

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

MARCH 2008

ADAR-ADAR II 5768

Temple Adath Israel to host Shabbat Across America

On March 14, 2008, hundreds of synagogues across the continent will take part in an historic national Jewish event to celebrate that which unifies all Jews—Shabbat. Everyone is invited: singles, couples, families—all ages. So bring your neighbors, your friends, your co-workers — and let's celebrate, together!

Tens of thousands of Jews across America and Canada will celebrate Shabbat, many for the first time, as participants of the National Jewish Outreach Program's "Shabbat Across

America." This year, Temple Adath Israel will once again host this event.

We invite Jews in Central Kentucky who are not affiliated with any congregation to celebrate Shabbat with us. We hope you will join us for worship services and a joyous Oneg Shabbat as we welcome our guests to our Temple for this celebration. Anyone wanting to volunteer as a host to our guests here at Temple for this evening, please contact Toni Reiss at the Temple office. ✡



Do you recognize this? See page 12 for details.

— CAMPAIGN NEWS —

Jews standing together create community

Support CKJF/UJC Campaign 2008

An excerpt from *Tales of the Hasidim: The Later Masters*, by Martin Buber.

Rabbi David of Lelov once heard a simple man who was praying and said the name of God after every verse. The reason he did this was that there are two dots one above the other at the close of each verse. The man took each to be the tiny letter Yud or Yod, and

since the name of God is sometimes abbreviated in the form of two Yuds, he thought that what he saw at the end of every verse was the name of God.

The Tzadik instructed him: "Whenever you find two Jews (Yuds) side by side and on a par, there is the name of God. But whenever it looks to you as if one Jew (Yud) were standing above the other, then they are not Jews (Yuds) and it is not the name of God."

see **Stand together**, page 13

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2008 Emilie Szekely Essay Contest

When she arrived in Auschwitz in April of 1944, she was designated "A-10208." But Emilie Klugman Szekely held on to her true identity. She lived through the horrors of Auschwitz and the persecution of the Soviet regime in Budapest, and would eventually make America her home.

She would also decide, years later, not to remain silent any more but to share her story with high school students all over Kentucky for many years. She spoke out against racism, intolerance, and hatred with a message born from her own personal experience.

After she passed away in 2002, her son George and CKJF decided to perpetuate her memory by continuing her work and established the annual Emilie Szekely Essay Contest on the Contemporary Lessons of the Holocaust, open to all middle and high school students in Central Kentucky.

The contest is divided into three categories: middle school, high school, and teachers. Essays must be under 500 words, typed, and double spaced. If typing is not possible, essays must be submitted in legible handwriting. Teachers' essays must be under 1,000 words. Essays must be signed with a pen name and accompanied by a sealed envelope containing the author's personal information

see **Szekely essay**, page 9

IN THIS ISSUE

Holocaust survivors: the later years	3
President's Message	4
Be a part of Israel's 60th Anniversary Yom Ha'atzmaut planning	5
From the Executive Director	6
Third Opinion	7
Ask a Rabbi	8
JFS: At Your Service	10
Camp Shalom, 1971: Diary of a very unlikely camp counselor	11
B'tayavon	12
Rising star in the Jewish music world visits Temple Adath Israel	13
History of the Israeli-Palestinian Conflict - Part XXVI	15
Lexington Chapter of Hadassah	17
Lexington Havurah	17
TAI	18
OZS	19
Around the Community	19
Sim Shalom nurtures range of Jewish traditions	19
Community Calendar	20

SHALOM

Published ten times per year by the
Central Kentucky Jewish Federation, Inc.
1050 Chinoe Rd., Suite 302, Lexington, KY 40502
Phone (859) 268-0672 • Fax (859) 268-0775
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MARCH 2008, VOLUME XV, ISSUE 2

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Production Services by Direct Response, Inc.

The editorial staff has the right to edit all articles submitted for publication in *Shalom*. The appearance of any advertising in this publication does not represent a kashruth endorsement on the part of CKJF or any other agency or organization. *Shalom* is partially supported by the advertisements appearing in the paper.

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University of Kentucky lectures

Monday, March 31, Singletary Center
Luckens Prize Lecture at UK
Ingrid Anderson (Boston University)
8:00 p.m.

Monday, April 7, Singletary Center
Public Lecture at UK
Albert Barry (Florida)
Wooden synagogues of Eastern Europe
8:00 p.m.



STEWART HOME SCHOOL VISITATION SCHEDULE: March 12 and May 18

March 12 will be regularly scheduled, the
May date is their family weekend and
the festivities start at 4 p.m.

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



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

Attention proud grandparents, parents, and students

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

Shalom Bayit

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

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



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Shalom Deadline

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

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Holocaust survivors: the later years

Sylvia Green's life a victory over Hitler

By Hanna B. Smith

When *Shalom* asked me to interview the remaining Holocaust survivors in the Lexington area my first thought was: much has been written and recorded about people's experiences during the years of the Shoah. There is much less information about how survivors rebuilt their lives. How did survivors find the strength, both physical and emotional, to continue living? What sort of life did they want for themselves, for their families? Did they even want families? Is there a lesson in this for people today?

I discussed these issues with Mrs. Sylvia Green and Dr. Oscar Haber (see the April issue of *Shalom*). Both are Holocaust survivors who live in the Lexington area and who have talked extensively to the Jewish and to the general community about their experiences. I also considered my own parents and siblings and what they have achieved in their lives.

This is obviously not a scientific survey, but it is based upon firsthand experience. Many professional accounts of Holocaust survivors that I have seen in print over the years have left me cold. They did not accurately reflect what we felt and how we thought. Perhaps some experiences are too subjective to be quantified. "Human life is richer than any Constitution," Dr. Haber told me when we discussed the current crop of presidential candidates. This observation also holds true when examining the lives of people who have experienced such cataclysmic events.

Sylvia Green

Sylvia Green was 15 years old when her father was deported from Germany to Poland in 1938. She and her mother followed her father in 1939. In Poland, she and her family were pressed into slave labor and eventually sent to concentration camps. Sylvia was separated from her parents, but she and her aunt Mina were sent to the same camp. Sylvia recalls that being close to another person was vital for survival. According to Sylvia, the women in the camp acted as surrogate mothers to the young girls. If no adult woman was available, two girls would team up for mutual support.

The girls had other ways of keeping up their spirits. They would get together during their scant rest periods and, even though they were hungry, would reminisce about the Shabbat meals that they had eaten when still at home. Invariably, one of the girls would exclaim: "I am so full! I can't eat another bite!" and everybody would break out laughing.

Another survival trick of the girls was to sing while the group was being marched to their work detail. Sylvia remembers how their singing irritated the guards, who could not understand where these hungry, overworked girls found their strength.

Sylvia also credits her parents with instilling in her values that gave her strength. Her aunt shared her own bread ration with Sylvia, pretending that she had more bread than she needed.

Sylvia and her aunt Mina survived and were liberated from Bergen-Belsen concentration camp in 1945. The two women came to Lexington in 1946, sponsored by the Urbach family, who were related to Mina. Sylvia's parents had died in the camps. Her brother had been able to leave Germany before the war, and he lived in the United States. Her aunt and her brother were Sylvia's only living close family members.

Sylvia already knew some English, having been taught in high school for two years. (She recalls writing a letter to the Urbach family following her liberation. Since she could not mail any letters, a British soldier who had helped liberate the camp sent the letter to his mother in England, and she forwarded the letter to the United States.)

Once in Lexington, Sylvia got a job with the Wolf-Wile clothing store. She met her husband, the late Jake Green, and she became a wife and mother.

Sylvia had witnessed horror upon horror in the camps. She describes her emotional state following her liberation from the camps as being filled with anger all the time. She had nightmares that intensified when she was pregnant with her first child.

I asked Sylvia if she ever received any professional counseling to help her deal with her anger, and she said that she had not. This may sound strange today, but in the 1940s there were no psychotherapists trained in working with Holocaust survivors. (In the late 1960s, when I came to the United States, a Jewish counselor told me that he could not work with Holocaust survivors. A social worker—also Jewish—whom I approached somewhat timidly with my survivor issues told me plainly that people in America had problems too!)

Sylvia credits Jake, her husband, with being wholeheartedly committed to her welfare. Jake patiently listened to her, gave her space, and comforted her. Sylvia speaks of her internal dialogue with God, a dialogue that continues. Judaism remains an integral part of her life. She keeps kosher, lights Shabbat candles, and participates in the Jewish community.

Sylvia says that she finally realized that she could not sustain a life filled



Sylvia Green

with anger. "I knew that my children were my life. You cannot raise children with hate." Being a healthy functioning member of society is Sylvia's victory over Hitler.

We all know and appreciate Sylvia's friendly smile and her outgoing personality. She loves to chat and she puts people at ease. Those who do not know her would never guess the horrors that she has experienced.

Sylvia continues with her Jewish education, and she became an adult bat see *Sylvia Green*, page 7

An Evening with Shir Appeal



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President's Message

Linda Ravvin



As I sit here wondering what to write for my message this month, I contemplate the vagaries of nature. Within the past two weeks we have gone from freezing temperatures to warm—almost balmy—air, which brought with it the rage of tornadoes and destruction to both life and property. We are now under a winter storm watch with snow and ice predicted. I hope that by the time you read this, we will be beyond all the winter threats, although some of our biggest ice storms have been in March.

What does this have to do with what you might expect in a president's message? Think back, what is the first thing you did on the morning after spending the night in the basement closet hiding from potential tornadoes? If you are like me, you called everyone near and dear to you—to check how they had fared

world. We are all interrelated, connected to each other by the common thread of Judaism, regardless of the manner in which we observe (or not).

