



Shalom



August 1996

Av-Elul 5756

CKJF offers new Israel Experience Program

by Joel Eizenstat

An exciting new element has been added to the Central Kentucky Jewish Federation Israel Experience Program. For many years CKJF has offered Israel Study Scholarships which have aided a number of our local teenagers in traveling to Israel. Now, the Central Kentucky Jewish Federation is introducing a unique Gift of Israel Savings Plan that will allow parents to...

- Start saving for the teen trip when their child is very young.

- Reduce the trip cost through a matching commitment from the

Central Kentucky Jewish Federation.

- Watch their funds grow with interest in a special account opened for their child at Bank Leumi Trust Company of New York, an FDIC insured full-service commercial bank that played an important role in Israel's founding, and is now the official Gift of Israel banking organization.

- Create a special feeling of excitement and anticipation for them and their child.

The goals of the Central Kentucky Jewish Federation Israel Experience Program are to strengthen the Jewish identity of

our Jewish youth and to foster the relationship between Israel and American Jewry.

To summarize the Gift of Israel Savings Plan:

- The Gift of Israel Savings Plan will be administered by the Central Kentucky Jewish Federation. The Federation will set all policies for the program.

- An account can be opened for a child at any time between birth and the end of the tenth grade.

- Each year that a family contributes a minimum of \$200 to the Gift of Israel Savings Plan per eligible child, the Central Kentucky Jewish Federation will contribute

\$100 into a matching account.

- To be eligible for matching funds in any given year, all family contributions to the UJA/Federation annual campaign must be paid in full by December 31 of that year. The minimum family contribution required to the annual campaign is \$200.

- All family contributions are made directly to Bank Leumi Trust Company of New York through the Gift of Israel Savings Plan.

- Each participant in the program may use his or her accumulated funds at any time between the end of the tenth grade and the child's twenty-second birthday. The

funds must be used for a program in Israel approved by the Central Kentucky Jewish Federation. While this will include the wide variety of Israel programs existing now and new programs introduced in the future, it will not include family vacations or Bar/Bat Mitzvah trips. Payment for the participant's choice will be made directly to the program chosen.

- Additional gifts can be made to a participant's Gift of Israel Savings Plan account at any time for occasions such as birthdays or Bar/Bat Mitzvah. Any amounts

continued on page 8

...see Israel Experience

Why are These People Smiling?

This group is all smiles because they have volunteered to help organize the storage unit containing all the contributions for the CKJF's Resettlement program. CKJF thanks this youthful group and all who helped.

(l to r) Greg Baker, Erin Baker, Adam Goldstein, Jessica Dyer, Jason Goldfarb, Catherine (or is it Aaron) Cole and Alicia Rose.



CKJF Board Supports Community Religious School

by Joel Eizenstat

At its June, 1996 Board of Directors meeting, the Central Kentucky Jewish Federation awarded a \$1600 Educational Grant to the Central Kentucky Jewish Community School for the 1996-97 school year. An additional Grant of \$1800 was awarded for the 1997-98 school year. These Educational Grants are to be used toward instructor salaries for the school.

The Central Kentucky Jewish Community School is proposed as a cooperative effort between Temple Adath Israel and Ohavay Zion Synagogue with supplemental funding provided by the Central Kentucky Jewish Federation. The school will be open to all Jewish 8th, 9th and

10th grade students in the community. Rabbis Jonathan Adland and Eric Slaton will be the primary instructors and advisors for the school. The curriculum has been mutually developed by the two Rabbis.

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Special thanks to...

...Bob Schneider, at the Lansdowne BP Gas Station, for twice loaning the CKJF Resettlement volunteers his full size Pick-Up truck for the purpose of moving donated furniture.

Next time you're in the neighborhood, tell Mr Schneider "thanks!"

Address Correction Requested

Ask JFS	11
Calendar	19
Editorial	4
Financial Advisor ...	7
Havurah	14
Hadassah	12
OZS	13
President's Spot	2
Rabbi Adland	3
TAI	14 & 15

MILESTONES

Mazel Tov to:

Paul & Carol Kaplan on the birth of their son, **John Bernard** on May 16, 1996.

David Cantor, son of **Austin & Susan Cantor**, on his achievement as an Eagle Scout.

Lou & Judy Hersh on the marriage of their son, **Brian Hersh** to **Kerry Churchill** on May 18, 1996.

Kevin & Ann Freund on the birth of their daughter, **Miranda Jean Freund** on May 22, 1996.

Emily Fried, daughter of **Andrew & Bobbi Fried**, on receiving the Creative Writing Award from the Lexington Woman's Club.

David & Deborah Sogin on the addition of **Ari Khaim Sogin** to their family. Ari was born October 12, 1992.

Keith Shapiro, son of **Robert & Meryl Shapiro**, on being named a National Merit Scholar.

Steve & Susan Caller on the birth of their granddaughter **Talya Marti**, June 18, 1996. The proud parents are **Jim & Jill Kapenstein**.

Terry & Carole Wilson on the marriage of their son **David** to **Rachel Mandel**, daughter of **Karen & Ed Mandel** of Atlanta, on June 9, 1996.

Neal Saxe, son of **Stanley & Judy Saxe**, on his marriage to **Tova Bode**, in Tel Aviv, May 28, 1996.

Carolyn Weinberger on winning the 1996 Older Americans Hall of Fame Award. This award honors a man and a woman who have continued to make outstanding contributions to the community after reaching age 60.

Lexington Havurah on their chair Anniversary.

Zina, Sofya & Willy Rozenzhak on becoming American citizens.

Ruth Belin, daughter of **Bob & Jo Belin**, who received her medical degree from Harvard University and is now doing post-graduate training in internal medicine at the University of Pennsylvania Hospital in Philadelphia.

Condolences to:

Cheryl Jonas & Marian Jonas, on the loss of their husband & son, **Craig Jonas**.

Fran Cantin & Sharyn Sharer, on the loss of their mother & grandmother, **Shirley Migler**.

Liz & Bruce Broudy, on the loss of their nieces & nephew, **Ashley, Courtney & Daniel Bowman**.

Andy Gladstein, on the loss of his father, **Harry Gladstein**.

Alice Mickler, on the loss of her sister, **Jayne Weil Bolotin**.

We note with sorrow the death of **Herman Abel**, July 14, 1996.



Your Central Kentucky Jewish Federation has embarked on two very exciting programs: The Israel Experience and The Central Kentucky Community

The President's Spot

by Tomas Milch H.

Religious School. The first of these programs allows all of us in the community to assist in the sending of our youth to Israel by providing a mechanism of savings for the child's family. The details of this program are listed in the article beginning on the front page. The second of these programs allows all of us in the community to further the Jewish education of our youth and the details of this program are also found on the front page.

With these two initiatives we are all keeping faith with our youth, providing elements of Jewish identity and experiences that form the future of our community. We are truly lucky in central Kentucky to have enlightened Jewish leadership committed to ensuring the availability of such programs to our youth. Don't forget that to make these programs work, your financial support is one of the key ingredients. Do us proud.

Zina, Sofya & Willy Rozenzhak gain American Citizenship!



Zina receives her certificate of citizenship

Zina Rozenzhak and her family arrived in Lexington from the former USSR in April of 1991. Today she and her children, daughter Sofya and son Willy, are American citizens. The Rozenzhaks are the first of the New Americans sponsored in their relocation by the Central Kentucky Jewish Federation to obtain their citizenship.

Mazel Tov to the Rozenzhaks!

School Supplies Needed by Evelyn Dantzic Geller

The Nathaniel Mission, an operation dedicated to facilitating the health and well being of Lexingtonians living in Pralltown and adjacent areas, is in need of some very special assistance. Many of the children who are served by the Mission cannot afford to buy basic school supplies, e.g. notebooks, pencils and pens, loose leaf binders and loose leaf paper, backpacks or knapsacks to carry their books, crayons, etc.

I would appreciate your keeping this community need in mind when you go out to buy school supplies for your children and consider buying one or two extra items. If you have the time, you can call Sarah Moore at the Mission (255-0062) to arrange for drop off. Or, if it is more convenient, you can take them to the CKJF office, 340 Romany Road, we will deliver all of your gifts at once.

Church Burnings by Michael E. Adelstein

Anyone wishing to contribute to the National Council of Churches' fund for the rebuilding of black churches in the South may phone pledges to 1-800-762-0968. Be certain to specify that you want all of your contributions to go directly to the churches, not to the politically inclined NCC.

Bowman Family Funds

Two funds have been established in memory of the Bowman Family children. Ashley, Courtney and Daniel Bowman were the nieces and nephew of Bruce and Liz Broudy of Lexington. The Funds are:

Donations to the Synagogue:
Bowman Memorial Fund
Tri-County National Bank
600 Master Street
Corbin, Kentucky 40701
(606) 428-9950

Bowman Family Fund
Union National Bank & Trust
1285 North Cumberland
GAP Parkway
Corbin, Kentucky 40701
(606) 523-2978

Shalom

Published ten times annually
by the
Central Kentucky Jewish
Federation, Inc.

340 Romany Road
Lexington, KY 40502
(606) 268-0672
Fax (606) 268-0775



August 1996
Volume III, Issue 15

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Shalom's Deadline

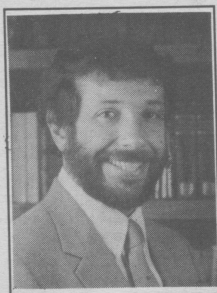
is **August 15**

for the

September issue

Correction....

...in the June/July issue of *Shalom*, the article titled "A Moment of What?" on page 18, the first sentence in the 12th paragraph should say, "It is also a distortion of prayer to have it *chananted* aloud in classrooms or even thought about in silence at the daily direction of a lay person."



Rabbi Jon Adland Commentary

The Torah portions in the month of August cover from the middle of chapter 7 through the beginning of chapter 29 in the book of Deuteronomy. These chapters include a significant number of laws and rules, blessings and curses, do's and don't's for one's life. We are familiar with these rules if not verbatim, then by general knowledge. We live by many of these commandments in both our ritual and ethical lives, though we may not be aware that their source is the book of Deuteronomy.

What the Torah says repeatedly in these chapters is that by following these various laws God will insure for the individual a good and blessed life. On the other hand, by not following these laws, life will be extremely difficult and harsh. This idea of God standing above us doling out reward and punishment based on our actions is not the idea we would like to have of a benevolent, kind, understanding, loving, compassionate God. For our ancestors though, this notion of God seemed to be just fine. They saw the world in a cause and effect way. If you do such and such, then this is what will happen. If you don't, then you must face the consequences.

For many of us, we are not comfortable with this nature of God and the results that may come our way based on our personal lifestyle. We want to be able to do whatever we want, when we want, as we want. We may be fully aware of what Judaism says, but prefer to ignore this for our own personal gain. Rather than remembering Shabbat, we do things that ignore her. Rather than celebrating a

holiday, we choose to look the other way. Rather than acting in the manner of a Jew in regards to the ethical values, we live our lives as we see fit. Over and over again in the book of Deuteronomy, Moses confronts people, like ourselves, telling us to remember God and to walk in God's ways, as it says, "Love, therefore, the Lord your God, and always keep God's charge, God's laws, God's rules, and God's commandments." (Deut. 11:1) The people hear Moses' charge and listen for awhile, but they eventually return to lives abandoning God's direction.

