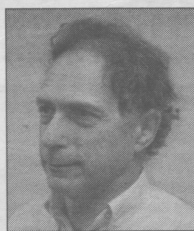
Proverbs says, "Answer a fool according to his folly, lest he think himself wise." But it also says, "Do not answer a fool according to his folly, lest you become like him." So, while I enjoy imagining the 67-year-old Irving in prison—do you suppose Austrian prisons are run like Turkish prisons, or even like Abu

[N]o less a philosopher than Jean-Paul Sartre said that anti-Semitism (never mind Holocaust denial) is an opinion to which a person is not entitled...

delegitimization of Israel. Skinheads use it to attract attention and thus distract themselves from their own useless lives. For others, it's a continuation of ingrained anti-Semitism. Of all of these, the Muslim use probably comes closest to sanity, however misguided. Maybe they would benefit by visiting Buchenwald or Bergen-Belsen, the two camps I've toured, or by meeting the dentist we had in Israel, his number visible below his short-sleeved shirt.

Maybe, too, it would be useful if we pointed out that Germany's systematic destruction of its Jews began in earnest in 1935 with the Nuremberg Laws. *Kristallnacht* was international news in 1938. What happened before 1941 is too well documented for anyone to deny.

But this is not my subject. I am made uneasy by any law in any country



see *Third opinion*, page 10

Papercutting Class!

Did you know that papercutting is a traditional Jewish craft?

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

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jfs

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by Chana

Jewish Federation
Central Kentucky

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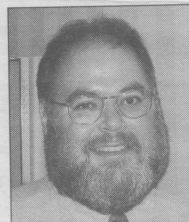
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Jewish Federation
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Ask a Rabbi

Rabbi Marc Aaron Kline



Just exactly what is the Jewish viewpoint on the afterlife? I was always taught that Jews do not believe in the common concepts of heaven and hell and, basically, that dead is dead. I personally believe we make our own heaven and hell right here on earth, and when your heart stops beating, you're done. In recent years I've heard Jews speak of heaven and hell as if it's something they believe in. I doubt I'll change what I believe, but I'd be interested in some discussion of this concept.

There is a joke about two friends who loved baseball. They often speculated as to whether or not there was baseball in heaven. They pledged that whichever of them died first would somehow let the other one know. As it happened, one died. Several weeks went by and his friend was walking by the bench in the park where the two had regularly met over all those years. Suddenly a voice called out to him, a voice he recognized as his friend's. Excited to hear the voice of his friend, he said, "Is it really you?" "Yes," the friend replied, "and I have good news and bad news. The good news is that there is baseball in heaven. It's great! All the great stars are here

and we are having a blast." "What's the bad news?" "You're pitching on Thursday."

It would be easy to answer this question with a definitive statement, "I don't know. I have never been dead." And while it is the most true answer, it is not really settling for people who have either lost a loved one or are facing their own mortality. Judaism does not deal a whole lot with the afterlife. For the most part, we think of life as ending with our death. Our memory lives on through the work that we do. In fact, we are selfless this way. It is more important that our work carry on than that our name be attached to it or remembered for our having done it. We do not remember who created so many of the things that we think of as blessings, but acknowledge that without them, our lives would not be as rich today.

Where people have touched our lives individually, their memory is revered, and the blessings they gave our lives are remembered, at a minimum, every year at the anniversary of death (*yahrzeit*) and at the memorial services (*yizkor*) that are built into the major holidays. At a maximum, though, those who have taught and nurtured us live on with us daily.

There is a rabbinic precept that one should always teach *b'shem omro*—"in the name of the teacher." As we go about the world we are obligated to give credit to those who taught us whatever skill or lesson we are in turn teaching to someone else. Those we love never die so long as we keep their memories alive in our daily activity and conversations. In that light, as we might speak of heaven or hell, we think of them not in terms of our reward in our afterlife, but of the

blessing or curse we leave to this earth after we leave it.

The tradition speaks of a Rabbi Honi Hamagil. At the age of "really old" (the texts don't seem to agree here), he was seen planting a carob tree. Carob trees take years to bear fruit, and those around him chastised him for wasting his time. He responded that he had been eating carob all his life from trees someone else planted. These trees were not for him, but for those who would enjoy them in later generations. Judaism is generally more concerned with fixing this world, for all of us.

Those we love never die so long as we keep their memories alive in our daily activity and conversations.

Here is what I know: I have to be more concerned with fixing this world that I leave to my children than

I can be allowed to be about my own post-death destiny. Here is what I believe: if there is something after, then if I live with integrity here, I will be welcomed there.

There are *midrashim* (rabbinic stories) that speak of life in the world to come. This genre of writing usually involves some concept of Messiah. In the liberal movements it is seen as an age of peace. This messianic concept depends on our fulfilling the prophetic call for world peace. The more "Orthodox" world sees it rooted in an individual. Chabad Lubavitch has split over whether or not the late Rebbe Menachem Schneerson is the King Messiah. It was a Jewish concept of bodily resurrection tied to Messiah that allowed some Jews the concept (in accepting his resurrection) that Jesus was the Messiah, and for others still today who accept that the body must be buried intact (as much as possible) so that when Messiah comes, everyone will have a complete bodily resurrection.

It was for this reason that, until recently, Orthodox Jews did not donate organs. This is also why, after a terrorist attack, there are people scraping body tissue off the streets, trying to figure out which of the bodies it belongs to, or why after an amputation some will have the limb stored so that it would be buried with the person's body after death.

While mainstream Judaism rejects the notion of bodily resurrection, and thus see it as a *mitzvah* to donate organs upon death, there are those who will still rationalize this by arguing that if there is a resurrection, then God can give them new eyes. ✡

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The 2006 CKJF/UJC Community Campaign

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

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

Beautiful event creates one-of-a-kind beauty

By Rebecca Young

On Sunday March 19, Temple Adath Israel's preschool committee hosted the Hiddur Mitzvah Project from The Gary Rosenthal Collection. Adults and children created colored glass mosaics that were sent to Gary Rosenthal's studio. There each was melted and attached to metalwork to

create a one-of-a-kind piece of Judaica. Items varied from dreidels and tzedakah boxes to menorahs and candlesticks. The glass mosaics are so beautiful, we can't wait to see the finished products! If you missed this event, don't worry, the Temple preschool will host it again in the future with even more items available. ☆



Mosaic making is family fun. Christie and Gavin Roth with children Teague and Lexie.

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JFS: At Your Service

Stacey Heisler

JFS: At Your Service is a monthly column covering a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to JFS: At your service, c/o Jewish Family Services, 1050 Chinoe Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

Social Security reform speaker to address issues

♦ ♦ ♦

Proposed Social Security reforms are in the news these days, but the ins and outs of Social Security can be confusing. Let us start with some history behind the program. In 1935, during the Great Depression, President Franklin D. Roosevelt asked Congress to provide assistance to the unemployed, the elderly, impoverished children, and the disabled. At first only workers were entitled to receive benefits. Moreover, many workers were not eligible because they were self-employed, farmers, or worked for businesses with fewer than ten employees. Then, in 1937, the program expanded to include spouses and children of workers as well as those classes of workers previously excluded. Since that time, Social Security has not had any dramatic changes other than cost of living increases and the addition of Medicare in 1965.

In the early 1980s, some people became concerned about the approaching impact of increasing numbers of retirees as the Baby Boomers started to age. In 1983 President Reagan signed an amendment that accelerated the

previously enacted increase in the payroll tax rate, added employees to the system, gradually increased the full benefit retirement age, and made up to one-half of the value of the Social Security benefit potentially taxable income. As a result of these changes, the Social Security system began to generate a large surplus, intended to cover the added retirement costs of the Baby Boomers. Congress invested these surpluses into special series non-marketable U.S. Government bonds which are held by the Social Security Trust Fund. Under the law, the Government bonds held by Social Security are backed by the full faith and credit of the U.S. government. This surplus offsets the total fiscal debt, making it look much smaller.

Today, about 159 million workers are earning Social Security credits and about 48 million Americans are

receiving retirement, survivor, and disability benefits. Workers can retire as young as 62 and receive partial benefits. Due to the gradual increase of the retirement age, those individuals born after 1959 will be 67 years old before they can receive full benefits. According to AARP, Social Security can pay 100 percent of its promised benefits until 2041. After 2041 the incoming revenues would be able to pay out 70 percent of benefits for several decades. However, this statistic may be misleading, considering that 20 percent of older Americans get 100 percent of their income from Social Security, 33 percent of older Americans receive 90 percent or more of their income from Social Security, and 6 percent of older adults' Social Security benefits make up 50 percent or more of their total income.

