

CKJF Winter Dinner

December 25th

see page 3 for details

Newspaper of the Central Kentucky Jewish Federation



Shalom

Serving the Central Kentucky Jewish Community Since 1962

November 2000

Heshvan-Kislev 5761

Federation Sponsored Jewish Family Services paves the way for new program, Tikkun Lexington

by Lisa Miller and Fran Morris of Jewish Family Services

Tikkun Olam—the Judaic tenet of repairing the world, lives in the heart of every Jewish community, and now Lexington creates a home for the life and heart of such a sacred value. Through Jewish Family Services, CKJF introduces *Tikkun Lexington*, a new program that examines the pressing needs of our local Jewish population and trains Jewish volunteers in order to serve those needs. From Bikur Cholim (caring for the sick), to mentoring projects, to in-home visiting for isolated members of community, *Tikkun Lexington* provides a stable and strategic framework from which volunteerism can grow and thrive.

Throughout the year, volunteers will be provided ongoing training workshops and seminars serving to strengthen skills for delicate one-on-one situations as well as team-oriented projects. Volunteers can give one hour of time to 350 hours a year in order to answer the needs of both the Jewish, and general Lexington community, while maintaining Judaic philosophy revolving around active participation. Volunteers can partake as frequently or infrequently as desired and can choose volunteer opportunities accordingly.

The *Tikkun Lexington* Kick-Off Party will be held on Tuesday November 28, at Temple Adath Israel,

with featured speaker Terry Susskind of JFS Cincinnati; the staff coordinator of the celebrated Jewish

Visiting

Initiative, launched in 1998. On the theme of *Tikkun Lexington, One Step At A Time*, Ms. Susskind and one of her experienced volunteers will share the passion and creativity that has driven her motivating program so successfully thus far. As a communications and program development specialist, Susskind was staff coordinator of the 5-year project, *The Jewish Community Coalition on AIDS*. Currently, she serves as the coordinator of the Kidney Foundation of Greater Cincinnati, and is the Media Consultant of the Jewish Community Relations Council through which she produces the ecumenical radio magazine, "Genesis." As a volunteer, Ms. Susskind has served on over 10 community boards, is a Wise Temple Sisterhood past-president, and is a recipient of the Clara Greller Young Leadership Award. We look forward to the wisdom

and experience of our scheduled speaker.

Appropriately named, the Tikkun program will strive to repair and support the needs of this Jewish community and beyond. Jewish Family Services and this creatively structured program pave a strong road here that extends far ahead while providing direction and support every step of the way. We look forward to the journey together. *

A new and exciting program for our Jewish Community is now born. **TIKKUN LEXINGTON**, sponsored by Jewish Family Services, is a structured pool of volunteer opportunities. By performing mitzvot through this structured program you will be provided support, training, and predictability. Choose from a range of mitzvot opportunities from one-time tasks to monthly and bi-monthly mitzvot.

Join our TIKKUN LEXINGTON KICKOFF PARTY

Tuesday, November 28 • 7:00 p.m.

Temple Adath Israel, 124 Ashland Avenue

Terry Susskind, creator of Cincinnati's JFS Volunteer Initiative, Bikur Cholim will speak about the excitement and success of her program currently supporting over 100 volunteers and a vast range of community needs. Mitzvot opportunities will be presented and chosen at this time.

Please RSVP to JFS or call for more information

269-8244

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In This Issue:

Column Musings	2
B'tay Avon	3
CKJF CAC Upcoming Events	3
Winter Dinner Reservation Form	3
What is Jewish for 'voice'	4
Hank Greenburg	5
Parenting workshops	5
Stop The Hate Vigil	5
What's In A Name?	6
Leisure Club	7
Ask JFS	7
Hadassah's Donor Telethon	7
Rabbi's Corner	8
Jews in Suriname	10
Jews lobby Congress for Abused Women	10
Rabbi Lou Feldstein	10
Anti-Jewish Violence	11
Arafat Underestimates Israeli Power	11
Hebrew School Issue	12
AMOS	13
Worship Schedule	13
Activities & Events	14

CORRECTIONS...

...for the October issue of Shalom

On page 2, Mazel Tov To should have read: **Di Sobel** and **Gregory Smith** on the birth of their daughter on Sept. 16.

שמחה - "SIMCHAS"

Please let us know of births, graduations, news from the "kinder," or any other good news you would like to share with the community.

MAZEL TOV TO:

Etta Pollan and Bruce Engel, on the birth of their great-grandson and great-nephew, **Jonathan Marc Goldman**. The proud parents are **Michael & Dr. Ruth Goldman**.

Saul & Audrey Rubin, on the birth of their great-grandson, **Bradley Aaron Waller**, on August 31, 2000. The proud parents are **Stacey & Bill Waller**.

REFUAH SHLEMAH (GET WELL WISHES):

Mark Lukens, Rachel Plavin, Phyllis Scher

CONDOLENCES TO:

Edie Frankel, on the death of her sister, **Leah Rose Werthan**, on October 11, 2000.

Harold & Kaye Frankel, on the death of Kaye's uncle, **Saul Goldberg** on August 19, 2000, and on the death of Kaye's cousin, **Phyllis Tucker**, on October 10, 2000.

The family of **Leslie Glass**, who passed away October 3, 2000.

Lee Keown on the death of her grandmother, **Gladys Miller**.

Column Musings

by

Marcia Blacker

The Yom Kippur Caper

I was six years old and living in the Wild West, and what a place it was for a six-year-old whose favorite movie star was Roy Rogers.

In 1941, my father was a civilian employee of the United States Army Corps of Engineers. He was sent to Cody, Wyoming to be the office manager on the construction of a Japanese internment camp being built at Heart Mountain, a few miles outside of Cody. Of course, at the age of six, I had no idea of the horror of what was happening to U.S. citizens of Japanese descent. To me, Cody was just a place of beautiful scenery, fabulous sunsets, Yellowstone Park just 50 miles away, and best of all, a movie theatre right across the street from the hotel in which we lived.

My parents were reluctant to tell anyone that we were Jewish, not being sure how such news would be received in a small, isolated Western town. When Yom Kippur came around, my father and mother fasted by telling the other residents with whom we'd been friendly that they had a "touch of flu" and didn't feel like having dinner.

On Kol Nidre night, my father went in our room to daven, and mother and I were on the front porch of the hotel when my best friend, Patty, came to me and invited me to join her and her grandparents at the new Roy Rogers movie. I was aware that it was a Jewish holiday and had some vague notion that I should observe it by not going to a movie, but the idea was irresistible, and I asked my mother. She put off an answer by telling me to go ask my Dad. I went to the hotel room and found him standing, with his tallis on, and swaying slightly to the mystical words. I knew I shouldn't interrupt him, so I simply assumed his answer would be "yes" and skipped merrily off to the theatre. I failed to tell my mother I was going, and by the time I bounced across the street, Patty and her grandparents were already seated inside the theatre. What to do now? I was already there; I'd already broken any number of rules, so I figured why not break one more? I told the cashier that I wanted to go inside to find my father (not having a quarter for admission, what else could the little criminal do?). I found Patty and her grandparents and watched the movie with great joy.

The great joy was short-lived when I returned to the hotel, found my mother in tears, and my father with thunder on his face. I don't remember the punishment; perhaps I've repressed it all these years, or perhaps, there was no punishment, only relief that I hadn't been kidnapped or injured. Or, maybe my father knew that the punishment I was going to exact from myself would be worse than any he could come up with. For years, every Yom Kippur, talk about guilt and atonement! I think I fasted from the age of seven on, vowed never to put my parents through such anguish, and even lost my affection for Roy Rogers. Alan Ladd soon replaced him anyway as I reached the sophisticated age of eight. *

Share one of your "growing up Jewish" stories with us. Just send a typed copy of reminiscence to Shalom, 340 Romany Road, Lexington 40502. It needn't be a confession!

