

CKJF ANNUAL MEETING HIGHLIGHTS

Leon Cooper & Ellie Goldman receive Presidential Award

Story & photos on page 7

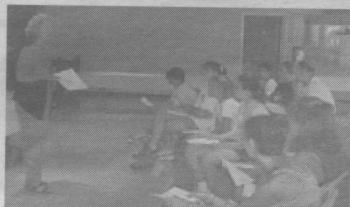
Newspaper of the Central Kentucky Jewish Federation

Shalom

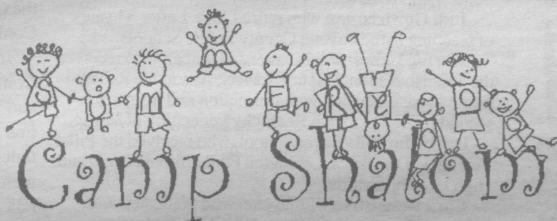
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August 2000

Av-Elul 5760



Elise Wallace (Parent's Place) talks to the Camp Shalom staff about communicating with campers.



Elise Wallace of Parent's Place & Camp Director LisaMarie Price discuss ideas.



Campers share time together.



Sam Frankel, Michael Nelson, Payton Keller and Jessica Coates, Counselors and Counselors-In-Training (CITs) listen attentively during the all day training session.



Campers and Counselors get to know each other during orientation.

**Photos from
Camp Shalom
Orientation
Held July 17.**



Emily Miller contemplates camp at the orientation.



Camper Sophie Tapia gets to know CIT Payton Keller.



Physical Activities Specialist Elissa Brown helps prepare counselors for camp during orientation.

DUBILIER RE-ELECTED; BLACKER, KROOT ELECTED TO CKJF BOARD

Three Lexington women were elected to the CKJF Board of Directors at the CKJF Annual Meeting in June. Vinnie Dubilier, elected for a second term, is joined by two first time Directors, Marcia Blacker and Kathie Kroot.

Vinnie Dubilier, a long-time Federation worker and past president of the Lexington Chapter of Hadassah, will serve a second term on the CKJF Board, the maximum allowed by the local federation constitution. Vinnie currently is a member of the CKJF Board of

Directors Executive Committee and is vice-chair of the Jewish Family Services Advisory Committee of CKJF.

Marcia Blacker, a Lexington resident for thirty-three years, grew up in Omaha, Nebraska. She is Senior Editor at the American Board of Family Practice, a national physician specialty organization headquartered in Lexington. She is a member of Hadassah and Temple Adath Israel. Marcia's history of Jewish community activities include chairing the forum, a series of nationally and internationally known guest speakers and entertainers sponsored by the Jewish Community Association, which became the Central Kentucky Jewish Federation. She also served as a Board member of Ohavay Zion Synagogue and was principal of its Sunday school.

As an editor, Marcia was responsible for the first monthly newsletter of the University of Kentucky Sanders-Brown Center on Aging, and has edited a book on health for older adults. Her Lexington community activities include amateur theater where

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From A Local Perspective

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שמחה - "SIMCHAS"

MAZEL TOV TO:

Ken Freedman & Marcia Risk, on the addition of Danielle Parrilla to their family.

David Frommer, recipient of the Lillie Webb Award, in Modern Romance Languages (French), 1st Place in oral reading level 5, and 3rd place in recitation of a literary passage level 5 in the State Foreign Language Festival, Headmaster's List Award, Lexington Rotary Club Award, Lexington Singers Award, and Headmaster's Medal. David is the grandson of Evelyn Hymson.

Adam Fox - Bates Creek, who received the Presidential and Engineering Scholarships from University of Kentucky, All-Fayette County Scholastic Team, Rotary Club, Bell South Scholarship and Robert C. Byrd Scholarship Awards.

Judi Gewirtzman who retired June 1 after 33 years of teaching in the Fayette County Public Schools.

Marnie Lakes - Paul Laurence Dunbar, who received the Spanish National Honor Society, Academic Recognition Award, graduated with distinction and trophy for second highest from the Kentucky Federation of Music.

Isaac Marwill - Sayer School, who received the Pillar Yearbook, Director's, Lexington Philharmonic Guild and High Honors Awards.

Cara Resenstreif - Lafayette, who graduated with honors, is listed in the "Who's Who" for graduating seniors and received the KHSA Award for good grades.

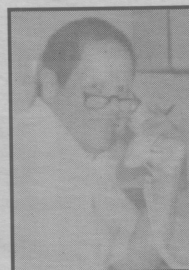
Pam Rosenberg - Henry Clay, who received the Commonwealth Diploma.

Alexis Roth, Winner 1st Place Blue Grass Trust for Historic Preservation's 2000 Visual Arts Competition for her entry of a 3-D collage mosaic of the Parkette Drive-In sign.

Rachel Waford - Woodford County, who received the Commonwealth Diploma, AP Scholarship from Western University, Journalism Award and graduated with honors.

Andrea Waldman for making the Dunbar High School varsity Cheerleading Squad. Andrea is the daughter of Randy & Marianne Waldman.

Robyn Angel & Dan Sutch, on their marriage on July 14, 2000. *



President's Message

by
Marty Barr

A recent incident involving a CKJF member, the details of which are not germane, brought to mind the level of visibility given the work of the Community Activity and Community Relations Committees.

In contrast, the Jewish Family Services (JFS) Committee under the leadership of Cookie Wencker and Vinnie Dubilier supported by our professional Fran Morris toils in relative obscurity. Yet, this group touches the lives of a significant segment of our membership as crisis arise in people's lives. We don't talk a lot about the effort because of the need for confidentiality, but it is central to the being of CKJF and is the recipient of a major portion of our funding campaign. I will just say that every month, people turn to CKJF and through the Family Services Group, we respond to the need. (See more about JFS on page 5 in this issue of *Shalom*.)

On another topic, we have started the process of establishing a vision for CKJF in 2005. This series of meetings, the first of which took place in July, have a broad based of attendees point of view and started by examining our basic tenets about areas covered and relationships. Future meetings will deal with strengths and weaknesses and the identification of the pillars that make up the vision. These will then be divided into short and long term items and organized in terms of relative importance. In total, the process will take about five months to complete and we will publish the results for the whole community to review and comment upon.

Finally, the 2000 Campaign is going extremely well with new levels of participation on the part of both volunteer solicitors and givers. These are the people who power the CKJF engine as we seek to increase our level of service to the community. *

Shalom

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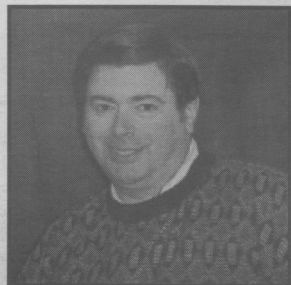
for the September issue of

Shalom

is Tuesday, August 15

by 12:00 noon

From A Local Perspective



To Peace or not to Peace

By Daniel Chejfec

To be perfectly honest, this month's article was going to be on a completely different subject. The developments on the Peace front however, lead me to reconsider this column.

We all read the paper and know that the Camp David negotiations are (by the time you read this, it will be "were"), difficult to say the least. What is the source of this difficulty? What are its consequences? Let me start from the beginning...

When political Zionism started getting serious and scores of Jews started returning to Zion, about the end of the XIX Century, the Arab population of what was known as Palestine lived a life of deprivation. Most of the land belonged to absentee landlords who lived in Damascus or Beirut or even Turkey itself. Those Arabs living on the land were few and thinly spread simply because the territory did not have an economic structure to speak of. Then the Jews started returning to Zion, and settling either in existing cities or founding new ones. Kibbutzim started to flourish in almost every corner of the land.

By the time the British occupied the territory, in

1918, many Arabs from neighboring countries had settled in Palestine attracted by the economic boom produced by Jewish settlement. Jewish immigrants were also coming in. Let us remember that the reason England was granted the status of Mandatory Power in Palestine by the League of Nations (the predecessor of the United Nations) was because of the Balfour Declaration of 1917, in which it stated that Her Majesty would see favorably the establishment of a Jewish Homeland in so far it did not infringe on the rights of the non-Jewish inhabitants of the territory.

During the Mandate the British did everything in their power to put obstruct or even prevent Jewish immigration while turning the other way when Arabs from surrounding countries settled in the land. The British issued "White Papers" limiting the right of Jews to purchase land or to immigrate into Palestine in 1922, 1923, 1929, and 1937. The Arabs, in the meantime, forced the evacuation of the Jewish community of Hebron and massacred those who did not leave. They rioted through the land. It is interesting to note that many of these riots were in fact incited after 1933 by Nazi Germany which counted numerous sympathizers, among them The Mufti of Jerusalem and a group of obscure army officers in Egypt, known as the "Muslim Fraternity", that included such names as Gammal Nasser and Anwar Sadat.

The frustration of the Mandatory power with trying to keep peace among the inhabitants of the land led it to require the intervention of the international community. On three separate occasions, international committees recommended the partition of the territory into three parts: one to be a Jewish state, another to be an Arab state, and a third to remain under British rule. In all three instances, the Arabs rejected the proposals. While the Jews rejected one of them, they accepted the other two. Every time the Arabs rejected the proposal,

Peace continued on page 8

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Kentucky Treasurer Jonathan Miller joins efforts to locate assets of Holocaust survivors.

Franksfort, Ky. - At the direction of Treasurer Jonathan Miller, Kentucky is participating in a national study to determine whether Holocaust victims have property or assets being held in unclaimed property funds.

The study - being conducted in conjunction with the Presidential Advisory Commission on Holocaust Assets in the United States - is part of a pilot project to determine the number of Holocaust victims listed on a nation unclaimed property database.

"This effort is the least we can do to help Holocaust victims and their families determine whether they are owed assets or money lost during this period in our history", Miller said, "We will do whatever we can to help Holocaust survivors and their families regain assets owed to them."

Specifically, the study will conduct a cross-match between a national database of unclaimed property files and a national database of Holocaust victims. Through the pilot project, the Presidential Commission hopes to get a sense of whether-or how many-Holocaust victims are on unclaimed property lists across the country.

Depending upon the outcome of the study, the federal government may work with participating states to develop a program to help return money or assets owed to Holocaust victims and families.

As state treasurer, Miller administers the \$40 million unclaimed property program and is responsible for finding the rightful owners of property and assets contained in the fund. *

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CONDOLENCES TO:

Steve Dekosky on the death of his mother, Evelyn Dekosky.

Vinnie Dubilier and family on the death of her father, Kurt Landsberger.

David Feinberg on the death of his mother, Eleanor Feinberg.

