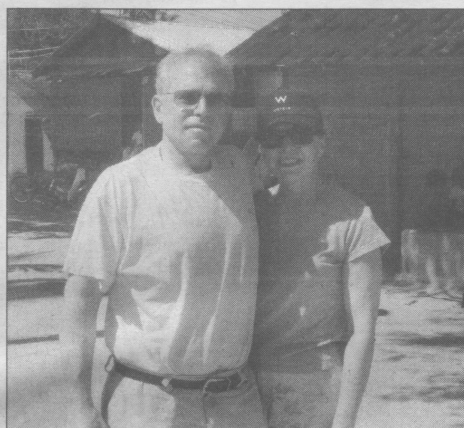


SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

APRIL 2006

NISAN-IYAR 5766



Arthur and Simone Saloman at Habitat building site.

Local couple helps build three houses in tsunami-torn Thailand

Habitat for Humanity helps make for a memorable experience

♦ ♦ ♦
By Simone Saloman

Just over a year ago, in December 2004, a tsunami crashed ashore devastating much of Southeast Asia. In response to the great needs, the MDRT (Million Dollar Roundtable, which is the international professional organization of financial planners) Foundation coordinated a tsunami disaster relief fund. The response

was overwhelming, and contributions to the fund from MDRT members, staff, and industry organizations raised more than \$500,000. The MDRT Foundation quickly identified Habitat for Humanity International as one of the main beneficiaries and provided them with \$156,000 to build homes in affected areas. My husband Arty, who serves on the Foundation board, saw this as an opportunity to volunteer in the building effort, and signed up for the team going to Thailand.

It was with lots of trepidation that I also signed on to go to Thailand. My building skills were non-existent. I wasn't sure how I could help, or if I would be able to withstand the heat and the conditions. I didn't want to embarrass myself or look like a wimp. Although the long

see **Tsunami**, page 16

— CAMPAIGN NEWS —

2006 CKJF/UJC Community Campaign is rolling

Our 2006 Community Campaign is on a roll! Some of the changes for this year's campaign include the possibility of making online pledges and payments and an exciting new program coming up in the fall.

Not only can you make your pledge online and pay it online, but you can also designate up to 50 percent of your campaign increase for Israel. And it is not just a generic contribution to "Israel;" we are working on the final details for establishing a person-to-person

relationship with a program in Israel serving the needs of immigrant and marginal populations.

At our March meeting, the Federation Board approved the selection of *Net@*, *From High Risk to High Tech* as our CKJF Israel Project. The program, which takes place at the Hadassah Neurim Youth village, is designed to empower underprivileged youth by promoting English language and computer literacy. This program has demonstrated effectiveness in promoting command of technology and English, improving ability to master large amounts of information and develop learning strategies, and improving work habits and personal self-esteem of the participants. Hadassah Neurim is a Youth village jointly sponsored by Hadassah and the Jewish Agency for Israel.

see **Community**, page 11

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OZS and TAI Social Action Committees to sponsor food drive for God's Pantry

By Debbi Aminoff

In a joint effort, the Ohavay Zion Synagogue and Temple Adath Israel Social Action committees are sponsoring a food drive to benefit God's Pantry.

From April 21 through May 14, blue barrels from God's Pantry will be located in the lobbies of both facilities. We ask that you donate canned goods and other non-perishables.

OZS religious school students will donate grain products (boxes of cereal and the like) as part of the observance of the period of the counting of the Omer, which will coincide with the God's Pantry food drive. The period of the Omer runs from the second night of Passover to Shavout (June 1 this year). It is traditionally the time when our ancestors delivered an *omer* (a measure) of grain as an offering. In modern times, as there is no Temple in Jerusalem to which we can bring offerings, we count the days.

see **Food drive**, page 7

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SHALOM

Published ten times per year by the Central Kentucky Jewish Federation, Inc.
1050 Chinoe Rd., Suite 203, Lexington, KY 40502
Phone (859) 268-0672 • Fax (859) 268-0775
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APRIL 2006, VOLUME XIII, ISSUE 3

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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 supported by the advertisements appearing in the paper.

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CORRECTIONS

The following names were inadvertently left off our list of 2005 Campaign contributors. We thank them for their continued support.

- Rose Rita & Jerry Wurmser
- Ronald & Carol Hustedde

Have a question? Ask a rabbi

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

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



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Shalom Deadline

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

email articles to di-ifr@bardstown.com

Articles submitted in hard copy should be double-spaced.

Yom Hashoah— Holocaust Remembrance Day observed in April

By Daniel Cheffe

Between 1939 and 1945, six million Jews and millions of others were systematically murdered in concentration and death camps across Europe by the Nazi state. Entire Jewish communities were destroyed in Eastern and Central Europe. Entire Jewish villages became just a memory. The Nazi genocide of the Jews during World War II is called in Hebrew *Shoah*, which means "catastrophe."

When is Yom Hashoah, Holocaust Remembrance Day? Is it on January 27, the anniversary of the liberation of Auschwitz recently dedicated by the United Nations as International Holocaust Remembrance Day, or is it on the day the Jewish community has marked it since 1951, on Nissan 27?

Each one of those days reflects a different aspect of a time in Jewish history that forever changed the way we relate to who we are.

The UN chose January 27 because the liberation of Auschwitz is seen as the symbolic end to the Nazi genocide of European Jewry. It is a good day for the world to remember the tragedy because it gives emphasis to the Allied forces' role in defeating Nazi Germany.

For Jews, however, no remembrance is complete without acknowledging it in its full dimension. While destruction and death were the coin of Nazi efforts,

the traditional date of Yom Hashoah adds another element to our collective memory of the catastrophe.

By 1943, the Nazis had exterminated most of the Jews of the Warsaw Ghetto. Those who remained decided to make a stand in hopes that some Jews would be able to escape and survive. They knew it was a suicidal effort, but they also knew there was no option. On Erev Pessach (Passover Eve) of 1943, at 3:00 a.m., the Nazis surrounded the Ghetto with 2,000 troops and heavy military equipment. Their goal: the final liquidation of the last 60,000 Jews in the Ghetto.

But the Jews were ready. And they fought. What the Nazis believed was going to be a short clean up operation became a door-to-door fight in which 750 Jewish fighters held the line against 2,000 Nazi soldiers. The end was predictable, but it took the Nazis four weeks to put down the rebellion. Thousands were able to escape, though 56,000 were captured or killed, among them the leader of the rebellion—Mordechai Anielewicz.

Nissan 27 was chosen to mark the anniversary of the Holocaust as well as the rebellion. It is a day in which we remember the dead, and also a day in which we remember the heroes not only of Warsaw but of many other uprisings. It is a good day for the Jewish people to remember the Shoah, for it reminds us that there is always hope in any tragedy and pain in any act of valor.


Nothing sums up the experience of the Warsaw Ghetto better than the opening strophe of the Partizaner (Resistance) song by Binah Heller:

*Never say that you are walking the final path
When heavy clouds cover the blue sky
Because the day we yearned for - will come
The sound of our marching will be heard loud and clear -
Here we are.*

Join us on April 23 at 7:00 p.m. at Ohavay Zion Synagogue to commemorate those who perished as well

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YOU Make a Difference

Super Sunday

May 7, 2006
at the CKJF Office

For more information on volunteering for this event, contact Daniel at (859) 268-0672 or ckjf@jewishlexington.org, or look for the sign-up form in the mail.



The 2006 CKJF/UJC Community Campaign

as those who fought. Our speaker will be David Smith, one of the teachers involved in the Whitwell, Tennessee Middle School Paper Clips project to memorialize the victims of Nazism. ☆

What is *Paper Clips*?

Organizer of Holocaust project to speak

The movie *Paper Clips* tells how the students of Whitwell Middle School in rural Whitwell, Tennessee mobilized their community to memorialize the Holocaust and promote tolerance. The movie was shown in Lexington as part of the 2005 One World Film Festival.

The story is simple: in 1998, the students embarked on a classroom project aimed at teaching about cultural diversity in a small community almost exclusively white and Christian.

The school's principal, Linda Hooper, created the Paper Clips project to help her students understand the enormity of human suffering during the Holocaust. The idea was to collect six million paper clips—one for each of the six million Jewish victims of the Holocaust. Why paper clips? During World War II, Swedes used paper clips as a way to show solidarity with those opposing Nazism.

The idea touched the hearts of many. Holocaust survivors, world leaders, and celebrities supported it.

The reaction generated by the project went beyond anybody's expectations, changing not only the student's perception of the Holocaust, but changing the town of Whitwell, Tennessee in unexpected ways, bringing them together in a project that made history.

One of the teachers who helped organize the Paper Clips project was David Smith. He will address the Central Kentucky Jewish community on April 30 at 7:00 p.m. at Ohavay Zion Synagogue as part of the 2006 Central Kentucky Jewish community Yom HaShoah commemoration.

YOM HA'SHOAH



Join us for the
Central Kentucky
Jewish Community

Holocaust Remembrance Day Observance

Sunday, April 23 at 7 p.m.

at
Ohavay Zion Synagogue
2048 Edgewater Court

Keynote Speaker will be **David Smith**, teacher and
co-organizer of the **Whitwell, Tennessee**
Middle School *Paperclips* project.

Contact Daniel Cheffec at the CKJF office for more information.
(859) 268-0672 or ckjff@jewishlexington.org

Central Kentucky Jewish Federation
Jewish Student Organization/Hillel
Lexington Chapter of Hadassah

Ohavay Zion Synagogue
Temple Adath Israel
The Lexington Haverah

President's Message

Marty Barr

Between the time I write these words and the time you read them, the Israelis will have had an election and installed a new government. While all the polls show that the new Kadima party will garner the most seats in the new Knesset, they also show that they will probably not have an absolute majority and will need the support of one or more minority parties.



At the same time, Hamas, regardless of how we may feel about them, will assume the governing role for the Palestinians and the familiar names such as Abbas and Fatah will move into the background. No one can presume to know or even guess what will ultimately result from these two major changes in government. Will Israel continue to act in a unilateral fashion with regard to the drawing of boundaries, or will Hamas change their charter calling for the destruction of Israel and strive to reach a lasting accommodation?

One thing we can be fairly sure will continue, however, is the support by countries such as Syria and Iran for opposition to, and terrorist activities against, Israel. It is far easier for them to stir up the mobs than to do the heavy lifting that peace, jobs, and improved living conditions for their people require.

From our side, it is critically important to maintain our support of Israel as it goes through this transition period. We may not agree with everything that they do, but until we walk in their shoes, who knows how we would respond to the situation? ☆

Holidays at a glance

By Mary Rosenbaum

15-22 Nisan (Evening of
April 12-April 20, 9:05 p.m.)

Pesach (Passover)

Significance—Re-enactment of liberation from Egyptian slavery under Moses. Celebration of spring in pastoral and agricultural feast (once possibly two separate ones). Possibly the oldest extant religious holiday anywhere.

References—Exodus, Leviticus, Deuteronomy

Religious activities—Ridding the house of *hametz* (see below). Partaking of the seder ceremonial meal on the first two nights of the week (or the first night only in Israel). You'll need at least one Haggadah: a book or pamphlet retelling the story, recounting the order, and listing the necessities for the meal. Counting the Omer from the second day.