The book of Deuteronomy is set historically at the moment just prior to the Israelites entering the land of Canaan. For 40 years this people roamed the desert confronting the enemies around them, as well as the enemies within. The Israelites received God's word on Sinai and worshiped a Golden Calf at the bottom of the mountain. This people battled those whose lands they passed by and fought among themselves about leadership and responsibility. Moses knew where this rabble came from and wanted to give some sense of order to it before he dies. So Moses stands before this people and lays out what they have to know in order to transition into a people of strength, structure, responsibility, purpose, and even destiny.

The book of Deuteronomy, Moses' words to the people at the shore of the Jordan River, stands as a guidepost for us today. We are still challenged by its words and lofty ideals concerning our personal lives and lifestyles. The challenge of Deuteronomy is for each person to ask himself or herself the question, "Who am I and what am I?" At the same time, we can also ask, "What is the meaning of my life and what do I do to make myself a Jew?" We must remember that to be a Jew

means to recognize that Judaism is a part of every aspect of our lives. It is important to realize that every act we perform, every decision we make is a Jewish decision.

There are those out in the world who would like to see us deny our Jewish souls and leave behind our Judaism for what they believe. For those of us who understand our Jewish selves, we recognize that these other religions do not offer to us any more than we already have in our possession of our inheritance. Judaism is rich in day to day ethics, and a lifetime of observances. Judaism is a religion with a direct, personal relationship with the God of our history and the God of Creation; the God of Abraham and Sarah, Isaac and Rebecca, Jacob, Leah, and Rachel. Those of us who are comfortable and knowledgeable of our Jewish identities feel no threat.

Many Jews in this country and around the world are not familiar enough with Judaism. They choose to absent themselves from the community. They ignore the opportunities for Jewish learning. They are not surrounded and enveloped by the book of Deuteronomy. To these Jews, we Jews must reach out and teach, educate, and celebrate. We must not let them leave our community to what they perceive is a better way without knowing what Judaism is today.

Deuteronomy is full of opportunity and choice. It says, "Choose Life." I urge every member of this community to make an effort in the coming year to choose Judaism. Choose the blessing that our tradition offers so that you and your children, friends, and family may live with the blessing of God.



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Editorial

Let's agree to disagree

There's an old adage that says, "Be careful or you just might get what you wish for." Now I truly understand what that means. For over a year, I have eagerly awaited a "Letter to the Editor" from someone in the Jewish community. Now that wish has come true, twice.

Both letters appear on this page. Both reflect strong viewpoints and opinions. Opinions are good things to have, and we all have them. Just like our physical beings, our opinions come in all shapes and sizes. Just as we accept different physical traits as an everyday occurrence, we must also accept different points of view, and hopefully, learn from them.

Let's agree to disagree, and let's do so with respect and tolerance for each other. Jews represent a minority in most of the world. Throughout history the Jews have been on the defensive from one group or another. Now, unfortunately, there has also been a line drawn between the Jews themselves.

In Israel, Jews are stoning other Jews because one side feels the others are not observant enough of the Jewish traditions. Jews fighting Jews, who would have thought such a thing? This is the sort of incident that should only put a smile on the faces of true anti-Semites.

In the central Kentucky area, Jews have held steadfast as a minority. Our numbers are few, however, recently we have seen steps towards a more accepting community. For example, the introduction of a new Judaic Studies Minor at the University of Kentucky; a reconfiguration of the public school calendar to consider Jewish holidays; more media coverage of Jewish celebrations and traditions and a stronger profile by the Jewish community in general.

These advances were all accomplished by working together, not with anger, threats or an intolerant attitude. Let's not draw lines and dare the other to cross over. Let's all work together from within the same circle.

We are few, but as history has continually shown, if we stick together, we can make a difference.

Now, if you'll excuse me, I believe there's a missionary knocking at my door.

EDITORIAL POLICY

The opinions expressed in this Editorial are those of the Editor and represent only the Editor's viewpoint.

Guest Editorial

by Tomas Milch H.

When I first came to Lexington in 1979 and joined Temple Adath Israel, I was struck by the number of kids (bratty kids) underfoot at the Oneg in the old Temple building. That was OK since I had two rug-rats myself. Over the next 15 years, these children and others that have joined, have grown up, many going away to college and returning to our community; others have chosen to make a life of their own elsewhere.

Those of us in this particular generation have every reason to be proud of all of these youths who have espoused a Jewish lifestyle, affirming their Jewish identity, giving us the continuity to survive as a Jewish community. Many of my friends at the Synagogue and the Havurah have had similar experiences. I am certain that few if any, other than my own children, know how proud I, and the rest of us in this community, are of them. But as with their parents, many of whom I have disagreed with, it would be improbable for all of us to agree with our youngsters on a number of topics. This does not diminish our pride in, and support of our young people.

Letters to the Editor

(Editor's Note: The following letter was edited for publication in *Shalom*.)

A Response to "March of the Living"

This response is to both Mr. Ravvin's article which appeared in the June/July 1996 issue of *Shalom* and the talk he presented June 7 at Temple Adath Israel.

My wife and I hope that the purpose of the *March of the Living* is not only to remind the participants of the Holocaust, the horror perpetrated against Jews and the loss of Jewish community and culture in much of Europe, but also to build bridges of understanding and help provide a basis for discussion and exchange so that the Holocaust will not occur again whether perpetrated against Jews or non-Jews. Mr. Ravvin's presentations did not build bridges of understanding or provide a basis for discussion.

Mr. Ravvin made a point to attack the Polish people, the Polish nation and to glorify Israel by comparison. We are puzzled

why the *March of the Living* did not include Germany, France and what was the USSR. We can only conclude that either Mr. Ravvin went on his trip with his mind set on what he would see or that he was indoctrinated by the sponsoring organization(s) during the orientation when the group was instructed "...how to process the information and emotions that would shortly thereafter be bombarding us."

Mr. Ravvin can choose to visit Poland again or not do so. However, contrary to Mr. Ravvin's statements, the Polish people, the building, the cars and even the sky are not gray. The Polish people are working to rebuild a nation devastated by Nazi and Soviet oppression.

During his talk and in the article, Mr. Ravvin stated that "The landscape of Poland and her cities is absolutely littered with monuments of varied shape, size and purpose." Would Mr. Ravvin rather not have seen monuments, including monuments to those that died in the Warsaw ghetto, Majdanek, Treblinka and Auschwitz? Did he expect to see

monuments which remind us of oppression only against Jews? Clearly, three of the photos of monuments by Sydney Scher in *Shalom* very clearly depict the horrors of the Holocaust.

My wife and I have frequently visited Poland and Israel. We found good and friendly people in both countries. We saw beautiful parks, castles, palaces and people sitting in outdoor cafes in Poland. We visited the beautiful historic old city in Warsaw, which was rebuilt from ashes by Poles without help from the USA or USSR. Polish people we met were very willing to talk to us about the period of Nazi and Soviet oppression. They brought us to monuments and Jewish cemeteries and pockets of Jewish community culture remaining in Poland. We saw Jewish cemeteries being restored. When we visited Poland and Israel, we did not visit with a mind set that all is beautiful and perfect. It is not in both countries.

Dr. Joseph Kuc
Karola Kuc

Dear Editor,

At the CKJF Board meeting of May 22, the CKJF Board passed the Israel Experience program without the additional money to reward children who attend and receive formal Religious Education. The original proposal of this program contained the clause to award an extra \$50 per student if that child attended Religious School. In my opinion, the decision to remove this clause from the proposal diminished the CKJF Israel Experience Program from an excellent program to only an adequate one. It lessens the importance of formal religious education and says that a trip to Israel is all that is needed to insure a positive Jewish identity. It removes an opportunity for CKJF to support the two religious schools in Lexington.

Among the issues raised against the inclusion of this additional money was the discriminatory nature of its content. There are two institutions in this community which offer formal religious education to their children: Ohavay Zion Synagogue and Temple Adath Israel. They both do an excellent job at this despite all of the related problems that go with once-a-week religious

school. The rest of the institutions in Lexington do not offer or have any formal religious education. There are also those people who choose not to affiliate with the Temple or Synagogue. They make that choice of their own free will and therefore place themselves in the position not to receive formal religious training for their children.

Rather than moving to the lowest common denominator of the institutions that don't offer religious school or toward those who do not affiliate, I believe that we must set our sights toward the higher level of rewarding those students who do attend week after week, year after year. If they sign up for the Israel Experience program, give them the extra \$50. It is a way for CKJF to say to the Temple and Synagogue, "We commend your energy and financial commitment in this area. We recognize that you are training the students who are the leaders of the future Jewish community." This is not to say that the other institutions do not, but the Temple and Synagogue put a tremendous amount of resources and time into their schools. We should be thanking the Temple and Synagogue and not giving them the message that it doesn't matter.

Our local Federation Board has made a terrible, short-sighted decision. I can not and will not support this program with the zeal that I did initially. I will enroll my children in the program in order to receive the Federation money, but I don't do it with the same excitement that I once had. I could have said to my children, "I am putting X dollars into this Israel program and the Federation is contributing X dollars, but because you go to Religious School, they are even giving you more." I know that the pride my children would have felt in that is much greater than the politics played to defeat this clause.

I urge the Federation Board to reconsider their decision and make a statement for **FORMAL RELIGIOUS EDUCATION**.

L'Shalom
Jon Adland, Rabbi

Letters to the Editor:
CKJF
340 Romany Road
Lexington, KY 40502

All letters must be signed and include your phone number. Please limit letters to 200 words. *Shalom* reserves the right to edit submitted letters for content, clarity and brevity.

Some Thoughts on "The Psalms of David in the Middle Ages" at the Walters

by Audrey Rooney

For many non-Jewish worshippers, the book of Psalms provides a first encounter with Hebrew prayer. For some, and I count myself among these, the Psalms offer promise of a commodious and consoling faith, different from one they brought into adulthood.

Julius Brewer, a scholar of scripture, finds the Psalms containing "the whole range of human life, its joy and its woe, its light and its shadow, and its daily routine..." Small wonder that long exposure to the Psalms might lead one to choose Judaism.

Last year I wrote, for *Shalom*, an appreciation of an essay by Cynthia Ozick on the Book of Ruth. What set Ruth apart, said Ozick, was her "vision," her gaze into a future with Naomi in a strange land, embracing a new religion. Such a daring spirit befit her role as great-grandmother of David. Singer, harpist, king and legendary author of many of the greatest and best-loved psalms, David has resonated through the centuries.

A recent exhibit at the Walters Art Gallery in Baltimore celebrated David the Psalmist in medieval manuscripts. The book of Psalms, explained curator Elizabeth Burin, was the most important book of the Hebrew Bible to be adopted by the new religion of Christianity after its emergence in the first centuries of the Common Era.