Shalom

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The mission of the Federation is to promote and foster unity and cohesion in the Jewish community of Central Kentucky; to improve the quality of Jewish life in the community by developing and maintaining recreational, social, cultural, community service and leisure activities; and to provide financial assistance and moral support to the State of Israel, Jewish people in all countries and selected charities.

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B'tay Avon (Hearty Appetite)

submitted by Ruth Poley

Almost any Jewish holiday (and lots of other times) in our house when I was growing up was an occasion for my mother to make pot roast. I don't know anyone who doesn't love this dish. It's easy to make, can be done several days ahead, and goes well with everything. And if you throw a few vegetables in the pot, it's a one dish meal. In the interest of good health, I've included some suggestions which may help take some of the guilt out of it.

Sophie Gerard's Pot Roast

Ingredients:

- First cut brisket of beef*
- Chopped onions, about 2 cups
- Tomato sauce, usually one 8 oz. can unless you're making a whole lot of meat
- 2 large bay leaves

Directions:

Wash the meat and pat dry. Heat a heavy dutch oven on top of the stove. When hot, drop the meat in, fat side down first. Sear on all sides and edges, taking care not to burn. Remove meat from pan and immediately pour in the tomato sauce, scraping up little bits of meat that may have stuck. Add the chopped onions and the bay leaves.

Cover the dutch oven and put it in a 350° oven. Cook for about 45 minutes per pound. Turn the meat once or twice during the course of cooking. When you can insert a cooking fork and have it slide out easily, the meat is done. Remove the meat from the pot. Discard the bay leaves.

At this point you can add some peeled potatoes cut in chunks, some carrots, and some small whole onions and cook them in the gravy. Or you can add uncooked brown rice and cook it in the gravy. If you do rice, you may have to add water to make sure there is enough liquid in which to cook the rice.

If you want to be politically (dietetically) correct, you should cook this meat a day ahead and remove it from the gravy. Then refrigerate the gravy and remove the fat from the top after it congeals. After the meat is chilled you can also cut off all the fat before slicing it to serve. If you've done all this a day ahead (and the meat will taste better if you do), reheat the gravy and cook the rice

or vegetables in it. Slice the meat, against the grain (that is, you should not have long strings of meat after it's sliced), while it's still cold, and put it back in the pot on top of the rice or potatoes. It will heat through if you leave it for

Don't forget to send your Latke recipes to: Editor, Shalom, CKJF, 340 Romany Road, Lexington, KY 40502

a while. If you're not making starch, just put it back in the gravy and heat it up.

*Figure about a half pound per person because, a) it shrinks a whole lot during cooking and, b) it's great left over. *



The Sixth Annual CKJF Winter Dinner and Chanukah Party

will be held

Monday evening, December 25th, 6:00 p.m.

Bella Notte Restaurant, 3715 Nicholasville Road

Dinner will consist of latkes and salad, manicotti, aioli pasta, pizzas for all (both cheese and veggie), grilled veggies, that great Bella Notte bread, and spumoni for dessert. Several buffet stations will be open, so there should not be a problem with lines, and the entire restaurant will be open to us, allowing plenty of space for all.

There will be entertainment, crafts projects, and favors for the kids, and everyone will enjoy a Chanukah sing-along led by Aviva Bowling.

The cost is \$15 for adults, \$6 for kids from 5 to 10 and no charge for children under 5. This price includes tax and gratuities, coffee, tea and soft drinks; there will be a cash bar if you desire something stronger.

As in the past, we are supporting God's Pantry and you are asked to bring two non-perishable food items for each person in your party. If you forget the food, you will be asked for a donation of \$2.00 for each person in your party.

Reservations, checks included, should be sent to the CKJF using the reservation form below. Reservations are on a first-come, first-served basis; reply soon to hold your place!

Everyone who purchases a ticket for this dinner will be eligible for the door prizes. We're giving away a whole bunch of goodies kindly donated by area merchants.

Questions? Call the CKJF at 268-0672

There will be no solicitations of any kind during this evening.

**This event is sponsored by the Central Kentucky Jewish Federation - everyone is welcome!*

Here's our money—we don't want to miss this party!		No. of adults	x \$15 =
Name(s) of adult(s) and kids over 10		No. of kids	x \$6 =
		Total	
Please enclose a check for the total, payable to the CKJF, and mail this form to:			
Names of kids 5 to 10		Central Kentucky Jewish Federation	
Names of kids 4 and under (no charge)		340 Romany Road	
		Lexington 40502	
Address where you want the tickets mailed _____			

Mark Your Calendars! CKJF Activities Abound

by Ruth Poley

Your CKJF Community Activities Committee is hard at work planning fun stuff for the new year. Our next big party is the annual **Winter Dinner**, a Chanukah party this year as well. It will be on **December 25th at Bella Notte**. See the reservation form above for details.

Sunday, January 28th, we will present a showing of "**Kadosh**," considered by some to be the finest Israeli film ever made. The movie is set in an ultra-orthodox community, the Mea Sharim district of Jerusalem. The story presents the conflict between the ancient religious traditions and the modern world as seen from the perspective of two sisters. This will be at 3:00 p.m. in the new UK library.

Sunday, April 29th, will be the big concert of music by Jewish composers, to be performed by the **Lexington Community Orchestra**. This concert will be free and open to the public, at the Singletary Center for the Arts.

Back by popular demand, **Yom HaAtzmaut celebration on May 13th**, again at the E. S. Good barn at UK. Ask anyone who attended this party last year; it was great!

Keep an eye out for further details about these activities and others in the works; we'd like to see you there. *

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What is Jewish for 'voice'?

By Daniel Chejfec
Executive Director, CKJF

The Talmud says that he who can prevent somebody to come to harm and does not do it, is responsible for the damage. That is why Judaism can be seen in many ways as a 'call to action.' Belief, while central to it, does not define Judaism, Action does. We express our Jewish identity through performing the Mitzvot. We might argue among ourselves as to which mitzvot are to be performed and when, or which have become irrelevant in today's world, but we all still look at Judaism as an expression of action. We are judged by what we do and not by what we believe.

This issue has been over the years a difficult obstacle in the relationship with our friends from other religious faiths, and the source of many misunderstandings, but it remains at the center of how we define ourselves. A Jew acts on his/her principles, and he/she will argue adamantly for them. That is who we are, whether we choose to express ourselves within the Jewish communal system or in the community at large. Commitment to Social Justice (Tzedakah) becomes real when we act upon it.

Yet historically, we have failed many times to rise to the occasion and stand up for our principle, while at other times we have been very outspoken. How do we choose when to do what? It is a personal choice, and when enough people in the community make a specific choice, it gets the community moving - that is who we are, we act as a community.

From 1939 to 1945, we failed. Besides isolated voices rising from the Jewish community in America, the community as such was ineffective to convince the Allies to bomb the death factories in Auschwitz, in Treblinka, and elsewhere. Since then, we have always felt as a community a bitter taste about that experience. We did not have the power or the political clout to do much, yet still the failure stings and hurts because we could not save our brothers in Europe.

Over the 70s and 80s, we took the torch for Soviet Jewry under a unified scream of "Let My People Go"-and we succeeded. This success and the acceptance of so many refugees into the United States served as a testimony to how far we have come since World War II. Millions of our fellow Jews left the former Soviet Union before and after the fall of the Berlin wall. As bitter as the failure during World War II was, this success was sweet. It energized the Jewish community in America and gave us a common purpose to look over and beyond our differences

and reservations. We were truly acting as a community. Because we spoke up and acted, our brothers and sisters were set free.

Many issues conspired to divide us since then. The 'Who is a Jew' debate in Israel, the opposing views about the Peace Process, the challenge to the Jewish communal structures, and the findings of the 1990 Jewish Population Study. It feels more and more as if the Jewish community in America is losing the common ground.