Having said this, I believe we do need to make some adjustments to the current Social Security plan. There are many proposals under discussion. To understand them better, JFS is sponsoring a speaker from AARP, Whit Stokes, to explain the pros and cons of the different proposals. Mr. Stokes will speak on May 11 at 6:15 p.m. at Ohavay Zion Synagogue. If you would like more information about the event please call or email me at (859) 269-8244 or jfs@jewishlexington.org. ☆



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Freedman award (from page 1)

discover what it is we are passionate about. They enable us to find our fire."

And Yuriy has been, indeed, on fire with zeal. Between 1998 and 2004 he was a volunteer at Baptist Hospital East in Louisville. In September of 2004 he became the founding editor of *The Colonel*, a student newspaper published semi-annually with a circulation of 5,000. It is widely praised not only locally but on the national level for its use of humor to address the social issues of our time. From April of 2005 until December of that year, Yuriy was chair-at-large of the Honors Program Student

Council. For the month of May, 2005, he served as a medical volunteer for the Youth with a Mission and International Mission Board providing care for abandoned babies in Ukraine. In June 2005 he became president of the Mortar Board National Honor Society, and in August he led a group of UK Fusion students cleaning the Henry Clay Historic Estate.

We congratulate Yuriy for joining the list of recipients of the Ken Freedman Award and for his dedication to "light up the fires" of social justice. We are sure that Ken himself would have approved and would have been proud of this year's awardee. ☆

Third opinion (from page 7)

Ghraib?—I have to say to Holocaust deniers, "Bring it on, you morons, and we'll see how you fare in the market-place of public debate."

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." ☆

UK Luckens Prize winner has intriguing theory

By Leah Bourne

The University of Kentucky sponsors the Mark and Ruth Luckens International Prize in Jewish Thought, which is awarded annually for an essay by a graduate student or equivalent in the field of Jewish thought. The winner of this year's third annual competition is Rebecca Scharbach. Ms. Scharbach received her undergraduate degree in Medieval History from Chicago and her Masters in Judaic Studies from Hebrew University, Jerusalem. She lives in Jerusalem with her husband, and is in the process of submitting her Ph.D. thesis: a study of the origin, transmission, and authenticity of some unusual and rare medieval manuscripts purporting to have been written in the Second Temple period. Her winning submission, "To Dwell in Dignity: Moses Maimonides and the Five Senses," also involved medieval works. On Monday, March 20, she presented her paper to the public at the President's Room, Singletary Center for the Arts.

The theory presented in this paper is intriguing. Ms. Scharbach suggests that Maimonides (Moses ben Maimon, known as the Rambam) actually taught two radically different and diametrically opposed views of sense perceptions and sensory pleasures. The Rambam's first view is well known. His public teaching to the vast majority of his followers was based upon a distrust of the intellectual capacity of most of his students and mankind in general. He believed that corporeal existence was a great, often insurmountable, impediment to intellectual and spiritual development in the average man. Maimonides practiced a severe asceticism, and taught that one should eat and drink only that which was minimally required for subsistence and avoid highly seasoned delicacies, beautiful art or scenery, or even decorative clothing. He sought to give his followers the least possible exposure to pleasure or pain, believing that these were both distractions that prevented people from attaining righteousness. He described those who indulged in physical pleasures as "bestial" and described the senses as "the basis of all sin and spiritual imperfection." Maimonides considered "those without proper intellectual instruction" as "animals walking in human form." For those who pursued righteousness, the highest

level of achievement—prophecy—could only be achieved in the total absence of sense perception. Thus the Rambam and his followers shunned physical experiences to the greatest degree possible in order to strengthen their mental ones.

A close examination of Maimonides' writings, however, reveals some interesting comments that seem entirely different from the well-known view espoused above. It appears that the Rambam did recognize that sensory perceptions are in fact a good and necessary part of the process of developing and perfecting the mind. A child does not enter the world in a perfected intellectual state, but must utilize his or her sense perceptions in order to interact with the material world. Sensory perceptions are "the organ of apprehension." Maimonides speculated that sensory pleasures provide motivation for learning in a form physical human beings can understand, in order to lead the individual along a path of development that ultimately should end in being motivated by intellectual pleasures alone. Until then, from the earliest childhood onward, one "experiences the material world to obtain knowledge and wisdom." A person's potential for perfection must be actualized through this development process. Regrettably, the Rambam lamented, many "will never come to the birthright that defines the human species," righteousness. Individuals achieve perfection as a bottom-up process. "The things God has created are indicative of God's existence," especially astronomical observations. This leads one to investigate "the primary and efficient cause" of the universe. The human is not at first ready to receive knowledge directly from the divine, but by following the material universe back to its original source, one strengthens the mind. Similarly, simple sensory pleasures are a basic manifestation of divine generosity, and God provides material good things and enjoyment in order to appreciate God as the ultimate provider of all things. Thus the sense perceptions are a motivation to acquire knowledge of God—and knowledge of God leads one to pursue righteousness, and ideally to set aside physical impediments and reach for intellectual achievement.

see Luckens prize, page 16

Know Your Board

By Elissa Brown

Lisa Satin and Judy Baumann

♦ ♦ ♦

Lisa Satin is originally from Cincinnati and has lived here for the past eleven years with her husband, Jonathan, and two sons, Isaac and Felix. Lisa and her family are members of Ohavay Zion Synagogue. She is a lawyer currently working with Quadrant 2 Consulting. This is Lisa's first year on the Board, which she joined because she really enjoys being involved in bringing the community together. When asked what she hopes for the Jewish community, she answered that she would like to see more activities involving the entire community and more collaborative efforts involving both the Synagogue and the Temple.

A Lexington resident for 33 years, Judy Baumann was raised in Shaker

Heights, Ohio. She lives here with her husband, Robert. Their children, now adult, are Barbara, Steve, and Lauren. Judy and Robert belong to Ohavay Zion Synagogue as well as to the Lexington Havurah. She is a retired registered dietician. Judy has been on the Board since last fall, but was on the board of CKJF's predecessor for several years shortly after she moved to Lexington in 1972, then again in the 1980s. Judy joined the board this time in order to represent Havurah. Judy would love to see a Jewish Community Center where the entire community could come together for activities similar to the Forum Series held in the 1970s and 1980s. ☆

Movie Review

By Steve Kesten

Munich blends fact and fiction

♦ ♦ ♦

Although *Munich* reached the first-run theatres in January, as of this writing it has not been released on DVD or second-run movie theatres. This movie used fact and fiction to tell the story of the killing of the Israeli Olympic athletes at the 1972 Summer Olympics in Munich, Germany.

Nine Palestinian terrorists broke into the Olympic Village and the dormitory where the team was staying, took eleven athletes hostage, and attempted to escape by plane from Munich. German police attempted to prevent this escape, and in the battle that followed the Israeli athletes were murdered in cold blood and their Palestinian killers escaped.

A special force of Mossad members were assigned the job of catching and killing these terrorists. They were well financed and told to stay out of Arab countries. Though their efforts were limited to Europe, by buying information they were eventually able to track down and kill nine of the eleven.

The movie was written and directed by Steven Spielberg, and he takes liberties with the truth: I do not believe the Mossad will ever release the true story of the methods used to find and eliminate the assassins. Palestinians committed acts of terrorism all over Europe and the Middle East to retaliate for the deaths of the killers. Spielberg seems to show some sympathy for the terrorists in a scene with one man from each side admitting that there is no end in sight to the hatred that exists, and that the killing on both sides will never resolve the problem or bring peace between Muslim and Jew.

The photography and acting are excellent. Paris, London, and Amsterdam particularly come to life as real locales. *Munich* is a movie well worth seeing, thought-provoking and extremely interesting. I liked it so much I intend to see it again. ☆

Lowell's Toyota Repair Specialists

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Campaign (from page 5)

financial. We are hoping to create ongoing ties with our Israeli family in support of this program with skills and volunteers as well as money. At the Pacesetters Campaign Event on May 21 (what used to be called the Major Donors Dinner), an alumnus of Net@ will share his experiences and how the program helped him change his life for the better. This program fulfills Maimonides' idea of the highest form of *tzedakah*: teaching somebody a job and the skills to be independent.