History bears out the story of our persecution throughout the centuries—the hundreds of years when we were treated as pariahs. We could only depend on ourselves, as a people, to support each other. And so we did. We established community groups, first in a very informal manner and in more recent times formalizing these into centralized and connected organizations. It is these community structures that have sustained us through difficult times and nurture our generations for the future. These organizations

My contention is that our family, our next-to-immediate family, is the Jewish world.

serve the local Jewish populations and offer a means to expand the relationship to include our larger family. We are one people; it is our moral responsibility to ensure that not only does our immediate

family survive and thrive, but that the Jewish world, our expanded family, does so as well.

Central Kentucky Jewish Federation offers that opportunity: to ensure the health of both our local Jewish community and the larger Jewish world—our immediate family and extended family. We must act as caring and responsible individuals, looking clearly at the needs of our family. We will have special observances over the next few months: Yom Hashoa and Yom Ha'atzmaut. Join with your extended family in the Central Kentucky Jewish community and beyond. Participate in these events! We must all also respond to the best of our ability on Super Sunday and other Campaign events. Please be generous, your donation and your involvement are vitally important! ☆

in the storm. Then you took the next step, and contacted your wider circle of family and friends to let them know that you were OK.

What you just did was to reaffirm your community: first by reaching out to those closest to you and then to those less so but still close, until finally you touched those in the periphery of your relationships. Now, with communication available by phone and computer, the periphery is much wider than we ever thought possible.

Let me put this in the context of the Jewish community, our family. We still have, of course, our immediate family: a significant other, perhaps children, and, if we are lucky, our parents. What is the next level of our relationships? Is it grandchildren? Cousins? Aunts and uncles? Nephews and nieces? Where do our friends fit in the picture? How far out does our circle reach? My contention is that our family, our next-to-immediate family, is the Jewish

Be a part of Israel's 60th Anniversary Yom Ha'atzmaut planning

Join forces to benefit Israel and our community

By Jana LaZur

Our community is uniting with communities worldwide in the *Celebrate 60! Walk the Land* initiative, coordinated by The Afikim Foundation in solidarity with Karen Kayemeth LeIsrael. We're planning a one-mile-long walk on June 1, 2008 to take place at the beautiful Keeneland Racecourse.

We're looking for people of all ages and affiliations to be a part of planning for this big day. While the event is Sunday, June 1 we need people to help plan now and on that day as well. In addition to the walk for Israel, there will be educational booths and a large party afterwards. There will be something for everyone. It has been a long time since the entire community has rallied for such an entertaining event and it is so easy to volunteer. Even if you've never helped with a big event before, this is the perfect opportunity to make a difference.

In cities from Santiago, Chile to Sydney, Australia, supporters of Israel of all ages and affiliations will walk

along routes lined with large murals of Israeli cities. They will be able to purchase official T-shirts, water bottles, and sling sacks for a mere \$5.00 entry fee. Experience the day for free. A website, www.walktheland.org will unify all communities into one virtual community.

At the conclusion of the walk, we will be featuring Israeli music as well as vendors selling food and other items. We will also conduct a local fundraising effort to benefit Israel.

All the Jewish organizations in our area are invited to help plan out the event. If your organization wants to walk together as a group, you could have your own banner and also help by becoming a sponsor of the walk. At the least, we would love for every group to send us one or two people to help with planning, and on the day of the event we would

like groups to help with water stations, tables, set up, and clean up.

Any group wishing to list its name among the sponsors printed may do so by calling Jana at (859) 268-0672 or email jana@ewishlexington.org. Anyone participating in the walk can collect personal sponsorships to donate as well. It's a wonderful opportunity to instill community spirit while raising funds for Israel.

Your sponsorship also entitles your school to an eight-foot table to exhibit promotional materials or displays at the event. You may wish to incorporate art, essays, or any material relating to Israel. Student-designed artwork to line the walking route would also instill enthusiasm for the upcoming celebration.

The 60th anniversary of the establishment of the State of Israel is an opportunity for all Jews and other supporters to demonstrate pride and gratitude for our cherished homeland. We look forward to your participation in this first-ever international initiative. ✡



The Humanitarian Center of Lexington, The University of Kentucky College of Education, and Central Kentucky Jewish Federation
Present

Echoes and Reflections A Multimedia Curriculum on the Holocaust

a joint project of
ADL, the USC Shoah Foundation Institute and Yad Vashem.

Date: Monday, March 17, 2008

Time: 9:00 a.m. – 4:00 p.m.

(Registration begins at 8:30)

Location: University of Kentucky

UK Student Center

Upper Street and Euclid Avenue

Lexington, Kentucky 40506



Registration, materials and meals offered at no cost to participants.

Presenters from ADL, USC Shoah Foundation Institute and Yad Vashem will facilitate the workshop.

Echoes and Reflections Holocaust Education Workshop Registration Form

Send application form to Joan Mazur or e-mail jmazur@uky.edu by January 31, 2008.

Name _____ School _____

Subject(s) you teach _____ Grade(s) _____

Phone Number _____ E-mail _____

Curriculum Preference (check one) ☐ Curriculum with DVD ☐ Curriculum with VHS

*All dietary needs observed

From the Executive Director

Daniel Chefec



Like tzuris, will travel

Lately, an anecdote involving Sigmund Freud keeps coming to my mind. Freud was not widely accepted in European circles in his time. As a matter of fact, many of the speeches that would eventually be compiled as his *Complete Works* were delivered not at universities, not in academic circles, but to various chapters of the B'nai B'rith.

Freud was raised in a Jewish family with Orthodox leanings, yet he himself was a self-declared secular Jew. Still, much of his psychoanalysis theory evokes Talmudic discourse: the meaning behind the meaning behind the meaning... He wore his Jewish identity on his sleeve.

And yet when a non-Jewish student asked him, "Herr Professor, you know that the reason you are not allowed to teach at the Sorbonne and other places is because you are a Jew, yet you are not religious, so why not

convert to gain acceptance?" Freud's answer was a one-liner: "Too complicated."

What did the father of psychoanalysis mean by that? Considering his lack of observance, why was he so reluctant to convert? Freud understood that being Jewish is not just practicing a ritual, that Jewish identity is more than mere religious observance.

Much has been written since Freud's time about the psychological meaning of Jewish identity, but all agree on some basic points:

- a) Being Jewish is a quest. Meaning is not to be found in the destination or in the answers to questions, but in the questioning itself. Jewish identity exists in the journey. By questioning who we are, we exercise our Jewishness.
- b) Being Jewish is only possible in community. Our identity demands a community context, whether so as to practice religious beliefs, or to question each other, or to engage in learning or anything else; the community is a necessary condition for existing as a Jew.
- c) Being Jewish is being the quintessential outsider and the quintessential insider at the same time. Being Jewish is being the outsider because it means to be different. Not better, not worse—different. Being Jewish

is being the insider because Jewish identity demands that we engage in the world around us and become committed to the task of being a partner with God (or history) in perfecting the world. One cannot be fully Jewish and be indifferent to the world. So Jews become insiders.

- d) Being the outsider and the insider at the same time makes the Jew live on the limits of society. It explains why Jews are overrepresented in areas of new developments in sciences, art, and the like. The creativity of the Jew is born of that tension.
- e) Being Jewish is the burden we don't want to give up.

It is best summed up in the old Yiddish saying "*S'iz shver tzu zayn a Yid*" (It is tough to be Jewish). We know we would be better off shedding the label and becoming part of the larger crowd, but we cannot; we are compelled to forever remain part of the Tribe.

There is no rational explanation, we just do. Some of us do it for religious reasons (adherence to the Torah), others for nationalist reasons (affinity for the Jewish people and Israel), others just because, and many times because of a combination

Being Jewish can be central or peripheral in our lives, but unless it is there, we feel incomplete.

see *Will travel*, page 9



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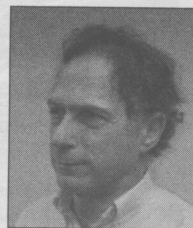
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Third Opinion

Stanley Ned Rosenbaum, PhD



Yahrzeit

♦ ♦ ♦

It has been a year since the tragic house fire in Bardstown that killed ten people, including six children. The gutted structure was bulldozed away, so anyone who didn't already know where it happened won't get much of a clue from the empty site.

Since the Westbizarro Baptist Church from Kansas didn't attend the victims' funeral, much to the relief of us locals, I suppose they'll skip the yahrzeit, too. They claim that such tragedies are God's punishment on our society for such things as abortions, homosexuality, allowing women to vote, and the American League's designated hitter. Well, maybe not the last two.

As ludicrous and abhorrent as this idea seems, it has a biblical pedigree dating back to Cain and Abel. The idea is that what happens to us reflects God's judgment on and reaction to our deeds, a notion still popular in conservative Protestant denominations, but not only there. Conservatives, of course, invoke Exodus 20:5, a literal reading of which allows us to think people may be punished for sins of their great-grandparents.

The same thinking is what allowed Christians to persecute and kill Jews for centuries on the basis of Matthew 5:34's "His [Jesus'] blood be upon us and our children." It also allows men to dominate women because, after all, it was Eve who ate first from the

forbidden tree. (Never mind that this was a particularly courageous act in the face of God's death threat.)

Some people delight in the idea that God micromanages all earthly existence. Me, I'd hope the Deity has better things to do. Certainly, killing some people for the real or imagined sins of others can't be any part of the Divine agenda as I understand it.

Stephen Vincent Benet wrote a stinging rebuke to this foolishness, saying:

So, strike with Thy vengeance
Upon the heads of the
little men
Who follow
blindly.
It will be a
brave thing.

Some people delight in the idea that God micromanages all earthly existence. Me, I'd hope the Deity has better things to do.

The Book of Job is another powerful tool for disputing this simplistic idea, based as it is on the premise that a man who has no bad deeds to his discredit is nevertheless being "punished." Job's comforters attempt to alibi for the Almighty, but in the end He rebukes them and justifies Job, if obscurely.