Now it is almost 2001. Israel is today facing the biggest danger since the 1948 war. It is facing a war that is casting neighbor against neighbor, Arab against Jew, from Metulah in the north to Eilat in the south and from the Jordan River to the Mediterranean. This is no 'quick fix' or easy solution. As I write these lines, the Sharm-el-Sheikh summit is taking place. Neither side expects any solution to come out of it.

The problem is here to stay for a long time. There is no doubt that Israel can prevail. It has a stronger and more disciplined army. But how will Israel prevail? Either by fighting to the last man or by displacing large numbers of Palestinians. Either way, the cost of the conflict is going to be high.

What we can do is our choice. We have three choices: a) Ignore the whole issue for we believe it does not affect us. b) Wait and see what happens and then we decide. c) Stand up to be counted for Israel and mount an active pro-Israel advocacy campaign.

I don't believe many people in this community would subscribe to the option of doing nothing. The second and third options are probably where the majority lies. I want to hear from you. Call me, write to me, stop me after services, let me know any way you wish - but speak out. Our community needs to decide. *

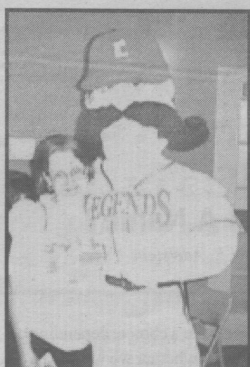
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email: ckjf@jewishlexington.org

Also, visit CKJF on the web at
www.JewishLexington.org

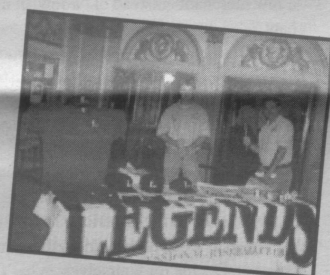
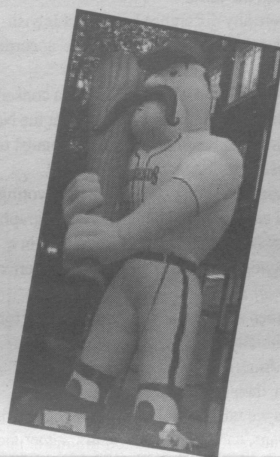


Hank Greenberg Hits a Home Run!

The Jewish community and friends turned up in full force for a special screening of *The Life and Times of Hank Greenberg*. Alan and Kathy Stein and the Lexington Legends generously underwrote this October 11th screening, with all proceeds benefiting the Central Kentucky Jewish Federation.

The movie is a humorous and nostalgic documentary about an extraordinary baseball player who transcended ethnic and religious prejudice to become an American hero. Greenberg's story is told through newsreels, interviews, classic movie clips, and by the legend himself.

The viewers enjoyed a wonderful film, a night of camaraderie, and the opportunity to give something back to the community. Thank you to all who attended and to Alan and Kathy Stein and the Lexington Legends! *



It can be easy to be emotionally detached from elderly people in failing physical or mental health. We are sad to see them suffering or losing their powers, but at the same time it is possible to see the person as simply a man or a woman who is aging. Until this happens to my own parents or those of my spouse, the aging of another may not have much emotional impact on me.

It is impossible to view my parent as merely "a man" or "a woman," and no amount of reading about aging parents can fully prepare me emotionally for my relationship with my own mother or father who can't hear my one liners anymore, who requires 2 hours of my time to travel with me to the hardware store, who can't call me because she can't remember how to push the programmed button on the phone.

I have personal and professional experience with young old and old old adults as a member of the next generation and as a counselor to people in later life who are having to deal with these realities. Call me if you think a psychologist may be of some help.

Harwell F. Smith, Ph.D.

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276-1836

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Sunday Dec. 3- Creating a Jewish Home and
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given by: Judy Freundlich Teal,
LCSW of JFS Louisville

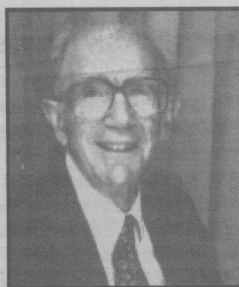
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RSVP to Fran Morris at Jewish Family Services: 269.8244 by the Friday before each session

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What are you—a Jewish American, an American Jew, or just a Jew? Let's look at the first two and then talk about the third.

Is there any difference between a Jewish-American or an American Jew? Yes, according to William Safire, the former Nixon speechwriter, who wears one hat as a conservative political columnist weekdays for the New York Times and another as a witty linguist on Sundays for its magazine section.

He concluded that "when I am in a voting booth, I can fairly be counted by demographers to be Jewish-American, and when I am in a synagogue, I can be identified as an American Jew."

In other words, if Jews are considered for their ethnicity, then Safire would call them Jewish Americans. If considered for their religion, then American Jews.

Thus we talk about Polish Americans, Irish Americans, and Italian Americans, sometimes hyphenated (although hyphens are generally disappearing). Although these citizens are identified by their ethnic backgrounds, the emphasis is on the noun American.

On the other hand, we have American Muslims, American Catholics, and American Methodists. Here the emphasis is on the religious nature of the individuals with the national identity subordinated in the adjectival position.

Where does that leave us? We are both a religion and an ethnic people.

Technically, we have a choice, depending as Safire indicates on whether we wish to emphasize the ethnic aspect (Jewish American) or religious (American Jew). Yet I suspect that most of us call ourselves American Jews, either analogous to Israeli Jews, or to emphasize the religious factor.

What is somewhat ironic about this term is that we generally dislike the term "Jew." One of the ugliest expressions to our ears is the verbal form of the word in such expressions as "Did you jew him down?" This general dislike of the word "Jew" probably stems from its use in many anti-Semitic expressions. A reference to a child as a "Jew kid" is offensive while a "Jewish kid" is not.

Similarly, we would suspect someone saying "a Jew doctor" instead of "a Jewish doctor" and "a Jew merchant" instead of "a Jewish merchant."

The Russian Yevtushenko in his famous poem "Babi Yar" provides another illustration:

There is no Jewish blood in my veins,
But I am hated with a scabby hatred
By all the anti-Semites

like a Jew.

You can understand now why I wrote about the irony in the term "American Jew." But you don't have to listen to this olde retired English professor. Decide for yourselves. What'll you have—Jewish American, American Jew, or Jew? *

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Deadline is December 15, 2000.

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CKJF

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11:45 a.m.

Golden Dragon
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RSVP by Nov. 15th

269-8244

(Fran)

CKJF LEISURE CLUB UPDATE

By Ruth Moser

If you were there at our September meeting, you heard Leonid Dayen, a famous Russian writer and poet. He spoke to us in English and Russian, and read some of his lovely poetry. If you missed it, you missed a real treat.

In October we meet for lunch at Buckhorn Restaurant on Nicholasville Road. A little bit of kvetching, but otherwise everyone had a good time. I even brought my brother Albert, who most of you already know.

Okay, so what are we doing in November? You guessed it — another "meet and eat". On November 16, we are going to the Golden Dragon on Newton Pike for a fabulous Chinese buffet. They even have sushi — look for it over by the desserts. And, if you think their sushi is good, you should try mine. I have a secret recipe from Pohnpei.

That brings us to December and our annual Chanukah party. The date is Thursday, Dec. 21 and it will be at the Temple. Of course, everyone will remember the delicious latkes that Nattie and I make each year, and Annette's fantastic desserts (some with sugar and some with aspartame).

So, call the office at 269-8244 to let us know that you are coming. We need everybody there so we can maintain our reputation as the best bunch of kvetchers and kvellers in town. See you soon. *

Lowell's Toyota Repair Specialists

233-1173

Ask Jewish Family Service (JFS)

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 concern that you would like addressed in this Shalom column, please send your queries to: Ask JFS c/o Jewish Family Services, 340 Romany Road, Lexington, KY 40502.

Dear JFS,

I am concerned about my father. A recent fall has put him in the hospital and I don't want him going home to live by himself once he recovers. He is in his eighties but is very independent. I have put off thinking about assisted living for a long time, but I think now may be the time before a more serious accident occurs. Do you agree?