We want to thank the committee members, who worked very hard in selecting this program and dedicated effort and time to come up with the recommendation for the Board. Thank you, Nancy Hoffman, Rachel Belin, Micah Kaufman, Rickie Rosenberg, and Linda Ravvin. ☆

Bikur

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Please RSVP to Stacey at
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History of the Israeli-Palestinian conflict – Part VIII

World War II

♦ ♦ ♦

By Daniel Chefec

If World War I was a turning point in the history of the Israeli-Palestinian conflict, World War II was even more so. While the war itself started in September of 1939, Nazi persecution of Jews goes back to the Nazi party's coming to power in 1933. The model of Nazi assertion of power is one we will see reproduced later in many countries. After some political maneuvers the Nazi party gained 44 percent of the vote in the 1933 Reichstag elections in Germany, and by March 24, Adolph Hitler was invested with dictatorial powers by the Reichstag. Between 1933 and 1935, Jews were gradually stripped of their citizenship and their rights, including labor union membership, land ownership, and health insurance. At this stage, the policies of the Nazi state were designed to encourage Jewish emigration. Their goal was a *Judenrein* (Jew-free) Reich, but not necessarily physical extermination. The first concentration camps for German Jews were established in 1933 and their first inmates were Jewish immigrants from Poland. In September 1935, Germany passed the Nuremberg Laws, essentially expelling Jews from German society.

Against this background of what was happening in Europe it becomes more understandable that the Zionist movement was willing to compromise in order to provide a safe haven for Jews. Yehudah Bauer, one of the top Holocaust scholars in the world, mentions in his book *Jews for Sale* an operation called the *Ma'avar* (the Transfer). In the early days of Nazism, the Jewish community in British Palestine approached the Germans to facilitate the emigration of German Jews, and in the beginning the Nazis accepted the idea under certain conditions.

One of them was that Jews were not allowed to take any money with them. The only way they could bring out assets was if they sold their property to the Nazis (of course under market value) and if the money produced by the sale was used to buy German goods (of course at prices above market value). The German goods so purchased could be exported. Much of the early industry in Palestine in the 1930s worked with German machinery. This arrangement fell apart after the invasion of Poland.

The history of World War II in Europe deserves its own series, but we will mention some aspects of the conflict as they relate to the situation in British Palestine. One of these connections is the political activism of Haj Amin Al-Husseini, which we will explore.

Husseini approached Hitler early on, but was initially ignored. The Arab masses throughout the Middle East welcomed the Nazi victory in 1933. Pro-Nazi political parties, such as the "Hisb-el-qaumi-el-suri" or Social Nationalist Party of Syria, led by Anton Sa'ada—self-proclaimed "Führer of the Syrian Nation"—were founded in many Arab cities. In October 1933, the "Young Egypt" party was founded, calling for "One folk, One party, One leader." In 1952, a member of this same party, General Nagib, was to overthrow King Faruk I and take over. Among his loyal supporters was Gammal Abdel Nasser.

Once the 1936-1939 Arab riots began, however, the Nazi party became convinced that Husseini was somebody who could deliver the Arab support they wanted to gain control of the Middle Eastern oil fields, which they saw as essential for their quest to control Europe. In 1937, Haj Amin Al-Husseini openly expressed support for the Nazis and escaped to Lebanon. In Lebanon, he negotiated with Axis representatives and ensured support for his movement from the Nazi regime, moving afterwards to Baghdad.

As the situation in Germany deteriorated and approximately 130,000 Jews fled Germany, a conference was called in Evian in 1938 to analyze the situation of the refugees. The conference was intended to have participating countries absorb some of the refugees of Nazi Germany. Britain was agreeable to the Evian conference's aims but was concerned that Palestine

would be named as a recipient country for refugees. This would cause problems with the Arabs, whom they wished to appease. Britain therefore insisted that Palestine be left off the list. Palestine, unlike other countries before the war, did not have

unemployment but rather had a labor shortage. The country's prosperity was due to the Zionists, who were chiefly responsible for the economic boom.

By the end of the conference, however, it was evident that no country was willing to receive the Jewish refugees. Hitler interpreted this conclusion as a "green light" to deal with the Jews as he chose. The conference ended in July 1938. After it, Hitler walked into Austria and in November of 1938 *Kristallnacht* (the Night of Broken Glass) swept Germany. The Zionist movement became more aware than ever before that European Jews were on their own, so they increased their efforts to bring "illegal" immigrants into British Palestine.

Meanwhile, in order to quell the Arab riots, the British government appointed the Woodhead Commission to examine the details of a partition based on the previous proposal by the Peel commission. The Commission concluded, however, that there was no practical way to divide the land. The British called representatives of the Palestinian Arabs, the Jewish Agency, and neighboring Arab countries to a conference in London in early 1939. The refusal of Arab delegates to talk with their Jewish counterparts made the conference a complete failure. The British felt then free to announce their own policies in the 1939 White Paper.

The 1939 White Paper was intended to reassert British support among Arabs at a time when war with Germany was becoming inevitable, thus making oil supply a key strategic asset. On May 17, the British announced that their obligation to foster the creation of a Jewish National Home had been fulfilled and that Palestine was going to be prepared for self-government, in a bi-national state where Jews and Arabs were to share power.



The White paper divided the territory into three regions:

Area "A" included those portions of Palestine where Jews owned at least 80 percent of the land. In this area, Jews were free to buy and sell at will

Area "B" included those areas where Jews owned some land. In this area, Jews had to request permission to buy land

The rest of the territory was "off limits." It included areas where Jews owned no land, or Jewish lands the Arabs considered essential for their state. Many Jewish communities were in this area.

The paper also limited Jewish immigration to 75,000 over the following five years (15,000 per year) with further immigration possible only with Arab approval. They considered this concession a humanitarian gesture in light of the persecution Jews were suffering in Nazi-controlled Europe.

The Jews, aware of the situation in Europe and the closed doors of the world for Jewish refugees, unanimously condemned the White Paper as an open violation of the Mandate. Jews around the world protested the policies. Jewish violence broke out in Palestine, fomented mainly by the Hagannah and the Irgun. The Arabs initially rejected the paper as well, but eventually accepted it as a partial fulfillment of their demands. The Nazi invasion of Poland on September 1, 1939, however, put the Palestine question on hold.

In the meantime, Haj Amin Al-Husseini was working for the Nazis in Baghdad, where two years later he would organize the Farhoud, the Arab version of *Kristallnacht*. ☆

In 1937, Haj Amin Al-Husseini openly expressed support for the Nazis and escaped to Lebanon.



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Third Temple (from page 6)

Temple. The State of Israel is the most important national enterprise of the Jewish people since the completion of the Talmud in the 7th century CE. It is a more democratic event than the writing of the Talmud, because as important as the Talmud is in Jewish thought, it was written by members of the intellectual elite. The State of Israel was built by the *amcha*, the common people coming from Europe, from Arab lands, from Africa, from America. All the three phrases in my construction cones apply to it:

- a) The impossible is often the untried—Herzl said it somewhat differently: "If you will it, it will not be a myth."
- b) The road to success is always under construction—Israel's independence should not be seen as the culmination of Zionism but as its new beginning. Dreaming of justice when you have no power is easy; using your power justly is something that needs to be learned, and Israel is constantly adjusting to this. The job is not complete, but it is an ongoing effort.
- c) Some days, like in 1967, you are the dog on top of the world. Other days, like under terrorist attacks, you are the hydrant. But dog or hydrant, *schlemiel* or *schlimazel*, Israel learned to persist and to not give up even in the light of what appeared to be insurmountable obstacles

Even more important, the State of Israel is "ours" in a very different way than America is. We are Americans, but as Jews we have a share in the future of our people and in some ways a reflected glory for the achievements of those who rebuilt the homeland. As part of the Jewish communities across America, we have helped in the reestablishment of Jewish sovereignty, we have aided the absorption of Jewish refugees from many places at different times, and

we have even been active partners in a campaign to ensure freedom of emigration for our brothers and sisters in what used to be the Soviet Union. We brought home Jews from Ethiopia, from Yemen, from Iraq, from North Africa, from the Displaced Persons Camps of post-World War II Europe.

We wept with the terrorist attack on the school in Ma'alot, and with the killing of Klinghoffer on the *Achille Lauro* and the Israeli athletes in Munich, but we also beamed with pride at the rescue in Entebbe, and more recently at Operation Exodus, the rescue of Ethiopian Jewry and the rescue of more than one thousand people, Jews and non-Jews, from a besieged Sarajevo during the Bosnian-Serb war in the Balkans. These are the feelings of family, the feelings of being part of a people larger than ourselves and with common roots going back thousands of years.