Early church fathers took pains to trace back the royal lineage of Jesus to David's father Jesse. Such figures as Augustine and Cassiodorus, who flourished between the fifth and sixth centuries of the Common Era, wrote important commentaries on these ancient songs of the Israelites. As early as the sixth century, in the late twilight of the Roman Empire, monks throughout Europe were singing the Psalms at daily offices; the entire cycle of 150 would be sung each week.

As monasticism spread, psalters for liturgical use were in huge demand. They served an educational function as well, as first reading primers and grammar

books for medieval boys and the very occasional girl. Laymen, as their wealth increased, were eager to commission books for private devotions.

Rich individuals and monasteries could afford beautifully illuminated luxury books, "illuminated" referring to the light-giving properties of gold leaf and other precious pigments:

ment, might expect to feel disquiet, looking back on the Jewish landscape close by those long-ago monasteries. While monks illuminated and sang, Jews knew little sustained peace. Now safe, now suddenly in lethal danger, they were always at risk.

Disquiet begins at the first display case. The sole

Fascination soon tempers disquiet. The charm of the medieval artist-scribe proves irresistible. In scale alone, these works are astonishing; most scenes measure between one and two inches square, contained in the contours of the capital letter beginning the first work of a psalm. In them, we see David portrayed as musician, bridegroom, king, sinner, object of salvation and model of godliness.

The letter B seems to have been a favorite. The illustration here shows the initial letter of "Beatus vir..." (Psalm 1, to which the *Tehilim* was opened). The upper bow of the B encircles David and a fellow musician playing a duet for harp and viol; in the lower bow, David, divested of his armor, slays Goliath.

In the S of "Salva," Psalm 68 in the Latin Vulgate, David, wearing his crown, struggles in deep water. The curling waves are waist high: "Save me, O God, for the waters are come into my soul." And God does, shown as a youthful Christ, reaching out to David with one hand, blessing with the other.

For Psalm 26, "The Lord is my light and my salvation," David pantomimes as though playing charades, pointing to his eyes, which have seen the light, as he is blessed by God within the D of "Domine."

David's image strengthened contemporary propaganda. In a psalter produced in early fourteenth century France, David is shown as the priests anoint him king. The scene was meant to reinforce the French monarchy's claim to divine right.

Psalms of penitence, appointed for use during the season of Lent, often pictured David as sinner. In one manuscript, his turreted Gothic palace looks out onto a garden where a slender, voluptuous Bathsheba bathes naked in an azure pool. The king watches from a high window and plots the death of Uriah, foretold in a tiny battle detail beneath.

Such a worldly scene was born of passion. Yet he who painted it surely renounced all that! One pictures the scribe perched over his high desk in the chilly scriptorium. What thoughts, delicious and vexing, jostled his vows of chastity? As

he painted the azurite ripples around Bathsheba's thighs, did he somehow partake of the king's humanity, the allure of evil-doing? Perhaps he hurried off to an extra-strenuous singing of the evening office.

The exquisite exhibit at the Walters invited one to delight in these images and respond to their origins during troubled times for Jewish people. The truth of Brewer's words rings clear; here, in living color, is the whole range of human life, joy and woe, light and shadow.

Audrey Rooney, a member of Temple Adath Israel, is a freelance writer and artist. Audrey and her husband Jim have recently relocated from Georgetown, Kentucky to a home overlooking the Wye River in Queenstown, Maryland.



W 46 f. 7, initial B. Detail,
The Walters Art Gallery, Baltimore

costly lapis lazuli or azurite for the blues, malachite for greens, poisonous orpiment for yellow. Reds were decocted from cinnabar, iron oxides, or from kermes, a translucent purple-red hue distilled from dried insects found in the European oak.

Gold leaf, applied first, set each brilliant color alight as charged sable brush met parchment. Hues remain as fresh and intense today as in the hour they were painted, thanks to the binding medium of egg-yolk which does not darken with time.

In a figurative way, though, the colors have darkened with time. However completely the Christian Middle Ages adopted the Psalms, they remain historically Jewish poems. A Jewish visitor to the Walters show, absorbed in the glowing orna-

ment, might expect to feel disquiet, looking back on the Jewish landscape close by those long-ago monasteries. While monks illuminated and sang, Jews knew little sustained peace. Now safe, now suddenly in lethal danger, they were always at risk.

The lone and sober presence of the *Tehilim* speaks between the lines, so to speak, of the decorated verses nearby. Its label reminds us that "very few" medieval Hebrew manuscripts have survived. We are well aware of why this is so; no elaboration is offered and none is needed. Yet, in the mind's eye, the bright pages around the room are dimmed by the smoke of countless bonfires.

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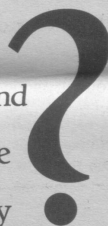
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Evening Appointments Available

Did you know

that Section E-2 is
for the perpetual and
exclusive use of the
Jewish community



On December 2, 1884, the Spinoza Society purchased from the Lexington Cemetery Company an entire section for the perpetual and exclusive use of the Jewish community, according to a short history of the society written by Moses Kaufman, in 1887.

The area purchased by the Spinoza Society was Section E-1, and it sufficed for more than ninety years. In 1977, nearby Section E-2 was secured by the society.

If you would like to know more about space in the Spinoza Society's Section E-2, or other information about The Lexington Cemetery, please give us a call or visit.

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Jerusalem 3000 - Kentucky Style

by Sharon Wainshilbaum

There are many people who deserve thanks for their help with the Jerusalem 3000 programming, sponsored by the Central Kentucky Jewish Federation, during the spring of 1996. Dan Caruthers, Rabbi Smith, Rabbi Slaton, and Rabbi Adland put a lot of time and effort into preparing their classes, and all of us who attended appreciate their efforts.

An Interfaith Fair took place on May 19, and there were many people who helped to make it a success. About 150 people



Ruth Moser and her brother, Albert Moser, at the Interfaith Fair

attended, about half were non-Jewish. A lot of learning and fun took place. First of all, Vice Mayor Teresa Isaac increased the level of professionalism and ecumenicalism, and I am grateful to her for showing slides and talking about her recent trip to East



Di Sobel helps at the OZS Gift Shop table

Jerusalem and the West Bank. Meg Crellin and the International Folk Dancers increased the level of fun and vibrancy at the fair. Aviva Bowling increased the level of art and inspiration with her beautiful music of Jerusalem. Elise Mandel, Sandy Adland and Matt Cordova increased the level of fun for children with great activities and projects. The Oasis restaurant provided us with delicious, inexpensive food. Many others participated by setting up tables: Sharyn Sharer of National Conference; Debby Sogin of Hadassah; Rabbi Uri Smith of Ohavay Zion; Di Sobel, Marilyn Leiber and Starr Gantz from the gift shops of Ohavay Zion and Temple Adath Israel; Father Bill Poole, representing the Catholic Diocese; and Bob Rogers of Good Shepherd Episcopal Church.

The Jerusalem 3000 planning committee is to be congratulated. Herb Fertig for his wise council, Odette Dutton for

her willingness to help out in any way, Bobbi Stout for her great ideas and florescent signs, Alison Caller for organizing all the vendors and coming out in a tornado, Judy Orr for her diligent work on the timeline, Karyn Raskin for her artwork, the fourth grade class at Temple Adath Israel for their artwork, Ruth Moser for her gentle guidance and encouragement, and of course, Kim Slaton for her great organizational skills and ability to keep programs on track! Also, thank you to the Central Kentucky Jewish Federation for their support.

I hope I haven't forgotten anyone. Thank you to all of you who attended our classes and



Alexis Roth offered service with a smile at the concession table

fair. For those of us who do not live in Jerusalem, or cannot visit, these events brought this beautiful city, in its tri-millennial year, a little closer to us and our community.

Dr. Conrad L. Giles nominated as Next President of Council of Jewish Federations

NEW YORK, NY--The Nominating Committee of the Council of Jewish Federations (CJF), which met in Washington, D.C. on May 20, 1996, has nominated Dr. Conrad L. Giles, of Detroit, Michigan, as CJF's next President. The election of the President and the full slate of officers will be part of the agenda of the Board of Delegates meeting scheduled during the CJF General Assembly, November 13-16, 1996, in Seattle, Washington.

Dr. Giles is a former Vice President of CJF and is cur-

rently its Treasurer. He is Chairman of CJF's Mandel Executive Development Program Committee, and has previously chaired the Research and Long Range Strategic Planning Committees. Dr. Giles is a former President of the Jewish Federation of Metropolitan Detroit and a Past Chairman of the Federation's Executive Committee.

An ophthalmologist specializing in the treatment of children, Dr. Giles has written more than 80 articles, book chapters

and monographs on the specialty. He is co-chief of ophthalmology at Children's Hospital of Michigan and clinical professor of ophthalmology at the Kresge Eye Institute of Wayne State University. Moreover, he was instrumental in the creation of the Michigan-Israel Cornea Connection, a program in which donors supply corneas for transplant in Israel.

(The Central Kentucky Jewish Federation is a member of the Council of Jewish Federations)



The Financial Advisor

by
Ben C. Kaufmann

Making Money is a Matter of Luck!

The analogy is like winning the NCAA Basketball Championship. First of all, you have to have a certain amount of luck, perseverance, and a game plan. You also have to know what you are doing and have the right players!

As Coach Rupp used to say, "Great teams make their own luck!" People can be lucky by winning the lottery, or other such events, but for the most part individuals make their own luck. The same applies for making money. You have to have a game plan, stick with that plan, make the goals realistic, and know what you want to accomplish. Plus you need to have the correct people helping you.

The best investment over the long haul has been master-piece works of art. However, there are very few of us who can go out and buy a \$500,000 or \$1,000,000 work of art. The stock market has averaged over a 10.5% rate of return for the past sixty years, and many of us will have to depend on the stock market to make money. Real estate has also been another great

investment, but there are very few of us who can afford this type of acquisition. What ever investment you decide on, it needs to be looked at for a long period of time, such as ten to twenty years.

Many of us are concerned about educating our children, or planning for retirement. In order to have sufficient funds you need to be putting money away now, and on a constant basis. First, you have to construct a game plan, and then stick to it. The biggest reason for failure is the fact that many of us do not constantly invest money for our goals. It is done on a sporadic basis, which causes failure.

Others, try to play the market by timing the best investments, and this is always a mistake. Market timing, either for the stock market, investment in real estate, or so on, has proven not to be a satisfactory means of accomplishing one's goals.

Perhaps, the most important ingredient is the team members. The first component is to have team members who place your accomplishments ahead of their own. Make sure these peo-

ple are working to make you successful and not them! All of us see ads about going to seminars to learn how to make money. I would much rather go to a seminar and listen to someone who has made money and not listen to someone who only talks about making money.

For the most part, those people who can be the most help have acknowledged (or professional) initials behind their name, which indicates they have taken the steps to earn the understanding to acquire said nomenclature. I know of no one who would go to a person calling themselves a doctor, unless they had an MD or similar designation behind their name. In financial circles, I suggest that you look at Certified Financial Planners, Charter Financial Consultants, Charter Financial Analysts, attorneys, and CPA's. The initials alone will not guarantee success, but individuals who have helped others accumulate money, usually will assist you in the right direction.

Thus, you need a game plan, perseverance, the right players, and luck.