Myer Godhelff on the death of his wife, Virginia Godhelff.

Dr. Richard Hanau and family on the death of his wife, Laia Hanau on May 31, 2000.

Carey & Nancy Smith on the death of Nancy's aunt, Dorothy Goldberg, on June 1, 2000.

REFUAH SHLEMAH:

Betty Rosenthal, Emma Simpson, Rose Rita Wursmer

From A Local Perspective

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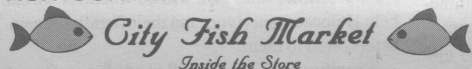
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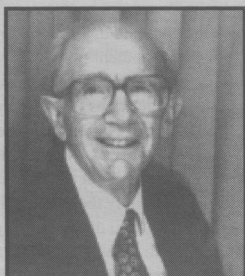
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Uncle Sydney was a lovely man. My best memories of him go back to my childhood when he used to mesmerize me with enchanting stories of Merlin, the magician, in King Arthur's court. He could have given J.K. Rowling's Harry Potter a run for her money.

Later in my life, he was the gracious host to my family during several summers at Fire Island, a Long Island, N.Y. beach resort. I was somewhat puzzled by the fact that Uncle Sydney never married because he was an attractive, charming man.

He was a successful department store buyer, moving from jobs at Oppenheim Collins to Gimbels to Macy's to Bloomingdale's and finally to Ohrbach's, where his fashion shows featured clothes he brought back from such Paris couturiers as Givenchy, Cardin, Dior, Chanel, and Balenciaga. I knew nothing about this fashion world, but when I heard that Jackie Kennedy requested a private showing of his coats, I realized that he was important. That conclusion was substantiated when Women's Wear ran a two-page obituary on his death, calling him "the Coat and Suit King."

When did I realize that he was gay? I don't know except that it was the confirmation of a growing suspicion because of two male friends that he lived with over the years. But there were no outward signs. None of the "limp wrist" stereotypical characteristics that people associate with homosexuals. I wish you could have met Sydney. He was a fascinating, kind, beautiful man.

So I'm prejudiced about homosexuals—pro not con. And I'm irritated by the outcries against them and the general refusal to grant them basic human rights and to make them eligible for same-sex marriages or unions.

More and more recent scientific evidence is confirming that homosexuality is caused by some physiological factor. Consequently, homosexuals are born with an attraction for others of the same sex. They can do nothing about this proclivity.

If homosexuals could change, I believe most would. I grew up in an era when effeminate boys were generally ostracized, being

Gay Thoughts

by Michael E. Adelstein

taunted and jeered at with such words as "fairy," "fag," and "sissy." Few of them would have endured such torment if they could have changed their sexual identification. And despite claims by some religious organizations, I don't believe that homosexuals can change their sexual orientation today. Some may pretend to be converted, some may think they are converted, but in the long run, they will realize that they are still homosexuals.

Of course, I realize that Baptists and some fundamentalists, like Dr. Laura, adhere to the Bible's calling homosexuality "an abomination." They are guilty of being selective in choosing statements from the Bible that they agree with, ignoring others that are obviously irrational today. But it is useless to point this fact out to them.

Despite such groups and individuals, gays are making progress. The Central Conference of American Rabbis has gone on record as supporting rabbis who perform same-sex ceremonies. Locally, Rabbi Adland has stated that he would conduct such a ceremony. Rabbi Cohen could not be reached at this time.

As you may know, in Kentucky three cities—Lexington, Louisville, and Henderson—have passed gay-rights ordinances extending civil rights to homosexuals.

Nationally, the State of Vermont has recognized that homosexual couples are entitled to the same legal rights and benefits as heterosexuals couples. Some major corporations, such as General Motors, Ford, and Daimler-Chrysler now provide health-care benefits to the partners of gay employees. But the gay cause is being bitterly contested throughout the nation by the Religious Right.

They were successful in getting the federal Defense of Marriage Act (DOMA) passed, which defines marriage as the legal union between a man and a woman. Consequently, if a state legalizes same-sex marriage, other states are exempt from the constitutional requirement of recognizing it.

Why is marriage such an important issue for homosexuals? State laws grant married couples inheritance rights, the right to visit a partner in a hospital and make health care decisions (vital in AIDS cases), preference in becoming a partner's guardian if that person is incapacitated, rights as a step-parent if the partner has a child, the right to buy and own property together, and many others. Without such rights, homosexual partners are second class citizens.

Let me leave you with one thought—there but for some physiological factor in your genetic make-up, go you. Please act accordingly. *

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From A Local Perspective

Your Central Kentucky Jewish Federation EXPLAINING WHAT WE DO



Camp Shalom 2000 is underway!

After a long wait, the children of our community have a wonderful three week summer camp to attend. With specialists in art, drama, music, and sports, the Counselors and Counselors-In-Training lead the four to ten year old campers through a plethora of fun daily activities at the Lansdowne Club.

Each week has activities revolving around the Camp Shalom 2000 theme of Unity, including a field trip in which the theme is combined with the concept of mitzvah. Week One is about Unity in Nature and how all things rely on one another for existence and success. This week's field trip will be to the Humane Society. Week Two's field trip is in the works and is about Unity in community. Week Three will focus on Unity and Spirituality, with our final field trip being to the Lexington Children's Museum.

Beginning each day with morning services and ending the week with Shabbat, Camp Shalom 2000 promises to be a positive, motivating and spiritually rich experience for our community's children ... all sponsored by the Central Kentucky Jewish Federation.



Jewish Family Services

We do it all here at Jewish Family Services (JFS). An average week is filled with programming, case management and information and referral. From new Americans' resettlement issues, to emergency home visits for elderly clients, to coordinating support resources for sick members of the community, no request is too large or small to handle.

We strive to make the most effective use of resources, and we promote community participation. We assess and serve the needs of homebound members of our community, and link them to support services of all types.

Many new and exciting programs are being planned for the future such as the Al Gagalim program for preschoolers in conjunction with Hadassah, as well as various trips and activities for the Leisure Club for our senior community. Plans for a volunteer "mitzvah" corps are underway for the near future.

An important and growing agency, JFS is a wonderful Jewish resource, and will be even more so in the year to come.

DID YOU KNOW?

- \$9,000,000 – the amount funded by the Jewish Agency for Na'aleh 16, a three year residential educational program in Israel for youngsters from the former Soviet Union (FSU). Na'aleh, a Hebrew acronym for "Youth Immigrating in Advance of Parents," is an ideal way for teenagers from the FSU to complete their high school studies in Israel in a supervised educational setting.
- 25,000 children participate in a broad network of after-school tutorial centers for immigrant children as well as Israelis from disadvantaged backgrounds. The centers operate as a partnership between the Jewish Agency, the Israel Ministry of Education Foundation and local municipalities. The Jewish Agency's share of the budget of the centers for 2000 is \$3 million.
- 2,000-2,500 youngsters will participate in the Jewish Agency's Exodus program this year, a "floating" seminar focusing on the illegal aliyah of the post World War II period. This recreation of one of Israel's significant historic episodes has proven an effective educational tool. The cost of the program is covered by the participants.
- 941 new immigrants arrived in Israel the week of July 7, 750 of them from the former Soviet Union. The remainder came from France, Argentina, Peru, Uruguay, Germany, England, Australia, USA, Canada, Ethiopia and India.

CKJF/CAC Coordinates Trip to see Dave Brubeck

Dave Brubeck is alive and well and will be playing in Cincinnati on September 10. Your Central Kentucky Jewish Federation Community Activities Committee has secured 20 tickets for the performance and will be selling them on a first come first served basis.

This should be a great evening; it starts with the Cincinnati Pops playing all new arrangements of Beatles classics (soon to be released by Telarc); the second half of the program will be the Brubeck performance.

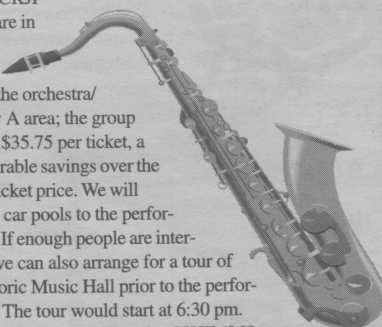
Brubeck, a 20th century jazz icon, has been honored the world over for his contributions to modern music. In addition to his performing, he has received recognition as a composer of orchestral works, oratorios, cantatas, ballets, and chamber music. Nonetheless, he remains a leading figure in the jazz mainstream, recording and touring internationally with today's version of the Dave Brubeck Quartet, which includes Randy Jones on drums and Alec Dankworth on bass. The fourth player in the quartet on September 10 will be either Bobby Militello on sax and flute or

Bill Smith on clarinet.

The CKJF tickets are in prime real

estate, the orchestra/balcony A area; the group price is \$35.75 per ticket, a considerable savings over the single ticket price. We will arrange car pools to the performance. If enough people are interested, we can also arrange for a tour of the historic Music Hall prior to the performance. The tour would start at 6:30 pm.

Call Holly Barnhill at the CKJF (268-0672) to reserve your tickets for this event, to offer your car for the carpool or to reserve a seat in someone else's car, and to indicate your preference about the tour. *



Dave Brubeck Concert

September 10th

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From A Local Perspective

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CKJF LEISURE CLUB UPDATE

By Ruth Moser

That's right. There was no Leisure Club in July — it was "vacation time." Just go bring you up to date, in May we had a delicious Italian lunch at Portabellos while Tomas Milch told us all we ever wanted to know about financial matters.

June was the luncheon at the Temple with the Louisville Singers, including Janice Newman's mom Henrietta doing a Sophie Tucker rendition. Over forty people came, including about a dozen New Americans. The food and entertainment were good,

and those who attended had a good time and made some new friends.

Now we are getting ready for the rest of the year. The Louisville Seniors have invited us for lunch and entertainment at the Louisville Jewish Community Center. There is an announcement elsewhere on this page that will give you all the details. Get your reservations in early because space on the van is limited. So come along for the ride, enjoy a nice lunch, and kvell with the Louisville Seniors. *

CUT, SEW, STUFF UPDATE

By Ruth Moser

Can you believe that we are getting ready to deliver doll #100 in the combined Hadassah/CKJF Leisure Doll Project? Absolutely unbelievable.

And we have a new "Cut, Sew, Stuffer" — Liz Katz is our latest Hadassah member to sew dolls and gowns for the project. In fact, Liz doesn't know it yet, but she will be making Doll #100. That is quite a distinction.

And we had some very nice material donated by Hanna Smith. Like a lot of us, Hanna has had some of

her material around for years. What a nice way to find a use for it. So Hadassah/Leisure Club members, check your supplies and see if you, too, have some material to donate.