It's true that every effect has some cause, and maybe more than one, but sometimes we cannot draw a line between cause and effect. Ecclesiastes recognized this (10:11ff.) with his famous observation:

[T]he race is not to the swift
nor the battle to the strong
nor bread to the wise,
nor riches to the intelligent
nor favor to men of skill,
but time and chance happen to them all.

Time and chance. In other words, accidents happen. Nature often seems profligately to throw away human lives, now in ones and twos, now in carload lots in fires and floods, now in epic disasters like tsunamis and earthquakes. (I say nothing here of war and terrorism.) And God presides over all this?

The problem seems to be that since people cannot blame God for these things, they have to blame the victims. I say this is a false dichotomy and it leads to some really outrageous notions, like R. Ovadia Yosef, former Ashkenazi Chief Rabbi of Israel, speculating that the 6,000,000 Jewish dead in the Holocaust must have been the reincarnations of previous Jewish sinners.

What, then, is "the answer?" There is no answer. Note that Job was satis-

fied with this conclusion—though, to be fair, since it was God who informed him, the communication itself might be seen as a kind of reassurance.

For those of us not accustomed to receiving Divine communications, it will have to do. ☆

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."

东方认识西方 East Meets West

Hadassah's 10th Annual Fundraiser
Saturday, March 22nd, 2008
7:15 PM

Join us for an evening of fun
Live and Silent Auction Items

Enjoy vegetarian Chinese cuisine,
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124 N. Ashland Avenue

\$20.00 per person, payable at door

Please RSVP by March 16th to
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Hensley34@insightbb.com

Sylvia Green (from page 3)

mitzvah in 1990. In 1983 she participated in an award-winning television program about the Holocaust. She gave testimony about her experiences. The program, *And I Was There*, was shown on local television stations; it is still used for educational purposes.

While her children were growing up, Sylvia was an active member of the parent-teacher association in Winchester. For the past 25 years she has been a volunteer at Clark Regional Medical Center and she still

continues to serve there. To honor her years of service, the *Winchester Sun* featured her in the edition of November 1, 2005. Sylvia is a charter member of the Holocaust Museum in Washington, D.C., and of the American Gathering of Jewish Holocaust Survivors. She is also a member of Hadassah.

Sylvia and Jake have two children and four grandchildren. ☆

Ask a Rabbi

Rabbi Audrey Korotkin



Jewish holidays and the public schools

Q : As the parent of a toddler, I am perpetually disappointed that public schools place no value on Jewish holidays and afford students who observe these no scheduled days off. Is there any manner of national petition or movement with which I can ally myself that is bringing light to this problem, or one that seeks to eliminate the observation of all religious holidays from public schools?

A : When I was growing up in the suburbs of Washington, D.C., I took it for granted that our schools were closed on Rosh Hashanah and Yom Kippur. I never really thought about the reason for that and learned only later that it wasn't really out of respect for the religious rights of Jews but simply a practical matter: So many of our teachers were Jewish and would be absent on the High Holidays that, had classes been held, there wouldn't have been nearly enough substitute teachers to fill the need. Within the last few years, in a multicultural suburb of Chicago with a traditionally high (but now dwindling) Jewish student population, the long-held practice of closing schools on the High Holidays was being challenged by Muslim families who objected that Jews were the only minority receiving such preferential treatment.

Both of these examples show the difficulty of doing the right thing when it comes to religious observance and the public schools: to provide both freedom for religious observance and freedom from religious coercion.

This issue has been debated for generations in many of America's cities, and over the years—through legal challenges, tolerance education, and cooperation between schools and religious communities—schools have generally found a way to accommodate their students' religious needs while maintaining the essentially (and essentially) secular foundation of American public education.

Still, issues and conflict persist, perhaps most clearly in smaller cities and towns where Christian observance and affiliation are traditionally very high and Jews are often the only identified minority in the community. Often, this is because local school administrators and teachers simply do not know the

law and do not understand how to deal with these issues.

The First Amendment Center (www.firstamendmentcenter.org) is a good starting point for you to expand your own awareness of these legal issues. But, as the Center notes, "While awareness of legal issues is essential in considering religion and public education, the law does not supply answers to every question. Within the current legal framework, schools—their boards, administrators, teachers, parents and students—must make many practical decisions regarding religious holidays. This work can be done only by showing sensitivity to the needs of every student and indicating a willingness to steer between avoidance of all references to religion on the one hand and promotion of religion on the other."

According to the First Amendment Center, schools are not required to close on a particular religious holiday; however, they may choose to do so for administrative convenience. This would take into account the sort of situation I experienced growing up with so many Jewish teachers. It might also make sense to do so if a large number of students are likely to be absent on a particular holiday, thus disrupting educational programs (think Good Friday). Many conflicts can arise, though, when a school chooses not to close on a religious holiday, which sounds like the questioner's situation. I would encourage you to be proactive. First, check with your own school district (or the state's education administration) to see whether the laws in your area permit a certain number of excused absences for religious holidays. Even if they don't, the First Amendment Center believes that the Constitution's First Amendment "would seem to require a reasonable number of excused absences for such religious observance. In no event should a student be penalized for being absent from school to observe religious holidays."

That doesn't mean that school activities will stop because your child will be out for Rosh Hashanah or Yom Kippur or the first day of Pesach. It does mean that the school is expected to make some appropriate accommodation for your child's religious observance. For example, if a test is scheduled that day, the student should be allowed a make-up exam without penalty; if homework is assigned, the student should be allowed to turn it in after the festival observance is over. It's important, I believe, to let the school know in advance of those days when you expect your child to be absent, and for you to arrange for homework assignments and, if necessary, a realigned testing schedule. Again, being proactive and communicative can go a long way toward easing any tensions.

The other major issue that often comes up for our families is how religious holidays are treated in schools and classrooms. Let's face it: Christmas is so pervasive throughout the American culture that many people—including many Christians—treat it as a secular holiday. In fact, courts have ruled that the Christmas tree is a secular symbol, though most Jews would hardly think so. That means that, although schools should show some sensitivity and not put one up, they probably could if they really wanted to.

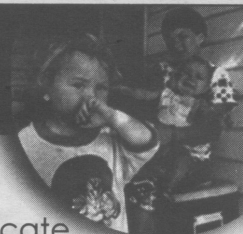
The biggest problem for teachers and administrators is drawing the line between teaching *about* religion, which is certainly legal and appropriate, and *celebrating* or proselytizing a particular religion, which is not. If done objectively and sensitively, there's nothing wrong with teachers recognizing and informing students about holidays, how and when they are celebrated, their origins and histories, and what they mean. Can your teachers do that? If not, maybe you can. I have served a number of congregations in very small towns over the years, and we always have had at least one parent who goes into the school each year before a Jewish holiday and educates students and teachers alike about the Days of Awe or Hanukkah or Passover or Purim. And it's okay to bring religious symbols with you as teaching aids: a Seder plate, dreidels or chanukkiot are perfectly acceptable as part of learning program. You may find

see Ask a rabbi, page 14

The biggest problem for teachers and administrators is drawing the line between teaching *about* religion, which is certainly legal and appropriate, and *celebrating* or proselytizing a particular religion, which is not.

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Will travel (from page 6)

of all these reasons. But we are the heirs of those who chose, generation after generation, not to discard their Jewish identity.

All these psychological aspects of being Jewish shape the way we think, the way we are, and the way we perceive the world around us. They give form to our humor, to our aesthetics, to our creativity. It is what we learn from our parents and pass to the next generation, or what we choose to become and pass to the next generation. Always, passing it on is an important part of the process.

Being Jewish can be central or peripheral in our lives, but unless it is there, we feel incomplete. Some even live their identity through hating themselves. The most poignant case is that of Daniel Burros.

Daniel "Dan" Burros was a former marine who joined the American Nazi Party. Burros later became the recruiter of New York's Ku Klux Klan organization. After *New York Times* reporter McCandlish Phillips revealed that Dan Burros was, in fact, Jewish, he committed suicide. During a press conference after Burros' death, George Lincoln Rockwell (founder of the American Nazi Party) railed against Jews, whom he called "... a unique people with a distinct mass of mental disorders," and ascribed Burros's instability and suicide to "this unfortunate Jewish psychosis." Burros's story was told in the 2001 movie *The Believer*. Burros lived his Jewish identity through self-hate; he rose to the top levels of the Klan because he needed to excel in

order to be accepted. He felt like an outsider yearning to be an insider.

Most of us don't go to the extremes Burros did, but the destiny of every Jew is to be the outsider looking in and the insider looking out... at the same time.

When your identity is shaped by these conditions, changing is difficult. You can convert, but you cannot hide. Benjamin Disraeli, the quintessential insider of the British Empire, was referred to as "the Jew" many years after his conversion. You can convert out of Judaism very easily, but taking the Jew out of who you are is not so easy.

Hence Freud's comment that converting was "too complicated."

And because being Jewish is complicated but trying not to be is even more complicated for me, I embrace who I am and enjoy the ride. If you feel the same way, join me. Participate in the community, volunteer, learn, read, write, and breathe Jewish—because that is what you are. Participate in the general community as a Jew, because that is what you are. Accept people for what they are, because like Moses, you were a stranger in a strange land and because you came out of Egypt with your ancestors to become free to be what you want to be without giving up who you are. Wherever you go, whatever you do, be yourself and keep the flame alive. It belongs to you. ✧

Szekely essay (from page 1)

as well as a release for publication, and with only the pen name written outside.

Essays must be mailed to:

Emilie Szekely Contest
c/o CKJF
1050 Chinoe Road, Suite 302
Lexington, KY 40502
Deadline: April 15, 2008

Winners will be recognized at the Yom Hashoah Jewish Community commemoration on May 4, 2008 and will be awarded a \$100 U.S. Savings Bond. Winning essays will be published in *Shalom*. ✧

Let Us Know...

What's going on with you? Send announcements and pictures of special birthdays, weddings, honors, celebrations, happy and sorrowful occasions to di-ifr@bardstown.com.