"Crossing Delancey" at Danville's Pioneer Playhouse

Danville's Pioneer Playhouse will present live performances of the play "Crossing Delancey" August 13-24. The play centers on a young, liberated Jewish girl with a job in a bookstore and a crush on a writer. However, this means nothing to her grandmother Bubbie, who goes to a marriage broker and fixes her up with a Jewish pickle salesman. This play, by Susan Sandler, was also a movie starring Amy Irving.

For reservations or information call (606) 236-2747.

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Israel Experience

...continued from page 1

added to an account in this manner can be used by a family for part or all of its annual contribution for that one year only. Even if the amount added exceeds the family's required minimum annual contribution, the Federation's annual contribution will not exceed the amount outlined above.

- If a family withdraws from the program, only their child's account, including accrued interest, will be refunded. The Federation will retain its contribution. Likewise, if the accumulated funds are not used on an approved Israel Experience program before the child's twenty-second birthday, only the child's account will be refunded.

- A family can suspend payments at any time, but participation must resume to again receive funds from the Central Kentucky Jewish Federation. These funds cannot be recovered retroactively.

- Special circumstances on the part of a family will be handled on an individual basis by the Central Kentucky Jewish Federation.

- Family payments into the Gift of Israel Savings Plan are not tax deductible.

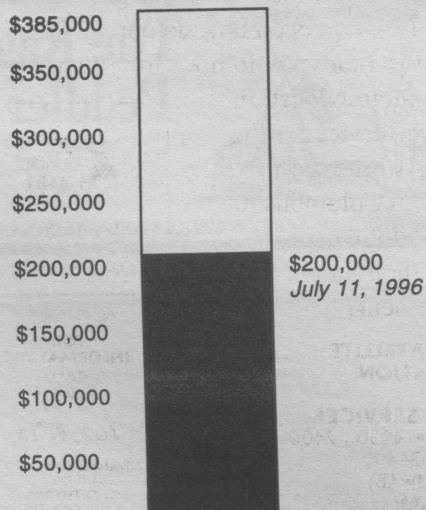
- To ensure continuity between the participant's Jewish education and the Israel Experience, all participants will be expected to take part in activities to help prepare for their future trip to Israel.

- The Federation cannot guarantee that the accumulated funds will cover the full cost of the chosen Israel program; however, between contributions from the family, the Central Kentucky Jewish Federation, and the accumulated interest, much of the cost of a program may be covered.

For further information or to enroll in the Gift of Israel Savings Plan, contact the Central Kentucky Jewish Federation at (606) 268-0672.

1996 UJA/Federation Campaign Central Kentucky Jewish Federation

Goal - \$385,000



Three Cheers for Jewish Parents

by Michael E. Adelstein

In assessing the causes for the incredible contributions made to civilization by the Jews throughout the years, researchers are divided between those attributing them to nature (the genes) or to nurture (the culture).

That Jews, who make up less than two percent of the U.S. population and less than one percent of the world's, have been outstanding in medicine, music, literature, philosophy, science, business, and other fields -- out of all proportion to their numbers -- is readily evident. But the cause for their remarkable success is debatable.

Last year, a highly controversial study, "The Bell Curve," discussed the Jews in a few pages and attributed their outstanding contributions mainly to the transmission of their talents through the genes.

This study has been savagely attacked by black scholars and others who question the emphasis placed on IQ tests and who also react to the deterministic implications of the book's conclusions, particularly its statements that blacks are the product of a poor gene pool which makes them inferior as a group.

The authors point out that black individuals may rise to prominent positions, but that the majority are doomed to a low status.

A new book, "Beyond the Classroom: Why School Reform Has Failed and What Parents Need to Do," makes an

oblique argument against nature and for nurture. Among other points, it states that the academic success of students is largely influenced by the role that parents play in their education.

In a recent article about the book, one of the co-authors, Laurence Steinberg, professor of psychology at Temple University, sums up its main thrust in the following words: "No curriculum overhaul, no instructional innovation, no change in school organization, no toughening of standards, no rethinking of teacher training or compensation will succeed if students do not come to school interested in, and committed to, learning."

He goes on to state that the main influence on students' interest and commitment comes from the home.

For some years I have been struck by the remarkable academic success of our Lexington Jewish students. Despite the relatively small size of our community and its merely average school system, our Jewish students gain admission to many of the elite colleges in the country and do well there and in other schools. (Of course it helps applying from Kentucky, but once admitted to top universities our students have to compete on equal footing with preppies from the East and other bright kids.)

One exceptional local example is Joe and Evelyn Krislov's son Marvin, a Yale graduate, who was a Rhodes Scholar, an achievement that no UK student has ever attained despite special faculty coaching. Even Mark Pope, the 6'10" brilliant English major, failed to be

nominated this year from our area.

What role do Jewish parents play in the education of their children? The parents care. They are concerned about what their children are studying, they see that home work is done, they attend school programs, they meet with teachers, they scrutinize report cards, they talk about the value of education, they are committed to learning.

In contrast, according to the authors of "Beyond the Classroom," a four year study of 20,000 teenagers in nine very different communities, more than half the students said they could bring home grades of C or worse without their parents getting upset, and nearly one-third of the students stated that their parents have no idea how they are doing in school.

Not so in most Jewish homes. I can remember coming home from grade school with four A's and a B. My parents were pleased but wanted to know why I hadn't received five A's! Jewish friends recount similar stories.

There are undoubtedly many reasons why Einstein, Freud, and Marx, in addition to many leading Jewish scholars, doctors, musicians, judges, poets, authors, statesmen, scientists, bankers, industrialists, and artists have succeeded.

To the much maligned Jewish mother and the often caricatured Jewish fathers should go much of the credit. And if the home plays such an important role, then chalk up another vote for nurture.

CKJF Board Highlights for May 1996

by Michael E. Adelstein

Although Rabbis Adland and Slaton spoke in favor of providing a bonus for religious school students eligible for the Israel Experience Program, the Board unanimously voted in favor of its original proposal, which does not extend such a bonus. As approved, the proposal stipulates that any family contributing a minimum of \$200 to the Israel Experience per eligible child will

receive \$100 in a matching account.

In response to a request from David Feinberg for the Social Service Committee, the Board voted to approve an additional \$3,500 for camper support because of greater demand this year.

Evelyn Geller discussed for the Resettlement Committee the new plans for the acculturation program, which would utilize more community participation in

the future.

Michael Gross reported for the Community Activities Committee that graduation for the Fayette County Middle School had been changed from the Calvary Baptist Church to Dunbar High School.

The Board voted to contribute \$100 from its discretionary funds to the Peace Camp operated by the Unitarians.

New Judaic Studies Minor at University of Kentucky

by Evelyn Dantzie Geller

The University of Kentucky now has a fully approved, interdisciplinary minor in Judaic Studies! Impressive? You bet! Much time and effort, as well as exemplary collaboration among faculty members from diverse disciplines who possess distinct and varied competencies, went into accomplishing this laudable end. For Daniel Frank, Ph.D., a member of the faculty of the Department of Philosophy and the first Director of Judaic Studies, it is the realization of a long sought dream.

Dr. Frank shared with me the interesting history of the Judaic Studies Minor. In 1993 the Trustees of the Zantker Foundation, Michael Ades and Joseph Miller of Lexington and Martin Weinberg of Louisville, queried the administration of the University of Kentucky as to the availability of Jewish studies at the University. Regrettably, the response was that there were none.

Judaic Studies remained a relatively quiescent topic until 1995 when Dr. Frank, with the support of Dean Edwards of the College of Arts and Sciences, convened a group of interested faculty to discuss the viability of such a program in an increasingly aware multicultural setting. With Steven Bowman of the University of Cincinnati as their resource person, the group planned and developed a program in Judaic Studies for the University of Kentucky. They included existing courses, such as those in Hebrew and Arabic, and developed new ones to fill perceived voids.

Last semester the program was granted approval by the University Senate. This fall, the Judaic Studies Minor will be launched, officially, with four (4) courses:

**Jewish Thought and Culture I:
From Ancient Israel to the
Middle Ages (RAE 324-001)**

**Elementary Hebrew I
(RAE 130-001)**

**The Old Testament as
Literature
(ENG 270-001)**

**Roman, Jew and Greek:
Backgrounds to Christianity
(CLA 390-401)**

That is not all. Two months ago, the faculty submitted, as part of the program, a request to the Zantker Foundation for funding of short range plans to bring in speakers to augment the formal academic subject matter. The Foundation responded immediately with a grant of \$6,000 (six thousand) per year for three years; an inordinately generous total of \$18,000 (eighteen thousand). The prospective speakers are of outstanding caliber. Moreover, the Foundation is considering requests for assistance with long range funding. We are truly grateful that this group has as its mission one of the three primary precepts of Judaism, that of learning.

Dr. Frank emphasized the fact that, like Women's Studies, African-American Studies, and Appalachian Studies, Judaic Studies is set up as a truly interdisciplinary minor. Five departments currently are represented by faculty and course work. In addition to academic studies, the minor incorporates the Zantker Foundation sponsored speaker's program. It should be underscored that the speakers' program will be open to the public.

The catalogue states that "The interdisciplinary minor in Judaic Studies at the University of Kentucky provides students with the opportunity to become acquainted with the culture, language, literature, religion, history, and philosophy of the Jewish people from antiquity to the present."

Please note that the description says "students." There are no modifiers. Therefore, any learner is welcome - rather encouraged - to enroll in any or all of the courses which constitute this program of study. Jewish and non-Jewish members of the U.K. student body, any person who qualifies as a Donovan scholar, and any individual who qualifies for admission to the University is invited to consider enrolling in courses which comprise the Judaic Studies minor.

With an eclectic enrollment, Dr. Frank believes that the

Judaic Studies minor has the potential for attaining the goal of heightening awareness of and sensitivity for that which is Jewish by all members of a primarily Christian community. Judaic Studies may be viewed as a service to members of both the Jewish and the non-Jewish communities to help them learn about Jews and Judaism.

However, it is essential that the Jewish community take the initiative in supporting Judaic Studies in ways such as enrolling in courses, attending the speakers' programs, and promoting the minor and its courses in the Jewish community and the community at large.

The interview ended with a most timely and thought provoking comment by Dr. Frank. He said that "...a visible presence of Judaica on campus can make being Jewish at U.K. okay."

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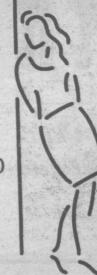
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Livnot U'Lehibanot, To Build and To Be Built: A Work and Study Experience in Israel

by Joel Eizenstat

Based both in Jerusalem and in the ancient mountain-top city of Tzfat, *Livnot U'Lehibanot* offers three month and three week programs to English speaking Jews committed to sharing an intense group experience while cultivating personal growth. Through a combination of hard work and an exploration of a wide-range of Jewish issues, participants strive toward the shared goal of *Livnot U'Lehibanot* - building the Land of Israel while building themselves.

The program is geared for young adults, ages 21-30. *Livnot's* success is in targeting individuals as they make critical decisions regarding career, family, and lifestyle and approaching them in an intelligent, honest way. The result is that participants literally build Jewish community on the program in Israel and seek to do so upon their return.