Part of our responsibility in helping to build the Third Temple is to understand who we are, to learn about our heritage as a people and the traditions and teachings of our ancestors. It is also to engage actively in Jewish organized life, and to support the right of Israel to exist as a Jewish State in the land of our ancestors. It is moreover to engage in a positive debate as to how to continue the building of a just society, in Israel as well as at home here in America.

As American Jews we are blessed to be part of two historical searches for justice and peace. America and Israel share a wealth of common values and a conviction of the ultimate triumph of freedom over oppression and of justice over injustice. We need to do our part as citizens of the United States and as members of the Jewish Commonwealth with Israel at its heart. We owe it to those who came before us, to those who count on us today and to those who will come tomorrow. But most important, we owe it to ourselves. ☆

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Mitchell Barnes
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Community Relations

Some national and local issues on the Jewish agenda

What happened in March/April 2006

◆ ◆ ◆

This new monthly column will highlight community relations issues in our area, focusing on issues that affect the Jewish community directly, or issues our Community Relations Committee is involved with. Here is the list for March and April:

- Professors John Mearsheimer and Stephen Walt published an essay through the John F. Kennedy School of Government at Harvard University charging the "Israel Lobby" with manipulating and controlling U.S. foreign policy. Copies are available at the CKJF office or by email.
- We were asked to serve on an advisory committee to the Equity Council to help re-design the Unity Day program at the Lexington Public Schools.
- We opened the 2006 Emilie Szekeley Holocaust Awareness Essay Contest in Public Schools (Fourth Annual) and presented the award at the Yom HaShoah community-wide observance.
- We sent a press release to the Lexington *Herald-Leader* making them aware of the oncoming holiday of Passover and providing contact information for the CKJF director and local rabbis.
- LexArts and WUKY scheduled a major program for April 12, 2006 on the first night of Passover. A letter pointing out the conflict and
- a five-year Jewish Holidays calendar was sent to the appropriate individuals. They have contacted us expressing a desire to meet with us for future planning.
- The School of Journalism and telecommunications at the University of Kentucky scheduled their Creason Lecture, a major annual event, for the first night of Passover. The school was contacted and made aware of the conflict. They apologized for the oversight and requested the five-year Jewish Holidays calendar.
- Steve Kay's Campaign for Council at large scheduled a fundraiser for the first night of Passover. Contacted on the phone, they apologized, making it clear that this is one of several programs and that no slight was intended.
- Alan Dershowitz published a rebuttal to the Mearsheimer-Walt paper of late March through the Harvard School of Law. Copies are available at the CKJF office or by email.

We depend on community members to make us aware of other community issues so we can take appropriate steps. Contact Daniel Chejfec at the CKJF office or CRC Chairman Michael Grossman. ☆

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Israel 21c: Israeli technology IDs traces of explosives

By David Brimm April 02, 2006

"I'm what people might refer to as a 'rocket scientist,'" Ehud Ganani says with a laugh.

His credentials certainly back up that statement. Ganani served as CEO of Israel Military Industries, makers of world class, combat-proven weapon systems. And before that, he had spent 27 years as an executive at military technology powerhouse RAFAEL, 16 of those years dealing with rocket motors and explosive charges.

"My PhD [at Washington University in St. Louis] was in the processing of propellants and explosives. I spent many years for RAFAEL in Washington doing business in defense and security-related fields," Ganani told ISRAEL21c.

With his impressive background, when Ganani says that the patent-pending automated explosive trace extraction technology of his company TraceGuard Technologies, Inc. (OTCBB:TCGD) is going to make air travel in the US and around the world safer and more convenient, then one tends to take him seriously.

The result of seven years of research, TraceGuard's CarrySafe puts the company at the forefront of the battle to prevent explosives from being taken aboard planes.

"We provide a vital need in today's world—of identifying people and passengers who are trying to carry live explosives onto planes or into crowded areas. It's the right technology for the right time," said Ganani who decided to resign from IMI to "use my experience in the small business sector."

Targeted at the airport security requirements of the TSA (Transportation Security Administration) and other regulatory authorities, CarrySafe is designed for integration into existing screening equipment.



According to Ganani, CarrySafe automatically extracts and collects air particles from both the outer and the inner surfaces of luggage. The carry-on luggage in question is first placed in the inspection chamber. A flexible adaptive enclosure allows the rapid release and extraction of traces of explosives from external and internal surfaces of the bag. The collected trace material is fed to a chemical analyzer for further analysis. And the results of this fully-automated computer-controlled cycle are displayed on the operator's screen.

Bulk detection systems such as X-Ray and CT systems yield a high false alarm rate because they cannot distinguish between explosives and objects with a similar density to explosives. But according to Ganani, because TraceGuard's trace extraction technology is designed to make explosive detection more accurate, the false alarm rate should be significantly reduced.

"To the best of my knowledge, there's nothing else out there that deals with this issue like CarrySafe. There are a lot of sniffers and analyzers. And if you've been in an airport recently, you've probably seen security personnel swiping a cotton swab over a bag, and then analyzing it—using technology that is able to detect explosives. We're not doing that," said Ganani.

"We extract traces from inside and outside the bag—we're not competing against X-ray machines."

Because CarrySafe is designed as an addition to—and not a replacement—for the standard chemical analyzers already deployed, airport authorities should be able to maintain their existing investment in equipment.

The TraceGuard technology was developed principally by the company's chief scientist Dr. Fredy Ornath, an internationally acclaimed welding and materials engineer who served as chief developer of an FAA-funded research project on air cargo explosive detection.

By delivering greater accuracy and speed than screening solutions based on manual checking, CarrySafe is designed to dramatically shorten passenger lines. No longer will lines at the airport be held up by screening personnel having to open carry-on items that failed the initial x-ray detector. The item will simply be inserted into the CarrySafe device where the TraceGuard process will take over.

"We're doing it using a machine—it's faster than the three or four minute manual process and much more effective," said Ganani.

Unlike many startups, TraceGuard is not scrambling for funds, and is publicly traded on the New York Stock Exchange. Ganani said that the financial security has allowed the company, which has Israel headquarters in Petah Tikva, American corporate offices in New York City, and a Sales and Marketing office in Arlington, VA, to concentrate on finalizing its product and getting certification.

"We expect to get certification by the Israel Security Authority by the end of the year, and we're in the process of teaming with strategic partners—mostly in the US. We're also in close contact with the TSA in the US," said Ganani.

TraceGuard was recently showcased at the ValueRich financial expo held in Miami, which offers small-cap companies the opportunity to present their products and services to a highly targeted audience. According to Ganani, there was "positive reception" to the unveiling of their technology, and the company are pursuing contacts with a dozen investment banks.

Future products which are on the TraceGuard drawing board include HoldSafe for checked-in luggage, and CargoSafe for palletized airborne cargo.

"Only about two percent of cargo on planes is checked at all," says Ganani. "So, we're developing CargoSafe to extract traces out of cargo, not just carry-on luggage."

The company intends to expand the applications of its extraction technology to include drugs and biological contamination.

But Ganani has his sights set on the ground for now, with the goal of launching CarrySafe in American airports next year.

"We believe that our innovative products can introduce an unprecedented level of automation to airport luggage screening. TraceGuard's ultimate goal is to become a major player in the Homeland Security market." ☆

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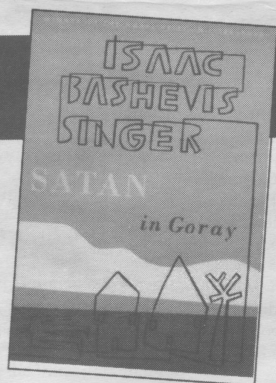
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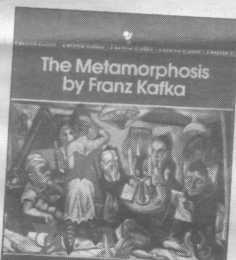
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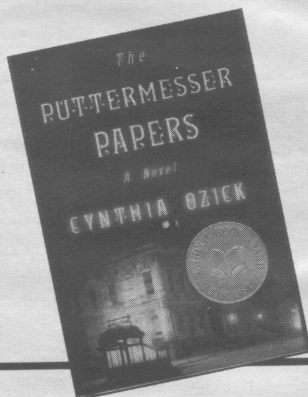
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Jerusalem Day—A historical introduction

Jerusalem was divided during the War of Independence and nineteen years later was reunited as a result of the 6-Day War.

The battle of Jerusalem began on the morning of June 5, 1967 when the Jordanians opened fire along the entire cease-fire line. By that afternoon the Jordanians occupied the Governor's Palace.