JFS: At Your Service

Abby Miller, Director of Jewish Family Services



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

Stressed out? You can manage and control all of it

♦ ♦ ♦

At some point in your life you have probably become stressed out. It is important to recognize and identify your stress and learn how to manage it. Stress can lead to high blood pressure, abnormally elevated heart rates, tension and damage to your arteries, reduction in the supply of blood and oxygen to your heart, cardiovascular disease, heart attack, cancer, irritable bowel syndrome, painful headaches, and more medical and health-related problems and devastating conditions. Moreover, your immune system can become weakened and emotional problems are more likely to surface.

There are three established approaches to managing stress:

- (1) **Action Oriented:** Confront the problem causing your stress and change the environment or situation;
- (2) **Emotionally Oriented:** Even though you might not have the power to change the situation, you can manage the stress by altering your interpretations and perceptions of the situation and the way you feel about it; and
- (3) **Acceptance Oriented:** You have no power and no emotional control over the situation, and thus you must focus on simply surviving and adapting to the stress adequately.

After you have identified your major sources of stress, create a personalized **Stress Management Plan**. Keep in mind that those around you can provide extra support.

Here are some stress management suggestions:

- Make time for yourself: Turn off your cell phone and don't check your email.
- Eat a healthy, balanced diet, but splurge occasionally on your favorite treats.
- Exercise to boost your energy levels and trigger natural feel-good chemicals called endorphins.
- Maintain a positive attitude.
- Laugh and smile: Reputable research studies have shown that humor can lower blood pressure and boost endorphins.
- Engage in relaxation techniques and methods including meditation, yoga, pilates, and other self-reflection and relaxation strategies.
- Take a vacation to get away from things in your life that are causing you stress.
- Get involved in a hobby.
- Socialize with family members, friends, and community members.
- Appreciate the good things you have in your life.
- Express your emotions and aspirations in a journal or diary.
- Be a positive role model.
- Make sure that you get seven to eight hours of uninterrupted sleep each night.
- Learn to say "no" occasionally.
- Forgive someone. Several reliable research studies have shown that people who forgave others have lower blood pressure and overall better health.
- Ask for help, whether it be from family members, friends, or licensed professionals.
- Practice biofeedback by using signals and internal signs from your own body.
- Do not compare yourself with others; stick with your own goals, aspirations, beliefs, and values.
- Lighten your workload.

Learning to incorporate stress management strategies into your life will help you become healthier physically, mentally, and emotionally. Controlling stress levels lowers your blood pressure, increases the happiness hormone oxytocin, and decreases the stress hormone cortisol.

For additional information and resources, please contact me any time at the CKJF office. Remember that JFS is here to H.E.L.P. you lead a balanced, fulfilled, and healthy life by Healing, Enriching and Educating, Listening, and Providing. We are here to assist and support you in every way that we can. ☆

Jewish Family Services Upcoming Programs

Jfs

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**Wednesday, March 26th
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All food and beverages are FREE
To arrange transportation.
RSVP by Monday, March 17.

Join us For lunch at
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in Beaumont Center

Wednesday, April 30th

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



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Camp Shalom, 1971: Diary of a very unlikely camp counselor

By Charlotte Baer

My memories of being assistant director at Camp Shalom are vague. Through a haze, I see an early morning at Carol's house. What are we doing? We are filling her station wagon with water balloons. Why? Keep reading—you'll see.

As I despaired about my memory, I found a goldmine: my mother had saved my letters. Yes, I wrote actual letters to my parents, once or twice a week! They offer glimpses of camp in my own words, sandwiched between reassurances that Daniel (18 months) will be OK with a neighborhood teenager.

How did Carol ever convince me, a confirmed indoor person, to try camp? I first broke the news to my parents in a "PS":

I think I am going to be assistant director of the Jewish day camp which runs for three weeks this summer. Carol Wirtschafter is the director and she has been after me for some time to be a counselor. But now that she's offered me this new position, I couldn't say no. I told her that as long as she realized that I had no camping experience and was zero in crafts that I would accept. I'm a little old to be initiated into camp life—they meet out on someone's farm and are outside all day unless it rains. But I think I'll like it.

I sound as though I'm convincing myself, don't I? But Carol knew I liked working with teens and she wanted someone to mentor and encourage the teenage staff.

After a few days of camp:

I'm really enjoying day camp. In fact, I even got stung by a bee and survived, so that must mean it's a pretty good place. I would like to avoid the snakes in the creek, though.

Oh, well, I don't sound that adjusted yet. But I do see the positives:

The location is really beautiful—it's a sheep farm, with lots of beautiful, old trees and a nice farm house that we can use for crafts projects and for rainy days. It supposedly has running water but the water has gone off every day so far, and on Friday we didn't have any at all.

Now I understand about filling the water balloons at home!

I'm mostly working with the Counselors in Training, who are 13 and 14, and the counselors, who are mostly teenagers. We've done some good activities and it's a nice bunch of kids." (Carol's brilliant idea was to involve as many Jewish kids as possible, even if they were too old for camp.)

After two weeks:

Camp is really a good experience for me and for the kids. From being very neutral about camps in general I am becoming a strong advocate. It is a very unstructured place and is somewhat like some of the "free" schools that you read about. The children seem to be able to direct their own activities so much more than at school and yet it's not the same as being at home either. We've had a lot of interesting projects and the group experience is good, too. It's hard to explain

exactly what the camp is like but I'm really enthusiastic.

The other thing I like about camp is that the counselor-camper relationship is very different from any other adult-child relationship. It's not like a parent, teacher, big brother, or really any other. Even though I'm not directly working with the little kids I've gotten to know them all and can participate more directly in what they're doing than in a school situation.

To me, all these years later, this insight is at Camp Shalom's core: these inter-age relationships really mattered and didn't just happen but were carefully nurtured.

And now we see Camp Shalom's forward-looking, view of nature and the environment:

I come home as dirty as Daniel—it's been a long time since I've played outside like this and it's fun. This camp is pretty different from the [Atlanta JCC camp I attended] in that it is really outdoors. Carol was active in scouting as a girl and you can really tell. She feels very strongly that children can feel comfortable in the outdoors and tries hard to achieve that goal. It's certainly something that's very foreign to my experience but I'm already feeling results in my own attitude.

Reading this now, I see that Camp Shalom changed me forever, affected my own kids and, I hope, all the kids who got dirty outside of Paris, Kentucky.

Charlotte Baer arrived in Lexington with her husband, Michael, a new assistant professor of political science, in July 1968. Their son, Daniel, born November 1969, and daughter, Naomi, born August 1972, both attended Camp Shalom for many happy years, after the time described in this impressionistic memory piece. Charlotte taught English, worked at the Kentucky Humanities Council, the UK College of Agriculture, and contributed millions of hours to the Lexington Jewish community until the Baer family moved to Boston in 1990. She and Mike now live in Washington, D.C. ☆

Essay Contest Israel@60 "What Israel Means to Me"

Middle School students: under 500 words
High school students: under 750 words

All essays must be typed and double-spaced. If typing is not possible, essays must be submitted in legible handwriting.

All essays must be signed under a pen name.

Essays must be mailed with the following accompanying material:

- A cover letter indicating real name and school grade of the student. This letter should be included in a sealed envelope with the penname and grade written on the outside.
- A handwritten and signed authorization to publish the essay if selected.

c) Essay must be signed with pen name and a note indicating the category (see above).

All essays must be submitted to the Federation office no later than April 1, 2008. The winning essays will be selected by May 1. The authors of the winning essays will be notified immediately.

The winning essays will be read at the Israel Independence Day celebration on May 11 and be published in an issue of *Shalom*. In addition the high school winner will receive \$250 and the middle school winner \$150. Funds for this program have been provided by a generous donation from the Lowell Nigoff family.

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2008 CKJF/UJC Community Campaign

This Year's Events:

Super Sunday - March 2
Intermediate Event- May 10
Pacesetters Dinner - May 18
Thank You Event - October 25



Keep the flame alive. Celebrate our Jewish future.

B'tayavon (Hearty Appetite)

Ruth Poley



You're reading this in March, when we should soon be seeing nicer weather (or not) and looking forward to lighter food. But I'm writing this on an icy February day and I'm really not into spring vegetables and salad right now. Besides, it's still winter. So this month I'm going to give you one of my favorite hearty soups. It's healthy, vegetarian (although there is a meat addition option), delicious, soul-satisfying, and perfect for a nasty March day. You can make it a day or two ahead and just haul it out one night when you want a quick dinner. All it takes is some warm crusty bread to make it a meal. ☆

Lentil and Escarole Soup

- 1 tbsp. olive oil
- 1 onion, chopped
- 1 celery rib, chopped
- 1 carrot, chopped
- 1 clove garlic, minced
- 2 (14 - 15 oz.) cans diced tomatoes, any flavor or variety
- 6 cups cold water or good quality chicken stock, or a combination
- 3/4 cup dry brown lentils
- 1 large head escarole
- salt and pepper to taste
- 1 oz. grated parmesan cheese
- 4 oz. chicken or turkey sausage (optional)

In a large pot, heat oil over medium heat. Add onion, celery, and carrots and cook, stirring frequently, until vegetables are soft, about 8-10 minutes. Add garlic and cook for 1 minute more. Add tomatoes (with their liquid), reduce heat to low, and cook for 5 minutes

more. Add lentils and 6 cups of liquid to vegetables in pot. Bring to a simmer and cook, partially covered, until the lentils are tender, about 45 minutes. Season to taste with salt and pepper.