Shirley and Kayla Bryan will hold their "Cookies and Milk" fund raiser for the doll project, and we will let everyone know about it as soon as the details are formulated.

A shana dank to everyone who has helped with the project, including my baby cousin Sue Gordon in New York who keeps us supplied with labels for the dolls. *

LEXINGTON HAVURAH INFORMATION

Members of the Lexington Havurah gathered at the home of Stanley and Judy Saxe on July 8, for a se'uda shlishit—potluck supper and to say au revoir to fellow members Beth Goldstein, Rafi Finkel, and Jeremy and Beate Popkin who all will be on sabbaticals for the year. The Havurah welcomed back Judy Goldsmith and Andy Clapper who were on sabbatical this past year.

The supper was followed by Ma'ariv prayers and Havdalah, both led by Rafi Finkel. Beth and Rafi donated a Havdalah candle bought in Cordoba, Spain, on a previous trip.

Among the Havurah guests for the event was Rabbi Katti Kellermann from Budapest, Hungary, who was visiting friends in Lexington. Rabbi Kellerman who is an alumna of Leo Baeck College, London, greeted fellow alumni Rabbi Uriel Smith and Hanna Smith.

For more information about the Havurah, please contact Hanna Smith at 223-9682. *

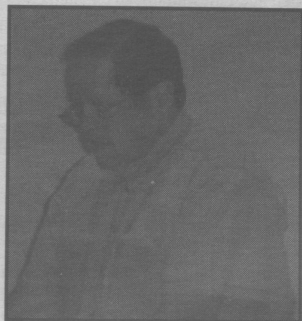
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From A Local Perspective

STATE OF THE FEDERATION, AWARDS, ELECTIONS HIGHLIGHT CKJF ANNUAL MEETING

The Central Kentucky Jewish Federation Annual Meeting was held in late June, with President Marty Barr reviewing his first year in office, elections, installation of three Board members and a



presentation of awards. Daniel Chefec reviewed his first nine months as Executive Director.

Kenneth Mayer, CKJF Treasurer, gave the financial report. He noted the improvement in

collections and administrative procedures as well as the expectation of a higher campaign this year.

President Marty Barr commended the work of committee chairs Cookie Weneker and Vinnie Dubilier (Jewish Family Services), Rabbi Uriel Smith (Community Relations), Ginger Knight and Phil Berger (Community Activities), Deborah Isenstadt (Camp shalom), and especially Leon Cooper and Ellie Goldman (2000 Community Campaign).

The President noted this year's Campaign is well organized and will end with a higher Campaign than 1999. He called attention to various achievements such as Israel Independence Day, the Winter Dinner, the Leisure Club, and the initiation of an ongoing dialogue with the Catholic community, among others. Janice Newman received thanks for her great job as temporary Director of Jewish Family Service which allowed the committee to search for its permanent director. Mr. Barr also thanked the staff; Executive Director Daniel Chefec, Program Director Holly Barnhill, JFS Director Fran Morris, Newspaper Editor Carrie McDonald, and Linda Levinson. The President also announced that CKJF is embarking on an ambitious process to define the needs and the future of the Central Kentucky Jewish Community with a broad based participation of leadership from all Jewish organizations in our area, a strategic planning process that will comprise of four meetings this calendar year. He mentioned projects



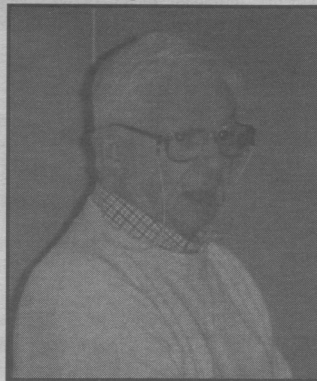
already on the drawing board, such as a Lexington Israel community mission for the 2001 Community Campaign. He closed by expressing his eagerness to face the challenges and opportunities in the coming year.

Executive Director Daniel Chefec thanked the volunteers for their support the first 9 months of his tenure, and complimented the unusual dedication of the Lexington community to the principles of Jewish life. While the organization made remarkable progress, he said, the time has come to start re-building. He noted that the Strategic Planning process mentioned by the President will be the centerpiece of that community building effort, and emphasized its importance. He gave thanks to the staff, with special mention of Holly Barnhill and of Cindy Kahan, who moved with her family to Florida. He expressed confidence in many accomplishments for the coming year.

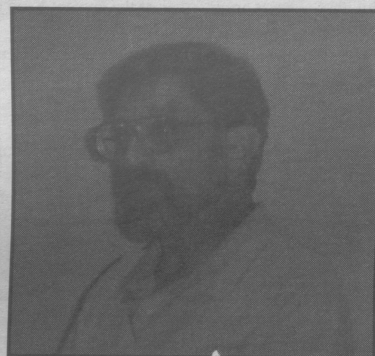
The Nominating Committee report was given by Vice-president Stan Saxe. Vinnie Dubilier, completing a single term and eligible for a second term, was nominated as were Marcia Blacker and Kathie Kroot. The slate was accepted (See story on front page in this issue of *Shalom*). Ending two successive terms as Board Director, former CKJF President and current community Campaign Co-chair, Ellie Goldman was given a certificate of appreciation by President Barr for her service as a Director, one of two awards presented to Ellie at the meeting.

Mike Ades installed the new Directors on behalf of the Federation. He spoke about the early days of the formation of a Jewish community Association and its evolution into a Federation today.

President Marty Barr announced the institution of the Presidential Award, to be presented every year to volunteers who distinguished themselves in the prior twelve months for their service to the community. This year's Presidential Award was presented to Leon Cooper and Ellie Goldman



for their outstanding job with the 1999 Campaign and their leadership in the current campaign. *



Board continued from front page

she has both acted and directed in productions of Studio Players, and has recently served as that organization's President. As a newly elected director of the CKJF Board, Marcia is enthusiastic to be working with the Jewish community.

Kathie Kroot, who grew up in Vista, California, moved with her husband and children to Lexington seven years ago. Kathie is a member of Hadassah, Lexington Havurah and Ohavay Zion Synagogue where she currently serves as treasurer. She has been Ohavay Zion Sisterhood president. As a volunteer of OZS she has promoted the efficient functioning of the Congregation with many hours and much personal effort.

Since the Kroot family's loss of their younger son, Joseph, Kathie has been an activist with the Kentucky Organ Donation Association. Organ donation is consistent with Jewish religious laws. And as a community volunteer, Kathie writes and speaks to that issue. Looking forward to serving as the CKJF Board of Directors, Kathie views this as an opportunity to foster Jewish unity in the community.

These two newly elected Directors, in company with the re-elected director, are part of the fifteen Directors elected on a rotating basis by the general CKJF membership. An additional eight Directors are appointed by local organizations and represent Temple Adath Israel (3); Ohavay Zion Synagogue (3); Lexington Chapter of Hadassah (1) and The Lexington Havurah (1).

Directors provide leadership for CKJF and its various committees. This leadership capacity is demonstrated by a record of service to this community and an ability to communicate widely and effectively with other community members. *

From A Local Perspective

Peace continued from page 3

they called for an Arab State comprising all of Mandatory Palestine. Even the boundaries of the Mandate changed, for in 1922 the British carved out the Eastern Bank of the Jordan river from Mandatory Palestine to create the "Hashemite Emirate of Transjordan", ruled by a direct descendant of Mohammed, by name Abdullah, the great grandfather of the current King of Jordan.

By 1939, violence was a daily occurrence in Eretz Israel. Not only did Arabs attack kibbutzim and Jewish neighborhoods, but Jewish groups started to adopt the same tactics against Arab targets. World War II put the issue of Palestine on a holding pattern. However, the Arabs continued to demand that the Jews leave and the establishment of an Arab state in all of Palestine.

By 1947, the situation became untenable and the newly formed United Nations appointed a committee, called U.N.S.C.O.P. - United Nations Special Committee On Palestine - to try and find a solution. The committee's recommendation was again Partition. The Plan was submitted to a vote at the U.N. and approved in November of 1947, setting a deadline for the withdrawal of the British and the establishment of a Jewish state with an Arab state in Western Palestine. Jerusalem was to remain under U.N. control. The Arabs, once again, rejected the proposal and called for the expulsion of the Jews.

On May 5, 1948, when Ben Gurion was reading the Declaration of Independence, the Egyptians had already occupied most of the Negev and sat less than 10 miles south of Tel-Aviv. The Syrians had occupied part of Eastern Galilee, the Lebanese most of Western Galilee, and the Jordanian had destroyed Gush Etzion south of Jerusalem and were trying to expel the Jews from the Old City where they had lived for generations. It appeared then that the modern State of Israel was going to be stillborn...

Meantime, Jews who lived in the Arab lands saw in many cases their property seized and many communities came under dire restrictions or were subjected to expulsion. More than a million and a half Jews left the Arab countries between 1947 and 1948, close to a million fleeing to Israel. Israel took the refugees in and integrated them into the nascent Israeli society along with the survivors of the Nazi genocide. Israel fought back for its very life. And prevailed. By the time of the Rhodes Armistice in 1949, Israel not only recovered the territory allocated to the Jewish state by the Partition plan, but secured some vitally strategic positions beyond it. Also, about 700,000 Palestinians were displaced from their homes and established refugee camps in Arab controlled Palestine.

The State of Israel started the difficult battle to resettle the refugees from the Arab countries who came with next to nothing. The stillborn state of Palestine (The Gaza strip) was occupied by Egypt and the Hashemite Emirate (West Bank), annexed that territory and changed its name to "Jordan". The Arabs started to demand that the Jews withdraw to the lines

of the partition plan, while they kept demanding an Arab state in all of Palestine.

In 1956, the Al-Fatah movement was founded in Gaza under the leadership of Yasser Arafat and the bankroll of the Arab League. Since inception, Al-Fatah called for the destruction of State of Israel. All this time the Arab refugees were still living in the camps under dire conditions.

In 1967, the Arabs again attempted to destroy Israel and Israel again prevailed. The results? Israel occupied the Sinai Peninsula, the West Bank, the Gaza Strip, and the Golan Heights. A few hundred thousands Palestinians fled across the Jordan River to establish more refugee camps in Jordan. The fact that Jordan took them in and helped them did not prevent Al-Fatah from trying to topple the Hashemite kingdom, a situation that the Jordanians felt the need to correct in September of 1970 by expelling the P.L.O. from its territory. The Palestinians now presented themselves as the victims and demanded the return of Israel to the PRE-JUNE 67 LINES. Always LINES, never BORDERS.