A Concerned Son

Dear Concerned Son,

This is a delicate matter and clearly you don't want to insult your father with this process. A three-way conference including your father and his doctor will determine the support, appropriateness, and timing of this lifestyle change. If this is in fact necessary at this time, there are many types of living facilities to suit your father's level of independence. Concerning this transition, the first thing your father should know is that the appropriate retirement community will completely support, rather than obstruct, his functional level of independence.

You should do the homework/legwork first. Tour three or four assisted living communities in order to gain a sense of the options supportive of your father's needs and interests. When you take your father on viewing tours be sure to have appointments scheduled with each director so that your father's questions can be addressed immediately.

You will learn the terminology associated with the three basic levels of care, from independent, to personal care, to skilled nursing: In a retirement community if you are living independently, you are physically and emotionally functional, and may enjoy the option of congregated meals and activities. In a personal care setting, residents are assisted with tasks of daily living such as bathing, dressing, taking medications and ambulating. Personal care settings allow for 8-24 hr. licensed nursing care, depending on the facility. Skilled nursing is licensed care for the very frail elderly who require 24 hr. nursing care and assistance with several daily living tasks.

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In past years the response from members has been outstanding. This year, with events in the Middle East increasing everyone's awareness of the needs, fundraising co-chairs, Angie Newman and Carol Felty, expect an even more generous response. Carol and Angie both emphasized, "You do not have to be a member to contribute to these worthwhile projects, which help strengthen Israel's society. In fact, we would welcome new members which would make Hadassah's presence even stronger."

To make a pledge, call Angie Newman, 255-3009; or Carol Felty, 263-8136.

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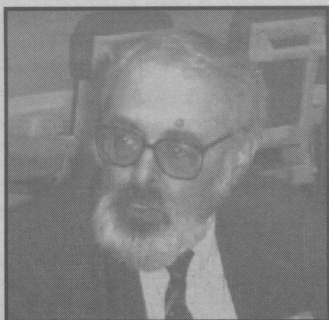
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Rabbi H. D. Uriel Smith

Here in Kentucky we often find people who believe that being religious means that you have to take the Bible literally. They therefore refuse to accept scientific evidence for a whole range of conclusions, such as Darwinian evolution or the physical impossibility of a world flood or an ark large enough to contain all animal species. Recently I read an Orthodox Jewish article making similar antiscientific claims. This pains me immensely for several reasons.

First, on a personal level. I have been working for many years on finding a harmony between my scientific knowledge and religious endeavours. I have

THE RABBI'S CORNER Science and Religion

made a breakthrough, showing a path that the humanities have to take in order to become as scientific as are the physical sciences. My thesis proves that free will makes sense, and that the mind is not merely an epiphenomenon, completely dependent on physical causality. In explaining my ideas I don't want to have to fight Mediaeval mind-sets, when I have to equally fight postmodern philosophies and materialist ideologies.

Second, and more important, our human species is going to be decimated this coming century unless we learn both to accept scientific evidence and work with religious fervour for our survival. We are polluting our environment with toxicants, destroying the stratospheric ozone layer, and pouring carbon dioxide into the atmosphere, thus promoting global warming. Unless we change our work habits rapidly we will destroy our environment, and thereby kill off most of our children. We need not just an acceptance of modern science, but also modern religious perspectives to give us the courage and enthusiasm to change our destructive ways.

Third, we need a neutral basis for communication between different groups. When we argue from different cultural or religious premisses, we just talk

past each other. Right now Jews and Arabs in the Land of Israel are killing each other because they do not have a rational basis for mutual communication. My breakthrough theory explains some of the communication barriers they are facing. This includes the fact that religious fundamentalists cannot even begin to understand how much science and engineering are needed to maintain the present population there, let alone a new influx of refugees.

Fundamentalists need more sophisticated religious people to talk with, so they can continue to feel secure in their religion as they develop more sophisticated perspectives. Our Jewish tradition has several advantages in this respect. We have always allowed many interpretations of non-halakhic traditions,

including those of the Torah. Maimonides long ago stated that if science proved that, when taken literally the Genesis story of creation was wrong, we could reinterpret it. In particular, we Jews have a long tradition supporting scientific perspectives. This can help us be in the forefront of science while maintaining a strong religious life.

For example, both in the morning and evening prayers, before reciting the Sh'ma, we recite two blessings, one describing how we recognize God as the Power organizing nature, and the second describing how we recognize God through the revelation of Torah (sacred scriptures) and Mitzvot (God's commandments). We then recite the Sh'ma, indicating that no matter how different are the paths to God, our God is one and the same. This format of prayer, supporting both natural and literary revelation, both science and religion, goes back at least twenty centuries.

Rav Saadiah Gaon (882 - 942 C.E.), the first major Jewish philosopher, explained in his book, *Beliefs and Opinions*, that science and the Jewish religion will ultimately agree, and that we have started with religious information, since our scientific abilities are too weak to gain the truth quickly and directly through the study of nature.

Maimonides (1135-1204 C.E.) purged Judaism from superstition as best as he could in his codes and philosophic works. In the Babylonian Talmud, tractate P'sachim there are several pages of Jewish folkways (less kindly we may call them superstitions). Maimonides made sure that these folkways never became part of the code of Jewish law.

Rabbi Elijah, the Vilna Gaon (1720-1797 C.E.) ordered his students to study the latest scientific information to enhance their Jewish religious understanding.

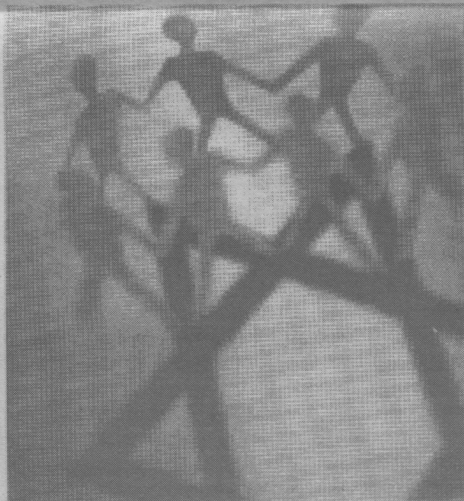
In recent years, most rabbis from all the branches of Judaism, Reform, Conservative, and Orthodox, all agree that scientific conclusions should be included in guiding us.

My theory is partially based on the work of Jean Piaget and Lawrence Kohlberg, and identifies various levels of sophistication, both on a communal (cultural) and on an individual perspective. It shows that till a certain level, religious perspectives become much weaker and seem completely irrational. Religion is weakest when we reach what Kurt Lewin called the Galileian level (named after Galileo Galilei, roughly the level needed for doctoral studies at the university). Only beyond that level do we find that, after all, religious activities (e.g. fulfilling mitzvot) and concepts (e.g. holiness) become meaningful in ways that a purely materialist perspective cannot reach.

I intend to spell out in some future columns a simplified explanation of the steps leading to my scientific breakthrough for the humanities. These will eventually help us to communicate better with other religious and cultural communities, and, I pray, will help bring harmony and peace among us. *



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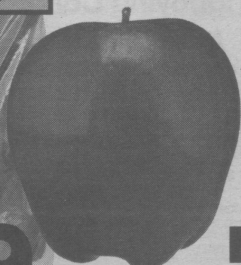
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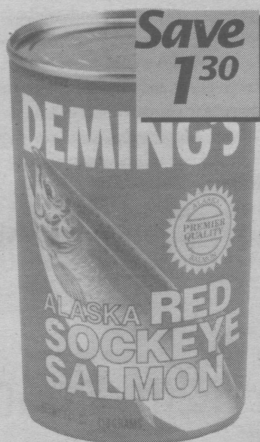
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Jews in Suriname

General Population 432,000; Jewish Population 200

History

The Jewish community of Suriname, concentrated in Paramaribo, is one of the oldest in the Americas. The first Jews settled between the years 1635 and 1639. With the Dutch occupation of Suriname in 1668, Spanish and Portuguese Jews came from Amsterdam. By the first half of the 18th century, they were joined by Ashkenazi Jews from Rotterdam, and the Jewish population reached 2,000, half of the white population of the territory. With special privileges they had received from the British, and later Dutch, authorities, the Jews settled in the "Jodensavanne" or "The Jewish

Savannah" in which they owned more than 115 plantations specializing in sugar growing and refining.