Since the audience is those least in a position to pay for an Israel experience, the tuition is heavily subsidized. The cost for the three month program is just \$1450 and the price covers all accommodations, food and major services. Reduced airfare is also available. Financial difficulties need not be a barrier to participation in *Livnot* programs and a variety of arrangements are possible.

For more information about this or other Israel Experience programs, contact the Central Kentucky Jewish Federation at (606) 268-0672.

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Happy Anniversary!

Happy (Belated) 50th Anniversary to the Sterns! Irvin & Sybil were out of town for *Shalom's* June/July deadline, but 50 years deserves recognition anytime of the year.



IRVIN H. STERN & SYBIL BAKER STERN
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August 15 is the deadline for the September issue.

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ASK Jewish Family Services

By Mollye Schwab

Dear Reader,

As you may have heard, the Wise Jewish Dateline network is here in Lexington! For those of you who haven't heard or heard about it, but isn't exactly sure what it is, listen up! It could be that the time is right to meet that special someone!

The social network dateline is not your often feared, (for those who aren't so outgoing) social gathering, or your once a year chance to meet the person of your dreams opportunities. The Wise Jewish Dateline is not like those event driven social get-togethers. It is a much more private and confidential way for singles to meet.

Jewish Family Services is now operating the satellite office of the Wise Jewish Dateline which houses its main office at Isaac M. Wise Temple in Cincinnati, Ohio.

Established in 1994, The Wise Dateline now has more than 400 members and the number of members keeps growing. It provides linkages to Jewish singles in the tri-state area of Kentucky, Ohio, and southeastern Indiana.

The Wise Jewish Dateline works by single members, age 21 and up, completing a personal profile and sending that with a picture of themselves, and the \$50 (fifty) application fee to the office in Cincinnati. The profiles ask about a person's hobbies, likes, dislikes, qualities sought in potential dates, etc. No last names, addresses, or phone numbers are on the profiles. That information is kept at the main office in Cincinnati in a confidential file, off limits to non-staff people.

Once a person submits their membership profile, they are assigned a membership number, added to the profile book, and invited to look through the opposite sex profile book.

When someone is interested in another's profile, a network staff person may help in completing a couple of forms that are sent to the central office, which then notifies the chosen person of the other person's interest in them. The chosen person can then come to the network office closest to them and review the person's profile and picture who chose them. If the interest is mutual, telephone numbers are exchanged and the two can get together and are on their own!

There are several Jewish Single Networks nationwide, indicating the need for networks like this. Over half a million single Jews between the ages of 18 and 40 live in the United States (according to the National Jewish Population Survey and the *Reform Judaism* magazine), and fewer than half of the Jews marry Jewish mates. It is exciting that Lexington is able to offer this sophisticated and discreet way for Jewish singles to meet. Thus far the response has been very positive in central Kentucky, with many requests for information and applications. If you are interested in an application or would like additional information on the Dateline, please call Jewish Family Services at (606) 269-8244.

Call now, he or she could be waiting!!!

Ask JFS for informational purposes to the readers of *Shalom*. For other personal and confidential requests for services contact Jewish Family Services at their office, 340 Romany Road, Lexington, KY or call (606) 269-8244.

The Jews of Egypt from Rameses II to Emperor Hadrian, Joseph Meleze Modrzejewski, Jewish Publication Society, Philadelphia and Jerusalem. 1995

Reviewed by Joseph Krislov

Authored by Professor J.M. Modrzejewski of the University of Paris, this specialized monograph concentrates on fourteen centuries of Jewish life in Egypt. As many of us will recall from Hebrew or Sunday school, Jewish history in Egypt began when Joseph went to "the land of Goshen." If we had studied history in Egyptian schools, Joseph's entry would not have been taught. In fact, little of our Biblical account can be verified in Egyptian records (p. 10-11). Perhaps the most fascinating discussion in the book focuses on the differences among historians in dating the Exodus (p. 12-13).

Following this discussion, the author moves to a more solid historical period of Jewish presence in Egypt. Between the end of the 7th century BC and the beginning of the 6th, a Jewish community emerged in Elephantine in southern Egypt. Contemporary documents have survived, and the author includes some in the original Aramaic and others in translations. But controversies regarding the Elephantine community remain, including the enigma of a Jewish temple. Modeled after the temple in Jerusalem, the members sacrificed animals. Presumably all this was permitted only in Jerusalem, and hence the controversy.

Alexander the Great's capture of Egypt in the 3rd century BC introduced "Greek rationalism to Jewish spiritualism" (p. 47). Jews constituted about four per cent of the estimated Egyptian population, and most lived in Alexandria. Unlike their Elephantine co-religionist, who were soldiers, Alexandrian Jews had many vocations. Descriptions and references to synagogues in various cities have survived but no archeological evidence remains. The Torah was read in these synagogues; it was of course translated in Greek (the Septuagint). And while the two cultures interacted, it is apparent that there was much conflict. A chapter titled "At the Wellsprings

of Pagan Anti-Semitism" documents this bitterness, including a "Purim-like" story with a local cast and about the same result as the account we are familiar with.

The Roman conquest of Egypt in 30 BCE triggered the Jewish community's demise. Roman law and cultural outlook could not recognize the legitimacy of ethnic groups. A newly-appointed Roman governor began to persecute Jews, and introduced the practice of burning them. The end came in 115-117 BCE when Jews revolted. Josephus, the historian, the source of much information regarding Jews, was not living then. Consequently, our information about the Jewish revolt in Egypt and its failure comes from other sources. That information is not very detailed.

Modrzejewski has included several aids to help the non-specialist travel through 1400 years. A five page table dating the Pharaohs, Alexander and the Ptolemies, and the Early Roman Emperors should be consulted frequently. A two page discussion of the Egyptian, Greek and Jewish calendars is not so helpful but still useful. And a five page glossary identifying key Jewish and Greek terms is quite useful. Maps, illustrations, reproduction of documents, and artifacts abound. And for those who may want to check the professor's sources, there is an eight page bibliography and an equally lengthy index of sources. Herodotus, Josephus, Philo, the Old Testament, the New Testament, the Apocrapha, and the Talmud are the sources most familiar to us.

I know this may look quite forbidding, but give it a try. You might find it interesting.

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Shalom contributors deserve thanks!

For the past year, 5756, the following people have put forth special efforts to make *Shalom* a better newspaper.

Thank you to the regular *Shalom* columnists Rabbi Adland, Rabbi Slaton, Ben Kaufmann, Arthur Salomon, Tomas Milch H. and Mollye Schwab.

Thank you to Joel Eizenstat and Kim Slaton for their continued contributions of information and support.

Thank you to everyone who has ever written an article, sent in a photo or offered a suggestion for a story.

Thank you to Samye Miller for proofreading each issue.

Thank you to Evelyn Dantzie Geller and Mike Adelstein for their hard work and wise guidance. A special thanks to Mike for being there since the beginning, that's the beginning of *Shalom* - not time Mike.

Thank you to Temple Adath Israel, Ohavay Zion Synagogue, Hadassah, Havurah and Hillel for helping to make *Shalom* a true community-wide newspaper.

Lexington Chapter of Hadassah

Message from the President

by Rhoda Kay

"Dare to dream, and when you dream -- dream big." These are the words of Hadassah's founder Henrietta Szold and the code by which she lived. In 1912, at the age of 52, an already accomplished journalist and social worker, Henrietta Szold could no longer ignore the rampant disease which plagued Palestine and the desperate need for better medical care. She, along with a group of friends, founded Hadassah one Purim evening, in a synagogue in New York City.

Could she have imagined that the shack by the side of the road with two nurses would become what is now the jewel of the Middle East, the Hadassah Medical Center? A medical center treating all who come no matter what their race or religion, a medical center doing the finest of research. I certainly hope so.

Since its inception in 1912, Hadassah has become the largest women's organization in the USA and the largest Jewish

organization in the USA with a membership of over 300,000 people. Hadassah is a grassroots organization and to continue with its mission of raising money for hospitals and schools in Israel it needs YOU - the Jewish woman of today. Hadassah continues to grow and be active where other organizations have faltered because it continues to address the important issues.

On the MEDICAL side, Hadassah has been very active with a breast cancer awareness program as well as other types of cancer programs specifically oriented to women. This year, osteoporosis has become the new target health issue of great importance to women both young and not so young. On the NATIONAL side, Hadassah opposes all legislative and court efforts to reintroduce religion into the public schools and organizes "watch-dog" groups to monitor Radical Right activities. Hadassah advocates: pro-choice activities, passage of counter-terrorist legislation, passage and funding of the Violence Against Women Act. On the COMMUNITY side,

Hadassah has become involved with the new Children's Hospital opening in late August, providing the personnel and organization for a parent/patient resource center.

My name is Rhoda Kay. I am a Canadian by birth, an American by adoption and a Hadassah life member, and now its president by choice. In order for Lexington's chapter to continue to grow, raise money, and be involved in issues directly relating to us, I need your help. Hadassah is a place to meet interesting women with ideals similar to yours, to attend discussion groups about commitments such as yours and to learn medical facts that are a necessity to you. There is an exciting year ahead planned for Lexington's Hadassah and I want you to be part of it. If you have any questions regarding programs or facts, please contact me at 263-8427. I look forward to seeing new and old friends at our first meeting on Wednesday, September 4, 1996 at Temple Adath Israel.

"Meet Your Match" Singles Weekend Planned for Memphis

MEMPHIS, TN - Memphis, birthplace of the Blues and Rock-N-Roll will be the host city for the 1996 Mid-South Jewish Singles Weekend to be held at the Adam's Mark Hotel from Friday, October 11 through Monday, October 14, 1996.

This extraordinary event will be the fifth Jewish singles weekend sponsored by the Memphis Jewish Family Service and their Memphis/Mid-South Jewish Singles group. All Jewish singles from across the USA and Canada are invited to attend. Ages of past participants have ranged from around 30 through 60's +...all that is required is that you be "young at heart" and wish to meet others.

There will be mixers, special seminars, workshops, dances, time to just relax, fabulous food and tours to give everyone plenty of chances to meet and get acquainted. At the very least,

you are practically guaranteed to have a good time and make new friends. And who knows...you might even get to *Meet Your Match* as did other couples in past events!

Some of the highlights of the weekend will include:

- Gail Prince, a prominent singles authority from Chicago, will lead a Friday mixer and a Saturday morning workshop
- Vicki Grimes will help us explore the fascinating world of astrology
- Dr. Bobby Greer will delight us with his entertaining observations of the flirting behavior of singles
- The Bouffants will perform a salute to rock-n-roll at the Saturday night sock hop
- Optional tours of Graceland
- A Sunday evening dinner and

dance

- Observance of dietary laws

We are offering a special benefit to all who register early. Become a member of our "Priority" group to receive updated announcements, early mailings of our brochure about the weekend and early registration discounts.

Between 200 and 300 singles are expected to attend, so be sure to mark your calendars now! You never know, you just might *Meet Your Match* in Memphis!