Traditional Food—A traditional European seder includes, aside from the ritual foods required by the ceremony, hard boiled eggs dipped in salt water, gefilte fish, matzo balls in chicken soup, roast chicken or pot roast of beef, tzimmes (a carrot dish), kugel (potato pudding), fruit compote, and sponge cake. This can be adapted to a meatless menu by serving the matzo balls in vegetable broth and substituting fish as the main course. To make a more strictly vegetarian meal, use balls of egg salad (or, following Sephardi custom, bean salad) for gefilte fish and have nut cutlets made with matzo meal or an eggplant casserole (soy patties are acceptable if you're

Sephardi) for an entree. If you don't eat eggs either, and are determined to follow Ashkenazi tradition, I'm sure you've faced tougher problems than this—you're on your own. Italian Jews always eat artichokes on Pesach—*carciofi alla Giuda*, "Jewish-style artichokes" trimmed and double-fried whole, are labor-intensive but fabulous—and matzo balls with ground chicken and its liver in them.

Customs—Giving the whole house a facelift along with ferocious cleaning, "finding" the last (previously planted) bits of hametz with a lighted candle, brushing it up with a feather, and burning it; wearing new clothes; eating matzo throughout the week (serve plenty of green stuff, since a diet heavy in matzo can be binding); singing comic songs after the seder; inviting an outsider to share the seder.

Requirements—Removing from the house and refraining from consuming anything containing any sort of leavening and any wheat or grain product besides those specially prepared of matzo meal. Ashkenazi Jews refrain from beans, peas, peanuts, and rice as well—Sephardim do not. Religiously observant people use dishes and utensils set aside for use at this time only, to keep any trace of leavening from contaminating the food. Refrain

from work on the first two and last two days. Blu Greenberg says she feels her experience "making Pesach" year after year ought to go on her resumé. If you've never done it before, don't expect to be perfect the first time.

27 Nisan (April 25)

Holocaust Remembrance (Yom Hashoah)

Significance—Commemoration of the unspeakable horrors of the Nazi terror. The date is the result of compromise among various schools of thought; it comes, as Blu Greenberg puts it, "between Pesach and Shavuot, in the springtime of a Jew's heart."

Religious activities—This observance is still developing and does not have a formal liturgy as yet. Many communities, Jewish and Christian, gather for a mourning service, perhaps with reminiscences of survivors. If yours doesn't, maybe you should start one.

Food—Dickinson College, where my husband Ned used to teach Judaic Studies, sometimes does a lunchtime

see *Holidays*, page 20



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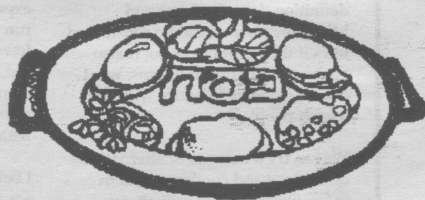
Compiled By Elissa Brown

Passover Word Search

Search the puzzle for the words listed alongside it. As you find each word, circle it or draw a line through it. The words may be spelled forward or backward and may appear horizontally, vertically, diagonally, or even around the outer corners of the puzzle. (answer on page 10)

AFIKOMEN
BITTER HERBS
CARPAS
CHAMETZ
CHAROSET
CUP
EGG
EGYPT
ELIJAH
HAGGADAH
MAROR
MATZAH
MOSES
PASSEVER
PHARAOH
SEDER
SHANKBONE
SLAVES
VEGETABLE
WINE

J	X	E	E	S	E	D	E	R	I	G
B	R	E	V	O	S	S	A	P	R	A
H	X	L	C	L	C	M	A	T	Z	A
O	S	B	R	E	H	R	E	T	T	I
A	E	A	O	N	A	E	L	I	J	A
R	V	T	R	O	R	C	R	P	I	X
A	A	E	A	B	O	H	W	L	Q	S
H	L	G	M	K	S	A	B	Q	Q	S
P	S	E	O	N	E	M	O	K	I	F
F	N	V	S	A	T	E	G	Y	P	T
W	I	N	E	H	X	T	G	W	U	D
I	X	M	S	S	O	Z	E	C	C	N



Letter of the month



PEI

This month is being sponsored by the letter PEI. Pei is sixteenth in the Hebrew alphabet. Pei is the first letter in Pesach, which means "Passover." Pei is also the first letter in the word poh, which means "here." Here's one way that you can make a pei with your body: Kneel on the floor with your thighs perpendicular to the floor. Inhale, and raise your right arm. Exhale, reach back, and rest your right hand on your right hip with your fingers pointing up. Then do the same with your left hand. Inhale and cover your top lip with your bottom lip so that you do not strain your neck. Exhale, and gently lean your head, neck, and shoulders back until you are looking at the ceiling. Smile and take three to five deep breaths. (This excerpt was taken from *Aleph-Bet Yoga*.)

Did you know...

in Israel they make charoset with dates rather than apples because dates are more available than apples!

Crafts

Matzah Houses

Since Passover is right around the corner, here's a good idea that you can use for all of that extra matzah you'll have around the house.

What you need:

- 1 box of Matzah
- Peanut butter
- 1 chocolate bar
- 1 paper plate

Directions

Begin by breaking your pieces of matzah into ready-to-use pieces for walls and a roof. Now, using the peanut butter as "cement," construct your house however you would like. When you have finished putting up the walls and roof, break the chocolate bar into pieces and attach them to the walls with some peanut butter and—tah dah!—you have windows. Feel free to get as creative as you would like by using other items (ones you can eat) that you find in your kitchen. You're only limited by your imagination!

If you know of a good mensch out there, please contact Elissa Brown at elislexky@yahoo.com. ✨

From the Executive Director

Daniel Chejfec



The Deaf Spider

♦ ♦ ♦

Did you hear the story about the scientist and the spider? A scientist decides to experiment on a spider, so he puts it on a table and tells it, "Spider, jump!" and the spider jumps. He dutifully notes in his journal, "Spider with eight legs jumps." He proceeds to amputate one leg and repeats the experiment.

Again, prompted by the scientist, the spider jumps. The notation goes, "Spider with seven legs jumps." The experiment goes on until the spider has only one leg left, but bravely the spider again jumps when prompted. The scientist finally amputates the last leg and again says, "Spider, jump!" But the spider does not jump. The scientist raises his voice again and

again, louder each time: "Spider, jump!" Confronted with the fact that the spider is not jumping, the scientist dutifully notes, "Spider with no legs becomes deaf."

Many times, we go into situation with a preconceived idea of the outcome, and consciously or unconsciously we manipulate the facts to fit our expectation or promote our cause. I find this, a

the fact that we ourselves engage in this kind of intellectually dishonest discourse.

Intellectual honesty demands that we look at the facts, come up with a possible explanation, put that explanation to a reality test, and reevaluate whether the explanation is appropriate or not. We also need to be willing to accept our mistakes and reengage in the analysis and the search for a new explanation.

As Jews who are supportive of Israel, we have been on the receiving end of twisted knots of logic which deny the Jewish people the right to a Jewish state, sometimes on the wrongheaded claim that we are not a people. Which brings me to the biggest irony of them all, the "Jewish" definition of who is a Jew.

The original definition, contained in the Talmud, is clear: "A Jew is the son of a Jewish mother or a convert to Judaism who is not practicing another religion." Yet that definition, which was clear-cut in those days, is not so today, so we argue.

If we claim that a Jew is somebody who practices the Jewish religion, we leave about 70 percent of the Jews outside the definition. Intellectual honesty demands then that we accept the fact that the definition does not work.

Let's try another one: "A Jew is somebody who is affiliated with the Jewish community." But we know that many people who are affiliated with the Jewish community are not Jewish, even if they are married to Jews; furthermore, this definition leaves out more than 50 percent of American Jews. This definition is therefore another failure.

Third try: "A Jew is somebody who identifies him- or herself with the Jewish people." This sounds like a nice, broad, inclusive definition, until we figure out that under this definition, Jews for Jesus and Messianic Jews would be considered Jews if they claim to be so. It also opens another can of worms: what does it mean to "identify with the Jewish people?"

We can try a number of alternative definitions and combine them in many ways, and we will always come out with a definition which is, at best, imperfect. Yet each one of these definitions works in a

particular context, although often it does not work outside that context. So who is a Jew?

I propose that a Jew is somebody who embraces the historical experience of the Jewish people and makes it his or her own; somebody who accepts the ethical and humanistic values that the Jewish religion espouses, somebody who engages in working with the Jewish community to promote Jewish identity as well as Jewish continuity and constant renewal.

To embrace the historical experience of the Jewish people means to recognize a common past and a common destiny; to accept that our culture and our beliefs are the product not only of who we are but of our historical experience as a people. It is a personal choice, but one which includes accepting the boundaries imposed by our common history and culture.

Accepting the ethical and humanistic values espoused by the Jewish religion implies that we recognize not only the specificity of the Jewish religion, but also its commonality with other human belief systems. It means to recognize at the same time what we share with other people and what makes us unique and different.

To engage in working with the Jewish community is to recognize a fundamental tenet of our cultural tradition: We are what we do far more than what we believe. People are to be judged by their actions, not their beliefs. Even if we believe we are Jews, not engaging in community life means we are not willing to invest in who we are.

To claim Judaism as an unchanging fundamental truth is to deny the experience of history and in the long run to make Judaism irrelevant for Jews, effectively making it a fossil. But being all that I have outlined is demanding, even daunting, and nearly impossible to live up to. So what do we do?

I believe we must accept the fact that we are engaged in a constant search for the meaning of our personal

To engage in working with the Jewish community is to recognize a fundamental tenet of our cultural tradition: We are what we do far more than what we believe.



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see Director, page 11

Third Opinion

Stanley Ned Rosenbaum, PhD

"Come On-A My Shul"

(with apologies to Rosemary Clooney)

♦ ♦ ♦

A half century after its second—and this time successful—founding in 1900, the Conservative movement looked like the new Jewish Samson. That is, the growing colossus seemed about to pull unto itself the "pillars" of Reform and Orthodoxy and thus unite all American Jews. But that trend didn't last, and over the next 50 years Conservatism progressively lost "market share." Today only about 22 percent of affiliated Jews are Conservative.

This might have been anticipated. And it was. By me. Already in 1981, I wrote a piece for *Conservative Judaism* in which I said, "Given the unexpected renewal of Orthodox vigor, e.g., the efforts of Lubavitchers, and the more recent 'creeping conservatism' in Reform, e.g., a pro-Zionist stance, re-introduction of some rituals, sending the first year class of Hebrew Union College rabbis to Israel for a year of study, the middle ground occupied by Conservatism has shrunk considerably. Instead of Samson pulling the pillars, they are now pulling him." The article was not accepted for publication.

Now, suddenly aware of their parlous situation, the Conservative movement has announced a program of actively proselytizing the spouses and children of the intermarried. As a more-or-less Conservative Jew myself, I appreciate the seriousness of the problem, but as an intermarried person, I must protest against this response.