Communal and Religious Life

The communal organization is the Kerkeraad der Nederlands Portugees Israelitische Gemeente in Suriname. The two synagogues in the capital, dating back to the 18th century, have been restored by the Suriname government, together with private contributors, and today serve the needs of the Jewish community. There is a community newspaper called Sim Shalom that appears in Dutch.

Israel

Israel and Suriname have enjoyed full diplomatic relations since the country attained independence in 1975. Israel is represented by its ambassador in Caracas and by an honorary consul in Paramaribo.

Sites

In Jerusalem on the Riverside, the capital of the abandoned semi-autonomous Jewish area known as "the Jewish Savannah," remain the ruins of one of the oldest synagogues in the Americas, Berakha ve'Shalom, founded in 1685.. *

FOCUS ON ISSUES

Jewish groups lobbying Congress to keep funding for abused women

By Sharon Samber

WASHINGTON (JTA) — A group of Jewish women of all ages and backgrounds meets regularly in Brooklyn to discuss the domestic abuse they have suffered.

One woman, in her 30s, was emotionally, verbally and financially abused by her husband of eight years who beat her after she became pregnant. With the help of the group, she developed the courage to become financially independent, move herself and her children away and continue her education toward a master's degree.

Another woman, married 35 years with seven children, was embarrassed by the many years of abuse she endured but decided she needed to get help because her mentally ill husband had become a danger to her children. While the divorce proceedings drag on, the woman is happier because she feels safe.

A number of programs similar to the one helping these women are funded by grants

provided through the Violence Against Women Act. The Jewish Board of Family and Children's Services in New York, which runs the support groups, has a VAWA grant to work with abused women in Russian-speaking communities.

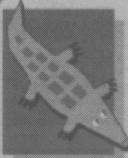
The act, passed in 1994, provides federal grants to state and local programs and private organizations that work to help victims of domestic violence.

Although the legislation enjoys bipartisan support, its reauthorization is stalled. Some lawmakers, in an effort to get their own agendas passed, are holding up the vote. Lobbyists are putting pressure on the House leadership to bring the vote to the floor.

Time is running out, however, as the legislative session draws to a close. If the act is not reauthorized, then some programs might have to close their doors because they can't function without the federal funding.

This version of VAWA would reauthorize and enhance current programs, and also would extend benefits to battered immigrant women and disabled women.

Abuse continued on page 12



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Anti-Jewish violence, arson has U.S. communities worried

SYRACUSE (JTA) — Police investigating isolated acts of anti-Jewish violence and arson across the country are urging the public not to jump to any conclusions, but local Jewish communities suspect the incidents are linked to the violence in the Middle East.

In one of the latest attacks, a fire seriously damaged Temple Beth El in Syracuse last Friday. More than 60 federal agents are looking into the incident, which investigators have labeled an arson.

Meanwhile, in Chicago, police are investigating three separate attacks that took place in the largely Jewish neighborhood of West Rogers Park on the night of Oct. 12.

The incidents, in addition to earlier incidents at synagogues in Harrisburg, Pa., New York and Toronto, among others, are heightening concern among Jews.

Fears are greatest among residents who live near the places where attacks have already occurred, said the national director of the Anti-Defamation League.

"If the incident happened in your town, in your shul, in your community, it's a high-level concern. If it happened 500 miles away, less so," said Abraham Foxman.

In Syracuse, the main office of the temple was gutted and the second floor was heavily damaged. The main sanctuary and the chapel were not directly affected.

The Torah scrolls and other sacred books are all intact, said Rabbi Irvin Beigel of Temple Beth El. He added that while the smoke-damaged Torah mantles will most likely have to be replaced, it is not yet known whether the parchment will need repairs.

Beigel and law enforcement officials urged the community not to jump to any conclusions on why the fire was set.

"I would discourage people from speculating," Beigel said. "Until we have the facts from the appropriate law enforcement, we must all be very cautious about jumping to conclusions."

The heavy law enforcement response, however, testified to concerns that it was a hate crime and Syracuse Mayor Roy Bernardi immediately ordered police patrols to all area synagogues.

"The fire is suspicious in origin and in the climate of the world today we must proceed with caution," Bernardi said.

The Syracuse Jewish Federation may take additional security precautions.

That's what everyone needs to do, said Foxman. People "need to be alert that there's a security problem" and not treat suspicious incidents and threats cavalierly, he said.

In Chicago, three Palestinian American teen-agers were arrested in connection with two of the attacks, which are being investigated as hate crimes.

Also, police are searching for a gunman who shot at a rabbi in his car. According to police, the rabbi was pulling away from the curb when someone in a dark sport-utility vehicle pulled up to his car and fired four to

five shots inside, shattering the car's front and rear windows, but missing the rabbi. He was not injured.

The incident is not being classified as a hate crime because no words were spoken before the attacker fired the shots, according to police.

Two separate attacks took place in Chicago only a few minutes earlier, just a few blocks away. Chicago police spokesman Patrick Camden said two 17-year-olds and a 14-year-old — all of whom identified themselves as Palestinians — are in custody in connection with these attacks.

The three could be charged with committing a hate crime and aggravated assault against two people.

In the first of the night's incidents, police say a man was walking home from synagogue when a white van pulled up and the van's occupants asked him, "Hey, are you a Jew?"

When the man, clad in an Orthodox-style hat and beard, failed to answer, one of the attackers fired at him with marbles from a slingshot, missing him.

In the next attack, a Jewish man was walking home when he saw a van stopped in the street with the engine running. Somebody aimed a slingshot at him before speeding away.

Police said no one was injured in any of the attacks.

Police increased safety precautions in Chicago during the Jewish holiday season and in light of escalating violence between Palestinians and Israelis overseas.

"We're aware of the situation in the Middle East, and we've intensified patrols throughout the city," Camden said.

"The violence of the Middle East must not be allowed to spill over into the streets of Chicago," said Michael Kotzin, the executive vice president of the Jewish Federation/Jewish United Fund of Metropolitan Chicago. (Judith S. Huober of the *Jewish Observer of Central New York*, Cindy Sher of the *JUF News in Chicago* and JTA staff writer Peter Ephross in New York contributed to this report.) *

Arafat underestimates Israeli power

Palestinian youths, urged by Yasser Arafat, heave rocks at Israeli targets

Andrew Grossman

Assistant Dialogue Editor, Kentucky Kernel

Just when it looked like Israel and Palestine were on the brink of lasting peace, the stubborn, reckless actions of Palestinian Authority President Yasser Arafat have caused the region, in less than two weeks, to return to the brink of war.

Despite Palestinian claims that Israel is provoking conflict and "massacring" their people, the recent violence rests squarely on Arafat's shoulders. With each riot and act of mayhem he encourages, Arafat takes another long step away from the bargaining table and towards all-out war.

Sadly, this violence is the next rational step in a strategy Arafat has employed since the beginning of the peace process. By threatening the internal security of Israel as well as external attacks from his middle-eastern allies, the Palestinian leader has pressured Israel to make more and more concessions in both land and self-rule.

Last month, the Israeli concessions climaxed when Israeli Prime Minister Barak offered large portions of the already small country to accommodate a Palestinian state.

Arafat did not take the offer, however, since it did not give him Jerusalem, the crown jewel of Israel. Held as holy by Jews, Muslims, and Christians alike, Jerusalem has been free to all religions under Israeli rule.

While the Palestinians claim that they will allow the Jews access to their holy sites, they have a history of breaking this promise when they briefly controlled the city during the Seven Days War.