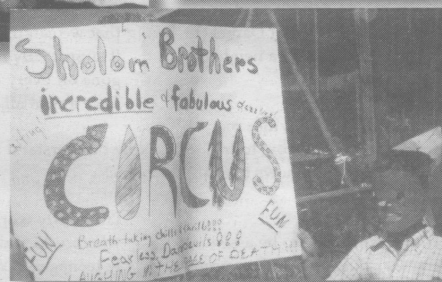
While the lentils are cooking, wash the escarole leaves carefully to remove all dirt. Stack them and cut crosswise into 1/2 inch strips. If you are using sausages, cook them now in a small frying pan, cut into 1/4 inch coins, and set aside.

When the lentils are tender, stir in the escarole, return soup to simmer, and cook until the escarole is tender, about 10 minutes. Add the sausage and heat through for a minute or two, ladle into bowls, and sprinkle with the grated cheese. If you are not planning to use the soup immediately, add the sausage to the pot after cooking is finished and chill for future use.

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.

Camp Shalom Summer of '??

If you know what year this is, call the CKJF office.



COOL FACTS ABOUT ISRAELIS

ILAN RAMON
(1954 - 2003)

THE FIRST ISRAELI ASTRONAUT

Ilan Ramon, Colonel in the Israeli Air Force, was born on June 20th, 1954 in Tel Aviv. Ilan Ramon grew up in Beer Sheva and was considered an outstanding student. His mother and grandmother are survivors of Auschwitz concentration camp. During the Yom Kippur War (1973) Ramon was in pilot training. In 1974, Ramon graduated as a fighter pilot from the Israel Air Force Flight School. In 1981, he took part in the bombing of Iraq's unfinished Osiraq nuclear reactor (Operation Opera).

After a successful career in the Air Force, during which he accumulated thousands of hours in flight, he was selected as a Payload Specialist for a Columbia Space Shuttle Mission. The shuttle's payload would have included a multispectral camera for recording desert aerosol effects on the climate of the Middle East.

Ramon's 16 days in space started on January 16th, 2003. Of the seven person crew, six were Americans. Aboard STS-107, Ramon carried a pencil sketch, "Moon Landscape", drawn by 14-year-old Petr Ginz, who died in Auschwitz. Ramon also took with him a microfiche copy of the Torah (from the Holocaust) given to him by Israeli president Moshe Katsav. Ramon asked the 1939 Club, a Holocaust survivor organization in Los Angeles, for a symbol of the Holocaust to take into outer space with him. A barbed wire Mezuzah by San Francisco Artist Aimee Golant was selected. Ramon also took with him a dollar of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

Although a secular Jew, Ramon sought to follow Jewish observances while in orbit. In an interview he said, "I feel I am representing all Jews and all Israelis." He was the first spaceflight participant to request kosher food. He also gathered rabbinic opinions from the local Chabad-Lubavitch representative about observing Shabbat while in space, since the period between sunrises in orbit is approximately 90 minutes.

On reentry, on February 1st, 2003, just 16 minutes before its scheduled landing at Kennedy Space Center in Florida, the space shuttle Columbia broke up in the skies over Texas, killing all seven crew members. Colonel Ramon is survived by a wife, Rona and four children.



Rising star in the Jewish music world visits Temple Adath Israel

By Gary Yarus

Temple Adath Israel has just completed its latest Scholar in Residence program with the successful return of student cantor David Frommer to Lexington. Cantor Frommer first visited back in December; his February visit capped a stimulating and spiritually fulfilling experience for our Jewish community.

Cantor Frommer brought a unique perspective to his appearance here. Although he grew up in New York City, he has deep roots in our community as a graduate (in 2000) of Sayre School and as the son of Barbara Hymson Frommer, the grandson of Maurice and Evelyn Hymson, the great nephew of Harold and Anita Baker and of Cokie and Renee Hymson, and the cousin of Ben Baker. (Maurice Hymson and Harold and Ben Baker are all past presidents of Temple Adath Israel.)

David Frommer continues to live in New York City, where he has just completed his second year as a cantorial student at the Hebrew Union College, Jewish Institute of Religion, School of Sacred Music.

In 2004 Cantor Frommer graduated with honors in history from Yale University, where he established an extensive music and community service résumé. After graduation, Cantor Frommer spent 15 months on active duty with the Israel Defense Force. During Passover, he traveled to Russia and the former Soviet Union to conduct seders with other rabbinic and cantorial students from



David Frommer

the Jerusalem campus of Hebrew Union College.

David Frommer met Temple Adath Israel's Rabbi Marc Kline in Jerusalem. Rabbi Kline urged David to enroll in cantorial school.

Rabbi Kline said of Frommer that he "brought our congregation several gifts over the course of his visits. He made the choice to go into professional Jewish life very real and tangible for our youth. He brought us the gift of music and music education with great soul and amazing talent. And, he brought us his bride to be, Rabbi Karla Fennes, a gifted talent in her own right."

Jane Gris , principal of the Religious School at Temple Adath Israel, said David was a "wonderful teacher" who "engaged all of our students, from 4-year-olds through our tenth graders." David taught "new songs and new ways of thinking about Jewish music" and gave "an excellent sermon, directed to our 6th and 7th graders, on the advantages of learning trope" applying the text from the play-by-play commentary of a UK basketball game and a passage from a Harry Potter book to a parsha from Genesis to demonstrate how trope could add meaning and excitement to our reading of Torah. "All in all, it was a joy to have David teach our children."

Rabbi Kline said, "Cantor Frommer's visits demonstrated for us the value of having even a part time professional musician here at the Temple. The breadth of a trained cantor's learning brings not only soulful and rich music, but education for adults and children, at all different levels."

Beginning this Fall, we hope to have a student cantor on our pulpit on a regular basis. We will soon begin the audition and interview process. Cantor Frommer has set the bar very high!

Gary Yarus is co-chair of the Temple's Music and Worship Committee. ☆



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Stand together (from page 1)

The Community Campaign is about bringing the name of God to the world by helping Jews to stand next to each other.

It is about lending a helping hand to break the cycle of poverty in Israel by supporting the programs for troubled youth at the Youth Villages of Hadassah-Neurim and Ben Yahir.

It is about providing for the needs of the elderly in the Former Soviet Union by funding the American Joint Distribution Committee (JDC) Hessed food distribution network.

It is about helping people locally, Jews and non-Jews alike, through emergency loans or by supporting the Emergency Food and Shelter Program.

It is about bringing the Jewish organizations in town together to work for the future of our community side by side.

It is about providing scholarships and camperships to make sure every child has the opportunity to experience a Jewish camp or an Israel Experience program.

It is about providing programs through the Leisure Club to make sure their members can continue to contribute and be part of the community.

It is about providing for Camp Shalom/Camp Geshar so that our children can enjoy being Jewish together.

It is about you and me standing together to spell the name of God by supporting our community.

Remember what we do when you are contacted for your contribution to the 2008 CKJF/UJC Community Campaign. If two Yuds (Jews) standing together can spell the name of God, imagine what a community standing together can do... ☆


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Full Page 10" x 12.75" \$200	1/2 Page Vertical 4.9" x 12.75" \$120	1/2 Page Horiz 10" x 6.375" \$120
1/4 Page 4.9" x 6.375" \$80	1/8 Page 4.9" x 3.191" \$55	Business Card 3.625" x 2" \$35

* All other ads are billed at \$12 per column inch.
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1/2 Horiz.	115	110
1/4	75	70
1/8	50	45
Bus. Card	30	25

** A contract must be signed prior to insertion of the first ad. Prepaid contracts will be discounted 10% off the total.

Terms

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

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

Deadline

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

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



Ask a rabbi (from page 8)

that your schools and your teachers are grateful to you for providing what they cannot. And I can promise you that everybody will look forward to those hamantashen every year.

As a rabbi, I deal often with families who feel put-upon by the pervasive Christian culture of their communities—and children who feel left out of programs and opportunities in which their classmates and friends participate. While I understand frustration with what you describe as a “perpetual” situation, I would encourage you to be proactive and involved rather than withdrawn, and to be cooperative and communicative rather than confrontational.

Here are some steps you can take:

1. Make appointments to talk with teachers and administrators at your school and, if possible, the local school system. Explain to them your concerns for the spiritual welfare of your child. Give them a list of Jewish holidays for the next two or three years, and ask them to place these dates on the school calendar. Note which holidays would involve Jewish children being absent from school, and ask for cooperation in avoiding conflicts on those dates such as major school events or standardized testing.
2. Share resources with the educators that will help them make informed and appropriate choices about how to approach the study of religions. For example, The Freedom Forum, a non-partisan foundation
3. Be open to civil discussion and constructive dialogue. Rather than trying to ban conversation about religion in schools—a fight you will only lose—try helping to find ways to educate teachers, parents, and students about faiths and religious traditions different from their own. You'll find many people are really interested in learning about Judaism and our religious practices, and that problems you've had may stem from sheer ignorance rather than a concerted effort to discriminate.
4. Be proactive and helpful. Volunteer to come into the schools to teach about Jewish holidays and religious practices. Know that it's okay to bring religious objects with you as teaching aids. Many Jewish communities also have put together training sessions for public-school teachers that allow them to earn continuing-education credits for learning about such issues as Jewish practices, holidays, and the Holocaust. See if there's such a program in a city near you, one that the educators in your school might be able to utilize.
5. Stay informed about these issues that affect your family. I've already mentioned Freedom Forum and The First Amendment Center. You also can be in touch with such groups as the Anti-Defamation League, American Jewish Congress, American Jewish Committee, your local Jewish Federation or Community Relations Council, and your own rabbi. They all have been “bringing light” to the problem for many years; by educating yourself, you can help effect a workable solution for your family and your community. ☆

Have a question? Ask a rabbi

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

If you have an issue you would like to see addressed, please email it to di-ivr@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.

History of the Israeli-Palestinian Conflict — Part XXVI

1966-1967: Pulling the trigger

By Daniel Cheffec

The constant harassment by Al-Fatah—under the leadership of Yasser Arafat, with Syrian and Soviet support—forced Israel to take action. In the beginning, this action took the form of cross-border command actions, but as the attacks increased, the IDF was forced to escalate the retaliations. The cycle of attacks and retaliations developed a snowball effect.