Like Steven Spielberg's (see the latest *Moment*), my marriage to a gentile turned me back toward Judaism. In fact, it's fair to say that without her I probably would not now be Jewish in any meaningful sense. Kate Capshaw—Mrs. Spielberg—converted; my wife did not. I would prefer that she not convert unless driven to do so by an inner conviction.

Why do I feel this way? Most Christians/gentiles who marry Jews

probably have more than average sympathy for Jews and Jewish history to begin with, but they also have a voice in their own communities. Who better to explain to their co religionists what we are and are not? Converts to Judaism lose that voice, and for what?

If the conversion is less than wholehearted, a result of denominational pressure, or "for the sake of the marriage," how will the converts be received in their new faith community? How do we feel when some Christian denomination announces a determined campaign to convert Jews to their brand of Christianity? Not pleased.

Mary and I had been married less than three years and were living in Waltham, Massachusetts when a couple of nuns in full regalia showed up at the apartment selling subscriptions to *St. Anthony*

I am and remain Jewish because the Jewish path to righteousness is lit by democratic, ethical precepts and meaningful, humane practices.

Messenger. When they determined that ours was an intermarriage (by spotting the menorah on the bookcase and the crucifix on the wall), one sister said to Mary, "Who knows, dear? Some day, with your good example...." She replied, "Sister, we try to be good examples to each other." No sale.

Later, teaching at Dickinson, we met an intermarried couple—he was the college's psychologist—that broke up when the wife became "born again" and brought eager friends over to try to convert her Jewish husband.

You want your spouse to convert? Then be the best living witness to Judaism that you can be. You might start with some degree of serious Sabbath keeping. At least, show her/him that Judaism means more to you than just a social address, a place to send your children—often against

Advertise Your Business

The *Shalom Newspaper* is published ten times per year. It is a free newspaper mailed to over 1,800 local businesses and households. *Shalom* is distributed free of charge at Jewish organizations and local retail outlets in greater Central Kentucky, and is the most effective, cost efficient way to reach Central Kentucky's Jewish community.

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- * All other ads are billed at \$12 per column inch.
- * Ad production is available at an hourly rate.

Deadline

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

Terms

Statements are billed on publication date and are due upon receipt.

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.

Rates are subject to change upon a 30 day notification.

Contact Tamara Ohayon at the CKJF office.
(859) 268-0672 or shalom@jewishlexington.org



their will—or even a means of augmenting the numbers of a threatened denomination.

I am and remain Jewish because the Jewish path to righteousness is lit by democratic, ethical precepts and meaningful, humane practices. My children, one of whom did convert to Judaism, were raised in a home where Jewish practice was an ever-present reality. But all this was because of one "righteous gentile." May her—and our—numbers increase.

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." ☆

Food Drive (from page 1)

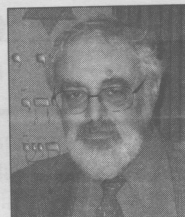
Not able to bring something in? Donate to the virtual food drive by going online to <http://vad.aidmatrix.org/vadxml.cfm?driveid=1411>.

The prompt on that site will ask to which food bank you want to make your donation. Please scroll down and select "God's Pantry Food Bank."

If you have questions, please contact Debbie Aminoff (OZS) at (859) 299-9748 or Karen Petrone (TAI) at (859) 226-9145. ☆

Ask a Rabbi

Rabbi Uriel H. D. Smith



Why do we not stand during the Sh'ma?

You asked, "Why do we not stand during the Sh'ma?" Since Jews always answer a question with a question, the right answer is, "Why not?"

Actually, this is the best answer, since you would not have asked your question unless you regularly saw an alternative custom, where the congregation stood to recite the Sh'ma. So, what is the custom? In Orthodox synagogues we sit when reciting the Sh'ma. In most Reform Temples we stand to recite the Sh'ma. In the more traditional Conservative synagogues we follow the Orthodox custom of sitting through the Sh'ma. However, in several Conservative congregations we stand for the call to prayer, the Bar'khu, and remain standing through the Sh'ma. Why all these variations?

The first clue comes from the Mishna discussing the recitation of the Sh'ma, m. B'rakhot 1:3:

The School of Shammai states: In the evening each person should recline and recite [the Sh'ma], and in the morning he should stand [for the recitation], for Scripture says "When you lie down and when you rise up" (Deut 6:7).

The School of Hillel states: Each person should recite in the way he has been acting, for Scripture states, "As you walk along the way" (*ibid*). If so, why do we read there,

"When you lie down and when you rise up"? [The Sh'ma should be recited] at the times people [usually] lie down and rise up.

The School of Shammai emphasizes that people should obey the commandments as carefully as

Traditionally, there is a great reluctance to choose some verses of the Torah as being more important than others.

possible, thus fulfilling the sacred Torah accurately. The School of Hillel intends that people should feel comfortable in the presence of God, and therefore acknowledge the unity of God however they are acting. If the person is up a tree collecting fruit at the time of recitation, he should say the Sh'ma while sitting on the tree branch (m. B'rakhot 2:4). They should continue the way they are.

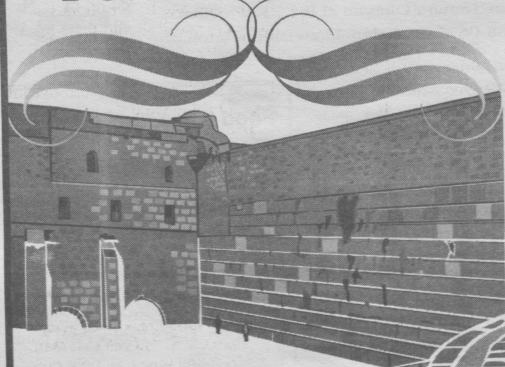
The Talmud comments on this with a story (b. B'rakhot 11a).

It happened that Rabbi Ishmael and Rabbi El'azar ben Azariah were banqueting at some place, and R. Ishmael was reclining and R. El'azar b. Azariah was standing. When the time came to recite the Sh'ma R. El'azar [also] reclined, whereupon R. Ishmael stood up. [After the recitation] R. El'azar b. Azariah said to R. Ishmael, "Ishmael, my brother, this was like a case when somebody gives a compliment, 'Your beard has grown fine,' and the other responds 'Let it be disfigured!' Here was a situation that while you reclined [to eat] I was standing. But when I [complimented you] by reclining [with you for the Sh'ma], you stood up." R. Ishmael answered, "I was following the rule of Hillel's school [continuing in the same state to recite the Sh'ma], while your action followed Shammai's school [lying down in the evening to recite]. [I worried] lest our students see [our actions and think we are following Shammai], and on this basis follow the wrong rule."

In the synagogue it became the custom to recite the Sh'ma while sitting comfortably on a seat, thus making it clear that Hillel's rule was correct. This custom remained

see Ask a rabbi, page 20

פסח תשס"ו
Pesach 2006



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Ask JFS

Stacey Heisler

Ask JFS is a monthly advice column with questions from members of the community requiring assistance with 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 Ask JFS c/o Jewish Family Services, 1050 Chinoe Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

Jewish women play important part in social work

March was women's history month as well as social workers' month. Although March is past, it is never too late to remind ourselves of a piece of history that is often forgotten, the connection between Jewish women and social work.

Minnie Low is an example of a Jewish woman who was instrumental in the creation of modern social work. Born in 1867 to a poor Jewish immigrant family in New York, she moved to Chicago at the age of 10. An illness forced her to drop out of high school, so she never completed her formal education. During a time of great economic hardship, Minnie Low helped found the Maxwell Street Settlement House in Chicago's immigrant Jewish ghetto. The settlement houses of the time provided immigrants with recreation and with cultural and social opportunities. Ms. Low took a practical approach—she wanted to teach marketable skills to Jewish immigrants. She believed that philanthropy should foster economic independence as well as build moral character.

In 1897, the National Council of Jewish Women appointed her director of the Seventh Ward Bureau in Chicago, where Low was able to put her ideas to work. As director, she had her employees not merely hand out assistance to poor immigrant Jewish families but help them take responsibility for finding jobs. Low encouraged volunteers to become mentors to these new Americans. She also was a strong believer in giving interest-free loans. She said:

Loan a small amount to a man struggling for existence... [give] him some time to repay the loan in installments [and he will do so] without flinching, and without shirking his responsibility... What greater proof do we require that undaunted courage, ambition, honor and manliness are virtues of the poor?

Looking at Jewish communal practices today, we can see Minnie Low's influence everywhere. Her idea of scientific tzedakah is seen in JFS's interest-free loan program as well as in the U.S. government's idea of welfare-to-work. Although seldom remembered, Minnie Low has influenced social work and society for years to come. ☆

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Join old friends and meet new ones at the Yom Ha'Atzmaut picnic

By Jana LaZur

Come to Veterans Park from noon to 3:00 p.m. on Sunday, April 30 for this year's community gathering in honor of Yom Ha'Atzmaut (Israel Independence Day). For a change of pace, this year's Yom Ha'Atzmaut party will be held closer to town at Veterans Park (the same location as last summer's Community Picnic). There will still be games and fun, just a shorter drive. If you've never made it to a Yom Ha'Atzmaut celebration, you should plan on making this one. It will be a picnic without the prep. Just bring the main dish for your family. The Central Kentucky Jewish Federation will supply all drinks and paper products, and will arrange kids' activities, and a community softball game. There will be Israeli appetizers for sampling as well as a gigantic birthday cake to celebrate 58 years of Israeli Independence.

If the weather does not cooperate; there is NO RAIN DATE. Please note

the ad on page 16 for phone numbers to call should there be a question about the weather.

Please help spread the word to come out and enjoy what we hope to be a relaxing and enjoyable afternoon of community and camaraderie. If you would like to help or volunteer in any way, call or email Jana (activities@jewishlexington.org or 268-0672). We hope to see you there. ☆

Directions to Veteran's Park

Take Tates Creek Road away from town. You will pass Man O'War and then turn right onto Clearwater Drive. After passing Veteran's Park elementary school, turn left onto Southpoint. You will see some baseball fields and turn left before the army tank. Follow this road to a stop sign, then turn right. Go up the hill and turn where you see the CKJF event sign. There is ample parking at Shelter #3.

Camp Shalom moving forward

Training program gets off the ground

By Mimi Kaufman

Camp Shalom continues to evolve over time. Last year, the new offering was Camp Gesher, for children too old for the original camp but not yet old enough to be counselors-in-training. Now the Camp Shalom planning committee has decided to leap into a new arena, leadership development and more involved training for group leaders, counselors, and counselors-in-training. This idea had been long discussed as a need and as a potential positive experience for teenage and young adult staff.

On March 5 we held the first "Camp Shalom and Camp Gesher Leadership Development Training Program." We would like to extend

many thanks to Camp Director Kathy Feinberg, who was instrumental in starting this program. Thanks also to the CKJF staff, who also helped get this program off the ground.

The topics discussed at the March 5 program were Behavioral Issues in Childhood and Adolescence, Psychological Development of Children, and Learning Through Play and Program Development. All the presenters were professionals who gave their time to make this a great experience for our counselors. The presenters not only gave our counselors and group leaders information but interacted with them and gave suggestions and ideas that they could use when working with campers. Thank you again to the presenters: Stacey Heisler, M.S.W., current director of Jewish Family Services; Kim Saylor, Ph.D., clinical psychologist in private practice; and



2006 Camp Shalom and Camp Gesher staff.

Tamara Ohayon, B.A. (Fine Arts), past camp group leader and art director.