In 1973, on the eve of Yom Kippur, troops from Syria and Egypt attacked Israel with the explicit purpose of "getting to Tel-Aviv". Israel, at a great cost in human lives, not only stopped the offensive but mounted a counteroffensive that put more territory under Israeli control. This time, Israel relinquished the territory beyond the June 10 1967 lines (Post six day war) for the promise of Peace. The Arab reaction, thank you very much, "but what about Haifa?" The Palestinians continued to attack Israeli populations in the north from their Lebanese bases killing civilians, including children, and Israel kept bombing the PLO military bases, where unfortunately civilians also dwelled.

The Palestinians, frustrated with their inability to destroy Israel, decided to take over Lebanon, igniting a civil war that would last for decades. By 1982, Israel occupied southern Lebanon to try and bring some peace to the Northern border. Most of us remember this part of the story, so I'll skip the Lebanon issue.

Since then, the issue has become increasingly complicated by the "Intifadah", the fall of the Soviet Union, the increase in settlement activity and the Gulf War, all of which conspired to create a diplomatic and geopolitical situation that put Israel between a rock and a hard place. Shamir first, and later Rabin, recognized that under the new circumstances, the only viable solution - not the best, but the only viable - was to advocate a separation between Israeli and Palestinian societies. Arafat also understood that it was his last chance to get anything, considering the abysmal record of the Arabs in force contests with the Jewish state. The Peace Process was born. One of the ground rules was that the boundaries of the "Palestinian entity" were to be determined by mutual agreement insofar as both sides complied with their obligations under the agreements.

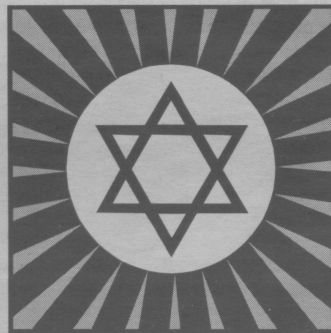
Since then, Israel has handed over 41 % of the

territories it occupied in 1967 to the Palestinian Authority : 17.2 % is now under full Palestinian control, and an additional 23.8 % is under Palestinian civil control, while security arrangement are jointly undertaken by Israeli and Palestinians. In exchange, Arafat established six competing security forces which include some well known terrorists, has done next to nothing to ease the economic difficulties of his people, defaulted the trust of the European Nations that provided funds for economic development, and established a secret police to chase down his political foes.

Now, Arafat is calling for the establishment of a Palestinian State in all the territory of the West Bank and the Gaza strip, with Jerusalem as its capital in spite of the fact that Jerusalem is not up for negotiation. He continues to encourage a "struggle against the occupier." Some of the officials in his government are calling for the Arab citizens of Israel (pre-67) to "rise against the Zionist occupier". Arafat announced that he will declare independence on September 13, 2000. And yet Israel is still between a rock and a hard place. Peace negotiations are still the only viable venue open to her, that she has been forced so far to give in too many times.

Given the Palestinian's track record, even if they manage to establish a Palestinian state without killing each other, does anybody really believe that it will be the end of the conflict? In the best possible scenario, Israelis and Palestinians will learn to live with each other over several generations. In the worst possible scenario, there could be a generalized confrontation between Jews and Arabs throughout all the territory. In that case, what will the neighboring Arab countries do? In both cases, more blood will be spilled.

Our duty as Jews, as I see it, is clear. We must stand with the Israeli people in this difficult times, and acknowledge that Israel is doing the best it can under current geopolitical conditions. Barak in fact promised the Israeli people that any agreement with the Palestinians is going to be subject to a national referendum. It is said that the Second Temple was destroyed because Jews fought among themselves. Let us not repeat that mistake. *



From A Local Perspective

A LETTER FROM EASTERN EUROPE

by Susan Caller

Dear Children,

I am finally on my way to the adventure I have wanted to take for a long time. Dad and I, along with Harriet and Leon Cooper are en route to Prague, in the Czech Republic, Vienna, Austria, and Budapest, Hungary, for an emotional and beautiful twelve days. Thanks to the American Jewish Distribution Committee (JDC or the Joint) which was founded in 1914 in response to the difficulties facing Jews in Eastern Europe and Palestine after WWI, our experience will be unforgettable. Today, JDC's purpose remains the same: to aid Jews overseas on behalf of American Jewry and to do so in a non-partisan and apolitical way. The JDC reaches out to Jews in countries in the midst of turmoil and crisis. It is comforting to know that a significant part of our USA contribution goes to this group.

Prague is our first stop. It is a city that did not experience any bombing during WWI or II, and it stands in its original majestic beauty. One building is more impressive and gorgeous than the next. There are Jewish day schools, camps, and thirty synagogues. Only two are used for prayer, while the others are used as museums that hold the religious treasures that are our 'Precious Legacy'.

We went to the Opera last night and saw 'Carmen'—it was wonderful! We had a wonderful dinner at a kosher restaurant, went to Sabbath services and enjoyed Shabbat dinner in the Jewish Community Center. The chief Rabbi of the Czech Republic and many other Jews of all ages were there. It is amazing to see the rebuilding of a world that was almost totally destroyed. A world in which Jews had lived for over 1000 years, and were hounded, persecuted and murdered by the Nazis, then denied access to their religion by the communists. The children are now being taught how to be Jewish and to feel proud of being Jewish. This community is inspired to rebuild a Jewish life and

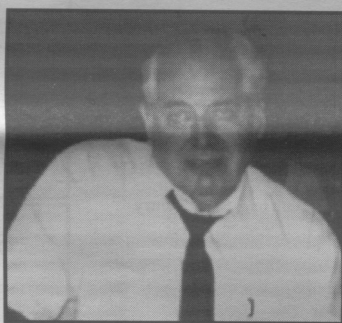


they are building a Jewish future, with the help of the JDC.

The tourists are plentiful and from everywhere in the world. Prague is a jewel of a city with such a rich

and fascinating history. We hired a mini bus, a driver, and a guide and visited Terezin—a concentration camp, which was filled with 'ghosts', and was very difficult to experience. The government has done a good job and has a sense of conscience in its presentation of the facts. Nevertheless, it was not pleasant to envision our people during this nightmare in our history.

After a good night's sleep, we re-energized and headed for Vienna—a three-hour car ride. Vienna is a bustling, beautiful city where Catholicism is the main religion. The church bells ring all day, German is the spoken language and after Prague, it was not so comfortable for us. Nevertheless, we experienced a wonderful concert by the Russian Philharmonic, and toured the Jewish Quarter, which is restored and has a magnificent synagogue with 4000 members. The Jewish museum is outstanding and the Jewish cemetery has been restored and the graves moved to their original location. All in all, we will leave Vienna



feeling good as Jews, because we met with Beverly Rosen from the Joint who assured us that the Jewish community feels secure and happy. The main function of the JDC in Vienna is to relocate Iranian Jews living in Iran who are seeking political freedom. Most are coming to the U.S.—especially to Los Angeles.

We had a 3-hour, comfortable train ride to Budapest. We gasped when we saw the beautiful Danube River that flows through the center of the city and separates Buda (the original old city), and Pest, (the more modern and more lived-in side of the city).

We were met by Ilona Seifert, a gracious and beautiful woman in her 80's, from the JDC. She captivated us with her love of history, family, and her commitment to Jewish life. She, her parents, and her sister escaped extermination during Hitler's occupation in 1944, because they were protected and hidden by righteous Gentiles, as was our guide, Nandar. He survived due to Raul

Wallenberg's determination to save as many Jews as possible. Wallenberg was a non-Jewish Swedish diplomat, who risked his life for thousands of Jews.

We spent a wonderful Shabbat morning at the Doheny St. Synagogue with Mrs. Seifert. The history of the synagogue goes back to the 18th century. The

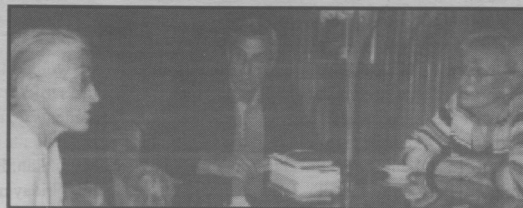


interior of the synagogue is oriental in atmosphere and richly decorated. There are frescos, ceiling decoration and exquisite chandeliers. The building can hold 1,360 men on the ground floor and 1,466 women in the gallery. The synagogue is magnificent to behold, and was hit 27 times by bombs during the war. It was renovated as an art memorial as well as a house of worship.

We also visited the Jewish Community Center in Budapest. It is a full service, state of the art complex. Supported by the JDC, it is home to a wide range of Jewish oriented education, cultural, and social activities for all ages. It was the first such full service JCC to open in Eastern and Central Europe since the Holocaust.

Well kids, I could continue on and on and on. The four of us feel blessed to have made this wonderful journey. It filled the yearning in my heart to go back in history to visit the lands of great Jewish musicians, scientists, artists, and our other predecessors. Due to the tragic legacy of the Holocaust and the four decades of Communist rule, most Jews had little contact with traditional Jewish life. Many are just now beginning to forge a Jewish identity after years of assimilation. It felt so right to bear witness to the resurgence of our people.

We'll see you soon- Much love, Mom & Dad *



From A Local Perspective

Ask JFS

We do it all here at Jewish Family Services in Lexington. If you have a question, we have an answer (no charge for guilt). I am happy to reintroduce an old favorite to our worthy paper—the "Ask JFS" advice column. Send in your questions and earn your 15 minutes of fame. Send questions to: Ask JFS, 340 Romany Rd, Lexington, Ky 40502.

To Whom it Concerns at JFS,

Originally from Colorado, a career move will bring me to Lexington this fall. I am 29 (5 "11, dark haired male) and looking forward to joining a congregation once I arrive. What are my options in terms of spiritual and social opportunities over there in Lexington.? Please write soon so that my mother can begin dreaming of a southern wedding.

Sincerely, New Guy

Dear New Guy,

Welcome, welcome, welcome! Not only do we have two congregations and a Havurah for you to choose from (or enjoy a little of all three), DO WE HAVE THE GIRL FOR YOU. Tell your mother that we plan to take good care of you, kaina hora, and this will be a particularly exciting year for young Jewish people here in Lexington. In time for your arrival this fall be sure to check out Shalom concerning details about the unique and unusual, as well as the tried and true (and we're sure our new programs will put all others to shame). Call us when you arrive or let us know today if you would like help finding housing and moving resources. Are you big and strong dear? I'm sure you'll need a hand anyway.

So much nachas your mother must have—let us know if you plan to stay in town for Pesach.