For more details, please write to Singles Weekend '96, Jewish Family Service, 6560 Poplar Avenue, Memphis, TN 38138 or contact Annie Trott or Bob Silver at (901) 767-8511 or FAX (901) 763-2348.

Hadassah Calendar 1996-97

Wednesday, September 4, 1996 7:30 PM
Hadassah Opening Meeting - Songs of Israel
Vintage, Traditional, Contemporary

Thursday, October 24, 1996 7:30 PM
Women's Forum-Voices for Change
Jewish Women in the 90's
Bel Simon-National Hadassah Speaker

Wednesday, November 6, 1996 7:30 PM
Focus on Health Issues - Osteoporosis
Hadassah Meeting

Sunday, December 1996
Winter Fun Night

Sunday, February 9, 1997 1-3 PM
Hamantash and Challah - Baking Workshop

Wednesday, March 5, 1997 7:30 PM
Focus on Education
Hadassah Meeting

Friday & Saturday, April 4-5, 1997
Central States Regional Hadassah Meeting
Shabbaton, Cincinnati, Ohio

Sunday, April 6, 1997 9 AM - 4 PM
Women's Educational Forum - Cincinnati, Ohio
U. of Cincinnati and HUC Professors

Wednesday, May 7, 1997
Focus on Youth - Young Judeans & UK Children's Hospital
Hadassah Meeting

Songs of Israel Hadassah Opening Meeting

Lexington Hadassah Chapter
Opening Meeting

Wednesday Evening, 7:30 PM
September 4, 1996

Temple Adath Israel

Musical Evening of Songs
and Dances of Eretz Yisrael

Traditional Klezmer Music, Beloved Israeli Folk
Songs, Contemporary Israeli Music and More!!!
Delicious Desserts and Great Company.

Ohavay Zion Synagogue

OHAVAY ZION SYNAGOGUE SERVICE SCHEDULE

August 1996

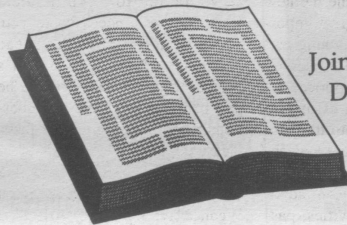
Av - Elul 5756

August 2-3, Av 16	
Shabbat Ekev	Shabbat Morning
Friday Evening 8:00 pm Bima Sue Ezrine Oneg Kathy & David Feinberg Sandra & Sandy Archer Carol & Jeff Kaplan	Preliminary Service 9:30 am Shacharit 10:00 am Bima Sue Westerman English Reader Kathy Schanding
August 9-10, Av 25	
Shabbat Re'eh	Shabbat Morning
Friday Evening 8:00 pm Bima Bret Culler Oneg Kathy & David Schattner Judy & David Marwil	Preliminary Service 9:30 am Shacharit 10:00 am Bima Jonathan Hodes English Reader Rick Zimmerman
August 16-17, Elul 2	
Shabbat Shofetim	Shabbat Morning
Friday Evening 8:00 pm Bima Ginger Knight Oneg Ginger & Mark Knight Aviva & Lewis Bowling	Preliminary Service 9:30 am Shacharit 10:00 am Bima Kathy Stein English Reader Joe Broudy
August 23-24, Elul 9	
Shabbat Ki Tetze	Shabbat Morning
Friday Evening 8:00 pm Bima Sandy Archer Oneg Lyn Shraberg Liz & Bruce Broudy Kathie & Lou Kroot	Preliminary Service 9:30 am Shacharit 10:00 am Bima Matt Cordova English Reader Simone Salomon
August 30-31, Elul 16	
Shabbat Ki Tavo	Shabbat Morning
Friday Evening 8:00 pm Bima Kathy Feinberg Oneg Janice Brock Sue & Barry Ezrine	Preliminary Service 9:30 am Shacharit 10:00 am Bima Judy Levine English Reader Mike Weinstein

TORAH STUDY

Join us every Tuesday morning at 10:30 am at Ohavay Zion Synagogue's weekly Torah Study!

Talmud Study



Join us every Thursday at 7:30 AM for Daven, Bagels & Talmud at Ohavay Zion Synagogue



Been on a Summertime Cruise?

Did you just get back from a nice summer vacation? Maybe a lovely cruise? Well, welcome back - we're glad you've returned 'cause we'd like for OZS to cruise, too. And you know that wouldn't be possible without you!

Want to help all our hopes & dreams come true so that we can smoothly cruise down that financial highway together? It's easy! Just donate - that's right, donate. Your time, ideas on fundraising, hard work, or items you no longer need or want - like cars, trucks, boats, furniture, computers, jewelry, or anything else of value. Everyone is needed!

To offer a donation or an idea or your helping hands, just call

Jimmy Mischner at

269-3783

He'll take care of all the details.
Let's work together so OZS has smooth sailing!

OZS CALENDAR OF EVENTS AUGUST

August 1	Social Action Committee at Hope Center 5:30pm
August 6	Torah Study 10:30am OZS Board Meeting 8pm
August 7	Biblical Hebrew 8 pm
August 8	Daven, Bagels & Talmud 7:30 am
August 13	Torah Study 10:30am
August 14	Biblical Hebrew 8 pm
August 15	Daven, Bagels & Talmud 7:30 am Soc Act Comm Mtg Gratz Pk Inn noon
August 16	Deadline for High Holiday Honors
August 18	Teacher Orientation-Heb/Rel Schools 10/10:45am Teacher Lunch 12:30 pm Curriculum Review & Development 1:30-3 pm
August 19	Biblical Hebrew 8 pm
August 20	Torah Study 10:30am
August 21	Biblical Hebrew 8 pm
August 22	Daven, Bagels & Talmud 7:30 am
August 25	Parent Orientation & Student Registration for Heb/Rel School 10:30 am Picnic (dairy/pareve potluck) 11:30 am
August 27	Torah Study 10:30am First Day of Hebrew School 4:45pm Executive Board Mtg 8pm
August 28	Biblical Hebrew 8 pm
August 29	Daven, Bagels & Talmud 7:30 am

Lexington Havurah

Calendar of Events

Saturday, August 3 Shabbat Morning Services 10 AM
Lexington Theological Seminary
631 S. Limestone
(parking lot and entrance are in the back)

Saturday, September 7 Selichot 9 PM
The Baumann's - 685 Shasta Circle



Havdalah Service at Havurah's Chai Anniversary.
(L to R) Dr. Steve Shedlofsky (Lexington), Dr. Al Cohen (Northern Kentucky), Judy Saxe, Ernie Cohen, Gail Cohen (Lexington), Dr. Simeon Goldblum (Baltimore) and son Micah (front).

The Lexington Havurah celebrated its 18th anniversary with 90 people in attendance throughout the week of July 5-7, 1996. Friday night Shabbat services brought together current Havurah members from Lexington and California, former members from Lexington and elsewhere - the Boston contingent of Charlotte and Michael Baer, Kitsy and David Newburg, Adrienne, Seth and Deborah; and Susan and Manny Mason; Simeon Goldblum and Elissa Goldblum, Rebecca and Micah from Baltimore; Alan Cohen from Northern Kentucky; and Lois and Ken Germain from Cincinnati.

Shabbat morning services included the joyous naming of Jonathan Feinberg, son of Kathy and David, and everyone in attendance actively participated in services. As Shabbat drew to a close, we shared photos and memories, along with a tasty pot luck supper and Havdalah. Our educational symposium on Sunday focused on the Lexington Havurah as it approaches the twenty first century - how havurah experiences reinforce and strengthen Jewish traditions, afford all members the opportunity to participate, and creates an extended family. Because havurah Judaism is non-hierarchical, the havurah becomes a place to explore one's own spirituality and to learn together. The Lexington Havurah eagerly moves forward into its nineteenth year!

Anyone interested in learning more about the Lexington Havurah is welcome to attend services. For information contact Judy Baumann, (606) 223-1299 or Ernie Cohen, (606) 272-1459.

TAI...

continued from page 15

TAI WELCOMES OUR NEW AMERICAN FAMILIES TO THE TEMPLE FAMILY AND TO LEXINGTON

Riva Bisnovataya
2150 Richmond Road, #137
40502-1237
Phone: 266-3981

Larisa Goloborodko
2150 Richmond Road, #137
40502-1237
Phone: 266-3981

Vasiliy & Lyudmila Patskan
Khayna Mizun - grandmother
2150 Richmond Road, #123
40502-1233
Phone: 266-1996
Victor - son
Yelena - daughter

Valentine & Nina Tiplinskaya
147 Malabu Drive, #1H
40503-3136
Phone: 277-9733

Vladimir Vinogradov
& Liliya Tiplinskaya
3324 Wood Valley Court, #B
40502-3518
Phone: 268-2537
Anton & Il'ya Vinogradov - sons
Yevgenia Kreydik - daughter

Rabbi Litvin
of the
Louisville Chabad
will lead a
study session
Tuesday,
August 13,
at the CKJF office.
12:00 Noon.
Kosher luncheon
available.

SISTERHOOD NEWS

It is an honor for me to accept the office of President of Temple Adath Israel Sisterhood. When I first agreed to accept this position, it was with reluctance and great trepidation, but everyone has been so kind and so supportive that I am now truly thrilled about the prospects for the next two years.

Sisterhood plays an important role in my life and it is my hope that it will touch the heart and soul of every member. I take great pride in being a part of our Sisterhood. I am proud of its many past accomplishments. Our Sisterhood is rich in values, tradition and passion. I am proud to be a part of this community of women so devoted to Torah, the Temple and acts of living kindness.

Last April, I was fortunate to attend the District 9 Biennial Convention in Cantor, Ohio. The theme was "into my hands...the future of an entire people." I would like us to adopt this credo, for it is our responsibility as members of Sisterhood, through our work, our deeds, our acts of loving kindness and our compassion to safeguard the future of Judaism. The Talmud teaches is "The person that has saved one life...it is as if that person has saved an entire world." Each of us has a valuable role but collectively we can be a mighty force. I would like to share this reading with you.

There was a woman
whose hands
were empty of purpose
and Sisterhood made them full

There was a woman
whose burdens were great
and Sisterhood helped to lighten them.

There was a woman who yearned
to express her joy in Judaism...
her love for her family...
as well as her concern
for the human family
and Sisterhood gave her the tools.

for Sisterhood can be
the instrument in our hands...
the sensitive pen with which
we write our message.

Let us dedicate ourselves
to that purpose
to do good, to do more, to do it NOW
as Jewish women in a changing world
...while unchanged...

deep within us...
is our faith...
the faith of our fathers and mothers...
our beloved Judaism.

I am looking forward to an exciting productive term as your president. Thank you.

Judy Hersh, Sisterhood President 1996-1998

Hugging by Evelyn Geller

(The following was shared with me by Leila Boyarsky)

Hugging is good for you! It helps the body's immune system; it keeps you healthier; it cures depression; it induces sleep; it's invigorating; it's rejuvenating; it has no unpleasant side effects. Hugging is nothing less than a miracle drug!

Hugging is all natural. It is organic and naturally sweet; it has no pesticides, preservatives, or artificial ingredients; and it is 100% wholesome.