The Central Command of the Israeli Army, under the command of General Uzi Narkiss, moved the "Har'el" brigade to the Jerusalem front. This force tore through the enemy positions of "Har Adar" and "Abdul Aziz" and conquered "Nebi Samuel".

By the morning of June 6 this force reached the Jerusalem-Rammalah road and stormed "Tel-El" and "Givat HaMivtar". In addition a paratroop brigade was moved up. Its instructions were to open the way to Mount Scopus and the Rockefeller Museum in order to position themselves to break through to the "Old City" of Jerusalem on very short notice.

This force cut through the frontline of the town and occupied the Police Academy, Ammunition Hill, Mandelbaum Gate, the American quarter and "Wadi Jos". The way to Mount Scopus was now cleared and the northeast section of Jerusalem was liberated.

On June 7th the General Staff issued the order to liberate the "Old City". The Central Command activated the paratroop brigade that had conquered the Mount of Olives and the Mount Scopus ridge. These troops broke through to the "Old City" by way of the "Lions' Gate" and hoisted the Israeli flag over the "Western Wall" (the last surviving remnant of the Second Temple).

Following the 6-Day War victory, on June 27, 1967, the Government presented the Knesset with three law proposals. These proposals determined the effective unification of Jerusalem and sanctioned the application of Israeli law in the entire area of the unified city. The municipal boundaries of the city were altered and its area was increased threefold: from 38,100 dunams to 110,000 dunams. At the same time a law was adopted that enabled free access to the holy places by the members of every religion. In 1980, the Basic Law: Jerusalem was adopted. This law determined that Jerusalem was the capital of Israel and the location of all state authorities.

On May 12 1968, the Government decided to make the 28th of Iyar the symbolic holiday, Jerusalem Day, a day that symbolizes the continued historical connection of the Jewish People to Jerusalem. Thirty years later, this holiday became anchored in the law: On March 23 1998 the Knesset passed the second and third readings of the "Jerusalem Day Law", which determined that the date that Jerusalem was liberated during the 6-Day War was now a national holiday.

After the 6-Day War the city and its environs underwent an intensive and unprecedented process of restoration and development. Institutions were built, entire new neighborhoods were established and an extensive system

of roads and transportation infrastructure was constructed.

Ten new neighborhoods were built on 21,000 dunams. This development enabled a significant increase in Jerusalem's population and the absorption of considerable numbers of new immigrants. Today, according to the Central Bureau of Statistics, Jerusalem's population stands at about 681,000 in an area of 126 square kilometers.

Jerusalem, the capital of Israel, has become a large and expansive city. It stands as an inspiration not only to residents of Israel and the Jewish People but also to the entire world. Jerusalem attracts tourists from around the world who come to see her beauty, to imbibe of her past and make pilgrimage to the holy sites, which serve as a place for prayer and a connecting point for the members of all three major religions.

This article was published on the official site for the Israeli Knesset, <http://www.knesset.gov.il> ✧



Bikur (from page 1)

I've learned many things from Donnie. She's shared recipes and cooking tips, recounted some great practical jokes she's pulled over the years, and even taught me a couple of mild epithets. Ever heard of a sponge vine? I hadn't, but sure enough, you can grow your own sponges. The vines are so prolific we've joked about making our fortune at the Farmer's Market selling sponges. I can't wait to plant the seeds she gave me!

Donnie's son says sometimes you just want to show someone that newly blossomed flower, or talk about a thought you had. In this hectic "point and click" world, that little pop-up box reminds me not only of that evening's visit, but also that it is a time to just stop, take the focus off my work, my preoccupations, myself, and just listen—that's all that's needed.

If you would like to become a friendly visitor for Bikur, JFS's new friendly visitor program, please contact Stacey at (859) 269-8244 or jfs@jewishlexington.org. The first training for Bikur will be on Sunday, June 11, from 12:30 till 2:30 p.m. ✧

Luckens prize (from page 10)

There were many good questions from the audience after the presentation, including *why* Maimonides should have two such disparate teachings. The answer suggested was simply "sin." Most of his followers, in his opinion, did not have the mental fortitude to withstand temptations to sin, amply provided by the sense perceptions. Only diligent ("enlightened") students could apprehend the true use of sense perceptions and not waste time on unnecessary (and distracting) pleasures. Other motivations could be involved as well. The young must be warned away from sin, of course, but the old theoretically need no such admonitions. In other words, the Rambam tailored his teaching to his audiences, as any good physician tailors the treatment to the patient. ✧

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Tikkun Lexington needs you at the Memorial Day Mutt Strut

Be a volunteer and help the animals

Sign up now. Save Memorial Day, May 29, 2006. Tikkun Lexington Volunteers Corps will once again go to Keeneland racecourse to help the animals by giving out water in a run/walk race called the Mutt Strut (formerly known as the Four Miles for Paws race). Proceeds directly benefit the Lexington Humane Society, while the water will help quench the thirst of both the two-legged and four-legged participants in the race/walk. In the past years, even though it meant waking with the sun, this event has been a lot of

fun as we perform mitzvot helping animals and enjoying the array of dogs and owners alike that come out for a big doggy exercise session. Never before have you seen so many people with dogs on leashes in one place, or such a vast assortment of breeds and dog costumes—some even have their very own shoes to protect their delicate paws.

If you are interested in volunteering, please contact Jana as soon as possible and get on the list. We need about 25 volunteers, but can find

other jobs if we have a greater number. We do also have need for someone with a truck who is willing to drive large tubs of drinking water to each of the five stations for the dogs. This is the perfect job for a team of two people. We also need about five people per station to hand out water to runners, and others at the finish line, which requires a little more effort than the other stations. The people who have volunteered in the past have really enjoyed this

event, and most of them come back year after year.

If this is not enough to lure you, you should know that all participants will be given event t-shirts to wear, along with CKJF hats, and a very cool Tikkun Lexington pin.

Call Jana LaZur at (859) 268-0672 or email jana@jewishlexington.org to sign up today. ☆

Book Review

By Vivian Bitensky

Children's books of interest at this time of year

Anne Frank, by Josephine Poole (Knopf, 2005), is a biography beautifully illustrated by Angela Barrett. However, it is not a picture book. A good introduction to *The Diary of Anne Frank*, it gives the young reader insight into what life was like for European Jews in the '30s and '40s. The author outlines the rise of anti-Semitism in Germany, and the effect it had on the children.

As conditions in Germany worsened, the Frank family moved to Amsterdam. When Hitler's army conquered the Dutch, again Jews were marked out from the rest of the population by the wearing of stars. Poole uses incidents the young reader can identify with: the banning of Jews from parks and ice-skating rinks as well as movie theaters, and finally, when the Frank family had to go into hiding, Anne's tearful goodbye to her pet cat, Moortje.

This book should be read with a parent or grandparent because much needs to be explained about the events it depicts.

Hidden Child, written and illustrated by Isaac Mittman (Farrar, Straus & Giroux, 2005), is a picture-book autobiography. Isaac Mittman was a "hidden child" during the Holocaust who lived with a non-Jewish family where he had to hide his Jewish identity. He tells his story with photographs and wonderful

drawings, describing his life as a Polish Jew living in France. With vivid recall, he depicts the persecution of the Jews. A particularly poignant incident is when his father is sent to prison and Isaac knows that he will never see him again. The author tells how his mother saved him from a "round-up." Although she eventually went to Auschwitz, she saved her son from being sent as well. Strangers helped him survive.

The photographs and Mittman's watercolors create a strong imagery. Though this was written by an adult 50 years after the events it recounts, his memories of childhood are clear. He writes, "Sometimes, days went by when I didn't think about the war or Mama and Papa." Eventually, at the age of 15, he is adopted by an American family. "As I said goodbye, the image of Papa behind barbed wire, waving goodbye to Mama and me, flashed in front of my eyes. I felt the wetness of Mama's tears on my cheek. Of my entire family—four grandparents, many uncles, aunts, and cousins—only one cousin, one uncle, and I survived."

For those who lived through these terrible years, his memories become ours and we are thankful to have been spared. This book, too, should be read with an adult, because it could lead to discussions about the child's relatives and their experiences during the Holocaust. ☆



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Whit Stokes

from the AARP Speakers' Bureau, is Kentucky's Issue Specialist on Social Security and leads that group's effort to ensure the future of Social Security. Whit will discuss the threats and promises offered by the various proposals for changing Social Security.

Thursday, May 11, 2006

6:15 p.m.

at
Ohavay Zion Synagogue
2048 Edgewater Court

A light buffet will be served.