A pleasure, JFS

Dear Social Worker Person,

You have been so helpful to us since we arrived here from the former Soviet Union. I have just received notice from the Immigration and Naturalization Service that I passed my citizenship test and interview. But my wife has not received her notice yet. What should we do?

Also, my elderly father is ready to join us here, how do we make sure he can leave the country and arrive here without problem.

Concerned.

Dear Concerned,

Don't worry as there are many explanations and solutions. As you know, INS processing can take time. Call me directly with your name and I will check on the status of your case or call 1-800-375-5283 to check directly. You will need to have your case number handy.

Though couples may apply for residence or citizenship status together, the INS doesn't necessarily process the cases of relatives simultaneously. Specifically, your wife should receive her interview results within 8-12 months of taking the citizenship test/interview. If she does not, call me so that I can contact INS on your behalf.

I recommend keeping every piece of INS correspondence even though some may seem unimportant. Make copies and highlight the dates for easy reference while the originals stay clean and safely filed. Remember to organize a separate file for each member of your family and don't be concerned about the staggered notification process.

Lastly and most importantly, we can contact the Hebrew Immigrant Aid Society (HIAS) about your father. Most likely, refugee status is appropriate for him and HIAS will provide you the information to begin the process that will reunite you as a family. Globally we are a rich and connected Jewish community. We are so proud here in Lexington to have welcomed many resettlers in the last several years. Call with further questions of a confidential nature at 269-8244.

Shalom, JFS

Volunteers are currently needed to visit with and lead short Shabbat services at the Stewart Home school for the disabled in Frankfort. There are approximately 48 Jewish residents at the school and about 12-15 students come to Friday night services once per month at the Temple. To supplement that,

we would like to have teams of two or more volunteers to visit the school on Friday nights when the students do not come to Lexington. In the past year, the students at the Stewart Home have celebrated Hanukkah, Purim and Passover there, and have had a few Friday night services followed by a Kiddush on

the campus. With the help of volunteers we hope to be able to do more.

Please contact Fran Morris at Jewish Family Services at 269-8244 or Teddy Garber at 971-0055 if you are interested in helping. Your mitzvah will truly be appreciated. *

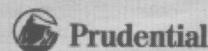


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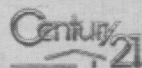
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From A Local Perspective

JEWISH VITALITY AND INTERFAITH DIALOGUE

Dr. Laurence H. Kant

According to one recent national survey, approximately 35% of Americans regard themselves as spiritual, but not religious. In all likelihood, that percentage is growing in the U.S. and throughout the industrialized world. At the same time, we are witnessing a surge of fundamentalist religion, with its emphasis on literal interpretation, hostility to science and modern life, and reliance on absolutist ethics. This has occurred in virtually all of the major world religions and has yet to abate. In this country we have observed the rise of a strong secular movement (associated with some strands of the Left, as well as with libertarian independents) that rejects outright the role of religion, spirituality, and morality in civic discourse and public policy.

We in the Jewish community have seen the very same trends played out among ourselves, with the inclination of many to join Eastern religions (especially Buddhism) and New Age movements, the resurgence of Hasidism and the rise of Ultra-Orthodoxy, and the complete rejection by others of all traditional observances and beliefs. Some have even gone to the extent of promoting a form of Judaism, which excludes a notion of God or any higher power. Numerous individuals and families have quietly withdrawn from community religious life, preferring to adopt hybrid forms of spirituality that possess for them great meaning and vitality, but do not generally find acceptance within organized Judaism. This movement has led to great loss: by synagogues and temples, because they have not encountered the vibrant, spiritual cadences of these unique persons; and by the unaffiliated, because their spirituality cannot find its full expression and power without a communal context rooted in tradition. And there are many who simply do not know what to do, walking nervously without

bearings along dark and winding paths that appear foreboding and that provide inadequate moral markings. Still multitudes of others intermarry and find entry (or reentry) into a Jewish community difficult and fraught with aloofness and even rejection.

In the midst of this, each individual group frequently looks down on the others, sometimes pursuing a hegemonic agenda that seeks to portray one privileged class of persons alone as the legitimate bearers of authentic Judaism. Such groups often describe Jewish non-members as, on the one hand, assimilationist, inauthentic, and pagan or, on the other hand, backward, exclusive, and intolerant. As we pursue our separate visions, we forget that all Jews need one another: difference creates the strength and vitality of our tradition.

How do we cope with these developments? While many might propose that we focus on maintaining solidarity in a dangerous world (and I certainly support that), I would suggest that we engage our neighbors in conversation and dialogue. As the great historian of religion, Friedrich Max Müller, observed about religion (adapting Goethe's observation of language), "He who knows one, knows none." In other words, we can understand who we are as Jews only by learning about others. Otherwise, we live with permanently self-imposed blinders, like fish who never notice the water in which they swim. By understanding the commonalities we share with others and the differences that make us unique, we can better comprehend our own Jewish identity in all its humanity and full specificity.

As we engage in interfaith dialogue, we may begin to develop a coherent and accurate self-portrait of our Jewishness. Relying on our own life experience and examining the diverse character of our history, we have the opportunity to distance ourselves from the stereotypical depictions found in so many textbooks and news shows, opting instead for a self-description that reflects the way we actually have lived, and continue to live.

By encountering our neighbors in an intimate setting, we may start to discern the context that has shaped every movement and trend in modern American Judaism. For all of them, from Reform to Conservative to Reconstructionist to modern and traditional Orthodoxy to Hasidism and ultra-Orthodoxy to Jewish Renewal to secular Judaism to intermarriage, have to a significant degree emerged as reactions to broader developments outside of Judaism, both secular and religious. We cannot hope to understand the modern map of Judaism without grasping the culture which has shaped it.

When we reawaken to the complexity that characterizes Judaism and its relation to other religions, we may initiate a movement that seeks to develop a spiritual Middle Way for Judaism, thereby avoiding the customary descent into fundamentalist absolutism or radically secular relativism. By following this path, we can aspire to rediscover the ambiguity, complexity, and uncertainty that has always distinguished the kind of Judaism found in the Talmud, Midrash, Responsa, and other Jewish literature. In many ways, I have always believed that it is the questions, not the answers, that define Judaism. Perhaps interfaith dialogue can shift us away from a single-minded pursuit of a destination and goal and refocus our attention on the inquiry, the journey, and the exploration. In fact, as we engage in self-discovery, we may bequeath a wonderful gift to our Jewish descendants, and also to non-Jews: namely, insightful questions that can loosen the bars, which imprison those trapped by premature answers.

There are many other benefits to interfaith dialogue. In a safe environment of mutual trust, we can (where appropriate) express our frustration, anger, and pain so that non-Jews can better understand the sadness and tragedy that accompanies much of our history. By doing this in a civil way, we may learn to express ourselves in an articulate and authentic fashion that sets the stage for reestablishing strong community bonds in Lexington and elsewhere. Finally, Christians will have the opportunity to engage real Jews rather than the group of Messianic Christians who call themselves Jews and whom (to our consternation) we so often find on television programs and in newspaper articles. When we withdraw behind our own walls, we leave the field open for others to claim the mantle of Judaism, but interfaith dialogue puts the mantle back where it belongs.

In September of this year, we will begin an eight-month dialogue with members of the Catholic community. Called A.M.O.S. ("A Meeting of Souls") after the biblical prophet, Amos, we will meet once per month at various locations from 7:00 to 9:00 P.M. Covering topics that range from personal spirituality to diversity to messianism to education and law to ecology to prayer to redemption, we will explore a wide gamut of common concerns. Each session will begin with a brief background presentation, offering contextual and historical information, and will then move into dialogue groups that focus on a series of questions posed for the consideration of the participants. By the end of the dialogues, we plan to move from talk to action, planning community ventures on which we can work together. We welcome all Jews to participate, whether affiliated or unaffiliated, and hope this can begin a meaningful relationship with our Catholic brothers and sisters, as well as initiate a call to Jewish self-discovery. *

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From A Local Perspective

Wise Jewish Dateline: Recommendations, Choices and Privacy

Active participants in Wise Jewish Dateline, the Jewish dating service for our tri-state area, discover the program through a variety of sources: advertising (as seen in this paper), recommendations by current and former members themselves to friends and family, and word of mouth from people and organizations that know of the service and its success. These members enjoy Dateline and are comfortable using it because of the warmth and privacy.

Members know that several characteristics of Dateline make it highly unique. "Dateline is personal and caring in its approach to all members. It is non-profit; it gives each individual an opportunity to make his or her choices for meeting potential dates one-on-one. And, we honor their privacy," commented Rabbi Richard Steinberg, Associate Rabbi at the Isaac M. Wise Temple where the central office is located. The service is partially funded by a grant from the Jewish Federation of Cincinnati.

Presently, member ages range from 21-83. Jewish singles in or near Cincinnati, Columbus, Dayton, Indianapolis, Lexington and Louisville belong. "Satellite" offices in the cities outside of Cincinnati have complete, up-to-date copies of the profile books.

"Dateline was created to give our Jewish singles a truly viable option for meeting others," explained Sandy Fields, Director. "We have a lot of respect for our members, and they know it. Their social goals include companionship, casual dating, a strong relationship and/or marriage. They like the fact that the service is non-threatening and easy to use; we're very happy to see lots of positive results."

The "satellite" office in Lexington is at Jewish Family Services, 269-8244. For more information and an application packet, call either this office or the central office at (513) 745-9573. *

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From A Local Perspective

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B'Te'avon!**



CHICKEN MUSHROOM IN CASHEW NUT SAUCE

Ingredients:

- | | |
|------------------------------|---|
| chicken breast | 1 3/4 lbs |
| small white mushrooms | 3 1/2 oz |
| 4 medium tomatoes | (blend in mixer with 1/2 cup water to make 1 cup of tomato paste) |
| 4 medium onions | |
| Cashew nuts | 3 1/2 oz |
| 2 pieces fresh ginger | (crush to make 1 tablespoon paste) |
| 1 tablespoon fresh coriander | |
| 1 clove of garlic | (crush to make 1 tablespoon paste) |
| 2 cups of water for sauce | |
| 4 tablespoons oil | |
| 2 tablespoons margarine | (to saute the chicken) |

Herbs:

- 1 teaspoon cumin powder
- 1 teaspoon coriander powder
- 1/2 teaspoon turmeric powder
- 1 teaspoon paprika powder
- 1 teaspoon black pepper powder
- Salt to taste

Instructions for Preparing Sauce:

- 1) Clean the chicken breast, remove the fat and cut into 1/2 inch pieces and saute for 5 minutes.
- 2) Peel onions, wash and cut into julienne pieces (fry the onions to light golden brown. Put in a blender with 1/2 cup water to form paste)
- 3) Wash tomatoes, peel and crush in blender with enough water to make 1 cup of paste.
- 4) Take cashew nuts, grind with 1/2 cup water until the paste forms. (Keep aside some pieces of crushed cashew nuts for garnish).
- 5) Clean and wash the mushroom. Cut into fours.