Hugging is practically perfect. There are no movable parts or batteries to wear out; it needs no periodic checkups; it has low energy consumption and high energy yield; it is inflation proof and non-fattening, there are no monthly payments and no insurance requirements; hugging is theft proof, non-taxable, non-polluting, and - best of all - it is fully returnable.

Temple Adath Israel

SHABBAT SERVICES

Friday, August 2

Kabbalat Shabbat Service 6 PM
Shabbat Pot Luck 6:45 PM
Torah Portion: Ekev
Deuteronomy 7:12-11:25
NO Child Care Available

Friday, August 9

Kabbalat Shabbat Service 6 PM
Lyndsey Goldfarb Bat Mitzvah
Torah Portion: Re'eh
Deuteronomy: 11:26-16:17
NO Child Care Available

Saturday, August 10

Torah Study 9:30 AM
Worship 10:30 AM
Lindsey Goldfarb Bat Mitzvah

Friday, August 16

Kabbalat Shabbat Service 6 PM
Jonathan Friedman Bar Mitzvah
Torah Portion: Shofetim
Deuteronomy: 16:18-21:9
NO Child Care Available

Saturday, August 17

Torah Study 9:30 AM
Worship 10:30 AM
Jonathan Friedman Bar Mitzvah

Friday, August 23

Kabbalat Shabbat Service 6 PM
Sana Klyachkin Bat Mitzvah
Torah Portion: Ki Tetze
Deuteronomy: 21:10-25:19
NO Child Care Available

Saturday, August 24

Torah Study 9:30 AM
Worship 10:30 AM
Sana Klyachkin Bat Mitzvah

Friday, August 30

Kabbalat Shabbat Service 6 PM
Torah Portion: Ki Tavo
Deuteronomy: 26:1-29:8
NO Child Care Available

INTRODUCTION TO HEBREW

Mondays 7:00-7:55 PM
Cost: Members \$50
Non-members \$65
(cost covers books, materials, Hebrew Marathon)

Many Jews desire to add depth to their Jewish soul and substance to their Jewish knowledge. Introduction to Hebrew can be an important step in fulfilling this aspiration. This course teaches the Alef-Bet, beginning reading, and introduces the student to Biblical and prayer book Hebrew. No prior knowledge of Hebrew is required.

The goal of this course is to bring the non-Hebrew reader into the world of the Hebrew reader. At the end of this course, a graduate will be able to follow the Hebrew reading at services and with a little practice begin reading with the congregation.

The class will meet on 10 Monday evenings and one all day Hebrew Marathon session on Sunday, November 3. **The Hebrew Marathon is part of the class.**

Class Dates are: September 30; October 14, 21, 28; November 4, 11, 18, 25; December 2 & 16.

HIGH HOLY DAYS 1996 SERVICE SCHEDULE

Friday, September 13

Erev Rosh Hashanah

7 PM - Early Service
9 PM - Late Service

Saturday, September 14

Rosh Hashanah

8:45 AM - Family Service
10:30 AM - Late Service
4 PM Tashlich Service &
Family Picnic at Jacobson
Park, Shelter #5

Sunday, September 22

Cemetery Memorial Service
12:30 PM at Lexington Cemetery

Kol Nidre

6:45 PM - Early Service
9:15 PM Late Service

Monday, September 23

Yom Kippur

8:45 AM - Family Service
10:30 AM - Late Service
3 PM - Afternoon Service
4:30 PM Yizkor &
Concluding Service
Break-the-fast immediately
following services

BREAK-THIE-FAST

If you are planning to attend the Break-The-Fast immediately after services on Monday, September 23, please RSVP TO THE TEMPLE OFFICE AT 269-2979 by Friday, September 20th. Please bring a Vegetable, Salad or Dessert.

HOPE CENTER HARVEST

We are updating and adding to our list of people who would like to volunteer to help clean fresh produce.

This produce is donated by area farmers and often spoils. Volunteers would be working on Sunday mornings as required. If you would like to have your name put on our list, please call Lowell Nigoff at 233-1173 (day time) or 278-5220 (evenings).

RELIGIOUS SCHOOL STAFF MEETING

Please mark your calendar to attend the Religious School Staff Meeting on Wednesday, August 28th at 6:30 PM at TAI. All TAI Religious School teachers and aides are urged to come and participate for the 1996-97 school year discussion and plans.

IF YOU ARE INTERESTED IN TEACHING AND/OR SUBSTITUTING FOR ANY GRADE LEVEL, INCLUDING SENIOR BLOCK, CONTACT JUDI WURMSER HIGDON AT 276-3728.

First day of Religious School is Sunday, September 8, at 9:45 AM.

First day of Hebrew School is Monday, September 9, at 4:30 PM.

BASIC JUDAISM

Mondays: 8:05-9:00 PM
Cost: Members - individual \$45
couple \$70
Non-members - individual \$50
couple \$75
(cost covers books and materials, couples may share books)

Basic Judaism introduces the student to a slice of the Jewish experience. The course will survey Jewish values, holidays and life cycle celebrations, worship, Jewish ideas of God, and the long road of Jewish history. This course is designed to refresh the Jewish memory of the religious school graduate, teach those with no knowledge of Judaism, and encourage further Jewish study by everyone in the areas mentioned above.

This course is a survey course. The remaining programs on the Adult Education calendar are a supplement to what is taught in Basic Judaism.

Class Dates are: September 30; October 14, 21, 28; November 4, 11, 18, 25; December 2 & 16.

To register for these courses call the Temple office at 269-2979.

COMMITTEE MEETINGS

Executive Meeting Thursday, August 1, 12 Noon

Board of Trustees Tuesday, August 6, 7:30 PM

Religious School Staff Meeting

Wednesday, August 28, 6:30 PM

Executive Meeting Thursday, August 30, 7:30 PM

UNVEILING

The unveiling of the stone for Sam Milner at the Lexington Cemetery will be on Sunday, August 18, 1996, at 10 AM.

REFUAH SHLEMAH

get well wishes to:

Steven Bernzweig
Garnett Nathan

THE OPPORTUNITY TO BUILD YOUR OWN SUKKAH IS HERE WITH THIS EASY TO BUILD, EASY TO STORE SUKKAH KIT.

Many Temple families have inquired about fulfilling the MITZVAH of building their own Sukkah. This kit makes it easy and affordable.

Over the past five years, North Carolina woodworker Steve Henry Herman has developed a simple, do-it-yourself Sukkah kit. You buy the hardware for only \$36 from the Temple and purchase the lumber, approximately another \$36 from any lumber yard.

The kit includes an illustrated assembly book which has been developed with the assistance of a top instructional designer to render the project...*totally klutz-proof*. The kit contains all the heavy-duty steel braces and self-drilling screws. The only tool you need is a screwdriver. Depending on the length of 2-by-4's and 2-by-2's you buy (8, 10, or 12 feet) will determine your Sukkah size.

Creating the sides is up to you. You can use tarps, burlap, whatever to finish the Sukkah and make it your own.

The Temple will have seven sets of the hardware available for purchase. As soon as the hardware arrive, a Sukkah will be built in the Temple courtyard for everyone to see.

If you are interested in purchasing the hardware, contact Rabbi Adland.

Continued on page 14...see TAI

Central Kentucky Jewish Federation in 5756: A Pictorial Review

Campaign



Annette Milch with guest speaker Gerda Klein at the Major Gifts Dinner



Irma Rosenstein & Ellie Goldman at "Dinner at Dudley's"

Yom Ha'atzmaut



Rabbi Slaton with a cake commemorating Israel's Independence



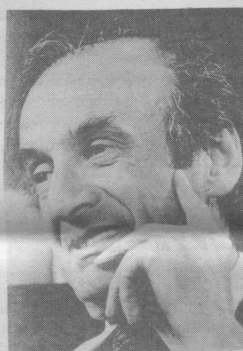
Justin Graff at Champ's

Marianne & Andrea Waldman enjoy the celebration at Champ's



Nancy Hoffman, Chair of "Dinner at Dudley's"

Elie Wiesel



Elie Wiesel spoke to a sold out crowd at a program sponsored by CKJF & the UK Student Activities Board

Leisure Club



CKJF & Annette Milch have become involved with the Leisure Club

Remembering



At The Star of Remembrance dedication a headstone was set on a casket holding thousands of symbolic paper stars to remember the 1.5 million children who perished during the Holocaust

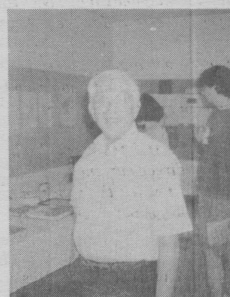
Jerusalem 3000



Martin Kaplan & Jerusalem 3000 Chair Sharon Wainshilbaum



Micah & Rabbi Slaton



Harold Baker at the Fair



Jenny, Andy & Lauren Weiner at the Interfaith Fair

Responding to Missionaries

by Rabbi H. D. Uriel Smith

It is strange that so many Jews feel threatened by the news that the Southern Baptists have decided to missionize the Jews. After all, we have been the target of missionaries for two thousand years, and still have not been convinced by them. What is the difference now?

Part of our anger is due to a guilty conscience. Many of us have allowed ourselves to remain ignorant of our own religion. We have not given our children the security of knowing their religious roots. So we are angry that the Southern Baptist are forcing us to pay attention. We ask, what should we and our children learn?

Part of our anger is due to elitism. Many of us think we have outgrown the superstitions of fundamentalist religion, and can gain security in rational sciences, the aesthetics of art, and the tolerance of genteel ethics. Now we are finding that the rarefied atmosphere of abstract rational thought tinged with beauty does not give us the strength to withstand the onslaught of a full-blooded religious crusade. We ask, are the unconscious forces in the human psyche too powerful for rationality? Are sacred forces guiding us in ways we do not understand?

Part of our anger is due to anomie. The same social forces that have led to a fundamentalist revival have also left us shaken. Here in the U.S.A. job insecurity, rapid technological changes that are too complex to understand, the bombardment of disconnected news items on television, and the breakdown in family life, a. have led to an increase in anomie. People are returning to the "old-time religion" in their search for security. We flourished in the more tolerant atmosphere of the sixties and seventies. Now, we no longer know how to deal with a society that wants to force parochial "family values" on everybody, and we feel out of step with the new religious hard-sell. We ask, how do we make sense of the strange new world developing around us?

Part of our anger is due to fear. We know that many missionaries have left frustrated because we have disdained their

words, and instead of realizing that their offerings are too strange and too narrow to be acceptable, they have blamed us for rejecting them. Martin Luther started off praising the Jews for rejecting Catholicism, and ended with anti-Semitic diatribes when the Jews rejected also his Lutheran enticement. The land of Luther later became the land of *Nationalsozialismus*, supporting their mass-murder of Jews with Luther's anti-Semitic perorations. We ask, how do we respond to the pitches and enticements of missionaries?

For some eighteen hundred years, Jews responded by trying to appear harmless, blending into the cultural woodwork when possible, becoming useful subordinates when they had to appear in public. The Sho'ah ("Holocaust" is a Christian term!) proved that in a rapidly changing world this cringing response had become worse than useless. The formation of the State of Israel has proven that we no longer are harmless: we can bite back. So we need new responses.