Jews are very hesitant to give away their holiest city to the Palestinians, who are bound only by their unreliable word to allow the Jews access.

Luckily for Israel, who are plagued by a weak prime minister and the demands for peace at any cost by "neutral" nations like the United States, the major powers of the world are in no way, shape or form neutral and will come to their aid if the conflict escalates.

Though the United States pretends to be the moderating neutral in the peace process, democrats and republicans alike are rampantly pro-Israel thanks to the powerful Jewish lobby in Washington.

In the past, the U.S. has built up the Israeli military, trained their strategists, and sided with them on several occasions when they have been in international conflicts.

In addition to their powerful allies, Israel has a well-trained military that could overwhelm their neighbors if war erupts. As though the rockets and manpower Israel possesses are not enough, the state also is assumed to be an undeclared nuclear power as a result of many years of U.S. alliance.

Arafat has boasted on occasion that many leaders in the Arab world would rush to his side in the event of conflict.

Unfortunately for him, the Arab nations are already overextended militarily and fear conflict with Israel's allies. It is doubtful that many nations aside from perhaps Syria would assist them in an attack on the Jews.

Clearly, Yasser Arafat has underestimated Israel and has gone too far in his attempt to pressure the state to give up its land. As the counter-attacks last week have demonstrated, Israel is not afraid to use its weaponry to stop terrorists and to counter Arab violence.

If he were a wise man, which clearly he is not, Arafat would return to Camp David and take the generous offer Barak made for the Palestinian state. This would help to end the violence and give the Palestinians a state of their own. Otherwise, if the conflict escalates, it is unlikely that Arafat will ever see this opportunity again.

I wrote last month that Arafat had "Missed Opportunities in the Middle East." Now an opportunity of far greater importance faces Arafat: the opportunity to avoid all-out war and save the Palestinian dream of statehood.

Realistically, Arafat does not stand a chance against Israel militarily. Further, it is unlikely that he will return to the bargaining table or stop the violence he provoked in Israel.

This means that the dream of a Palestinian state may be, with the peace process, a victim of Yasser Arafat's stubborn recklessness.

Assistant Dialogue Editor Andrew Grossman is a political science freshman. His views do not necessarily represent those of the Kernel. This article was reprinted with permission of the author and the Kentucky Kernel.



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FOCUS ON ISSUES

Trying to refashion Hebrew school, educators ask: How much is enough?

By Julie Wiener

NEW YORK (JTA) — Michele Frankel of Fort Lee, N.J., wants her fifth-grade son, Roger, to get a Jewish education, but she also wants him to be able to go to baseball practice and complete his regular-school homework. Her husband works every other Saturday, so Sunday mornings—often a Hebrew school day—is one of the few times the family can spend together. She wants her son to enjoy, not resent Hebrew school. As she struggles to balance her family's different needs, she is relieved that her synagogue, the Jewish Center of Fort Lee, offers school once a week, rather than two or three days most Hebrew schools require. "More than once a week would be a little hectic," she said.

Once upon a time, the afternoon Hebrew school was a three-day-a-week regimen, accompanied by Shabbat attendance. It has dropped over the years, according to a new report on congregational schools released by the Jewish Education Service of North America.

Facing pressure from parents whose work schedules make frequent carpooling tricky or who find religious instruction hard to squeeze into children's calendars crammed with sports and music lessons, a number of schools—like the Jewish Center—are shifting to a once-a-week model.

While no statistics are available, schools that have opted for reduced hours say they are part of a growing trend.

Diana Yacobi, education director at the Jewish Center, which is Conservative, said enrollment at her school has jumped from 65 children to close to 200 since it began offering a one-day option three years ago.

Students also can enroll in a two-day track, something approximately half do, and Bar Mitzvah students attend more frequently and work additional hours with a tutor.

Yacobi's school offered the once-a-week option because it was losing families to other once-a-week congregational schools and contending with poor attendance rates. "The reality was people were attending one to two days a week anyway," said Yacobi.

Giving parents a choice "lifted from the school the level of resentment traditionally there," and has led to a drop in student discipline problems, said Yacobi.

"If you can do three days a week that's fantastic," said Yacobi. "If you can't, you don't have to jump ship." The secret, says Yacobi, who is pursuing a doctorate in education, is in using the time efficiently.

"It's not once a week—it's seven years, and we should be able to get something worthwhile done in seven years," she said, adding that the curriculum is very focused and she works closely with the teachers to ensure the lessons are well-planned.

The question is raised, to what extent should Hebrew schools attempt to inculcate students with specific skills and knowledge—something that is challenging with few hours available—or instill them with positive feelings about their Jewishness in hopes that the children will continue Jewish learning later in life?

Rabbi Steven Moskowitz, who directed a once-a-week Hebrew school at Manhattan's 92nd Street Y before becoming rabbi of the Jewish Congregation of Brookville, a non-denominational synagogue on Long Island with a once-a-week school, aligns himself with the informal camp.

"We've clearly made the decision, and I don't mind saying this bluntly, that the feeling we're creating in the children's hearts is more important than measuring a kid's specific knowledge level," he said.

"I'm sure that means that the specific knowledge level, if you compare the curriculum of a three-day school to our school there's going to be a difference," he said. "But the

question open to debate is how much each child can absorb."

Moskowitz wants to ensure that children don't, like many of their parents, hate Hebrew school and he insists that if students enjoy school they will learn and retain more in the long run. "What's more important than creating positive Jewish memories and a feeling that 'Wow, it's fun to learn about Judaism?'" he asked. However, many are skeptical that once-a-week schools can accomplish much. "At some point you lose the critical mass," said Rabbi Robert Abramson, director of education for the United Synagogue of Conservative Judaism, the umbrella arm for Conservative Jewry.

"The analogy I frequently use is if you're in an exercise regimen that requires five days of training a week and you do two, you shouldn't think you're going to be two-fifths as good," he said. "You'll probably never run the marathon that way. The other analogy is with medication—if the doctor tells you to take an antibiotic for 10 days and you take it for seven, you just might not get better."

United Synagogue requires member congregations to offer six hours of instruction per week, but the policy is not strictly enforced and is believed to be widely flouted.

Abramson acknowledges that schools need to respond to families' busy schedules and difficulty getting to Hebrew school, but is reluctant to support a reduction in hours. He also argues, that mastering Jewish skills—something that takes time—is an important part of creating positive Jewish identity. "When kids know some things about Jewish values and have done some mitzvot," they can "get excited about being Jewish," he said.

A 1995 study by Hebrew University sociologist Steven Cohen found that all forms of Jewish education improve adult Jewish identity—except for once-a-week Hebrew or Sunday school. The study found that those who attend Sunday school

score lower on standard measures of Jewish identity than people who had no Jewish education at all.

However, defenders of once-a-week schools argue that number of hours is less important than the overall quality of the program and the extent to which parents are involved.

Congregation Dor Hadash in San Diego opted for a compromise of sorts four years ago when the school—once a week by necessity because a large number of families live more than 45 minutes away and find frequent commuting difficult—felt there were "too many holes in the curriculum," said its education director, Barbara Carr.

The school now requires 30 hours a year of "independent learning" for its fourth- to sixth-graders in the categories of religious services, outings, Jewish study, family life and the arts. Using the school's ideas and suggestions, the students take on various projects such as seeing Jewish-themed movies, visiting a Jewish museum with parents or trying to keep Shabbat or kosher for a week if they do not already do so.

Alana Pennington, a sixth-grader at Dor Hadash, said she has done most of the projects together with her family which is "fun," she said. As part of the project, she read books about the Holocaust, went to museums, helped paint the synagogue and traveled to Israel with her mother.

Her mother, Berina, said the program enables the family to do "things on our own that are interesting rather than sending her to school for all these hours." The setup is an improvement over her own Hebrew school experience, said Pennington, which "wasn't something I exactly looked forward to."