Cooking instructions:

- 1) Take a deep pan, heat on low flame.
- 2) Add 4 tablespoons of oil. Heat oil.
- 3) Add garlic paste and saute until brown.
- 4) Add the ginger paste, saute for another 2-3 minutes.
- 5) Add the tomato paste and continue cooking for another 5-7 minutes.
- 6) Add the onion paste mixture and saute for another 2-3 minutes.
- 7) Add the cashew nut paste and saute.
- 8) Add all the powdered spices and cook for another 10-15 minutes.
- 9) Cook until you see the oil separating from the spice mixture. Now you know the sauce is ready. Remove the pan from fire and put aside. Combine chicken and sauce and heat together thoroughly – do not boil!



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

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From A Local Perspective

SIM SHALOM UPDATE

by Jesse Weil

A year and a half ago, I wrote here about my very positive experiences while on sabbatical in 1997-98 with Sim Shalom, the first postwar Reform Jewish congregation in Hungary. After spending most of 1999 back in Lexington, I returned to Hungary last December to work in Budapest for several months at a laboratory of the Hungarian Academy of Science, and to renew my connection with the Sim Shalom Congregation. Now I'd like to bring you up to date on all that has happened with and to them over the last year and a half. It has been a year of great progress. It is a sign of what is going on all over Eastern and Western Europe in the rebirth of the Jewish communities there.

When I first attended Sim Shalom services for the High Holidays in fall, 1997, Rabbi Katalin Kelemen had just started her religious leadership of the congregation as a rabbi

in training. The regular meetings were being held in a disused synagogue on Garay Street, in a very bad neighborhood in Pest near Keleti (Eastern) Railroad Station, unpleasant and inconvenient for attendance by most of the congregation. Access to a very beautiful Torah Ark in the hall was forbidden by the Orthodox establishment, and the premises could only be used at certain times, requiring a special request for any meeting out of the ordinary schedule. The only regular activities were Torah Study every other shabbat, and an Oneg Shabbat on the alternate weekends, plus celebrations of the major holidays. Attendance at the weekly events ranged from six to a dozen people, with more turning out on the holidays. The changes in every aspect of congregational life over the last year are remarkable.

To start with, Sim Shalom now has premises which it controls, rather than having to depend on the good will of the Jewish Cultural Association for the use of an inadequate meeting place where they never felt welcome. The new place is only a rented three room flat, but no one else uses it, and a library, office and teaching areas have been set up where materials can be

stored and programs and activities carried out at any time of the week. There is a kitchen so that dishes are available and serving food is no longer a problem. Worship services and study groups of up to thirty people can meet comfortably. It isn't elegant, but it is adequate. Actually, the present premises in Buda are the second ones since leaving the place in Pest. The other was also a flat, slightly larger than the present one, but the lease was withdrawn by the owners after only a year so they could use it themselves. So Sim Shalom had to look for another place on rather short notice, and then move right after the 1999 Christmas holidays.

People of all ages are hearing about this new possibility for reconnecting to their Jewish heritage, are coming to check it out, and are finding it attractive and starting to come on a regular basis.

The second big sign of progress is the growing membership. People of all ages are hearing about this new possibility for reconnecting to their Jewish heritage, are coming to check it out, and are finding it attractive and starting to come on a regular basis. There are an increasing number of families with young children, there are high school and college students, there are retirees, and there are folks who are in the middle of their careers. Many are artists and writers. But others are artisans and clerks. Last April, there was a conversion ceremony where five new Jews were welcomed into the community. Three had at least one Jewish parent, and the other two had no previous family connection to the Jewish faith. All had followed a rigorous course of study with Rabbi Kelemen and then been examined by the European Beit Din, which has the responsibility of deciding questions of personal status in the European Region for the Progressive Jewish movement.

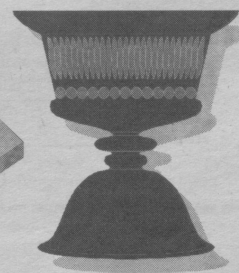
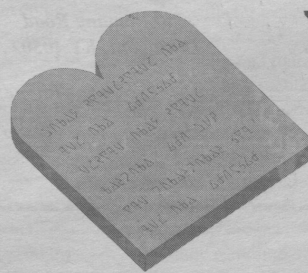
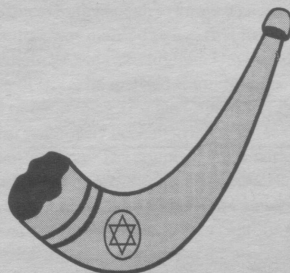
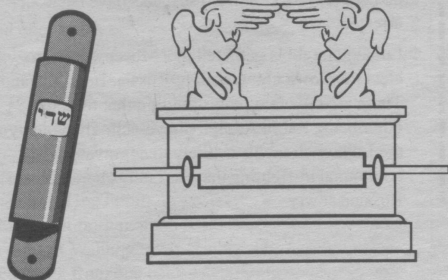
As the membership has grown, and the facilities have become available, the number and variety of programs offered by the Rabbi and the congregation has more than doubled. These programs fall into at least two categories. The biggest change is the institution of regular Shabbat worship services. It started over a year ago with Saturday morning services on the alternate weekends when there was no Torah study. Then six months ago, Friday night Kabbalat Shabbat services were started, and are held twice a month. Sim

Sim Shalom continued on page 16

"Laughing Iz Gesundt"

❖ At the turn of the Century, Yosl was riding the Transiberian train in the old Russian Empire, going about his way, and eating some Herring his wife packed for him before he left. At one of the stops, a Cossack comes into the wagon and sits next to him. After staring at his yarmulke for a while, the Cossack bellows: "You damned Jews are so intelligent... You will tell me right now the secret of your intelligence!". Yosl realizes that he does not have anywhere to run, so he answers, "It is the herring". "What do you mean it is the herring?", asks the Cossack. "I mean, the more herring we eat, the more intelligent we become". The Cossack remains silent for a while, and all of the sudden, he turns around and yells: "You will give me all the herring you have!. How much you want for it?". Yosl responds "200 rubles" (let's say 200 dollars). The Cossack is outraged and complains bitterly about the price, but finally pays the requested amount and receives the goods. While he starts eating the herring, he looks at it and tells Yosl "You know, I could have bought this herring in Moscow for 20 kopecks" (about 2 dollars), to which Yosl responds "Do you see?. It is working already!"

❖ During the XVII and XVIII Century many Jewish communities had some of their people serve as a liaison with the rulers of the land. These Jews were referred to as "Court Jews". A tale is told about one such Jew. Mordechai Ben Sasson - that was his name - once predicted the exact day of the death of the beloved concubine of one of the German kings of the time. The King, who did not exactly love Jews, considered him responsible and decided to take revenge. He called him to the Court and challenged him "You are a very smart Jew and predicted the exact day of my beloved's death. Could you predict the day of your own death?". Mordechai realized that the King meant to kill him and remained silent for a few minutes. He then said: "I do not know the exact day of my death, but I do know for a fact that whenever that is, the King will die three days later".



Around The Globe

Sim Shalom continued from page 15

Shalom started over ten years ago as a group of people of Jewish descent, mostly intellectuals, who knew nothing about their religion and who wanted to study and learn about it. But none of them were used to any kind of worship service, and it was easier for this group of highly educated folks to start with study than with prayer. This is a contrast to many of the other new Reform Jewish communities in Europe where worship services are a central focus of the congregational activity.

Some of the original group are still uncomfortable with anything more than an intellectual approach to their heritage. So at present the attendance at these services is usually small, but the spiritual experience for those who do come is a strong one. Usually everyone sits in a row or a circle facing the Rabbi, and the feeling is a very intimate one. There is a lot of singing and chanting of the prayers because Rabbi Kelemen is a lover of music, and quite knowledgeable about it, in addition to having a good voice. The music adds a great deal to the service. It is a very good sign that the attendance at services is steadily increasing.

The other noticeable change is in the educational programming. As mentioned above, one of the primary activities for many years has been study of the Torah. For the converts, as well as other new congregants and visitors who want to learn more about their religion, the Rabbi has conducted a bi-weekly evening course on Basic Judaism for the past year. There is now also a weekly Saturday morning Hebrew course for adults, before the other Shabbat morning programs. Some of the Shabbat services have a strong educational component to them, since many of the congregation have such a great thirst for Jewish knowledge. Finally, the Rabbi conducted a course in Jewish Liturgy at one of the local universities during the past spring.

There were not yet enough children in Sim Shalom to have a regular educational program for them this past year, nor the trained personnel to carry it out. Most of the children were pre-schoolers and hence too young for regular classes anyway. Instead, there was a Havdalah Club for the families with young children, where the parents and children would come together once a month for programs that usually connected to the current holiday. Next year will probably see the first regularly scheduled class for the young children of school age, with the Havdalah club continuing for the pre-schoolers.

Holiday celebrations continue to be one of the most popular activities for the congregation. Unfortunately, I arrived too late for Hanukkah. But the Purim celebration easily made up for that lack. There was a very spirited reading of the Megillah for the adults, with most people dressed in outlandish costumes. The reading was done in half a dozen languages, including English, German, Italian, Hebrew and Hungarian since the membership is such a cosmopolitan group. For the children, there was a Purim play written just for them by one of the writers in the congregation, and acted out with puppets manipulated by the children themselves. The Seder this spring was greatly enhanced by many prayers and songs sung by a volunteer choir from the membership, rehearsed under the Rabbi's direction. Some of the Sephardic melodies were dramatically appealing. And for Tu B'shevat, there was a great flower planting project for the small children in the Havdalah Club. A very moving Yom Hashoah service, hearing the remembrances of a concentration camp survivor, was the last such celebration before I returned to Lexington.

TO BE CONTINUED

ECONOMIC BRIEFS

- ❖ The umbrella organization of North America's Jewish federations announced it will become a full partner in Birthright Israel and pledged \$52.5 million to the program over the next five years. The United Jewish Communities joins the Israeli government, which has pledged \$70 million, and 14 philanthropists, who have pledged a total of \$70 million, in supporting the program that sends Jewish young adults on free 10-day trips to Israel. The Central Kentucky Jewish Federation is a full partner in this effort.