By mid-1966, terrorist attacks were commonplace, originating not only from Syria but also from the West Bank under Jordanian rule. King Hussein was in a very difficult position. On one hand, the monarch wanted to pursue a pro-Western anti-Soviet line in alliance with Saudi Arabia and Iran and opposing the Egyptian-Syrian hegemony. On the other hand, Hussein was afraid of a Palestinian uprising against his regime. As a consequence, Hussein was walking a very fine line between Shuqayri in Gaza, Arafat, and his own Palestinian population, while remaining solidly in the Western camp. Arafat's attacks from the West Bank were intended to destabilize the Jordanian kingdom, which would greatly benefit the ambitions of his Syrian and Soviet benefactors, while also forcing Nasser's hand.

Israel, for its part, had in Levi Eshkol a leader who came across as indecisive and fell short of inspiring confidence in the Israeli public. He was torn between taking action and his fear of American abandonment, so it was a given that he would not authorize military action unless there was absolutely no alternative.

The Americans wanted to continue their traditional policy of counterpoising both sides. Every weapons sale to Israel was balanced with a sale to Jordan or Saudi Arabia, which the U.S. considered friendly countries.

The Soviets were trying to push the Arab world to war to serve their own goals of destabilizing the pro-Western regimes still remaining in the Middle East, thus gaining control of the main oil sources for the West.

Israel finally decided to retaliate in force against Al-Fatah in November of 1966, and prepared the largest Israeli strike since the 1956 war. A force composed of 400 men, half-tracks, and ten tanks crossed the border to Samu in the West Bank, which was considered a major staging area for terrorism along with the so-called "Terror Triangle" of Jenin-Tulkarem-Qalqilya. This cross-border operation would inevitably affect King Hussein's position.

What started as a regular limited operation escalated when the 100 men of the Hittin Infantry Brigade of the Jordanian Legion ran, by accident, into the Israeli military column. It became a classic textbook example of things going wrong, and the confrontation escalated into a pitched battle. Israel faced strong condemnation by the United Nations and, even worse, the censure of the Johnson Administration. While Abba Eban took pains to justify the operation to the world, the damage had been done; it precipitated events in a domino effect.

Palestinians on both banks of the Jordan River rose against the king, and the Royal Bedouin Guard was

forced to repress them, seriously destabilizing Jordan. The U.S. made it very clear to Israel that this was, in their view, an ill-conceived operation that jeopardized one of the most moderate, pro-Western regimes in the region. Eshkol tried to appeal to Johnson, but the president ignored his missives. Israel felt increasingly isolated, and Hussein was fighting for his survival.

The Syrians took advantage of the situation to attack Hussein politically, adding to the destabilizing effect, but fell short of invading Jordan because they were fearful of Nasser's intervention. Hussein, desperate to remain in power, made gestures of accommodation to Nasser and Syria, calling for an inter-Arab forum in an attempt to gain support from his Arab brothers and to stop the attacks by the Palestinian leadership.

On December 15, the Arab League Defense Council met in Cairo, but the meeting deteriorated into acrimony as Syrians and Jordanians accused Nasser, Nasser berated Hussein, and Iraqis and Saudis complained about lack

The Syrians thought that confronting Israel was a way of uniting all Arabs in a common cause, an idea that ran contrary to Nasser's opinion that to ensure victory, unity was necessary before attacking.

of Jordanian cooperation. Probably the sourest point for Nasser was the accusation lobbed at him about "hiding behind the UNEF" (the UN troops in Sinai) and refusing to attack Israel. Nasser did have his reasons, with an army all but depleted by the war in Yemen and a domestic economic situation that was nothing short of disastrous after the failure of his socialist-inspired policies. To compound the problem, the military became restless, looking for a way to restore Egypt's pride, zinged by Yemen and a recent failed raid of the Egyptian airforce over Israeli territory. Inter-Arab tensions were at an all-time high, and relations between Nasser and Hussein had reached their lowest point. Jordan recalled its Cairo ambassador. Shuqayri, attempting to establish his own position to forestall Arafat's rising star, added his accusations to the mix by accusing Hussein of neglecting the protection of the Palestinians.

All these issues slowed the implementation of the United Arab Command, now under the leadership of Nasser's friend Ali Amer. The March 14 meeting of the Arab League Defense Council ended in disaster when the delegations of Tunisia, Morocco, Saudi Arabia, and Jordan walked out. Inter-Arab cooperation was disintegrating and Nasser felt he was facing very serious opposition to his leadership of the Arab world. To add insult to injury, the Egyptian Muslim Brotherhood openly criticized Nasser as well. Something needed to happen if Nasser was to have any chance of retaining power. The Young Egypt Free Officers revolution was dying. Nasser needed a way out.

The first proposal for forcing the UNEF out of Sinai was presented on December 4 by Abd al-Hakim Amer to Nasser. While Nasser did not act on it at the time, it appears that the plan began to take shape. The intention was to force the UN out of Sinai, reinstate the blockade of the Straits of Tiran, and force Israel to attack Egypt and

draw world condemnation. When the dust settled, Egypt would again have full control of Sinai and the blockade would be a fait accompli. Syrian actions would force Nasser's hand.

Beginning in January of 1967, the Syrians—prompted by the Soviets and by Nasser's woes—reinitiated their attacks on Israeli cities and kibbutzim in the Hula Valley. The Syrians thought that confronting Israel was a way of uniting all Arabs in a common cause, an idea that ran contrary to Nasser's opinion that to ensure victory, unity was necessary before attacking.

The Soviets, to provoke the Syrians, repeatedly warned of Israeli troops massing on the Syrian border; one of these warnings in January 1967 finally pushed the ruling Baath party in Syria to resume cross-border attacks, heightening Arab-Israeli tensions. Nasser, with his army still mired in Yemen, was still unwilling to jump into the bandwagon, leaving the Syrians center stage in anti-Israel rhetoric. Increased sponsorship of Arafat's terror forces by the Syrians with Soviet financing prompted the Americans to change their longstanding hands-off approach to Palestinian attacks and openly support Israel in its retaliatory raids.

Israel, emboldened by American support and Egyptian reluctance to step in, also needed to stop Palestinian and Syrian attacks on the Syrian border. To accomplish this, they provoked the Syrians by attempting to cultivate land in the Demilitarized Zone on April 7, 1967—and sure enough, this prompted Syrian shooting. The Israelis sent their airforce over Syria in a show of force that included an air battle in the skies over Damascus, with a clear triumph for the Israeli airforce. Egypt berated the Syrians for provoking the Israelis. As tensions escalated, Nasser was still unwilling to start a war. Jordan took advantage of Egypt's reluctance by throwing accusations at Nasser. Like the raid in Samu, the air battle over Damascus increased inter-Arab tensions.

Eshkol was, however, very cautious, and he was opposed to Army Chief of Staff Yitzhak Rabin's idea of striking first. This was due in part to American reluctance to become involved militarily with Israel, some-

see History, page 16

History (from page 15)

thing made very clear by the State Department's announcement that in case of war, the Sixth (Mediterranean) Fleet would remain neutral. The IDF Israel Independence Day parade on May 15, scheduled to take place in Jerusalem, was limited in size to prevent increasing tensions with Jordan. The Soviets used the opportunity to claim that the limited size of the parade was proof Israeli troops were massing on the Syrian border. Nasser could no longer ignore the tensions on the Israeli-Syrian front if he wanted to retain any saying in inter-Arab affairs.

For Nasser to make a military decision at that time was not an easy task. With an army still mired in Yemen, large segments of the military hierarchy appointed through nepotism rather than merit, and all-but-bankrupt state finances, any kind of decision would involve great risk.

Egyptian intelligence, based on Soviet and Syrian sources, determined that Israel was likely to strike between May 17 and May 21. Nasser's friend and political competitor Amer took control of the general staff meeting where the evaluation was presented. In the meantime, Nasser was evaluating the possibility of evicting the UNEF and consulting with Mahmoud Fawzi, his chief foreign policy advisor and army chief on the possible consequences of such a move. Nasser needed to make some kind of move to retain control of the escalating situation and to maintain some kind of leadership role among the Arab nations. Fawzi suggested that he ask UN troops to pull out of the border with Israel but retain positions in Gaza and Sharm-el-Sheik; this would allow Nasser to make a show of force without risking, in his opinion, an all-out war with Israel which Nasser did not feel he was in a position to win. Nasser approved Fawzi's idea and decided to implement it. Thousands of Egyptian troops poured into Sinai following the UNEF redeployment in a show of force intended more to impress the other Arab leaders than to threaten Israel. Nasser believed he would win points without shooting even one bullet.

Israel, reassured by American intelligence, was convinced that this was only a propaganda plot, and evaluated the risk as very low because of the sorry state of the Egyptian economy, the large number of troops in Yemen,

and the state of disarray of so-called "Arab Unity." IDF Chief of Staff Yitzhak Rabin and Prime Minister Levi Eshkol were convinced that the Egyptian mobilization was just for show. Israel, however, deployed its troops in a defensive position along all its borders. But things were about to change.

During Israel's Independence Day, as the celebrations continued, Eshkol and Rabin decided that it was better to err on the side of caution and mobilize reserves. On May 16, two more Egyptian brigades crossed into Sinai and the Israelis estimated 75,000 to 100,000 Egyptian troops, close to 100 tanks, and more than 120 armored vehicles were massed in Sinai and approaching Israel's borders. Israel mobilized more reserves.

General Mahmoud Fawzi went to Damascus to confer with the Syrian under the United Arab Command agreements, but his consultations led him to conclude that the Soviet intelligence was false. At that point, however, Nasser appeared reluctant to backtrack because of all the attention his movements were getting on the Arab press and because of the positive impact on his image in the Arab street. Field Marshal Amer also decided to take advantage of this situation to increase his personal power, and put several divisions under his direct control, bypassing Fawzi and the general staff. This parallel command structure would prove the undoing of the Egyptian Army during the war.