Still, the first step in

responding is the traditional Jewish one—learning. Learn our own situation and that of our opponents.

We are a sacred people. The sanctity of Judaism is so great that we have survived over three millennia as a minority in many countries and cultures, and still serve as a gad-fly witnessing to the one God. The sanctity of our religion is so great that it is the source of every major monotheistic religion in the world - Christianity, Islam, Sikhism, Bahaism. A relaxed Jew, Karl Marx, founded a major atheistic faith - Communism. Sacred symbols are very special. While ordinary symbols are overlaid by later memories, and thus are easily forgotten, sacred symbols reverberate in a person's memories, and have to be dealt with to create an inner harmony. Therefore sacred communities are easily caricatured. If no harmony is found they are demonized. If a harmony is found, they are lauded to the heavens, treating them as being more powerful than they really are. Both for good and for evil, the Southern Baptists' focus on missionizing us, and the news

media pouncing on that news, prove that our sacred status remains as powerful as ever.

The Southern Baptists have a series of fundamental beliefs. One is that Jesus ordained his followers with the Great Commission, "Go into all the world and preach the gospel to the whole creation." (Mark 16:15; cf. Matthew 28:19; Luke 24:47; Acts 1:8). This is one of their basic *mitzvot*. Trying to stop them from fulfilling that commission is the equivalent of ordering Jews to stop keeping the Shabbat. Simple opposition creates no harmony.

Much of their preaching is offensive. They clearly have no understanding of any views other than their own. They claim that God made an Old Covenant with Israel, and that this covenant is either replaced by the New Covenant or perfected by it. Either way, they completely distort the Old Covenant, making God look foolish for providing a completely impossible covenant, demanding perfect obedience when no person can be perfect. We need to understand our own

tradition, and gently correct their distortions. In their terminology, but from our perspective, they are trying to make us climb out of the House of God through a window so that we can get back through a door - their door.

And recently, the Southern Baptists have stopped lobbying for the separation of church and state, and instead have begun supporting the fundamentalist Christian Coalition in politics. Apart from being counter-productive - they are supporting goats in sheep's clothing (cf. Matthew 25:31-46) - this goes both against their own history and against the words of Jesus, "Give to Caesar what is Caesar's, and to God what is God's." (Matthew 22:21)

We should know the most devastating responses to the missionaries, and then, for the sake of harmony try not to use them. We need to know the strongest responses for our own security and the security of our children, helping us to stay on a more rational and more harmonious path. Our responses should be more gentle, but just as clear.

Is the Southern Baptist "Jewish Resolution" really all it's cracked up to be?

"...Be it resolved, That we, the messengers of the Southern Baptist Convention, meeting in New Orleans, Louisiana, June 11-13, 1996, reaffirm that we are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that is believeth; the Jew first, and also to the Greek (Romans 1:16); and

Be it further resolved, That we recommit ourselves to prayer, especially for the salvation of the Jewish people as well as for the salvation of every kindred and tongue and people and nation (Revelation 5:9); and

Be it finally resolved, That we direct our energies and resources toward the proclamation of the gospel to the Jewish people."

With these words, plus a few hundred more not quoted here, the Southern Baptist opened

a Pandora's Box of religious controversy. This is the resolution passed by an estimated 14,000 "messengers" at the Southern Baptist yearly convention, held in New Orleans. In essence, it vows to devote funds and energy toward converting Jews.

This in itself is nothing new. Except for the last eight years, the Southern Baptist have employed a missionary specifically for the Jews, since 1867. The position was eliminated for budgetary reasons alone, and now has been reinstated.

How many missionaries, how many Southern Baptist, how many churches will actually follow the convention's lead is questionable. Baptist churches are an independent group. There is no hierarchy, such as the Pope is to Roman Catholicism. The Baptist churches are autonomous.

In Lexington, the

Elkhorn Baptist Association is a voluntary consortium of local churches, and the Kentucky Baptist Convention is a state wide organization, also with voluntary affiliation, as is the National association. Any and all proposals by either group may be adhered to or rejected by each individual church without repercussion.

Dr. Craig Loscalzo, Pastor of Lexington's Immanuel Baptist Church, informed *Shalom* that, "Each messenger (at the convention) is voting only their own personal conscious and doesn't represent the views of their church. Personally, I think to make such a resolution, that can be misconstrued, is a big mistake. I was offended by this resolution." And yet Dr. Loscalzo admits, "Probably a lot of Southern Baptist are in full agreement with the National level."

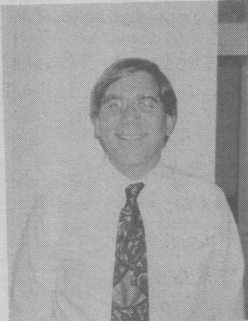
Dr. Loscalzo points out that Christian religions have

always had a missionary mandate, the difference is how that happens. "I prefer invitational evangelism rather than confrontational," says Dr. Loscalzo.

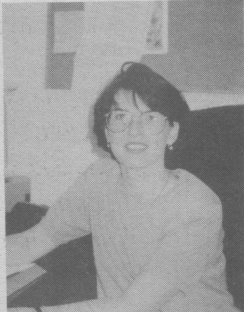
Near the end of his interview, Dr. Loscalzo told the following antidote, "With three Baptist you get four opinions." Sound familiar? Perhaps there is more common ground between the Southern Baptist and the Jews than the New Orleans convention would lead one to believe. Yet, there's at least 7,001 messengers out there spreading some highly disturbing ideas.

Central Kentucky Jewish Federation in 5756: A Pictorial Review

CKJF Staff



Joel Eizenstat settles in as the new Executive Director

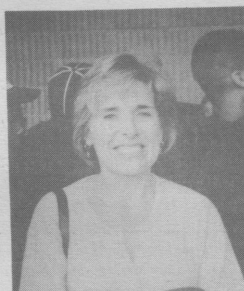


Kim Slaton brings creativity & vitality to the office as the new Program Director

Community

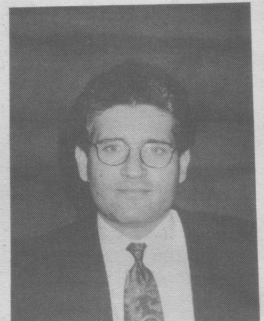


Kathy Stein & Judy Baumann were part of the CKJF delegation marching in the Martin Luther King Parade



Simone Salomon also marched in the MLK Parade

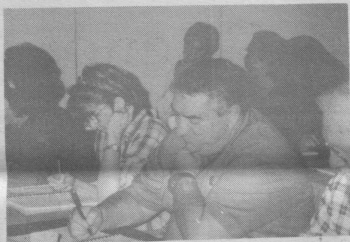
International



Eli Avidar, a diplomat from the Consulate General of Israel's Philadelphia office, spoke at a CKJF luncheon about the Israeli-Arab peace process

Education

Bill Wencker was one of many to attend the TAI & CKJF sponsored Hebrew Marathon



Resettlement



The Sheftels & Anna Barr greet the Mizun/Patskan family at the airport last fall

Hanukah Dinner



The kids attempt to build a menorah from donated canned goods



Linda Haggin & Ruth Poley helped organize the Hanukah Dinner



Renee & Cookie Hymson enjoy the festivities



Olga Shur welcomes her sister's family to Lexington



Larisa Goloborodko meets her sister Irina at the airport

Bar & Bat Mitzvahs

We invite you to share in our joy
when our daughter
Lindsey Elisa Goldfarb
is called to the Torah as a Bat Mitzvah
Saturday, the tenth of August
Nineteen hundred and ninety six
ten-thirty in the morning
Temple Adath Israel
Lexington, Kentucky
Paul and Terry Goldfarb
Kiddush luncheon following the services

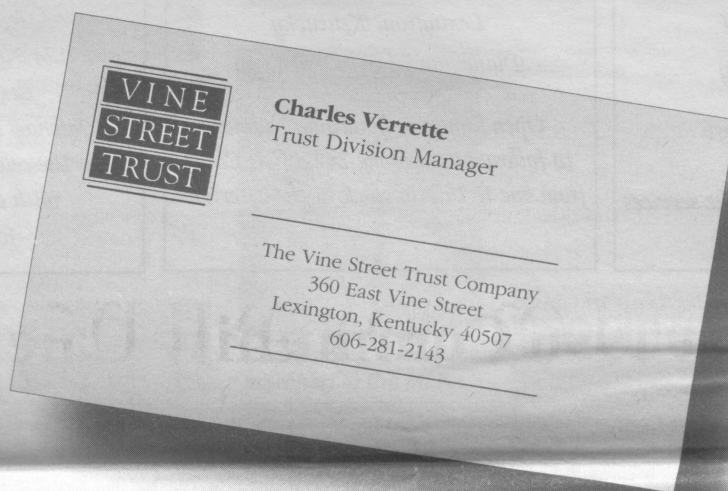
We cordially invite you to
the Bar Mitzvah of our son
Jonathan Samuel
Saturday, August 17, 1996
at ten-thirty o'clock in the morning
Temple Adath Israel
124 North Ashland Avenue
Lexington, Kentucky
Diane and Martin Friedman
Open House in Jonathan's honor
to follow in our home 2421 Vale Court
from one to three o'clock in the afternoon

It would be our pleasure
to have you join us
in ceremony
at the Bat Mitzvah
of our daughter
SANA MICHAEL KLYACHKIN
on Saturday, August twenty-fourth
Nineteen hundred ninety six
at ten-thirty in the morning
Temple Adath Israel
124 North Ashland Avenue
Lexington, Kentucky
Michael and Tatiana Klyachkin
The celebration will continue
with a Kiddush Luncheon
following services

August 1996 Community Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
July S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31		September S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30		1 Camp Shalom Counselor Meeting 6:30-8:00 pm at CKJF TAI Executive Committee Meeting	2	3 10:00 AM Havurah Shabbat Service Ekev
4 Camp Shalom Orientation at Lansdowne Club 10:00 am	5 CAMP SHALOM	6 CAMP SHALOM 7:30 pm TAI and OZS Board Meetings	7 CAMP SHALOM	8 CAMP SHALOM	9 CAMP SHALOM	10 Lindsey Goldfarb Bat Mitzvah M'varkhim Re'ay
11	12 CAMP SHALOM 8:00 PM Havurah Board Meeting Yahrzeit M. Schechter	13 CAMP SHALOM 12 o'clock noon Chabad Study 7:30 PM Hadassah Board Meeting	14 CAMP SHALOM	15 CAMP SHALOM Deadline for Shalom Rosh Hodesh Elul	16 CAMP SHALOM	17 Jonathan Friedman Bar Mitzvah Shoftim
18	19 Fayette Co. School Begins Fall Term	20 7:30 PM Resettlement Committee Meeting	21 7:30 PM CKJF Executive Committee	22	23	24 Sana Klyachkin Bat Mitzvah Ki Tayzte
25	26 7:30 PM CKJF Social Services Meeting	27	28 6:30 PM TAI Rel. School Teacher Meeting 7:30 PM CKJF Board Meeting	29 TAI Executive Committee Meeting 7:30pm	30	31 Ki Tavo

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