The Leadership Development Training Program continued on March 26. The same topics were addressed in greater depth by the same presenters. There was a session addressing Group Dynamics,

presented by Diane Sobel, Ph.D., currently senior staff psychologist at the Counseling and Testing Center at the University of Kentucky.

Thanks again to all who helped get the training program going. It will be a great addition to our community and Camp Shalom. ☆

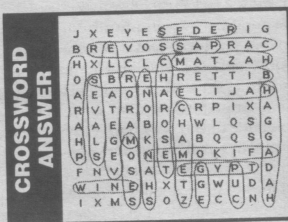
Know Your Board

By Elissa Brown

David Feinberg is a current board member and also past president of the Central Kentucky Jewish Federation. This is David's ninth year serving on the board. Before that, he was very involved with Jewish Family Services and on the Social Services Committee for many years. David joined the board to give to the Jewish Community and also to make a difference. He also wanted to maintain his family's tradition of involvement and particularly to honor his father, who was strongly pro-Israel and involved in Jewish community life. By the same token, he hopes to set an example for his sons. As for the future of the Lexington Jewish community, he hopes we will procure a parcel of land for a permanent Camp Shalom site. David would like the community to be cohesive and to be involved in more joint projects. He is originally from the suburbs of Philadelphia and has lived in Lexington for the past 32 years. David, his wife, Kathy, and their sons David and Matthew, are members of Ohavay Zion Synagogue. David also belongs to the Havurah. David is a clinical psychologist.

Pat Shraberg is serving her second year as a board member and secretary of the Central Kentucky

Jewish Federation. She was raised in Allen Park, Michigan, which is just outside of Detroit. Pat has lived in Lexington for the past 15 years with her husband, David. Their combined family has a total of eight children, Mike, Jennifer, Heather, Zachary, Joshua, Aaron, Elizabeth, and Sarah. Pat and David belong to Temple Adath Israel. She is a nurse and school psychologist. Pat was asked by Ruth Poley to join the community activities committee; she did, and enjoyed it. She was then approached about joining the board and she jumped in not knowing much about the workings of CKJF. Pat says that she is learning a lot and is enjoying it very much. Pat would love to see a Jewish community center for central Kentucky, with more shared activities and growth of the Jewish community both in numbers and in spirit. ☆



Save the Date

April 16, 2006

4:00 p.m.

at Ohavay Zion Synagogue

Central Kentucky Jewish Federation
invites you to hear



Freda Keet

Former Anchor Person for "Kol Israel"
Investigative Journalist
War Correspondent

She will share with us her perspective
on the current situation in Israel.



You will have the opportunity to make your commitment
to the 2006 CKJF/UJC Community Campaign.

CKJF celebrates Purim at Stewart Home



Stewart Home residents celebrate Purim with graggers they made during CKJF visit.



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Director (from page 6)

Jewish identity, and actively question ourselves and explore our personal inclinations and expectations. While being a Jew defies any absolute definition, this constant search for the meaning of who we are defines our personal journey as Jews, and maybe in a changing world this understanding is good enough. Maybe if we accept that our Jewish journey is one of learning and searching, we can say, as in the Passover song, "Dayeinu" (That will be enough for us). *Chag Kasher v'Sameach.* ☆

Campaign (from page 1)

We are very excited to be able to be entering into a partnership with these organizations to improve the lives of Israeli youth.

This community will contribute \$50,000 of our overseas allocation annually for this program, and you can add to it by taking advantage of a unique opportunity to designate half of your 2006 contribution increase to the Community Campaign for this project. The increase will be measured against your latest contribution to the Campaign.

At the Pacesetters Campaign Event—previously called "Major Donors Event"—on May 21st, we will have a speaker who will be able to share with us a more in-depth vision of this great program. Contributing to this program is one more reason to take pride since every one of us is making a difference in the everyday lives of our Israeli family. Watch for more information about this project in the May issue of *Shalom*.

This is not all. On April 16 we are presenting a special program with Freda Keet—featured in the March issue of *Shalom*—an Israeli journalist who was anchorperson for Kol Israel as well as an investigative reporter and a war correspondent. She will share her views on the current situation in Israel—just two weeks after the Israeli elections! During the program,

we will also be able to see pictures of our Israel Community Project.

And May 5 is Super Sunday. This is the day when we try to reach as many people as possible, not only to give them the opportunity to be part of the Community Campaign, but also to connect with the community. Over the years we have been able to identify individuals and families who needed our help through contacting them on Super Sunday. The phone calls are not only about raising money, but about raising Jews.

On May 21 we will have our Annual Campaign Dinner for major donors, hosted this year by Sandy and Sandra Archer in their beautiful home. Our speaker will speak about our Israel community project, and how we are making a difference in people's lives.

Coming up in the fall, we will have a special event to launch our omegranates Division for women, and later in the fall the Equine Division will have its annual gathering.

In 2006 we hope to raise \$447,000, which is \$57,000 more than our previous record campaign amount of \$390,000. You can help us make it happen.

We are very excited about this year's Campaign because, in addition to raising money, we are creating new connections for our community with Israel and world Jewry. Join us, be part of the effort, because YOU make a difference. ☆

History of the Israeli-Palestinian conflict – Part VII

Emergence of Palestinian Nationalism and the Nazis

By Daniel Cheifec

The Arab riots of 1920-1921 in support of the Arab dream for the Khalifat promised to them by the British targeted, to a very large extent, the Jews in Palestine. It was during these disturbances that the device of bombs in public transportation was first used. It was 1920 when an early Egged bus was bombed in West Jerusalem, killing nine Jews.

One of the local Palestinian leaders of these riots was Haj Muhammed Amin Al-Husseini, a figure who would play a significant role in years to come. Jailed after stabbing a Jew praying at the Western Wall, he escaped to Syria, then under French control.

Amin Al-Husseini was born in 1895 in Jerusalem, the son of the Mufti of Jerusalem and member of one of the notable local Arab families. He added the title "Haj" to his name to indicate that he had made the pilgrimage to Mecca, in 1913. Upon returning to Jerusalem in 1917 he became an anti-Zionist activist, but his anti-Jewish attitude went back to his younger years. A co-worker of his younger days, a Jew named Abbady, documented one of his comments: "Remember, Abbady, this was and will remain an Arab land. We do not mind you natives of the country, but those alien invaders, the Zionists, will be massacred to the last man. We want no progress, no prosperity. Nothing but the sword will decide the fate of this country."

Husseini, like some others of his Arab contemporaries, saw the Zionist movement and the progress they were bringing to the land as a challenge to traditional Muslim life, where a few families—including his—had a disproportionate amount of the wealth and power in Arab society. Zionism threatened, in his view, "the Arab way of life."

The first serious attempt to organize a Jewish self-defense organization dates back before the 1920-1921 riots with the formal establishment of Hashomer by kibbutznikim in 1909. This group evolved into the Haganah, the largest clandestine paramilitary Jewish self-defense organization under the British mandate.

The first official British High Commissioner for Palestine, the Jew Herbert Samuels, was a weak character who came with specific instructions to appease the Arabs in the wake of the disturbances. This was necessary to retain

control over the oil-producing areas in Persia (Iran) and the routes bringing the oil to Europe, and oil was of paramount importance to a British empire competing with the growing importance of the United States as a world industrial and commercial power.

As part of Herbert Samuels' strategy, he pardoned those involved in the 1920-1921 riots, including Haj Amin Al-Husseini, who then returned from Syria and was appointed by Samuels as Mufti of Jerusalem, succeeding his father. His appointment, however, was under a new title: "Grand Mufti" of Jerusalem. Husseini's importance in the Arab Palestinian Nationalistic movement was greatly boosted by this appointment.

The country's social climate was extremely tense. Jews distrusted the British, mostly because of the implications of the 1922 Churchill paper (see March *Shalom*) and the appointment of Husseini as Grand Mufti; Arabs felt that the 1922 paper did not go far enough and saw Husseini as a herald of Palestinian Arab Nationalism; the British were trying to play both sides to retain some measure of control that would ensure them access to much-needed oil and trade routes.

The 1923 partition, which created the Hashemite Emirate of Transjordan (see March *Shalom*), mollified the Arabs to some extent, but generated anxiety among the Jews, who felt this to be the first step in curtailing the possibility of a Jewish homeland. The Jews grew increasingly organized including the *de facto* transformation of the Jewish Agency Executive into an unofficial government of the Jewish Yishuv. At the same time, great social changes took place in the Palestinian Jewish community, including the

founding of the Hebrew University (first in the land) and a concerted effort to revive Hebrew as a spoken language, as well as the exponential growth of the kibbutz movement and of Jewish population in urban centers.

While the years between 1923 and 1926 were relatively calm, the Grand Mufti used them to consolidate his power and position himself as the undisputed leader of the local Arab population. In 1929, to test his power, the Grand Mufti publicly accused the Jews of defiling and endangering local mosques, including Al-Aqsa. To the call of "Izbah Al-Yahud" ("Slaughter the Jews"), the Arab masses took to the streets. By the time the riots were over, the Jewish community of Hebron had been massacred. All

in all, 133 Jews were killed by Arabs (six Arabs were killed by Jews). It was during these attacks that the Haganah mounted the defense of the Jewish Quarter in the Old City of Jerusalem and successfully repelled the attack.

The British, in an attempt to appease the Arabs, issued the 1929 White Paper, also known as the Passfield White Paper. The paper established severe restrictions on Jewish immigration and land purchases. The Jewish community saw the Passfield paper as discriminatory and a further betrayal of the promises of the Balfour Declaration. The Arabs complained that the paper did not go far enough and that Jews should be completely banned from buying Arab or state land. The paper therefore failed to reduce tension as the British hoped. The next year, the British sent both communities a letter, known as the McDonald letter of 1931, interpreting the Passfield paper. The letter somewhat mollified the Jewish community, but the Arabs were furious. The second attempt to settle the Palestinian conflict had failed.

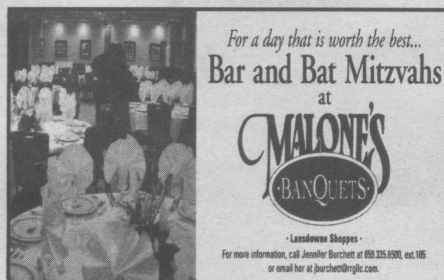
Another salient repercussion of the 1929 riots was the introduction of a new form of propaganda. After the Hebron Massacre, which left 59 Jews dead, Husseini presented photographs of the bodies to the public as pictures of Arabs killed by Jews.