When UN Secretary General U-Thant was made aware of the Egyptian request for a temporary withdrawal of UNEF troops from the Israeli-Egyptian border, he summoned the Egyptian ambassador to let him know that such request would be considered tantamount to asking for a full withdrawal, since the UNEF would not be able to fulfill its mission under such conditions. While warning Egypt that such a move was not advisable, he also reaffirmed the legal right of Egypt to request the withdrawal of UN troops. Nasser decided to exercise Egypt's legal right and evicted the UNEF. U-Thant made a last minute, ineffective visit to Cairo to convince Nasser to backtrack. In the end, Egypt was back in control of Sharm-el-Sheikh, and a new blockade of the straits was implemented on May 23.

Israel waited.

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Western nations made frantic attempts to find a solution to the blockade short of open warfare, and the United States exercised all the pressure it could to prevent Israel from acting. Ideas were floated of international convoys running the blockade with Israeli tankers, but they came to naught. The world was unwilling to get involved in what many started to see as an unavoidable war that Israel would lose.

While the crisis continued, pressure on the Israeli leadership increased. It would not be until years after the war that the story of Rabin's breakdown in the weeks preceding the battles would come to light. Eshkol, fearful of American abandonment, tried to accommodate Washington's demands. The prime minister, however, tried to close ranks among Israeli leaders by including opposition leader Menachem Begin in a special emergency National Unity Government, as well as Moshe Dayan and Shimon Peres from the Rafi Party created by Ben Gurion after his resignation years before.

In his report to the government, Rabin estimated that the Soviets would intervene militarily if Israel initiated action, and this evaluation played to Eshkol's fears, prolonging the wait. With the reserves mobilized but inactive, morale in the IDF suffered. The idea of the multinational convoy, first presented by the U.S. to Abba Eban, was seen as a last-minute best hope to avoid war, but it only ended up delaying the inevitable confrontation.

While Israel waited, Egypt continued its buildup and appealed to the Arab world to follow suit. Nasser's original intention to force Israel to shoot the first round appeared to have taken a second row, while Field Marshal Amer's idea of taking the initiative was gaining momentum. America's inability to implement the multinational convoy and Johnson's public declarations warning Israel about taking action increased the political pressure on Eshkol, who visited Ben Gurion in an attempt to gain the Old Man's support, but Ben Gurion berated him for his inaction, leaving Eshkol in a very vulnerable political position. Eventually, Eshkol would be forced to name Dayan as defense minister to avoid a political crisis that would all but paralyze the Israeli government at a time of war.

Meantime, in Egypt, it became apparent to Nasser that any war with Israel would require an all-out Arab action, so he tried to lure Hussein of Jordan into the coalition. Hussein, under growing pressure at home to join, eventually acceded to putting the Jordanian Army under the United Arab Command, as did Iraq eventually. Troops massed at Israel's borders, while "Operation Regatta" (the never-implemented multinational convoy) was not materializing. Under these circumstances, the political initiative in the Israeli government started to shift from Eshkol to Dayan.

Nasser, now in control of the United Arab Command with troops from even moderate Arab countries like Jordan, was also convinced that he was in a position to win the battle

see History, page 17

The Lexington Chapter of Hadassah

Evalyn Block, President

Celebrating heroines

♦ ♦ ♦

Anniversaries bring festivities as well as moments for reflection. This month, as we rejoice on Hadassah's 96th birthday, the celebration is, as always, tied to Purim and the legendary, heroic story of Queen Esther. In March we also honor Women's History Month, and so the intersection of these three markers inevitably brings us to celebrating heroines of every kind.

It is the rescue of the Jewish people by Queen Esther at a critical moment in our history, and the founding of Hadassah by Henrietta Szold in a momentous time of strife and turmoil, that we find two women who changed the course of the Jewish narration. In each instance, saving generations of Jewish people began with a single visionary woman.

Every moment in our lives we make choices. Some of these are life-changing, while others seem unimportant at the time. All choices have consequences. We always hope that we choose a path wisely toward positive results and success. From Esther we learn that if we use all our resources, we can find solutions to fight hate and evil; from Henrietta we learn that we have within us the capacity and ability to challenge indifference. From both women we learn the valuable lesson that risk and courage are inexorably tied, one to the other.

Today, thousands of women, Jews and non-Jews alike, continue in this mold and choose to act boldly, to advocate for the improvement of people's lives, and in so doing, make a difference in our world. In celebrating Purim, Hadassah's birthday, and Women's History Month, we honor each woman who has had the courage to step forward and make her voice heard. Teddy Roosevelt wrote of bravery, "The credit belongs to the man [woman] who is actually in the arena... who strives valiantly... in a worthy cause; who at the best, knows in the end the triumph of high achievement, who at the worst... at least fails while daring greatly."

Esther and Henrietta dared greatly... and their successes resound through the centuries. ✧

Hadassah's 10th Annual Auction

East Meets West

March 22, 2008

7:15 PM at Temple Adath Israel

History (from page 16)

with Israel, and he was encouraged by the boost of his public image on the Arab street. The stage was set, and the players in place, but Arab estimates were that Israel was going to strike on June 6. This would prove to be to Israel's advantage.

Israeli leadership was also divided on what form the war should take. Rabin believed there should be a simultaneous action against Syria and Egypt, while Dayan insisted on not opening more than one front. As for Jordan, the consensus was to

avoid opening that front if at all possible, since Israelis feared the IDF would be spread too thin. Israel's trump card was the airforce. The plan was to deploy the IAF first, and the estimates were that Israel would lose about 20 percent of its planes and pilots.

In the Israeli street, people were expectant. War was imminent and it appeared that Israel, with no support from either Europe or the Johnson Administration, was going to confront a very difficult battle. The Six Day War was coming. ✧

The Lexington Havurah

David R. Wekstein, President

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

Religious Services

The Havurah will celebrate Purim on Sunday, March 23. Judy Goldsmith and Eve Podet will lead the service. Details will be announced at a later date.

Education Program

The next education program will at 7:00 p.m. on Wednesday, March 5. Our featured speaker will be Dr. Larry Kant, a member of the Havurah and of the Lexington Theological Seminary faculty. The location of the talk and its title are to be determined.

Thirtieth Anniversary Celebration

Plans now are well underway for the Havurah's 30th anniversary weekend. It will be held April 11 and 12, 2008. All present and past members of the Havurah, whether or not they still reside in Central Kentucky, are invited. If you, or people you know, were members of the Havurah, please contact either Lynn Furness, mamanewbs@yahoo.com or (859) 873-0593, or Gail Cohen, gail.cohen@insightbb.com or (859) 272-1459. To date, the committee has identified more than 75 families who have belonged to the Havurah; all will be invited to attend the gala anniversary. In addition, a number of families of the Havurah "children" have been added to the invitation list.

Our weekend will begin Friday evening with Kabbalat Shabbat and the Havurah's famous potluck supper. Rabbi Neal Katz of Congregation Beth El in Tyler, Texas will add musical content to our services. He will also lead a Torah discussion during Shabbat morning services. We'll reconvene early Saturday evening for *seudah shlishi* (a light supper), Havdalah, and a musical performance by Rabbi Katz. The weekend will conclude Sunday morning with brunch and a scholarly discussion with Rabbi Katz. There are plans for a children's program, with more details forthcoming as we learn who will be attending.

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



Members of the 30th Anniversary Committee.

Left to right: Stanley Saxe, Judy Saxe, Gail Cohen, Hanna Smith, Judy Baumann, Carole Wilson (not pictured: Lynn Furness, Eve Podet)

Temple Adath Israel

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Our Songs of Shabbat CD is now available

The Music and Worship Committee is proud to announce the availability of *Our Songs of Shabbat*. The CD can be picked up any time at the Temple office, on Shabbat evenings, in the gift shop, and at most Temple special events. While the CD is offered free, any tzedakah contributions will help fund future projects.

One World Film Festival

I Have Never Forgotten You: The Life and Legacy of Simon Weisenthal. Thursday, March 6 at 5:00 p.m. and 7:30 p.m. at the Kentucky Theatre. Narrated by Nicole Kidman, 1 hour and 45 minutes long, rated PG-13 due to disturbing violent images and descriptions of the Holocaust

TAI's Mini University

Temple Adath Israel's Mini University continues. You may take as many Mini U courses as you like. The one time registration fee of \$18.00 for the term covers all courses

(though some courses may charge additional fees for class materials). The next course offered is "What is an Organization Anyway?" with Daniel Chefec. Classes are scheduled for March 20 and 27 and April 10 and 17, Thursday evenings, at 6:30 p.m. (Enrollment limit 20)

This course will be based on discussions around substantial questions to promote a basic understanding of organizations and their structure. Topics for the course will be 1) Why do people form organizations? 2) What defines an organization as such? 3) Governance; 4) Communications; 5) Mission and vision; 6) Mission and structure; 7) Form and function; 8) Professionals and volunteers.

Coming in April:

"Learn to Play Mah Jong," with Starr Gantz and Bonnie Sobel (this class is full, but there is a waiting list).

If you have any questions, or if you would like to offer your own Mini U course (it's not too late!) please

contact Ken Slepyan at kslepyan@transy.edu or call (859) 226-9145.

Temple Adath Israel Bottled Water

The water "H2Oy" is available at the Temple. The cost is \$1 per bottle or six bottles for \$5 or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. Get your bottled water today! Stock up your fridge. It can also be personalized and decorated to reflect a theme for bar or bat mitzvahs, weddings, or any simcha where you may serve refreshments.

God's Pantry Night on Tuesday

Please join representatives from the entire Jewish community at God's Pantry on the third 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 (859) 226-9145 or Petrone@uky.edu. Join us on March 18.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the Library. March schedule is March 8 and 22.