For more information
or to RSVP, contact
Stacey Heisler, Director of
Jewish Family Services.
(859) 269-8244
or
jfs@jewishlexington.org



B'tayavon (Hearty Appetite)

Ruth Poley



By the time you read this, the winter that wouldn't start and then became the winter that wouldn't end should be gone for good. So it's spring, folks. And with spring comes thoughts of lighter food and fresh vegetables, vegetables that haven't been in the root cellar (or equivalent) for six months. The first spring veggie that comes to mind, and my personal favorite, is asparagus. This is the season to be eating asparagus; it's plentiful, relatively cheap, and nutritious. A cup of raw asparagus, cooked and drained, has only 43 calories and 1 gram of fat, contains a fair amount of potassium, supplies almost 3 grams of fiber, and packs a real vitamin A punch. If you're not familiar with this vegetable and don't quite know what to do with it, I'm offering two fairly easy recipes to get you started.

All you need to do with a fresh asparagus is wash it in running water and then, holding it with two fingers toward the top and two at the very bottom simply bend it; the woody end will snap off at the right place. Some recipes instruct you to peel the bottom ends; the following recipes do, but I rarely do it. Now you're ready to cook.

These recipes are from the *New York Times Jewish Cookbook*.

Grilled Asparagus with Vinaigrette

(makes 4 servings)

16 jumbo asparagus
1 small bunch of chives
1/3 cup Italian (flat-leaf) parsley
1/3 cup basil leaves
1 clove garlic, green part removed
1/3 cup plus 1 tablespoon olive oil
coarse salt to taste
freshly ground pepper to taste
lemon juice to taste

Preheat grill or broiler. Snap off the tough ends of the asparagus and trim the stalks with a vegetable peeler. Parboil for a minute and drain. Cool to room temperature, then spread out on a plate.

Combine the chives, parsley, basil, garlic, and olive oil in a blender (or use a stick blender). Puree and season to taste with the salt, pepper, and lemon juice.

Sprinkle the asparagus with olive oil, salt, and pepper and grill over medium heat, turning frequently, for about six minutes or until tender. Put on a warm serving dish. Pour the chive mixture over the asparagus and serve.

Stir-Fried Asparagus

(makes 6 servings)

1 pound medium-thick asparagus
2 tablespoons fresh lemon juice
1/2 tablespoon mustard
2 tablespoons extra-virgin olive oil
2 cloves garlic, sliced
salt and freshly ground pepper to taste
1/3 cup chopped scallions

Snap off the ends of the asparagus where they break naturally and peel the spears. Slant-cut them about 1 inch long.

Beat the lemon juice and mustard together and set aside.

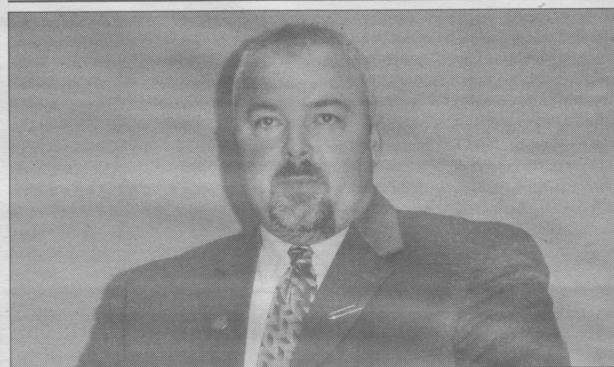
Heat the oil in a wok or skillet. Add the garlic, stir-fry about a minute, then add the asparagus and stir-fry about 5 minutes, until they are crisp-tender, lightly seared but still bright green. Stir in the lemon mustard.

Season to taste with salt and pepper, stir in the scallions and stir-fry another few seconds. Transfer to a serving dish and serve.

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.

Concert at Temple Adath Israel

The international jazz group, Crossroads Ensemble, will be performing at Temple Adath Israel on June 10 at 8 p.m. The group is led by award-winning instrumentalists Juancho Herrera, of Caracas, Venezuela, and Mattan Klein of Jerusalem, Israel and rounded out by Ben Zwerin, bass, from Paris, France and Mathias Kunzli, percussion, from New York. Don't miss the opportunity to experience the best of world music in your own backyard. Ticket information will follow in June publications and mailings. ☆



David Smith, Assistant Principal Whitwell Middle School, Tennessee, and one of the organizers of the Paper Clips Project, spoke at the Yom HaShoah program on April 23rd.

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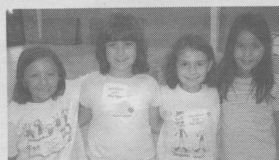
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July 31 - August 11

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Camper(s) Information

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Number of Additional campers _____ x \$110 = _____
Additional campers extended day _____ x \$30 = _____
Early registration discounts (before June 1, 2006):
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Week 2: 8/7 - 8/11

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

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

Gesher



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

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

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1050 Chinoe Rd, Suite 203
Lexington, KY 40502

Week 1: 7/31 - 8/4

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

Week 2: 8/7 - 8/11

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

Camp Total = _____



Small Federations Executive Institute meeting fruitful

2006 session grapples with issues, shares insights

By Daniel Cheffec

Every year I participate in a professional gathering of Executive Directors of Small Cities Jewish Federations, during which we explore the different problems and challenges our communities face and we share our insight and skills in trying to find solutions.

This year's Institute was, for the first time, in a small city—the Metropolitan Urban Center of Vineland, New Jersey. Vineland is a very interesting community, first founded as one of the agricultural colonies of Baron Hirsch; by the middle of the 20th century it was losing population. An influx of Holocaust survivors rejuvenated the community, and over the years they have provided leadership to American Jews in many areas. One of their best known leaders is Miles Lehrman, who was the first chairman of the United States Holocaust Memorial Museum and helped spark its establishment.

Because of the community's agricultural origins, its population is spread widely, and since many of its original members were observant Jews, they had a large number of *shtetls* (small synagogues) rather than large congregations. Some of the wooden buildings of the 19th-century synagogues are still there—we visited two of them—and the community is working to move these buildings to the Jewish cemetery grounds to establish a living museum of Jewish life in Cumberland County. The community still boasts the second largest kosher

chicken slaughterhouse in the country.

As for the program itself, we addressed a wide variety of issues. Volunteer recruitment and retention, grant writing, fundraising trends, and Jewish history were some of the highlights. In addition, we met with Philadelphia-based Israeli Consul General Uri Palti, whom some of you met at our CKJF Annual Meeting last year. Since the meeting took place on March 28, you might guess that the main topic was the Israeli elections and its implications—and your guess would be right on target.

We also visited the Museum of American Jewish History, currently featuring an exhibit highlighting Benjamin Franklin's relationship with the Philadelphia Jewish community, as well as visiting the Liberty Museum.

Another highlight was a conference call dealing with a number of national issues relating to the Federation system, including the state of Taglit-Birthright Israel, a UJC project that CKJF has supported financially since its inception. The project, through a variety of programs, has made it possible for more than 100,000 American Jewish teenagers to go to Israel for the first time.

We also grappled with some thorny issues, such as the decline of interest in Jewish learning and the particular situation of small Jewish communities and their environment. When everything has been said, the program was very helpful in reframing some of the challenges we face on the

national and local levels, and in providing an insight on what other communities are doing to address those challenges. I am proud to say that we here in Central Kentucky are not doing too shabbily.

Next year's Institute will be in a yet-to-be-determined location, but it will be different in that it will be part of what is being called a "Professional

Summit," including all Executive Directors of Jewish Federations in the U.S. and Canada, with some sessions in common and some specific by city size. Personally, I find this annual meeting to be one of the most useful for my work and I am looking forward to the next one. ☆

Freeda Keet speaks at CKJF program on April 16

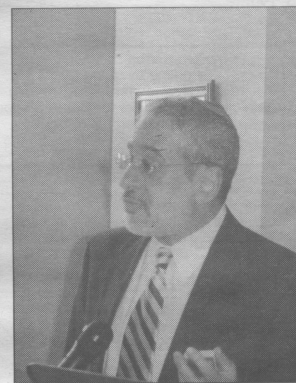
See next month's *Shalom* for more information about this event



(L to R) Linda Ravvin, Freeda Keet, Leon Ravvin



Freeda Keet addressing the community.



Elliot Karp, from the Jewish Agency presents the information on Net@.

Upcoming dates for the 2006 CKJF/UJC Community Campaign

May 7	Super Sunday
May 21	Pacesetters Dinner (formerly Major Donors Event)
September (t.b.a.)	Pomegranate Dinner - Donor Thank You Event
October (t.b.a.)	Equine Division



Around the Community

Mazel Tov to...