In the early 1930s, a growing number of Jews fleeing Europe in the wake of the Nazi victory in Germany circumvented British-imposed immigration restrictions and the Jewish population continued to grow. This growth, moreover, was accompanied by a general improvement in the standard of living for both Arabs and Jews, thus reducing the political unrest and tension. At this point, the population of the Mandate included 980,000 Arabs and 380,000 Jews. The economies of both communities were substantially different. Jews lived, for the most part, in urban centers, particularly Jerusalem, Tel-Aviv, and Haifa. Arabs lived mostly in small villages. In terms of agriculture, Jews mostly lived in kibbutzim and other sorts of collective farms, focusing on intensive agriculture. Arabs in the countryside tended to live as shepherds or practice extensive traditional agriculture. Socially, the Jewish community was organized along the lines of modern European

According to documentation from the Nuremberg trials and later the Eichmann trial, Nazi Germany, through the SS, helped finance the Arab revolt of 1936-1939.



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see Part VII, page 21



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**Gefilte
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SAVINGS 1.00 WITH CARD

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MANISCHEWITZ

**Egg
Matzo**

2.79

SAVINGS .20 WITH CARD

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MANISCHEWITZ

**Matzo
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Cream**

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**Beef Stew
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5-LB. CANISTER

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Matzo**

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EVERYDAY LOW PRICE

Israeli Society: Fortune 500 companies and foreign governments visit Israel for terror-fighting tips

By ISRAEL21c staff

(March 05, 2006) Staying a step ahead of terrorism is a skill that Israel has acquired the hard way, but it has always been willing to share its expertise with other nations battling the phenomenon.

Terror is no longer just about the Middle East; it has become the world's problem. And in their efforts to stay one step ahead of the game, many countries are trying to learn as much as they can from Israel.

Last month, some of the world's largest companies and most powerful governments sent representatives to Israel to learn from the country's counter-terrorism experts. About half of the special delegation was from the US, with eleven additional countries participating, including the Netherlands, Australia, Bahamas, Greece, Singapore, and Canada.

Chief Sandra Hutchence who attended the mission representing the County of Los Angeles Sheriff's Department said that her city's Sheriff, Lee Baca, is constantly studying ways to combat terror and sent his security people to London last year after the London subway bombings.

In a Tel Aviv hotel, Hutchence and her colleague Captain Eric Parra were eyeing Israeli technological innovations at an eight-company symposium; many of them from Israeli companies traded on the NASDAQ.

MagShoe is one of the latest inventions made by the company IDO2000 and was designed to catch when suspicious objects are afoot. It works by using metal and weight differential detectors turned on when a person stands on the platform. Targeted against terrorists like the would-be Paris shoe bomber in 2002, the system helps cut down waiting time in security lines—passengers are not required to remove their shoes—and ensures tighter security checks. MagShoe is sensitive enough to detect concealed computer chips and metals that are not normally found in footwear. Ideal for airports, prisons and the parliament, IDO2000 says it is a simple concept ideal for security in high traffic areas.

The Verint company presented tools best put to use by intelligence units looking to intercept terrorists in the planning stages. The company says it is the largest provider of interception equipment around the world; their tools locate and identify voices in conversation and can determine when communications systems may be used for illegal purposes, by singling out key words in a conversation. What's more: Verint assigns digital codes to the intercepted communication which allows material to be admissible in court, so would-be terrorists won't be let off the hook.

Shoe bomb detectors, voice interceptors and perimeter security systems of Magal were among some of the best new Israeli technology handpicked for the showcase; other companies included voice analyzer Nemesysco, Rabintex's helmet, 3D ACT simulation systems, NICE's monitoring technology and Orad's image processor and graphics enhancements which promises to make CSI effects on TV into real technology for criminal catching.

Hutchence says she works for the Homeland Security Bureau, which since 2001 has been working on the federal level to protect Americans from harm and damage. In contrast, Israel's homeland security has been a national priority for the country since the state was established in 1948.

Over 600 Israeli companies have focused on developing security technologies through integrating multiple technologies for defense and civilian purposes. Some companies have been in business for more than 30 years and can be found in locations around the world in quiet partnerships with airports, seaports, government offices, and financial institutions to secure jails, stadiums, nuclear sites and trains. Non-defense related exports last year were \$1 billion.

Besides looking to state-of-the-art technology, the delegation got a behind-the-scenes look at how Israeli civilians comply with nation-wide security efforts, such as bag checking at bus stations and malls.

A unique aspect of the trip was the way in which it illustrated the increasing importance of Israeli know-how in global security efforts. In the past, Israel's size and remoteness forced Israeli companies and experts to travel abroad to "show off" new advances or to do business—or offer visitors free trips to Israel in order to show off their wares. These high profile visitors made the trip to Israel on their own dime to visit several of these companies at one time and to observe the technology at work on the ground.

During the event, the group wore nametags, but most of the participants sought anonymity due to their high-profile positions and asked not to be quoted by name. Some were working for government, police, security and private organizations. "Many don't want to reveal their identities because they are also traveling to Arab countries as part of their work and it could be dangerous for them if people found out they were in Israel," says Aizin.

Before the week wrapped up, participants, most of whom were non-Jewish, were also able to get insight on the historic roots of the reason that Israel has become leaders in protecting its people.

"We went to the Yad Vashem museum to show them the Israeli state of mind; that we are standing for our rights, and will never again let something like a Holocaust happen," says Aizin, who believes that such atrocities have contributed in a great way to how Israelis view security. "We are showing them how we the Jewish people and the Jewish state defend itself." ☆

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Becky Grossman promotes program for Israel advocacy on college campus

By Kathy Grossman

On a recent trip to southern California, where my daughter Becky is a sophomore at Claremont McKenna College, I caught up with her on her activity in Hamagshimim, the University branch of Young Judaea. Having grown up attending Camp Young Judaea Midwest and participating in their Machon in Israel program, Becky quickly looked to Hamagshimim to continue her Zionist activism. She ran for and won a position on the national board her freshman year and served as education chair until November 2005, when she was elected Mazkira, or president, of Hamagshimim.

Hamagshimim (literally, "fulfillers") was originated by Young Judaea alumni who had made aliyah to Israel. While off and on being a movement and a resource, for the past five years Hamagshimim has had a student national board and has been in the process of integrating more peer leadership into their platform. On college campuses, Hamagshimim has Israel Fellowships, a peer-led program started by students at the University of Michigan who were concerned that when they graduated they would have no one to pick up the reins of Israel advocacy. Two students, known as fellowship coordinators, plan a curriculum of six three-hour sessions that involve Israeli history, culture, activism, and advocacy. The curriculum varies from campus to campus. Prior to this year, the fellowships existed on just five campuses nationwide. At the urging of its national board, Hamagshimim has expanded this fellowship, with ten new targeted campuses. The Claremont Colleges, a consortium of five liberal arts schools with a total population of about 3,500 are part

of these targeted schools. Becky's campus is the only private campus and the smallest by far to include Hamagshimim.

The Claremont Colleges have a special relationship to Hamagshimim. Last year, Becky met Ellie Winkelman, a Claremont student just off of Year Course, who later was to become a fellow national board member of Hamagshimim with Becky. The Claremont Chapter of Hamagshimim was formed by Becky, Ellie, and a friend, Ilana Eydus, and had good attendance throughout the year. The next year Becky found a freshman, Ilana Fischer, who currently is serving on the national board with her. A fellowship at Claremont was the next natural step.

The fellowship at Claremont McKenna is led by Becky and CMC sophomore Natasha Bogopolskaya. Becky and Natasha planned the year's curriculum, called and emailed speakers, and recruited students to join the fellowship by sending out applications and information about the requirements for membership to potential candidates on campus. In their application, candidates had to agree to participate in all the sessions and also had to agree to help develop a project to promote Israel at the college campus. Six of the strongest candidates were admitted into the group as fellows. All fellows are reserved a spot on the winter Hamagshimim leadership trip to Israel. (In her capacity as national board member, Becky has participated in two leadership trips over the past two years). The two strongest fellows in the current group will become the coordinators next year, thus perpetuating the leadership and the strength of the group.



Becky Grossman (second from right) and campers at Camp Yung Judaeain Waupaca, Wisconsin last summer. Her co-counselor, Zach Benkowitz, is also pictured.

Becky has high hopes and goals for the future of Hamagshimim. "We've come a long way in making this movement better, but there's still a lot to do." She sees her duties to national Hamagshimim and those to her local chapter as being separate. "The fellowship is less frustrating because you see the tangible results. On a national level, there's a lot of bureaucracy." It helps that Becky's board includes Adam Rosenzweig, someone she's known since she was twelve through CYJ Midwest, and

Zach Benkowitz, one of her best friends who also was a Midwest Judaeain and who was co-teva specialist with her at camp last year. And as for Ilana, her fellow Claremont board member: "She moved to Israel, so it's not as convenient as I thought it would be. But still, we can't exactly be mad at her can we? She definitely got the whole Hamagshimim-fulfillers thing." With Becky's activism on campus and her commitment to Hamagshimim, I think she has too. ✧

Upcoming dates for the 2006 CKJF/UJC Community Campaign:

April 16	Community-wide program, Freda Keet
May 7	Super Sunday
May 21	Big Donors Dinner Event
September (t.b.a.)	Pomegranate Dinner - Donor Thank You Event
October (t.b.a.)	Equine Division



Whit Stokes

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

Thursday, May 11, 2006

6:15 p.m.

at
Ohavay Zion Synagogue
2048 Edgewater Court

A light buffet will be served.

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

or
jfs@jewishlexington.org



Happy Birthday Israel

Yom Ha'Atzmaut Celebration & Picnic

Sunday,
April 30



12 noon -
3 p.m.

Veterans' Park, Shelter #3

The Jew Grass Boys will entertain and
Barbara Barr will do some great storytelling.

- ★ Easiest picnic you'll ever attend. CKJF will provide Israeli appetizers, drinks, dessert and all paper goods. You bring your lunch.
- ★ Celebrate Israel's Independence with a giant birthday cake
- ★ Activities and Israeli games for kids
- ★ Adult softball game
- ★ Meet with old friends and make new ones

No Rain Date. Please call 321-1717 or
227-8951 if weather is questionable.

Call Jana at CKJF for more information.
859.268.0672



Need directions?
See the article on
page 9 for detailed
directions to
the picnic.

Hillel expands activities

By Zach Rosen

Among the fraternities, clubs, and all the other groups that claim to be made just for you, wouldn't it be nice to find a group that connects with you based on who you really are, not on what you look like, can do for them, or how YOU make THEM look? And this group doesn't expect anything out of you; they just want you to have fun and bond with people just like you. It's time to join Hillel.

The University of Kentucky Jewish Student Organization (or Hillel) has been a part of the university for almost 20 years, although it's functioned on different levels over the years. But recently Hillel has made a phoenix-like re-emergence and is going strong again, and is now looking for new members.

This spring the University of Kentucky's Hillel is in full bloom. We have continued our tradition of weekly social outings and we have added a formal Shabbat dinner, complete with prayers, songs, and a delicious feast. In February, we hosted a three-rabbi panel about

Jewish views on sexuality featuring rabbis Cohen, Kline, and Smith that evolved into a lively discussion. We are hoping to make the Three-Rabbi Panel an annual event.

In April, UK Hillel will be heading to the races for another round of exciting Keeneland action and we will be hosting our first official "Hiking with Heeb's" retreat. The retreat will feature prayer, hiking, and plenty of fun and games, all set within beautiful Natural Bridge State Park.