NEWS AT A GLANCE

- ❖ **LENGTH OF ARMY SERVICE TO BE CHANGED** – Major General Yehuda Segev, Head of the Israel Defense Forces Personnel Branch, announced today that the length of a man's army service in Israel will be shortened from three years to two years and eight months, while the military service of women will be extended from 21 months to two years as of August 2001, HA'ARETZ reported. Segev said that the change will be made due to the larger pool of soldiers joining the army, as well as the opening of more jobs and opportunities for female soldiers. The IDF will not shorten service by six months, as originally proposed, as that would lengthen reserve duty.
- ❖ Secular activists demonstrated outside the Prime Minister's Office in Jerusalem against a yeshiva student draft plan. The Movement for Quality Government told Israel Radio that thousands of citizens had signed petitions against a government panel that recommended yeshiva students be allowed to defer army service until the age of 23, when they could take a year off to decide whether to declare Torah their work or be drafted.
- ❖ Argentina's president apologized for his country's role in harboring Nazis after World War II. Fernando de la Rúa, speaking in Washington, promised to pursue Nazis who may still be at large. He also vowed to launch a new investigation into the bombings of the Israeli Embassy in 1992 and the AMIA Jewish center in 1994 – two attacks in Buenos Aires that killed more than 100 people and left hundreds of others wounded. July 18 marked the sixth anniversary of the AMIA bombing, where 86 people were killed. No suspects have been arrested.
- ❖ Lubavitch rabbis gathered in a Moscow hotel to elect their own chief rabbi of Russia, Berel Lazar. There are now two rabbis holding that title, the other being Rabbi Adolph Shayevich. The vote by the Lubavitch rabbis is likely to aggravate the communal in-fighting that has lately characterized Russian Jewry. *

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Around The Globe

JEWISH COMMUNITIES OF THE WORLD

Jews in US Virgin Islands

General Population 104,000

Jewish Population 400

History

Jewish settlement was initiated in 1655 when Spanish and Portuguese Jews came as ship owners, planters of sugar cane and producers of rum and molasses. They arrived from Recife (Brazil), Suriname, Barbados, Holland and France. The real growth of the Jewish population in the islands of St. Thomas and St. Croix came as a direct result of the destruction of the Jewish community in the nearby Dutch island of St. Eustatius in 1781, which was attacked by the British for having aided the American

Revolution. In 1796 the synagogue Berakha v'Shalom v'Gmilut Hassadim in St. Thomas was founded and that congregation exists until the present day. By 1850 Jews accounted for half the island's white population, or about 400 people.

Communal Life

The synagogue in St. Thomas was reconstructed after a fire in 1833. The community enjoys the services of a rabbi. *

Walter Matthau

by Tom Tugend

LOS ANGELES, July 3 (JTA)—Actor Walter Matthau, who got his start in New York's Yiddish theater, died Saturday in Santa Monica, Calif., following a heart attack. Matthau, who turned grumpiness into an art form, was 79.

During a stage, movie and television career spanning 50 years, Matthau is perhaps best remembered for his role as the slob Oscar Madison yoked to the finicky Felix Unger in the film version of Neil Simon's "The Odd Couple." Simon, a great fan of Matthau, described him as "one of the greatest instinctive actors I have known."

Jack Lemmon, who played Unger and numerous other roles opposite Matthau, issued a statement saying, "I have just lost someone I've loved as a brother, as my closest friend and a remarkable human being."

His hangdog looks and growling voice graced more than 60 films and 23 plays. He won an Oscar in 1966 for best supporting actor as an unethical lawyer in "The Fortune Cookie," and received best actor nominations for "Kotch" and "The Sunshine Boys."

In private life, Matthau was "an incredibly proud Jew" who frequently participated in Shabbat and High Holy Day services at the Synagogue for the Performing Arts, recalled Rabbi Jerry Cutler.

The actor never hesitated to confront anti-Semitism and once had it out with British actress Vanessa Redgrave after she praised the Palestine Liberation Organization and denigrated Israel, Cutler said.

Born Walter Matuschanskayasky on New York's Lower East Side, the future actor experienced the hand-to-mouth existence of an immigrant family. His father, Melos (Milton), a Russian-born electrician, abandoned the family when Walter was 3. His Lithuanian-born mother, Rose, worked in a sweatshop to support Walter and his brother. The family moved frequently from one cold-water flat to another to stay

ahead of the rent collector.

At 11, Matthau started selling ice cream and soft drinks in the Yiddish theaters on Second Avenue. For an additional 50 cents, he performed in bit roles. In his first part, with two lines, Matthau played an old lady in a crowd scene, he recalled later.

Matthau excelled as an athlete in high school and, among numerous other jobs, worked as a boxing instructor and basketball coach.

After three years' service in the Air Force during World War II, Matthau turned to serious study as an actor. In his first professional performance, he was cast in "Three Men on a Horse" in 1946.

Matthau frequently portrayed explicitly or implicitly Jewish characters. In 1994, he played Albert Einstein in the comic film "I.Q." and two years later he was an old-time Jewish radical in "I'm Not Rappaport."

Two months ago, his final film "Hanging Up" came out, in which he played a cantankerous family patriarch. In an interview at the time, he bemoaned the lack of good parts for older actors.

"No one sits down to write a picture about a guy in his 80s and expects anyone to back it," he told JTA. "I'm 79 and there are few leading roles for a man my age. That's a shame because guys like us have been in the business long enough to know what we're doing."

Matthau was married twice, first to Grace Johnson, with whom he had two children, David and Jenny. After a divorce, he married Carol Marcus, a close friend of the writers Truman Capote and James Agee. She had previously been married twice to the writer William Saroyan. The couple's son, Charles, directed his father in the 1996 film, "The Grass Harp."

Matthau displayed a lifelong passion for sports, classical music and gambling. In contrast to his professional grumpiness, the actor was described by one friend as "The best-natured of men." *

FOCUS ON ISSUES

New identity study reignites debate on how to target Jews

by Julie Wiener

NEW YORK, June 27 (JTA)—Ever since the 1990 National Jewish Population Survey reported that intermarriage rates were at an all-time high, the American Jewish community has desperately been seeking ways to stem the tide of assimilation.

Community leaders have wanted to know which programs are most effective at engaging Jews and keeping them engaged, and which Jews to target with those programs.

The quest has sparked many sociological studies, most of which have been more successful at pointing to relationships between programs and identity rather than pinning down casual connections.

Thus, for example, studies have shown that graduates of day schools and alumni of certain youth groups are more religiously observant than Jews as a whole.

However, a sort of chicken-and-egg question has lingered: Did the day school or youth group spark the religious observance, or did those institutions simply attract a population already predisposed to being observant?

A new study exploring Jewish identity may be raising more questions than it answers.

The study of New York-area Jews finds that feelings about being Jewish change throughout the lifetime of non-Orthodox American Jews, and that those who are not religiously observant or Jewishly involved by traditional measures may still consider their Jewishness an important aspect of their identity.

Proponents both of "outreach"—those who want to target uninvolved Jews—and "inreach"—those who believe Jewish communal resources would best be spent strengthening the commitments of moderately affiliated Jews—say the study supports their views.

The study also doesn't single out any particular programs—be they day schools, summer camps or Israel experiences—as the most effective, but instead suggests that a variety of experiences can affect different people at different stages of their lives.

The study's author admits that the study offers fodder for different approaches to outreach, but says it ultimately calls for a diversified approach to promoting continuity.

"Connections and Journeys," by Bethamie Horowitz, a senior scholar at Brandeis University's Cohen Center for Modern Jewish Studies, distinguishes itself from other recent studies on Jewish identity by focusing on how people feel about their Jewishness, rather than relying solely on traditional measures such as ritual practice and involvement in Jewish organizations.

The study is limited to New York-area Jews, and

New Identity continued on page 18

August 2000 — 17

Around The Globe

'Iran 13' sentenced

New York, July 2 (JTA)—The following are the sentences handed down Saturday on the "Iran 13" by a revolutionary court in Iran:

Hamid Tefileen, 29, merchant — 13 years in prison
 Asher Zadmehr, 49, university English instructor — 13 years
 Nasser Levi Haim, 46, Hebrew teacher — 11 years
 Ramin Farzam, 36, perfume merchant — 10 years
 Javeed Beit Yakov, 41, sporting goods merchant — 9 years
 Farzad Kashi, 31, religion teacher — 8 years
 Shahrokh Paknahad, 23, religion teacher — 8 years
 Farhad Saleh, 31, shopkeeper — 8 years
 Faramarz Kashi, 35, Hebrew teacher (brother of Farzad Kashi) — 5 years
 Ramin Nemati, 23, merchant — 4 years
 Acquitted:
 Navid Bala Zadeh, 17, student
 Nejat Broukhim, 36
 Omid Tefileen, 26 (brother of Hamid Tefileen) *

New Identity continued from page 17

Horowitz acknowledges that Jews in New York City differ from other American Jews in that they live in more densely Jewish areas and are more likely to be Orthodox than Jews in other parts of the country.

However, she notes, Jews in New York's suburbs do resemble Jews elsewhere. And because New York-area Jews comprise 26 percent of America's Jews, she says, "on statistical grounds alone, what happens in New York, matters to America."

Commissioned by the UJA-Federation of New York's Commission on Jewish Identity and Renewal, the study is based on in-depth interviews, focus group sessions and a survey of 1,504 American-born Jewish adults ages 22-52.

Among the key findings:

- Sixty percent of the people surveyed reported they have experienced changes in their relationship to Judaism over time, suggesting, writes Horowitz, that "Jewish identity is not a fixed factor in one's life but rather a matter that parallels personal growth and personal development."

- Ritual practice is either steadily low or decreasing for nearly 70 percent of those studied, while "subjective attachment" — or feeling that one's Jewishness is important — is either steadily high or increasing for 63 percent.

- Those who are not intensively engaged in Jewish life define their Jewishness in personal ways, what Horowitz describes as a "sald abar" approach of selecting various aspects of the tradition — from Jewish law to "an individual's feelings about his Uncle Louie" — that they find personally meaningful.

- Remembering the Holocaust and leading an ethical and more life topped the list when respondents

were asked to rate the importance of certain aspects of being Jewish. At the bottom of the list, fewer than 30 percent of those surveyed said observing Jewish law, supporting Jewish organizations, attending synagogue or studying Jewish texts were important aspects of being Jewish for them.

- Day school education and other early childhood experiences appear to play a stronger role in cementing adult Jewish identities of the Orthodox than of other Jews. Liberal Jews report that voluntary experiences — like Israel trips, teen experiences and college involvement — exerted greater influence on their adult Jewish identity.