The traditional model of Hebrew school, in which kids sit in a classroom several days per week, "doesn't work with kids," said Carr. "We need to bend and allow not only them to learn but their families to learn." *

Abuse, continued from page 10

Some of the Jewish groups involved in lobbying to get the act reauthorized this legislative session, include the National Council of Jewish Women, Hadassah; the Women's Zionist Organization of America, the Jewish Council for Public Affairs, the American Jewish Committee and the Religious Action Center of Reform Judaism.

Agencies say that the prevalence of domestic violence in the Jewish community is about the same as that in the general community.

"We believe it's comparable," said Anita Altman of the UJA-Federation of Greater New York. While there is no hard data and the information is largely anecdotal, Altman said there is a substantial incidence of domestic violence in Jewish families. She cited as an example a Jewish social service agency on Long Island where 30-40 percent of its caseload is Jewish.

Jewish communities are starting to provide more services to abused women, particularly immigrants. Protections in the 1994 legislation were intended to remove barriers that kept battered immigrant women and children locked in abusive relationships.

A 1992 study shows that to prevent their immigrant wives from reporting domestic violence, men may threaten to take the children away from the United States, fail to file papers to legalize the wife's immigration status or threaten to report her to the Immigration and Naturalization Service to get her deported.

The current version of the legislation would provide these immigrant domestic violence victims with more protection against deportation.

Many Jewish women feel a heavy responsibility for the concept of shalom bayit, or peace in the home. They feel as if they have sole responsibility for keeping the peace and promoting love, caring, nurturing and understanding within the family, says the Web site of Jewish Women International. If women cannot fulfill this role because of an abusive relationship, they may feel inadequate and may not admit the violence.

"Culturally all Jews are ingrained with the concept of holding the family together," said Nancy Schwartz Sternoff, who runs a family foundation for Jewish women and girls.

Jews also tend to stay in abusive relationships on average seven years longer than non-Jews, Sternoff said.

For years, domestic violence was not recognized as a real problem in the Jewish community, but things have started to change, said Jody Rabhan of the National Council of Jewish Women.

"In recent years, we've done a good job in getting the word out," she said.

UJA-Federation's Altman agrees, saying there has been a transformation in the Jewish community during the last five years. Now there is an awareness and recognition by the community of family violence, she said. Jewish support networks and domestic violence hotlines are gaining more attention, and the Orthodox community is making strides to address the issue. The good news, Altman said, is that people are much more willing to own up to the problem's existence and work on it. "The bad news is what it reveals: There is personal tragedy in our own community." *



Around The Community



CKJF - Central Kentucky Jewish Federation (340 Romany Road, 268-0672, Marty Barr, President)

OZS - Ohavay Zion Synagogue (2048 Edgewater Court, 266-8050, Bennett Bayer, President)

TAI - Temple Adath Israel (124 N. Ashland Ave., 269-2979, Jane Grise, President)

HAD - Lexington Chapter of Hadassah (Nancy Menard, President)

HAV - The Lexington Havurah, 272-1459 (Ernie Cohen, President)

Friday, November 3, 2000

8:00 p.m. OZS - Kabbalat Shabbat
6:00 p.m. TAI - Tot Shabbat Service
6:30 p.m. TAI - Potluck Dinner
7:300 p.m. TAI - Shabbat Service

Saturday, November 4, 2000

9:45 a.m. OZS - Preliminary Service
10:00 a.m. OZS - Shabbat Service
9:30 a.m. TAI - Torah Study
10:30 a.m. TAI - Worship Service
Brian Rade Bar Mitzvah

Sunday, November 5, 2000

10:15 a.m. CKJF - Parenting Workshop @ OZS
6:30 p.m. CKJF - Stop The Hate Vigil - Triangle Park

Tuesday, November 7, 2000

7:30 p.m. CKJF - Catholic/Jewish Roundtable

Wednesday, November 8, 2000

6:30 p.m. CKJF - JFS Advisory Committee

Thursday, November 9, 2000

7:00 p.m. CKJF - AMOS Jewish/Catholic Dialogue @
Lex. Catholic H.S.

Friday, November 10, 2000

8:00 p.m. OZS - Kabbalat Shabbat
7:300 p.m. TAI - Shabbat Service

Saturday, November 11, 2000

9:45 a.m. OZS - Preliminary Service
10:00 a.m. OZS - Shabbat Service
9:30 a.m. TAI - Kollel Dialogue
10:30 a.m. TAI - Worship Service
7:00 p.m. OZS - Art Auction preview
8:00 p.m. OZS - Art Auction

Sunday, November 12, 2000

7:30 p.m. CKJF - Young Adults program
"God in the Bedroom - Sex in Judaism"
Rabbi Lou Feldstein @ Temple Adath Israel

Wednesday, November 15, 2000

6:00 p.m. CKJF - Editorial Board Meeting
7:00 p.m. CKJF - Community Relations Committee

Thursday, November 16, 2000

HAD - Hadassah Meeting "Keepers of the Gate"

Friday, November 17, 2000

8:00 p.m. HAV - Kabbalat Shabbat
8:00 p.m. OZS - Kabbalat Shabbat
7:300 p.m. TAI - Shabbat Service

Saturday, November 18, 2000

9:45 a.m. OZS - Preliminary Service
10:00 a.m. OZS - Shabbat Service
9:30 a.m. TAI - Torah Study
10:30 a.m. TAI - Worship Service
Lindsey Waldman Bat Mitzvah

Monday, November 20, 2000

7:00 p.m. HAD - Hadassah Phone-A-Thon

Friday, November 24, 2000

8:00 p.m. OZS - Kabbalat Shabbat
7:30 p.m. TAI - Shabbat Service
Nora Simon Bat Mitzvah

Saturday, November 25, 2000

9:45 a.m. OZS - Preliminary Service
10:00 a.m. OZS - Shabbat Service, Rachel Cross Bat Mitzvah
9:30 a.m. TAI - Torah Study
10:30 a.m. TAI - Worship
Mark Goldfarb Bar Mitzvah
TAI - Kollel Dialogue

Monday, November 27, 2000

7:00 p.m. CKJF - Community Activities Comm. Meeting
@ Ruth Poley's

Tuesday, November 28, 2000

7:00 p.m. CKJF - Jewish Family Services Mitzvah Corps Kickoff

Friday, December 1, 2000

8:00 p.m. OZS - Kabbalat Shabbat
7:30 p.m. TAI - Shabbat Service

Saturday, December 2, 2000

9:45 a.m. OZS - Preliminary Service
10:00 a.m. OZS - Shabbat Service
9:30 a.m. TAI - Torah Study
10:30 a.m. TAI - Worship Service

Sunday, December 3, 2000

10:15 a.m. CKJF - Parenting Workshop @ OZS
sponsored by Jewish Family Services

The Community Relations Committee of the Central Kentucky Jewish Federation and the Lexington Catholic Diocese

Present A.M.O.S. (A Meeting Of Souls)

A program fostering Self-Discovery through Mutual Discovery
(All programs are at 7:00 P.M.)

November 9th
December 14th
January 11, 2001
February 8th
March 15th
April 5th

Messiahs and Saviors
Encounters with our neighbors
Education and Law
Ecology
Prayer and Mysticism
Forgiveness, Repentance, Redemption

at the Catholic Center
at Lexington Catholic High School
at Temple Adath Israel
at Temple Adath Israel
at Lexington Catholic High School
at Lexington Catholic High School

FOR MORE INFORMATION, OR TO R.S.V.P., CALL C.K.J.F. AT 268-0672

Ohavay Zion Synagogue News

COPIER NEEDED

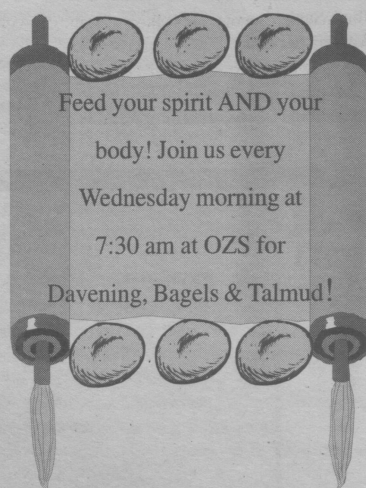
OZS has a need for a new or used heavy-duty copier that will handle the office, Religious School, and Gan Shalom's copying needs. We hope that someone in the community is getting ready to upgrade and will consider OZS as the beneficiary of a recent model copier with collating, 2-sided copying, etc. abilities. Call the OZS Office (266-8050) if you can help.