Solomon Alkhasov, who was elected to the CRUSY Regional Board as Social Action/Tikkun Olam Vice-President. In addition, Solomon was one of thirty teens selected to participate in the Legacy Heritage Internship for Young Scientists, a rigorous six-week summer program designed to introduce Jewish high school juniors and seniors with high aptitude and interest in the sciences to hands-on scientific research, Israel, and social action. Solomon will spend the summer in Israel studying with some of Hebrew University's top scientists as well as enjoying the culture and sights of Israel. Over 200 applicants applied to this new, all-expenses paid program funded by the Wexner Family through their Legacy Heritage Fund.

Jacob Rosenberg, OZS LEXUS president, who was awarded 2006 Classman of the Year during the CRUSY (Central States Region) Convention in Cleveland in April.

Janet Zydney and Michael Mannheimer, on the birth of their son, **Bradley Zydney Mannheimer** on March 25, 2006.

Stephen and Nancy Kesten, on the birth of their grandson, **William**

Jackson Howell IV, on February 28, 2006. The proud parents are **Sara and Bill Howell**.

Rabbi Kline on his election to the Lexington Actor's Guild.

B'nai Mitzvah

Jonathan Karp, son of **Benjamin and Margie Karp**, will be called to the Torah as a Bar Mitzvah at the Ohavay Zion Synagogue on May 27, 2006. They will be joined in their celebration of this joyous event by his 10-year-old brother, **Aaron**.



Jonathan Karp

Jonathan is a seventh grade student at SCAPA Bluegrass where his favorite subject is science because he's "always been interested in how things work." His school activities include the Speech Team and playing in the first violin section of the school orchestra.

Outside of school, Jonathan plays basketball on a team in the Glendover League, studies violin with his Mom, takes piano lessons, and plays violin in the Lexington Youth Orchestra. In the past he played soccer with the LYSA.

In describing his Mitzvah Project, Jonathan said, "I am collecting soccer equipment to send to Afghanistan because I wanted to find something I like to do and help children who have nothing." He picked Afghanistan because a classmate's father is there and it is through him that he will be able to get the equipment there.

Maxwell Ain, son of **Linda Ain and Ken Ain**, will be called to the Torah as a Bar Mitzvah on May 20, 2006 at Temple Adath Israel. His brother **Jake**, age 11, will join the celebration.

Max is a seventh grade student at Winburn Middle School. When asked his favorite subject, he replied, "I'm really interested in politics so I guess it is Social Studies." His extracurricular activities include playing football last year and this year and being a member of the track team. In addition, Max plays violin in the school orchestra and was on the Speech Team.

Max described his Mitzvah Project in the following way: "I've been tutoring kids after school and working with the man who is my vice-principal and football coach to plan some behaviors to enhance education at school. I decided that tutoring would be fruitful. Also it had to do with my Torah portion."

One more thing Max told us about himself is "I participated in the Student Political Body in Frankfort last year and that was fun."

Condolences to...

Marty and Barbara Barr, on the death of Marty's uncle, **Julius Rosenbaum**, on March 29, 2006.

Beth Engel, on the death of her uncle, **Ronald Holl**, on March 30, 2006.

Jennifer Miller, on the death of her grandfather, **Leo J. Henry**, on April 1, 2006.

Connie and Joe Grobstein, on the death of Connie's great-aunt, **Louise Whiddon**, on April 3, 2006.

Refuah Shlema to...

- Bill Bloom
- LisaMarie DeYoung
- Alice Frankel
- Dorothy Halleck
- Max Kavinow
- Ann Levenson
- Jim Levenson, Sr.
- Evelyn Levy
- Dennis Masters
- Bea Milner
- Phyllis Scher

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For more information please contact Gail Cohen, President, by telephone at (859) 272-1459, or by email at gernico@prodigy.net.



Rabbi Moshe Meirovich



Havurah members on retreat.

Havurah annual retreat deals with Kabbalah

Each year, members of the Lexington Havurah look forward with great anticipation to the annual retreat. It is a day of education during which we study a topic of Jewish interest.

This March, the guest scholar was Rabbi Moshe Meirovich of Congregation Ohav Shalom in Cincinnati, Ohio, recommended to the Havurah by Ken and Lois Germain, Lexington Havurah alumni who now live in Cincinnati. He posed the question "Are You a Kabbalist?" and led a study of Kabbalah (Jewish Mysticism) using a variety of sources including the Bible and the Zohar. The discussion even touched on Madonna, the pop singer whose name has been linked with the study of Kabbalah.

Lunch included salmon, which was grilled outdoors adjacent to the study area. The meal provided an opportunity to chat with Rabbi Meirovich and the guests who came with him from Cincinnati.

A kabbalist, from the Jewish perspective, is a person who seeks a mystical experience with God that can be achieved through the necessary prerequisites of adherence to Jewish law and observance of the mitzvot. The subject was a familiar one to many of the members present. To others, it was a first opportunity to be exposed to the study of Kabbalah. To the rabbi's question, there were a variety of answers which ran the gamut from "yes" to "partially" to "not at all."

The retreat was a great success. The participants found it to be enlightening, challenging, and great fun. Now the question is, "How do you top this next year?"

Kabbalat Shabbat - Friday, May 5

The Lexington Havurah will hold a Friday evening service on May 5. It will take place at the Lexington Theological Seminary, on South Limestone, at 8 p.m. The service will be led by Evelyn Geller and Kathy Grossman.

TEMPLE ADATH ISRAEL

124 N. Ashland Avenue • President, Starr Gantz • (859) 269-2979

We don't want your money

Aren't people always trying to sell you something, get you to donate to something, or to invest in something? Does it seem like everyone wants your money? Well, we don't. All we want is your blood, and not that much of it. You won't miss it. But it will literally save the life of the sick or injured person it is given to. Come to Temple Adath Israel's Blood & Bagels blood drive on Sunday, May 7 from 9 a.m. to 1 p.m. to bleed a little and eat a lot. Donors feast on bagels and lox. It's easy, it's free, it's tasty, it's virtually painless, it saves lives. Don't hog your blood. Someone out there can't live without it.

God's Pantry Night on Tuesday

Please join representatives from the entire Jewish community at God's Pantry on the second Tuesday of each month, from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. For more information and directions, please contact Karen Petrone at 226-9145 or email petrone@uky.edu

Chavurat-Chochma (A friendly gathering of wisdom)

Join Chavurat-Chochma on May 26 for a great lunch, an informative program, and schmoozing with friends and Temple members.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new *Jewish Study Bible* on alternative Saturdays at 9:00 a.m. in the library. He is joined by a congenial group that brings together members of TAI and others, who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. May schedule is 5/13, & 5/27.

Kollel study group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, Biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in any

time and join in the provocative and friendly discussion. May schedule is 5/6 & 5/20.

Adult education for 2006 Larry Kant's class

"Finding a Jewish Path While the Ground Shifts Beneath Us" meets monthly on Sundays in the TAI Sisterhood Lounge from 10:00 a.m. to 12:00 noon. The final class for this year is 5/21. We will concentrate our efforts on the traditional Jewish prayer book (*siddur*) so clearly presented in the wonderful series, "My People's Prayer Book," published by Jewish Lights Publishing. This should help us in our Shabbat preparation. An exciting course about continuing our learning and thinking about what it now means to be Jewish.

Tuesday bridge club

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

players or the Temple office each week to see if the group is playing.

Book discussion group

I am in the process of compiling the reading list for the coming year and would love your input, whether you are a regular attendee of the book group or not. What books by Jewish authors have you read that you would recommend? Call or email me, Toni Reiss, with your suggestions (coordinator@lextai.org).

May 24 *The Beggar's Cup* by Eric Blau

"At once comic and heartbreaking, Blau's novel is by turns a fiercely loving inquiry into Jewish identity, an acid satire on Hollywood and a touching interfaith love story. Blau's splendid, ambitious novel relates much of the history of Israel from before its founding to the present through the research of a screenwriter working on a film biography of Jewish politician/Zionist Theodor Herzl. Blau acutely observes the positive and negative aspects of Israel and Judaism (especially in the film industry). An intriguing and remarkable work."

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

I just read an interesting article in the newsletter *What's New*, which is sent to Hadassah chapter presidents. It tells about a new Hadassah undertaking that ties in with the new CKJF project in Israel.

Most Israeli children complete high school. However, the group considered children at risk—mainly recent immigrants, but also Israeli-born children from underprivileged families—often do not. They may not be accepted into the Israeli Army where they would learn new skills, and they find it difficult to enter careers in civilian life.