The organization is engaged in several philanthropic causes, but if that's not your thing, you can just hang out and have fun with friends. Hillel has several events planned for the rest of the spring '06 semester: hiking in Red River Gorge, trips all over the state with Hillels from other schools, spending Shabbats together, and hearing interesting student panels on hot topics.

Contact Hillel President Joe Pollock at FJPollock@gmail.com to ask questions or just to see what's going on. ☆

Tsunami (from page 1)

travel and unknown experiences ahead left me anxious, it was exciting to think that for once I was going to do something more than "talk the talk." I always regretted not marching in the civil rights marches or the anti-war movements. This was something I was really going to do!

Our team included folks from Canada, Israel, Trinidad/Tobago, Mexico, and the USA. We were all religions, races, and ethnicities. We even had a young actor, between jobs, who joined our group. All of us were eager to give and eager to start. In addition, the local people who lived in the village worked with us each day. For me, this was one of the highlights of the trip. The people were wonderful, and we made great new friends. I think we all inspired each other.

The three houses we worked on were in a small fishing village called Tachatchai, which is north of Phuket. In Tachatchai the average yearly income is \$300. Although the village itself is obviously poor, the surrounding countryside and beaches are beautiful.

The earthen blocks used to build the houses were made by hand daily, and a minimum of 2000 blocks were needed for each house. These blocks became Arty's main job. He transported blocks from the block site to the homes. This meant loading and unloading the truck countless times a day. Village women—the husbands were fishing in the morning—worked alongside Arty and a few other team members. Although there was a language barrier, Arty managed to make them laugh a lot by pretending to drop bricks on his foot. A real highlight for Arty was getting to drive the Habitat truck.

I worked in one of the houses, and was quickly taught by a professional Habitat person how to lay the blocks, level, and plane. The hardest part of the work was dealing with the 95-degree-plus heat and humidity. The afternoons were particularly rough.

We built houses with three small rooms, consisting of a living area and two bedrooms. The total size was comparable to my bedroom at home. The kitchen was a concrete slab with an overhang in the back of the house, where the women had a few pots to cook in and plastic bowls to wash in. There were no bathrooms, as the people voted to keep their



Simone contemplates next move.

custom of using communal bathrooms.

It was amazing to see how excited the people were about their new homes, and how they couldn't wait to see the progress, much the same as we would if we were building a new home. The children came running in

If you have ever considered doing something like this, I would encourage you. It's exhilarating to feel that you have done something, however small, to "repair the world."

every day after school. (As far as I could see, the children didn't have toys and certainly no after-school activities or entertainment.)

This was the hardest physical work I have ever done. I have never been that hot or that dirty before. Truthfully, each day I wondered if I could make myself do it again the next day. We experienced many emotions as our trip came to an end. I think all of us on the team took pride in the fact that we did make it, that we contributed, and made a difference in the lives of people who have so little. At the same time, there was joy that we were able to represent the people in the financial services industry in taking on this labor of love. There was disappointment that we wouldn't be there to see the houses completed and turned over to the new owners. Last, we were sad to leave new friends that we had bonded with in our week together.

If you have ever considered doing something like this, I would encourage you. It's exhilarating to feel that you have done something, however small, to "repair the world." Arty and I are already talking about another trip, perhaps to India. ☆

Camp Shalom



Camp Shalom 2006 Application

July 31 - August 11

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

Camper(s) Information

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

Week 1: 7/31 - 8/4

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

Week 2: 8/7 - 8/11

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

Camp Total = _____

Pay with a Visa or Mastercard online by going to <http://www.jewishlexington.org> and following the links for Camp Shalom. Applications and full or partial payment will be available online after March 1, 2006.

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

Please make checks payable to CKJF and mail to: CKJF/Camp Shalom 1050 Chinoe Rd, Suite 203 Lexington, KY 40502



Camp Gesher 2006 Application

July 31 - August 11

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

Camper(s) Information

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

Pay with a Visa or Mastercard online by going to <http://www.jewishlexington.org> and following the links for Camp Shalom. Applications and full or partial payment will be available online after March 1, 2006.

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

Please make checks payable to CKJF and mail to: CKJF/Camp Gesher 1050 Chinoe Rd, Suite 203 Lexington, KY 40502

Week 1: 7/31 - 8/4

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

Week 2: 8/7 - 8/11

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

Camp Total = _____

Gesher



April is Child Abuse Prevention Month

By Hanna Smith, MSW ACSW CSW

Each April, we turn our attention to the prevention of child abuse. Child abuse is defined by law as physical and sexual abuse, neglect, and emotional maltreatment of a minor. Child abuse is a global problem: child prostitution in Southeast Asia, pre-teen boys in Africa forced to become soldiers; and girls denied an education under Taliban rule—the horrific list goes on.

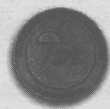
In the United States, most child abuse goes hand-in-hand with domestic violence and parental drug and alcohol abuse. To a lesser but no less serious degree, child abuse occurs when very young or intellectually challenged parents, unable to care for their children properly, put them at risk.

Child abuse is on the increase in Kentucky. In Fayette County alone, the number of children placed in foster homes has increased from about 150 in 1986 to 652 in 2005.

The Kentucky Cabinet for Health and Family Services is empowered by law to provide programs and services and enforcement of child protection statutes and regulations to protect children when their caregivers are unable or unwilling to do so. While the Cabinet places a high priority on helping families correct problems and overcome barriers that make homes unsafe places for children, the highest priority is the best interests of children.

If children have to be temporarily removed from their parents because of safety concerns, efforts are made to place them with a relative who can provide a safe, healthy environment. When that's not possible, children are placed with foster families until their parents are ready and able to take care of them. Most children eventually return to their birth parents or to other close relatives; but others remain in foster care until adopted by other families when it becomes clear their families cannot safely care for them.

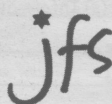
The Noontimers



will tour Taylor Made Farm and the Stallion Complex. Please eat before you arrive at the CKJF office.

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For more information or to RSVP, call Stacey at 859.268.8244 or email her at jfs@jewishlexington.org



The Cabinet operates under the authority of state and federal laws, including the U.S. Adoption Assistance and Child Welfare Act and the Adoption and Safe Families Act. The latter requires states to initiate termination of parental rights when children have been in foster care for fifteen months out of a consecutive 22-month period to uphold children's right to permanency.

When all attempts to correct problems fail and parents remain unable to care for their children properly, states have the authority to terminate parental rights and place children with adoptive parents. This is a departure from previous policy that didn't focus as emphatically on permanency and allowed children to remain in, and eventually age out of, foster care. While some foster children who become available for adoption are not adopted and remain in foster care, more than 80 percent of Kentucky's public adoptions occur among foster parents who adopt their foster children.

Kentucky, like most other states, encourages relative or foster parent adoption to spare children's lives further disruption. In some best-case scenarios, foster parents welcome birth-parent contact with the children in their care when possible. Foster parents can be role models, both for birth parents—who often experienced unstable home lives as children—and for the children they care for, who usually come to recognize their foster homes as safe havens and sources of a security they previously lacked.

Even when adoption is the best alternative for children removed from their homes, contact between birth families and children is encouraged whenever possible. By maintaining connections to their birth families, adopted children benefit from a sense of continuity and identity.

During Child Abuse Prevention Month, the Cabinet and the wonderful foster-care givers who serve Kentucky's children in crisis want to remind all Kentuckians that the law requires anyone who suspects child abuse to report it. Reports can be made anonymously, and the Cabinet keeps information provided confidential.

In addition, anyone who witnesses child abuse or has reason to believe a child is in imminent danger should call local law enforcement immediately.

The state Child Abuse Hot Line, a toll-free number, is (800) 752-6200. In Fayette County, call (859) 245-5258 to report child abuse.

Prevent Child Abuse Kentucky considers its volunteers its greatest community resource. Volunteers work on all levels, as local advisory board members, professional facilitators, child care coordinators, presenters of workshops in schools, and support providers for the 24 hour helpline.

Should you decide to become an advocate and provide support and education services to at-risk families on the national level, please contact the Family Support and Education Program at (210) 270-4630 or www.avance.org or the Family Support America, (312) 338-0900, www.familysupportamerica.org.

For information about state foster care and adoption programs in Fayette County, call (859) 245-5488. Or call (800) 232-KIDS for information outside Fayette County.

Hanna Smith is recruitment and certification worker on the specialized foster care team in the Fayette County office of the Cabinet for Health and Family Services. ☆

Want to send your kids to camp this summer but worried about the cost?

Apply for a scholarship or campership through our office by April 30th.

Camperships and scholarships are open to ANY Jewish day or overnight camp, including Camp Shalom and Gesher.

Contact
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for more information.
(859) 269-8244
jfs@jewishlexington.org



The University of Kentucky Friends of Music
and the Temple Adath Israel Music Fund present

The Friends of Music Memorial Tribute to

Anita Roos Baker

Sunday, May 14 at 7:30 p.m. The concert,
to be held at the Singletary Center for the Arts
Recital Hall, will be free and open to the public.

B'tayavon (Hearty Appetite)

Ruth Poley



Here it is, almost Passover again (where does the time go?), and plans are afoot for seders, both big and small. I tend to be a traditionalist when it comes to cooking for the holidays; my family came from Eastern Europe and those are the foods I associate with Jewish celebrations. I like my brisket braised in tomato sauce, not with leeks and dried apricots; rice, allowed by the Sephardim, will never appear on my seder table; and I have never considered salsa to be Passover food.

That said, there is a recipe for fish cakes in the April *Bon Appetit* that looks really good and, the operative words, pretty easy to make. While many of us would like to have homemade gefilte fish, few of us will take the time to make it. This recipe will give you a nice, homemade fish dish for your Pesach table and will not require heroic measures to make. Here it is; I hope you enjoy it.

Herbed Fish Cakes

(makes about 18)

- 1 3/4 to 2 pounds skinless striped bass* fillets, cut into 2-inch pieces
- 1 cup (generous) minced red onion
- 1/2 cup chopped fresh Italian parsley
- 1/2 cup chopped fresh cilantro
- 4 1/2 tablespoons (or more) extra-virgin olive oil, divided
- 1 1/2 teaspoons coarse kosher salt
- 3/4 teaspoon coarsely ground black pepper

Line rimmed baking sheet with plastic wrap. Using on/off pulse, fine-chop half of fish in processor (do not puree to paste); transfer to bowl. Repeat with remaining fish. Mix in onion, parsley, cilantro, 3 1/2 tablespoons oil, salt, and pepper. Using wet hands and generous 1/4 cupful for each, shape mixture into 3x2x1/2-inch oval cakes. Arrange on prepared baking sheet. (Can be made 1 day ahead. Cover and chill.)

Heat 1 tablespoon oil in large skillet over medium heat. Working in batches, sauté cakes until opaque in center, about 4 minutes per side, adding more oil to skillet by tablespoonfuls as needed. Transfer to platter. Serve either warm or at room temperature, with horseradish.

*While the recipe specifies striped bass, I don't see why any meaty white fish (such as cod or halibut) wouldn't be equally acceptable.

Note: There is no egg or matzo meal in this recipe. If the fish cakes don't hold together well before frying, try adding 1 lightly beaten egg and about 1/4 cup of matzo meal to the mixture before forming into cakes.