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop in the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. The March schedule is March 1, 15, and 29.

Tuesday Bridge Club

The Tuesday Bridge group meets on Tuesdays at various locations to include bridge players that may not be able to come to Temple. If you would like to join this group on Tuesdays at 11:00 a.m., call Leona Stern at (859) 277-0350 beforehand to find out where they are playing for the week. Bring your lunch and play until 2:00 p.m. You don't have

to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members.

Sisterhood

Sisterhood Shabbat—March 21

Join us for our annual Shabbat Service and an oneg hosted by Sisterhood.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet on March 28 for an interesting and informative talk by Dr. Ned Rosenbaum. Watch your mail for more info on the guest speaker. While invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

March is Mitzvah Crib Month

Temple Adath Israel Sisterhood is sponsoring the Mitzvah Crib drive for the entire month of March. Please bring your donations to the Temple where the Mitzvah Crib will be displayed. Items needed:

- Sleepers
- Blankets
- Booties
- Diapers
- T-shirts
- Onesies (one-piece suits)
- Receiving blankets

Questions: Cindy Kline, (859) 272-6298 or rebcindy@aol.com You can make a difference in the lives of these children. Please donate to the Mitzvah Crib.

Book Discussion Group

Join us on March 27 at 7:30 p.m. to discuss *Joy Comes in the Morning*, by Jonathan Rosen.

From the Editor's Desk

Let Us Know...

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

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

Inquiring minds want to know.

Ohavay Zion Synagogue

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Shir Appeal

Sheer delight! Sheer pleasure! Sheer joy! Want to experience it all? Be at OZS on Saturday night, March 8, at 8:00 p.m., and enjoy the a capella singing group from Tufts University, Shir Appeal.

Penina Goldstein, daughter of Beth Goldstein and Rafi Finkel, is president of the group and has been a member since her freshman year at Tufts. Penina, now a senior, helps to run the group along with other members. They are responsible for the musical arrangements, rehearsals, and tours; their music director is Daniel Ruben, a junior at Tufts. Those of you who have heard Penina sing at OZS will want to hear her raise her voice with other talented members of the group.

Shir Appeal performs traditional Jewish melodies, Israeli rock songs, and American music with Jewish themes.

The evening promises to be entertaining and we can join fellow congregants and kvell collectively.

Junior Congregation

The Junior Congregation will participate in the Shabbat service at 10:45 a.m. on March 15. Come to services and enjoy the knowledge of Torah being passed to these young people.

Open House

The board of OZS will host an open house on Sunday, March 23 from 2:00 to 4:00 p.m. The congregation is invited to meet board members and share ideas and concerns. Light refreshments will be served.

Purim

OZS celebrates Purim with a bring-your-own dairy dinner at 5:45 p.m. on March 20. Mincha services will be at 6:15, followed by the megillah reading at 6:30. There will be a second megillah reading Friday morning as part of the weekly Talmud group: Shachrit, coffee and bagels, and Megilat Esther start at 7:30 a.m.

Shabbat—March 28

The host family Shabbat will be held at the home of Erle and Sara Levy at 8:00 p.m. This celebration of Shabbat has become a popular way to greet the Sabbath with friends away from the synagogue. Come and enjoy.

Sim Shalom nurtures range of Jewish traditions

By Jesse Weil

David Rakosi comes from a family that typifies the wide range of religious practice common in many Hungarian Jewish families. His mother, who is very active in Sim Shalom, has three children. Her daughter was educated to be a Jewish teacher, and has just made aliyah to Israel. The older son is quite unobservant. David, the younger son, has a very enthusiastic involvement with Judaism. He goes to the summer camps, attends youth programs at Balint Haz, the Budapest JCC, and plays a small drum at our Shabbat services. A somewhat scrawny teenager with a great love of life, David's favorite song is Dovid Ha'Melech, which he encourages us to sing as often as possible.

David's mother was strongly discomfited by her much-assimilated

family from having a bar mitzvah for her son. They said, "What's the point? What good does it do?" perhaps remembering in their bones the many family members who were sent off to the concentration camps in 1944. But David and his mother went ahead anyway. At first, many in the family declined invitations to participate in the ceremony or even to attend, so some aliyahs had to be distributed outside the family, and especially among the Balint Haz staff who were friendly with David from his years in their programs. But finally all was arranged.

Some of the younger family members decided to participate in the Torah service. Zsuzsa, the Balint Haz executive director, is a member of a Neolog (comparable to U.S. Conservative) congregation, and hence, as a woman, not allowed to wear a tallit in her own synagogue or participate in their Torah service. There she was at ours, wearing a tallit, and saying the bruchah for the second part of David's Torah portion. One of the camp directors did the *Hag Ba'ah*. When David finished the portion, the whole Balint Haz gang surprised everyone by throwing a shower of candies at him, in the best tradition. And at the end of the ceremony, every family member stood with David to be blessed by the rabbi.

So in the end it was a great bar mitzvah, symbolizing much of what is happening here. David made his commitment to Judaism, and showed off his considerable knowledge in a great *drasha* (commentary). The family found joy in making a step toward again celebrating their Jewishness together. And members of the Reform and Neolog communities, who seldom mix in the strained religious atmosphere of Hungary, shared in celebrating the coming of age of another member of the greater Jewish community. ✡

Around the Community

Mazel Tov to...

Steven and Jan Fischer and Jack and Frances Goldenberg on the birth of their granddaughter and great-granddaughter, **Miranda Lacy**. The proud parents are **Julie and Mark Lacy**.

Brad and Jamie Fine on the birth of their son, **Seth Bramlage**, on November 14, 2007. The proud grandparents are **Bob and Libby Scher**, and the just-as-proud great-grandparents are **Phyllis and Stan Scher**.

Jason and Beth Pitman on the birth of their second daughter, **Ellen Lucille Pitman (Lucie)**, on February 1, 2008. Her proud family includes sister **Mallory**, grandma **Carol Rosenthal**, great-grandparents **Warren and Betty Rosenthal**, and aunt **Jennifer Veal**.

Leo and Judy Weitzman on the birth of their granddaughter, **Delaney Antje**, on January 24, 2008. The proud parents are **Josh and Reah Weitzman**.

Bar Mitzvah.....

Jacob Alan Ain — March 8, 2008

Jacob "Jake" Ain, son of Linda Ain and Ken Ain, will be called to the Torah as a Bar Mitzvah at Temple Adath Israel. Jake's older brother, **Max**, will join him and his parents in this celebration.

Jake is a seventh grade student at Beaumont Middle School. He says, "I really like social studies and history because I like to learn about different cultures." In addition, he said that he liked these subjects because "I am curious about what happened and what would have happened." Jake also likes "weird history" and "weird science." He has taken Spanish for two years and enjoys that class as well.

Outside of school, Jake is active in Boy Scouts, watches TV, and plays video games. In summer he goes to Camp Round Lake, a Jewish camp in the Poconos. This year he may also attend Boy Scout Camp.

For his Mitzvah project, Jake volunteered at Beaumont library. Among the many tasks he carried out was the job of doing interlibrary loans. The hardest job was to reshelve books.

Jake said that he loves to go camping and to read. He is currently reading the *Pendragon Series*; he has just completed Book 6.

Condolences to...

John and Paula Harrison on the death of John's mother, **Henrietta Rubel Harrison**, on January 28, 2008.

Correction to last month's *Around the Community*: **Jacob Andres Edelstein** is the child of David and Michelle Edelstein.



Community Calendar

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

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

OZS - Ohavay Zion Synagogue - www.ozs.org

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

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

TAI - Temple Adath Israel - www.lextai.org

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

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

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

Evalyn Block, President • eblock3375@windstream.net

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

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

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

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						TAI Sisterhood Fundraiser: The Bats 8:00 p.m.
24	25	26	27	28	29	March 1
SUPER SUNDAY	Yiddish Club at CKJF 7:30 p.m.	OZS Board Meeting - 7:30 p.m. TAI Board Meeting - 7:30 p.m. Hadassah Board Meeting 7:30 p.m.	Havurah Education Program 7:30 p.m.	UK International Committee on Genocide 1:00 p.m. Reconciliation Breakfast 7:15 a.m.	TAI Bar Mitzvah Jacob Ain	SHIR APPEAL OZS 8:00 p.m. TAI Bar Mitzvah Jacob Ain
2	3	4	5	6	7	8
	Shalom Deadline	Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m.	CKJF Tikun Lexington Stewart Home Visit			
9	10	11	12	13	14	15
	Yiddish Club at CKJF 7:30 p.m. CRC/ADL Holocaust Education			Ta'anit Esther - Fast of Esther	Purim Sisterhood Shabbat at TAI	Shushan Purim Hadassah Auction TAI 7:30 p.m.
16	17	18	19	20	21	22
			CKJF Exec. Meeting 6:30 p.m. CKJF Board Meeting 7:30 p.m. JFS Leisure Club Purim, Pizza, and Bingo Party TAI Book Discussion Group		Chavurat Chochma TAI 11:30 a.m.	
23	24	25	26	27	28	29
	Judaic Studies Lecture at UK Singletary Center 8:00 p.m.	OZS Board Meeting 7:30 p.m. TAI Board Meeting 7:30 p.m.				
30	31	April 1	2	3	4	5
Rosh Chodesh Nisan Hadassah Passover Family Celebration	Yiddish Club at CKJF 7:30 p.m. Judaic Studies Lecture at UK Singletary Center 8:00 p.m.	Chabad-Rabbi Litvin visits 12:00 noon CRC Meeting 7:30 p.m. Hadassah Board Meeting		Shalom Deadline	Havurah 30th Anniversary TAI Bar Mitzvah Ryan LaZur	Havurah 30th Anniversary TAI Bar Mitzvah Ryan LaZur
6	7	8	9	10	11	12