Some of these students attend junior high school at youth villages such as Ramat Hadassah Szold. There are also youth villages with high schools such as Hadassah Neurim. This is the same youth village where CKJF will fund one of the NET@ projects,

supporting 44 NET@ students in the program. This is a program in which at-risk students can improve their math and English skills and take computer courses to enable them to get jobs as high-tech professionals.

Hadassah Neurim already has about 500 high school students and cannot accommodate any more. Therefore, this year Ramat Hadassah Szold undertook to expand to a high school, including new science labs, enlarging the library, and providing materials to be used in art and music classes.

The children who benefit from the high school programs will be able to enter the mainstream of Israeli society and become productive citizens. Hadassah helps fund both of these youth villages, which are part of the Youth Aliyah program.

Thank You for Successful Donor Campaign

Recognizing that it takes all the callers and contributors to fund Hadassah's major effort to raise money for its projects in Israel and the U.S., we want to take this opportunity to thank our devoted members and friends who raise the bar every year for the Lexington Chapter of Hadassah Donor Campaign.

We truly appreciate everyone's generous response both in time and in money. Thanks again for your support during the 2005-2006 Donor campaign.

Co-Donor Chairs Lynn Furness and Carole Wilson

OHAVAY ZION SYNAGOGUE

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

OZS Religious School

It has been a year of fun and learning for our Hebrew and Religious School students. Our children and youth had a fantastic educational experience thanks to the hard work of Director of Education Simone Salomon and her dedicated group of teachers. We will celebrate the culmination of the school year, give thanks to our teachers and aides, and dedicate our new renovated library during a very special "Celebrating Education at OZS" program on Sunday morning, May 14. (See details below.) The last day of Religious School, better known as "Fun Day," will be on Sunday May 22.

Our Shabbat morning Junior Congregation program has been a wonderful part of our Religious Education Program here at OZS. We thank Heidi Zimmerman and Asher Finkel for their dedication and enthusiasm in helping to facilitate this meaningful opportunity for our youth during the past year. We will miss Heidi as she graduates and leaves for college! Kudos also to Steve Davis-Rosenbaum, who continues to make sure the details are in place. The last Junior Congregation for this school year will be May 20, at 10:30 a.m. Parents are encouraged to attend with their children.

Our Midrasha concluded another very successful and meaningful year. Our students have discussed a variety of topics including Jewish identity, being Jewish in a non-Jewish world, and Jewish law with Bennett Bayer earlier this semester. A big *todah raba* goes to Marilyn Robie and Teri Harper, who have put so many hours into developing curriculum, coordinating, and teaching Midrasha!

Senior Chai, our OZS and TAI study program for 11th and 12th graders now concluding its fifth year, will have its last session May 10. Senior Chai will begin again in the fall with those continuing and with a new batch of 11th graders as well.

The newly formed Jewish Gymboree, program for toddlers (4 and under), of the entire Jewish community and their parents, will meet Sunday morning, May 7 at 10:15 a.m. at OZS. Mark June 9 on your calendar for a special Tot Shabbat Friday Evening Service at 5:45 p.m. Call Rachel Belin for more information.

Gan Shalom Preschool

Gan Shalom Preschool, now completing its sixth year, will hold its annual Preschool Graduation Program on Wednesday, May 17 at 6:30 p.m. at OZS. It is always a bittersweet occasion as we say goodbye to those moving up to kindergarten and welcome in those moving up from the toddler program into the preschool rooms. Mazal Tov to all our young graduates!

USY and Youth News

Last month, USYers took a trip to New York City, visiting Ellis Island, the Tenement Museum, and the Jewish Heritage/Living Museum of the Holocaust. In addition, the teens enjoyed meals at kosher restaurants and an evening at Chelsea Piers, participated in an education program on Darfur and another on Caring for the Elderly, and joined the well-known B'nai Jeshurun community for a special Friday evening service. We look forward to learning about the teens' impressions of New York and Jewish life there.

Celebrating Education at OZS: Teacher Appreciation and Library Dedication

The community is invited to join us on Sunday morning, May 14, for a very special program as we celebrate Education at OZS. During the morning, we will honor our teachers and aides, and celebrate with our 10th graders who have completed the Midrasha Program. We will also celebrate our newly renovated adult and children's libraries with "Hanukat ha-Sifriya"—a ceremony of dedication as we affix mezuzot to the doors of our new libraries, marking them as special areas for study and learning. The morning's festivities will conclude with a scrumptious brunch in honor of our teachers, the library, and education at OZS. Call the office for more information.

Adult Education News

Our once-a-month class, Modern Ethical and Social Issues from a Jewish Perspective, taught by Bennett Bayer and Rabbi Sharon Cohen, will meet on Sunday, May 14 and again June 11 from 7:00 to 8:30 p.m. The topic for May 14 will be "Government Entanglement." Call the OZS office for more information. All are welcome.

Be a part of the OZS adult learning community! As a part of our Searching and Seeking Series, Rabbi Sharon Cohen and Dr. Art Shechet continue their once-a-month course, Looking for God in Everyday Life

and Prayer: A Guide for the Uncertain. The next session is planned for May 21 from 10:30 a.m. to 12 p.m. (note special morning time!) and will meet again on a special day, Thursday evening, June 1 at 7:30 p.m. as a part of our Shavuot festivities. There is no cost for the class, but there is a \$20 fee for books. If you are interested in participating, please call the OZS office.

Daily Minyan

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

Graduating Seniors Shabbat

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner.

The Friday evening service on May 19 will be a special one as we celebrate with our graduating high school seniors. Call the office for more information.

Stewart Home School residents will be joining us for the Friday night service on May 5.

Shavuot is Coming!

Shavuot, the holiday of Torah and Study begins this year on Friday, June 2. Plan to join us for a special Erev Shavuot study program on Thursday evening, 7:30 p.m. This program will be a part of our ongoing "Looking for God" class, but all in the community are welcome to join us. At 9:00 p.m., we will gather for the Ma'ariv service, after which our traditional *Tikkun L'ayl Shavuot* (all-night study) led by Rabbi Smith will begin for those who wish to continue through the night. The Tikkun will conclude with a sunrise Shaharit service on Friday, June 2 (there will be no late Festival Morning service). Our Festival Morning service for the Second Day of Shavuot will be on Shabbat morning, June 3 at 9:45 a.m. Yizkor will be recited during the service.

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





COMMUNITY CALENDAR



CKJF - Central Kentucky Jewish Federation • 1050 Chinoe Road • Suite 203 • 268-0672 • Marty Barr, President

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

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

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

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		• OZS Board Meeting • TAI Board Meeting	OZS Yom Ha'atzmaut Israel Dinner/Dancing 6:30 p.m.		Havurah Kabbalat Shabbat	
30	May 1	2	3	4	5	6
• Super Sunday • TAI Annual Meeting		Chabad-Rabbi Litvin visits	Shalom Deadline June-July	Social Security AARP Speaker Whit Stokes - 6:15 p.m. OZS		
7	8	9	10	11	12	13
• FREE Yiddish Class - CKJF Office 10:30 a.m. • Anita Baker Concert - Singletary Center 7:00 p.m.		God's Pantry Night 6:00 - 7:30 p.m.	Gan Shalom Graduation	• JewsLS Dinner - Outback Steakhouse 5:00 p.m. • Noontimers tour Taylor Made Farm	• TAI- Bar Mitzvah Maxwell Ain • Stewart Home Family Weekend	TAI- Bar Mitzvah Maxwell Ain
14	15	16	17	18	19	20
• CKJF Campaign Event • FREE Yiddish Class - CKJF Office 10:30 a.m. • Larry Kant's "Finding A Jewish Path..." - TAI 10:00 a.m. • Book Discussion on Satan In Garay - Tates Creek Library 2-4:00 p.m. • Spirituality Class - OZS 7:00 p.m.			• CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting 7:30 p.m.		OZS - Bar Mitzvah Jonathan Karp	OZS - Bar Mitzvah Jonathan Karp
21	22	23	24	25	26	27
• FREE Yiddish Class - CKJF Office 10:30 a.m.	• CKJF Office Closed for Memorial Day • Applebee's Four Mile Mutt Strut at Keeneland					Havurah 2nd Day Shavuot/Yiskor
28	29	30	31	June 1	2	3
• FREE Yiddish Class - CKJF Office 10:30 a.m. • Book Discussion on The Dybbuk - Tates Creek Library 2-4:00 p.m.		• OZS Board Meeting • TAI Board Meeting				
4	5	6	7	8	9	10