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.

OZS committee solicits volunteers

Activities include TAI efforts

♦ ♦ ♦

By Robert Grossman

The OZS Social Action Committee would like volunteer support for several activities in the month of April.

Harrison Elementary needs boys' and girls' khaki, navy, or black pants (new or used in good condition), especially in sizes 5 through 8. They also need wide-ruled spiral notebooks, two-pocket folders, and Kleenex. Please place your donations in the treasure chest in the OZS lobby.

Harrison Elementary gratefully welcomes any community members who can work with students during the school day. You can have children

read to you, help them with their homework, or, if you have the skills and desire, even help teach lessons. Contact Fran Friedman at (859) 271-3846 if you are interested in helping out.

Together with TAI, we are continuing to provide a work detail at God's Pantry on the third Tuesday of each month from 6:00 to 7:30. God's Pantry is located at 1685 Jaggie Fox Way, off Georgetown Road north of New Circle Road. The work involves sorting donations of food. Contact Mollye Schwab at (859) 881-1686 to join in on this kid- and adult-friendly mitzvah.

OZS and TAI will have a food drive from April 21 to May 14 as part of our observance of the period of counting the Omer. Stay tuned for details. ☆

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Holidays (from page 4)

remembrance at which the menu is a cup of potato soup, an unbuttered whole wheat roll, an apple, and a glass of water. This supposedly spartan fare is so luxurious in contrast to what concentration camp inmates were actually given to eat that it is food for thought indeed.

Customs—Again, these are developing. Refraining from jolly music, secular TV, and other distractions seems appropriate.

Requirements—Remember.

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

Be a Spellbinder!



Join a wonderful group of volunteer storytellers who weave magical stories in school classrooms, other public gatherings and events. Three-day certification training provided from 9:30 a.m. to 3:00 p.m. on April 17, April 24, and May 15.

Call Greg Davis,
Lexington Public Library,
231-5554 or 509-6221.

20 • April 2006 Shalom

Ask a rabbi (from page 8)

unchallenged as long as the synagogue prayers were recited in Hebrew. When the Reform movement decided to recite most prayers in the local language they still continued to recite the *Sh'ma* in Hebrew. In order to show it special honor they decided to stand for it. Comfort came now in using the local language. Using Hebrew meant a special effort, and so the special honor of standing felt more appropriate.

Traditionally, there is a great reluctance to choose some verses of the Torah as being more important than others. Because certain heretics wished to emphasize the importance of the Decalogue (the "Ten Utterances" or the "Ten Commandments") over and above the rest of the Bible, the rabbis removed its recitation from the synagogue (b. *B'rakhot* 12a). Similarly, even though the recitation of the *Sh'ma* is so central, traditionally the rabbis tried to de-emphasize its special importance. It is just one verse among thousands of others. *Zil, g'mor*. "Go, and learn the rest."

The Reform movement is trying to emphasize not just the importance of ethical monotheism through the meaning of this verse, but also the Hebrew expression of this meaning. The Hebrew allows various interpretations, while any English translation would emphasize only one choice. Hebrew thus remains an important language for Reform Judaism as well as for more traditional movements.

In practice each congregation has to choose one stance. Some sitting and some standing in the same service would look too ragged. However, both the Reform and the traditional emphases are important, and we can learn from each other. ☆

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

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



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124 North Ashland Avenue
Lexington, KY 40502

Around the Community

Mazel Tovs...

Bar Mitzvah

Ben Liebman, son of Dan and Beth Liebman, will be called to the Torah as a Bar Mitzvah on April 22, 2006 at Temple Adath Israel. Joining in this joyous celebration will be his sister, Jennie, 19, and his brothers, Joe and David, ages 18 and 16.



Ben Liebman

Ben is a seventh grade student at Bondurant Middle School in Frankfort, where his favorite subject is math, he says, "Because I love what I learn in that class and my teacher makes it fun." His extracurricular activities at school include being a member of the Academic Team, playing soccer, and participating in Festival, the District Honors Band, KYA, KUNA, and the Y-club. Among his activities outside school are dancing, being captain of a team in America's Walk for Diabetes, and attending Cotillion (a formal program designed to teach manners and dancing).

In describing his Mitzvah Project, Ben wrote that it consisted of "collecting videos for patients at Kosair Children's Hospital. I chose this because when I was diagnosed with Type I Diabetes they gave me extra good care and I want to give back to them."

Ben writes that he loves "spending time with my friends especially outside of school. I love being active and talking on the Internet. I am always proud to get straight As on my report cards and have only had one B in my two years at Bondurant."

Condolences to...

Ben Kaufman, on the death of his aunt, **Louise Marcum**, on March 10, 2006.

Robert Sloat, on the death of his mother **Thelma A. See** on February 14, 2006.

Austin Cantor, on the death of his father **Solomon Cantor** on February 21, 2006.

Refuah Shlema to...

• Greg Smith

Have a question? Ask a rabbi

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

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

Part VII (from page 12)

and American societies; Arab society was traditional and structured around the clan and the village.

By 1936, the Arab leadership had created the Arab Higher Committee, headed by Haj Amin Al-Husseini. The new group tested its power with a general strike demanding self-government and the prohibition of sales of land to Jews, as well as a complete halt to Jewish immigration. The strike rapidly degenerated into riots, clearly orchestrated and led by the Arab High Committee. Between April and October of 1936, more than 80 Jews were killed in Arab attacks, and British troops killed more than 130 Arabs and suffered over 40 casualties themselves. Attacks on Jewish property destroyed close to 100,000 trees on Jewish land, as well as Jewish-owned vineyards and orchards.

The extreme violence of the 1936 Arab Campaign, which extended to 1939, as well as Husseini's declaration of support for Nazi Germany in 1937, forced the British to expel Husseini and the Arab mayor of Jerusalem to Syria. The Grand Mufti lost his office of President of the Supreme Muslim Council and his membership in the Waqf committee administering Islamic religious properties.

According to documentation from the Nuremberg trials and later the Eichmann trial, Nazi Germany, through the SS, helped finance the Arab revolt of 1936-1939. Adolf Eichmann actually visited Palestine and met with Al-Husseini before the Arab leader's deportation to Syria. Husseini wanted the Reich to openly oppose the establishment of a Jewish state in Palestine. In 1937 he pledged support for Nazi Germany.

By the end of the 1936-1939 Campaign, the tally of dead was high: 91 Jews killed by Arabs; 130 Arabs killed by Jews, and 23 Arabs killed by British troops. Husseini, using the riots as a cover, undertook a systematic purge of his political opponents. His troops killed more than 70 Arab dissidents, consolidating his position as undisputed leader of the Arabs in Palestine. This revolt forced other significant changes in the Palestinian situation.

The rise of Nazism in Germany and its open advocacy of anti-Semitism raised anxiety among Jews who felt that the window of opportunity to save Germany's Jews was closing. The Jewish community then initiated an operation known as Aliyah Beth

for clandestine immigration. The open embrace of Hitler by Husseini encouraged extreme elements within the Haganah to secede from the central authority and initiate independent groups which engaged in terrorist activities. The most important of these groups was the Irgun Tzvai Leumi (National Military Organization) and its splinter known as the Stern Gang. Both groups started active opposition to the communal authorities in general and the Haganah in particular.

During this revolt, the British government attempted to find a solution that would bring the area under control. This was of great importance because Britain needed to maintain its control over the Persian oil and the newly found oil fields in Iraq (1927), Kuwait (1928), and Saudi Arabia (1936). The Crown appointed a commission headed by Lord Peel which in 1937 recommended the partition of Palestine into two independent states, one for the Arabs and one for the Jews.

The Peel Partition proposal granted Jews control over a narrow strip of coastal land north of Tel Aviv and the Galilee, and kept Jerusalem and a corridor connecting it with Jaffa under British control, leaving the rest of the country to the Arabs. The Jews, aware of the urgency of providing a safe haven for the Jews escaping Nazi persecution when nobody else would accept them, reluctantly accepted the offer. The Arabs rejected it. With a growing sense of urgency, the Jewish Agency made another partition proposal in 1938, rejected by both Arabs and British. England then proposed another partition giving the Jewish state even less, by awarding the central Galilee to the Arabs. The Arabs rejected it. By the end of 1939, Germany had occupied Poland and was at war with Great Britain. No further attempts to implement a two-state solution would be undertaken until 1947.

The Husseini-Hitler connection only grew stronger after 1939. His pro-Nazi activism in the Middle East led in 1941 to the pro-Nazi uprising in Iraq as well as the *Farhoud* or "Violent Dispossession" of Iraqi Jews, a series of pogroms in Baghdad and other cities. I will go into more detail on this part of the story in the next article. ✽

TEMPLE ADATH ISRAEL

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

Yizkor Service

Yizkor service for the last day of Passover will be held on April 19 at 6:00 p.m. Temple Adath Israel welcomes you to join us for this service.

Yom Hashoah

Temple Adath Israel, Ohavay Zion Synagogue, and CKJF will observe a community-wide service in observance of Yom HaShoah. Please join the community at Ohavay Zion Synagogue on Sunday, April 23 at 7:00 p.m.

Educational Shabbaton

Join the 6th Grade Religious School Class for a special service on Saturday, April 29 at 10:30 a.m. in the Temple Sanctuary.

Music Memorial Tribute to Anita Roos Baker

The University of Kentucky Friends of Music and the Temple Adath Israel Music Fund present The Friends of Music Memorial Tribute to Anita Roos Baker on Sunday, May 14 at 7:30 p.m. The concert will be held at the Singletary Center for the Arts Recital Hall and will be free and open to the public.

University of Kentucky Donovan Scholars

On Thursday, April 27, 3:30 to 4:30 p.m., Mr. Bob Orbach & Friends will present "Memorial Day: A Time for Remembering." Speakers will trace the evolution of this unique American holiday and its important place in our history. The event will be held at the Sr. Citizens Center on the corner of Alumni Drive and Nicholasville Road. Ample parking is available.

We don't want your money

Aren't people always trying to sell you something, get you to donate to something or to invest in something? Does it seem like everyone wants your money. Well, we don't. All we want is your blood, and not that much of it. You won't miss it. But it will literally save the life of the sick or injured person it is given to. Come to Temple Adath Israel's Blood & Bagels blood drive on Sunday, May 7 from 9:00 a.m. to 1:00 p.m. to bleed a little and eat a lot. (Donors feast on bagels and lox.) It's easy, it's free, it's tasty, it's virtually painless, it saves lives. Don't hog your blood. Someone out there can't live without it.

Om shalom

Are you free? Find out on April 19 when we explore this Passover theme during OmSHALOM, a yoga and meditation class. No prior experience in yoga or meditation is necessary. You are invited to bring a quote, story, or song on CD that relates to our theme of freedom. Remember to bring a mat or large towel to the class. The class will meet on April 19 at 11:00 a.m. and again at 5:45 p.m. (please note the 15 minute change in the start of the evening class to allow those traveling from work extra time to get there). RSVP to the Temple office.