Gan Shalom News

T-Shirts & Sweatshirts—Please help support the Gan Shalom Preschool at OZS by purchasing t-shirts and sweatshirts with our logo! Adult sizes are \$10 for t-shirts and \$20 for sweatshirts. Children's sizes are \$8 for t-shirts and \$18 for sweatshirts. Colors vary. Please stop by the preschool during the week or contact Dayna at 335-9922 for more information. Thanks, in advance, for your support!

Volunteers Needed—Would you enjoy working with young children in a new and exciting Jewish preschool program? We are in need of someone to assist in the preschool classroom at the synagogue from 8:15-11:45 a.m. on Mondays, Tuesdays, and Thursdays. No teaching experience is required. The only requirement is the enjoyment of working with a small group of 3 and 4 year olds. If you are interested, please call Dayna at 335-9922.

Yummy Homemade Challah, Anyone??—As an important, ongoing fundraiser, the Gan Shalom Preschool would like to begin selling homemade challah each week for Shabbat! We hope you will agree that this is a fabulous idea and a wonderful opportunity for those of you who cannot seem to find freshly baked, kosher, high quality, and delicious challah in Lexington! You will be fulfilling two mitzvot as you partake in Shabbat tradition while helping to support our fantastic Jewish preschool program. Challah will sell for \$4 per large loaf and \$3 per small loaf. Orders will be taken monthly (in advance) so that you will only need to swing by OZS and pick up your purchases on Fridays during certain hours. Please note that the challah is prepared with fresh, kosher pareve ingredients in the OZS dairy kitchen. Please let us know right away if you are interested, so that we may even be able to begin this program at the start of November! Call Dayna at 335-9922 or send an e-mail to: director@ganshalom.com. Thank you so much in advance for your support and excitement about this new adventure! We know it will benefit both our community and our new school.



NOTE:
OZS will soon
announce a
new day and
time for the
Wednesday
morning Torah
Study.

Judaic Studies Lecture
by Stephen Whitfield
Brandeis University

Monday, November 13
8:00 p.m.

President's Room
Singletary Center for the Arts
(parking adjacent)

"Defining Jewish American Culture"

Art Auction Coming in November

We told you it was coming.

We said it was big
VERY big

We were right!
You're invited and
so are your friends.

OZS Art Auction

November 11th
7:30 p.m. at

Ohavay Zion Synagogue

HELP US HELP OZS!

Your donation of that unneeded car, boat,
business equipment or estate can help OZS



Pick up can be arranged.
Full market value may be a
tax deduction if you itemize.

CALL Jerry Cerel at
(859) 268-7255

Temple Adath Israel News

T.A.I. PRESCHOOL PRESENTS...

"Bagels and Blocks"



a weekly playgroup for parents and children
ages 0-24 months

when: Tuesdays

time: 9:00AM - 10:30AM

where: Temple Adath Israel Library

special attractions: monthly speakers and facilitators
on parenting topics

Children's music! Age-appropriate toys!
Friendship!!! Bagels and beverages!

(A monthly charge of \$10 per family will cover weekly snacks and monthly facilitator fees) Sign up for this exciting new program by calling Sandy Adland at 269-2979 or 271-3568!

Please note on your calendar

The Temple has volunteered to prepare and serve dinner at the Hope Center on Christmas Day. If you would like to participate, please contact Lowell Nigoff at 233-1173 or 278-5220.

Finding A Jewish Path While the World Shifts Beneath Us

Larry Kant will lead group discussion program Sunday Morning throughout the year for the Adult Jewish Growth committee. The first program will be on Sunday, Nov. 19 at 10 AM, and the topic will be Inter-marriage. The next program will be Dec. 3.

TEMPLE ADATH ISRAEL SISTERHOOD PRESENTS.....

"TO SAVE A LIFE"

Domestic Abuse in the Greater Community
and in the Jewish Community

With Special Guests:

Patricia Schiller, Director of the Shalom Bayit

Program in Louisville, KY

Elizabeth Cronce, LCSW

Kelly Hampton, M.A. Domestic Violence Victims' Advocate

ON DISPLAY:

Silent Witness Exhibit

Courtesy of the Junior League of Lexington

DATE: Wednesday, November 15, 2000

TIME: 6:00pm-8:00pm

PLACE: T.A.I. Social Hall

COST: \$5/person for soup and salad dinner

Transportation and Child Care are available upon request.

RSVP to the Temple office at 269-2979 by Monday, November 13, 2000.

Film Festival 2000-2001

Four films and a "note".

Where: Temple Adath Israel's Large Screen Theatre
When: Saturday, Oct. 21 - Nov. 19 - March 24 - April 28
8:30 P.M.

Seating at tables for ten

Film will be followed by a discussion.

Minimum Donation: \$5 - individual film, \$16 - for series of four.
For reservations and tickets call TAI 269-2979 or Bloom 223-8700
Tickets ordered in advance can be picked up at the door

Oct. 21 - *The Jazz Singer* Starring Al Jolson

The first film to contain sound sequences. It depicts a break from the past, in which the traditions of Old World Judaism clash with the modern culture of that period.

Discussion leader: Greg Waller

Nov. 19 - *Sweet Lorraine* Starring Maureen Stapleton

This film is a nostalgic and humorous look at a fading, family-run Catholic resort hotel.

Discussion leader: Larry Sherman - Klezmer music

March 24 - *The Nasty Girl* (German with English subtitles)

This biting satire details the hostility encountered by a young woman who is determined to discover the truth about the Third Reich. Best Foreign Film, 1990 Academy Awards.

Discussion leader: Larry Kant

April 28 - *A Price Above Rubies* Starring Renee Zellweger

The passionate, provocative tale of a young Orthodox woman who discovers her sexuality and individuality with surprising results.

Discussion leader: To be announced

I would like _____ tickets Enclosed check for \$ _____

Name _____

Address _____ Phone _____

For information on a sitter for your kids call Bloom - 223-8700



Let's Go Dutch for Pizza & Bowling

TAI Young Adults are scheduled for pizza and bowling on Nov. 11, 2000. They will meet at Paisano's on Nicholasville Road at 6 PM, for pizza, then off to the bowling alley for games to begin at 8 pm.

TROOP 613 needs leaders!

Adath Israel cub scout troop is in need of adults who are willing to volunteer time and energy to the planning and leading of troop activities. If you are interested in working with the troop, please call Toni Reiss at 269-2979.

Mark

Our son Mark
will be called to the Front
as a Bar Mitzvah
on Saturday, November twenty-fifth
Two Thousand
at ten-thirty in the morning
Temple Adath Israel
124 North Railroad Avenue
Lexington, Kentucky
It is our pleasure to invite you
to share in our son's
at a luncheon honoring Mark
in the social hall of the Temple
immediately following the ceremony
Terry and Paul Goldfarb

Mark will lead Friday night services

With great pride and joy
we invite you to share a
special moment in our lives
when our daughter
Lindsey Elizabeth
becomes a Bat Mitzvah
on Saturday, November eighteenth
two thousand
at ten-thirty in the morning
Temple Adath Israel
124 North Railroad Avenue
Lexington, Kentucky
A Kabbalah Luncheon will follow the service
Marvonne and Randy Waldman

*I wish I were
at the bank.*



Experience first-class, five-star private banking

at Vine Street Trust. We treat you so unbelievably well,
you'd almost rather be at the bank
than anywhere else.

*You never thought you'd feel
this way about your bank.*