Be a Spellbinder

Join a wonderful group of volunteer storytellers who weave magical stories in the classrooms. Three-day certification training provided free from 9:30 a.m. to 3:00 p.m. on April 17, April 24, and May 15. Lunch will be provided. Call Greg Davis at the Lexington Public Library at (859) 231-5554 or call (859) 509-6221.

TRYB Elections

Please share this with your teen! TRYB will be holding elections for next year's board on April 30. Everyone interested in running for an office on the Board must complete a letter of intent form which must be signed by the TRYB member and a parent or guardian. Copies of the form will be in a folder on the bulletin board in the youth lounge and will be available on the Temple

website as well. The completed form will be posted on the youth lounge bulletin board. You may accompany this with a photograph to post also. Letters of intent must be received by April 15. If you are interested in being on the TRYB board and would like more information, please contact Mary Engel, TRYB advisor, or Toni Reiss, Program Coordinator.

TRYB receives State Farm grant for Ashland Elementary

Ashland Elementary School, in partnership with Temple Adath Israel, is sponsoring a "Science Fun Day" on April 21, 2006 from 12:00 to 6:00 p.m. Funded by a State Farm Good Neighbor Youth Leadership Grant, Ashland's program was one of 100 recipients nationwide to receive this \$1,000 award, thanks to a proposal written by our high school youth group, TRYB. The funding has supported Science Fair after-school mentoring activities including transportation, supplies, and books. TRYB will honor National Youth Service Day by organizing a "Science Fun Day" for Ashland Elementary students who otherwise have limited opportunities to engage in scientific learning outside of the classroom. We are inviting scientists and physicians from the Temple and the community to present topics at "Science Fun Day" related to science and health. Please contact Kaitlin Graff at Kagraff07@aol.com or (859) 264-9424.

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

In my opinion, Passover is the supreme Jewish holiday, the most universally celebrated. There is no other holiday in the Jewish calendar on which Jews spend more time with preparations. It can be celebrated in the home or in the synagogue, with family and friends.

Every year we repeat the same preparations and read the same seder text. This ritual of repetition gives us reassurance in our tradition and our peoplehood.

The Torah ordains that Jews "tell the story" of their emancipation to their children. The rabbis added to the basic history with favorite stories and commentaries, explanations of the seder symbols, psalms of praise, and cheerful songs, and so we read the Haggadah. There is an attempt to maintain the children's interest.

We read the story told in Exodus about the liberation of our people. This is a powerful reaffirmation of Jewish survival over oppression. The text and ideas also have relevance to our own lives and to current events. Jews around the world continue to seek their liberty, some from oppressive governments and some from difficulties that life has brought to them.

Freedom can never be taken for granted. We remember those before us who fought so that we may live as free people. The story of Exodus causes us to accept the responsibilities of continuing to preserve our precious freedoms for this generation and future generations.

On behalf of Hadassah, I wish for everyone a meaningful and enjoyable Passover holiday.

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

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

Pesach to Be Celebrated, Saturday, April 15

On Saturday, April 15, at 10:00 a.m., the Havurah will celebrate Pesach with a Shabbat morning service led by Judy and Stanley Saxe. The service will be held at the Lexington Hearing and Speech Center, 162 N. Ashland Avenue.

Kabbalat Shabbat Service

A Kabbalat Shabbat service is scheduled for Friday May 5, 8:00 p.m., at the Lexington Theological Seminary, South Limestone Street. Service leaders will be Evelyn Geller and Kathy Grossman.

OHAVAY ZION SYNAGOGUE

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

April will be a busy month, filled with preparation for and celebration of Passover. We welcome newcomers to the community and veterans alike to participate and to be a part of the OZS family. Please remember that throughout the holiday of Passover NO foods may be brought into the synagogue unless they are specifically marked "Kosher for Passover" AND are unopened.

Passover is here!

This year, Passover begins on Wednesday evening, April 12. The OZS Congregational Seder, catered by Dupree Catering, will take place the second night of Passover, Thursday evening April 13, at 6:30 p.m. The evening will include a delicious seder meal (vegetarian option available) with traditional favorites, singing, learning, and fun. Reservations by April 6 are a must. Please call the OZS office for more information.

Siyum B'khoreem - Fast of the Firstborn

On the day before Passover, it is a custom for the first-born in every household to fast in commemoration of the tenth plague, in which the firstborn of the Egyptians were killed. However, there is also a custom of engaging in some type of study, after which it is considered a mitzvah to eat. Hence, the firstborn who have studied may then partake of food. Join us on Wednesday morning, April 12, as we fulfill the mitzvah of studying and eating during our *Siyum B'khoreem*. We will begin with Shaharit at 7:30 a.m., followed by a study period and a light breakfast. This is a perfect way to prepare spiritually for the Passover holiday. It is also your last opportunity to get your fill of bagels and Danish before the holiday begins!

Sale of hametz and ma'ot hittin

Sell your hametz! On Passover, Jewish Law teaches us not only to clean and put away our hametz (leavened foods), but to "sell" it so that none of it remains even in our possession. If you wish to take part in this mitzvah, please come by the OZS office and fill out a form that will designate Rabbi Cohen as the agent who will symbolically "sell" it for you. This mitzvah is often done in conjunction with the mitzvah of *ma'ot hittin*, of donating to a matzah fund to help those in need and to

assure that on this holiday of freedom no one should go hungry. Donations collected in the matzah fund will be sent to MAZON: A Jewish Response to Hunger. All forms and donations must be turned into the OZS office no later than 10:00 a.m. on Wednesday morning, April 12, so that the "sale" can be completed before Passover begins.

Yom Tov worship

The Festival Morning Service for the first two days of Passover will be on Thursday and Friday mornings, April 13 and 14, at 9:45 a.m. The Festival Morning Service for the last two days of Passover will be on Wednesday and Thursday, April 19 and 20, at 9:45 a.m. Yizkor will be recited during the service on April 20.

Passover at the movies

On Sunday, April 16, from 9:00 a.m. till 12:00 p.m., the entire community is invited to join students and parents of the OZS Religious School for a special "Passover at the Movies" program as we study the Passover story from the Torah and then watch the full-length animated movie *The Prince of Egypt*. Following the viewing, adults and children together in small groups will discuss this fabulous film as a "modern midrash" on the Passover story as we seek to discover new ways to connect to our ancient text.

OZS Religious School

Beginning April 21, our religious school students will observe the period of the counting of the Omer by collecting cereal and grain products, which will be added to the OZS and TAI Social Action committees' joint Food Drive to benefit God's Pantry. Just as our ancestors brought an *omer* (a measure) of grain to the Temple during the Omer period, so, too, will our children learn the value of giving thanks for the gifts of the earth and supporting others in need of food. See the separate article on the Food Drive on the front page of this month's *Shalom* for more information.

Our Shabbat Morning Jr. Congregation, for Religious School children, led by Heidi Zimmerman and Asher Finkel, will meet during the Passover holiday, Saturday morning, April 15, at 10:45 a.m. Parents are encouraged to attend with their children.

The newly formed Jewish Gymboree program for Jewish toddlers (4 and under) and their parents will meet Sunday morning, April 2. Call Rachel Belin for time and location.

The OZS/TAI program for 11th and 12th graders, Senior Chai, will meet again this month on April 26 at 6:30 p.m. This year we have studied such topics as homosexuality and Judaism, the environment, social justice, abortion, tattoos and body piercing, teshuva, and Jewish identity. We will soon be gathering the names of current 10th graders for next year's program as it begins its sixth year. For more information call Rabbi Sharon Cohen in the OZS office.

Shabbat at OZS

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner. On the last Friday of each month (April 28) the service will be at 7:30 p.m., with a special program and Oneg following the service at 8:30 p.m. As they do one Shabbat each month, Stewart Home School residents will be joining us for the Friday night service on April 14. Don't forget our Shabbat Morning Service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week. Saturday morning April 8, representatives from Jewish Family Services will speak as we mark JFS Shabbat and celebrate the wonderful work JFS does for our community.

Daily minyan

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

Adult Education news

Be a part of the OZS adult learning community! As a part of our Searching and Seeking series, Rabbi Sharon Cohen and Dr. Art Shechet continue their once-a-month Sunday evening course, *Looking for God in Everyday Life and Prayer: A Guide for the Uncertain*. The next sessions are planned for April 16 and May 21, 7:00 to 8:30 p.m. There is no cost for the class, but there is a \$20 fee for books. If you are interested in participating please call the OZS office.

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

Plan to hear Rabbi Cohen speak about "Women in the Bible" on Sunday, April 30, at 12:15 p.m. at OZS.

Happy Birthday, Israel!

Save the date on your calendars and join us on Wednesday evening, May 3, at 6:30 p.m. as we celebrate Yom ha'Atzmaut (Israel Independence Day) with a special Israeli dinner, music, and Israeli dancing. Fun for all! For more information call the OZS office.

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



Contact:

Larry Herman 859.269.5229
Jimmy Mischner 859.269.3783





COMMUNITY CALENDAR



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

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

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

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

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		Chabad-Rabbi Litvin visits	Rosh Chodesh Adar	"The Divan" One World Film Festival - 5:30 & 7:30 p.m. at the Kentucky Theatre		
26	27	28	29	30	31	April 1
• FREE Yiddish Class - TAI 10:30 a.m. • JFS Times Change	Judith Page Lecture: "Reinventing Shylock." President's Room, Singletary Center at 8:00 p.m.	• OZS Board Meeting • TAI Board Meeting			JFS Shabbat at TAI	JFS Shabbat at OZS
2	3	4	5	6	7	8
FREE Yiddish Class - TAI 10:30 a.m.	Shalom Deadline	Camp Meeting 7:00 p.m.	• CKJF Closes at 3:00 p.m. • Ta'Anit Bechorot - Fast of the First Born • Passover - First Seder	• CKJF Closed • Passover • Second Seders at OZS & TAI	Pesach Passover	• Havurah JFS Shabbat: Shacharit & Brunch 10:00 a.m. • Family Magazine Camp Fair • Pesach Passover
9	10	11	12	13	14	15
• FREE Yiddish Class - TAI 10:30 a.m. • Community Wide Campaign Program - Freda Keet 4:00 p.m. OZS • Passover • Spirituality Class OZS 7:00 p.m.	Passover	• God's Pantry Night 6:00 - 7:30 p.m. • Passover	Passover	• CKJF Closed • Passover	TAI- Bar Mitzvah Ben Liebman	TAI- Bar Mitzvah Ben Liebman
16	17	18	19	20	21	22
• Larry Kant's "Finding A Jewish Path..." - TAI 10:00 a.m. • FREE Yiddish Class - TAI 10:30 a.m. • Yom Ha'Shoah Program David Smith, teacher involved with "Paperclips" project - 7:00 p.m. at OZS		Yom Ha'Shoah	• CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting 7:30 p.m.	Noonfimers at Keeneland		
23	24	25	26	27	28	29
• FREE Yiddish Class - TAI 10:30 a.m. • Yom Ha'atzmaut Picnic Veterans Park - noon		• OZS Board Meeting • TAI Board Meeting	• Yom Ha'atzmaut • OZS Yom Ha'atzmaut Israel Dinner/Dancing 6:30 p.m.		Havurah Kabbalat Shabbat	
30	May 1	2	3	4	5	6