- Although positive childhood educational experiences "predispose" non-Orthodox Jews to engage in Jewish activity later in life, the study says, "The individual who has not had a steady, intensive Jewish upbringing is open to influence by experiences that come later in life."

- Respondents said positive experiences with family member and institutions are what attracted them most to Judaism. Asked what factors turned people away from Judaism, people reported negative experiences with Jewish institutions, poor family relationships and unpleasant encounters with people who are more religious than they are.

- More Jews would be upset if their child converted to Christianity or never got a college degree (77 percent in each case) than if their child married a non-Jew (51 percent), and 45 percent said it wouldn't matter to them at all if their child married a non-Jew.

The study finds feelings of Jewish attachment among Jews not actively involved in the community but also notes that the Jewish identity of people with "mixed" levels of Jewish engagement are most affected by outside influences.

In part because of those two findings, the study is reigniting the longstanding "outreach/inreach" debate.

Jonathan Woocher, executive vice president of the Jewish Education Service of North America and head of the North American federation system's committee on renaissance and renewal, said the study shows the need to figure out how to engage Jews who—although not highly involved in Jewish life—feel positively about their Jewishness. According to the study, that's about 34 percent of U.S. Jews.

"We cannot just write off these people and assume that because at this moment in time they're not behaving in the way the Jewish community most values that they're not interested in being Jewish and will never be more actively engaged," he said.

Alisa Rubin Kurshan, vice president of strategic planning and organizational resources at the UJA-Federation of New York, said, "We have to stop waiting at the door. Many Jews are not looking up where the local synagogue is, so it's about finding where Jews are and doing what they're doing."

Egon Mayer, a sociologist and director of research for a national organization focusing on intermarried Jews and their families, agreed.

"The community must find as many portals of entry as there are portals of exit, because clearly the portals of exit are quite vast," he said.

But those in the "inreach" camp point to the study's finding that "the people who are most intensively involved in Jewish life, as well as those who are least connected" are "generally less susceptible" to experiences that might alter their Jewish identities.

Steven Bayme of the American Jewish Committee has long contended that outreach to intermarried and unaffiliated Jews is a poor use of scarce resources. He said the study shows that "the future of Jewish continuity initiatives really needs to be targeted toward the middles—not those who are intensively involved or those on the periphery."

Horowitz said she doesn't see the two vies as contradictory.

"I do think the middle is where there's most volatility, but it's also true that the least involved—the indifferent—are most likely to be young, single males, and if you can catch them at that stage of life I would hate to write them off," she said.

Like Horowitz, many interpret the findings as a sign that it is important to offer a diversity of programs, recognizing that different types of experiences can influence people at different stages in their lives.

"This confirms the strategy we've employed that there's no single magic bullet, no one place we can inoculate all the 5-year-olds and make them Jewish," said Kurshan.

"It would've been easier, but it's too simplistic," she continued. "You have to work on different planes, with different institutions."

Woocher said what the study argues for is "just what we've been doing: trying to have multiple options."

Woocher, Kurshan, Horowitz and the New York federation's executive vice president, John Ruskay, all said the study points to the need for further research on Jewish identity.

But one staunch advocate for Jewish day schools—who has stated repeatedly that funding day schools should be the single-most important goal for the Jewish community—is skeptical about the utility of Horowitz's findings.

George Hanus, a Chicago real estate developer who has launched a national campaign urging all Jews to donate 5 percent of their estates to day school endowments, said that since the release of the 1990 National Jewish Population Survey, there have been "enough studies, blue-ribbon commissions, task forces and high-level conferences to fill a garbage truck."

"The answer is simple, and all these studies are silly," he said. "If we educate our children Jewishly, we will have a greater number of Jewishly involved adults."

But Horowitz defended her research, saying that it leads to a more nuanced understanding of identity that will help the community better tailor its approach to engaging Jews. *

Around The Globe

NEWSBITS

Court: Police must obtain special warrant to read e-mails

The Tel Aviv regional court ruled on Thursday that the police will have to obtain a special warrant, equivalent to the warrant required to permit wiretappings, in order to read an individual's e-mail, MA'ARIV reported.

Up until now, a basic search warrant enabled the police to access e-mail accounts. The ruling was reached after Netvision, a major Israeli internet company, refused to allow the military police access to the e-mail accounts of several suspects in one of its investigations. While the Tel Aviv arraignment court permitted the military police to read the e-mails based on a search warrant, Netvision appealed to the regional court, claiming that reading e-mails was equivalent to listening in on telephone conversations.

Reform Women, Men pray together at Western Wall

A group consisting of several dozen men and women, members of the Reform movement from Israel and abroad, held a prayer service on Tuesday at the Western Wall plaza THE JERUSALEM POST reported.

The morning prayer service was conducted behind police barricades, with no interaction between members of the group, largely members of a Florida congregation, and Orthodox Jews praying nearby. "The State of Israel is the inheritance of the entire Jewish people, and the Kotel belongs to all Jews," said Phillip Meltzer, president of the Reform Movement's Zionist branch in New York. "Our hope is that all Jews can pray according to their beliefs." Calling the prayer service both "a most moving experience" and "a sad one" because of the police presence. Ann Turnoff, a woman cantor who wore a tallit and kippa, said that the fact that the prayer service passed quietly bodes well for the future.

Teaching the Holocaust to Israeli Arabs

"Judaism undeniably refers to a race and not to a religious community...Everything that drives men toward the exalted—religion, socialism, democracy—serves the Jews only as the means by which to achieve their end: to satisfy their lust for money and control. What the Jews do is going to infect other races with their 'racial tuberculosis.' The ultimate goal must be to get rid of the Jews altogether."

This quote, taken from Hitler's first political essay, (September 16, 1919, Munich) appears in the *Anthology of the History of the Holocaust*, published by Yad

Vasheem and the Lohamei Hageta'to Publishing House as part of the Holocaust curriculum intended for Israeli Arab citizens. This anthology of texts was edited by Dr. Irit Abramski-Bligh and contains documents—in Hebrew and Arabic—that record the planning and implementation of the Nazi extermination machine, as well as testimonies of victims and witnesses. It also includes excerpts from literature, which show the influence of the events of the Holocaust on contemporary Israeli society. At the end of the anthology are extracts from articles written by Arab intellectuals describing the relevance of the Holocaust for the Arab public.

The materials are aimed at university students, future teachers and high school students, who will study the Holocaust from primary sources.

JNF proposes plan to save wasted water

The Jewish National Fund is urging the government to consider its proposal to save nearly 150 million cubic meters of purified sewage from going to waste, THE JERUSALEM POST reported. The plan, costing NIS 250 million (approximately \$63 million), would reroute water from sewage treatment plants to the national water network, ultimately supplying irrigated fields in outlying farms.

The cost of a system of new pipes and reservoirs would be shared by the government and the JNF. Ronald Lauder, president of JNF America, has promised to help deliver funding. The JNF claims that the projected 150 million cubic meters currently going to waste is three times the amount of water that could be produced either from a proposed sea-water desalination plant or from an arrangement with Turkey.

Reform College, Temple vandalized

A Reform community activist was woken Thursday morning by a bang and found a window smashed and the word "Satan" sprayed across the entranceway of the Hebrew Union College and temple, HA'ARETZ reported. The Hebrew Union College is the Reform movement's center in Jerusalem.

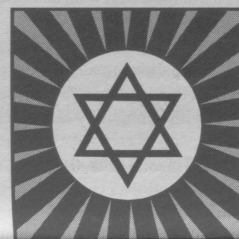
The incident is the third attack in recent weeks on non-orthodox religious buildings—the blasted window had been smashed by vandals three weeks earlier. A special unit has been created to investigate the series of defacements.

Egypt returns captured Torah Scroll to Israel

Egypt returned a Torah scroll to Israel on Thursday which was seized 27 years ago during the Yom Kippur War, MA'ARIV reported. The scroll was taken by

Egyptian forces along with several prisoners of war following an attack on a military post known as the "Pier."

President Ezer Weizman will return the scroll to the army through Israel Defense Forces Chief of Staff Shaul Mofaz in an official ceremony to be held in the president's residence in Jerusalem on Sunday. The scroll was given to Weizman by his Egyptian counterpart Hosni Mubarak as a going-away present for the end of his tenure. Yesterday Ussama El-Ba'az, policy advisor to Mubarak, invited Weizman's Chief of Staff Aryeh Shumer to the president's palace in Abadin to receive the scroll. Shumer also spent two and a half hours with Israeli prisoner Azam Azam who has been imprisoned since 1997 on espionage charges.



ENGAGING JEWISH TEENS (Part 1)

The post-Bar Mitzvah dropout: Study confirms a dismal record

by Julie Wiener

NEW YORK, (JTA)—Elliot Maltz had a Bar Mitzvah two years ago, but says his Hebrew school experience was "really boring" and "discouraged me from future practice."

Maltz, a West Hartford, Conn., 15-year-old who spends most of his free time playing sports, says being Jewish is important to him, but "since I cannot really see its positive effects, it does not make me excited."

It has become a truism for many American Jews that the Bar Mitzvah is more a farewell ritual than a welcoming ceremony. But now, amid national efforts in renaissance and outreach, Jewish organizations are looking for ways to reach the Elliot Maltzes.

What is at stake, says educators, is keeping teens in the community and showing them how Judaism can make their lives meaningful at an age many believe is key in cementing lifetime values and behavioral patterns.

Adolescence is "a stage of life in which young
Engaging Jewish Teens continued on page 20

Around The Globe

Engaging Jewish Teens continued from page 19

people are beginning to make really important decisions for themselves and create their own affiliations," said Robert Sherman, executive director of San Francisco's Bureau of Jewish Education, which ranks outreach to teens as one of its top three priorities. The other two are family education and professional development for Jewish educators.

The challenges in engaging teens are significant, with Jewish involvement—at least for non-Orthodox teens—dropping steadily throughout the high school years.

A recent study of 1,300 Jewish teens and their parents in Massachusetts—one of the only studies looking at a cross-section of teens, not just those who are active in Jewish life—confirmed that Jewish involvement steadily drops after the Bar Mitzvah.

According to the study, 86 percent of Jewish seventh graders participate in Jewish activities compared with 56 percent of 12th graders.

The study, conducted by Brandeis University, defines Jewish participation broadly—from participating in a youth group to attending a Jewish summer camp to using a Jewish community center at least once a year.

Although focused on one state, the study, says researchers, likely reflects the experience of most non-Orthodox Jewish teens in America.

Some of the key findings of the Brandeis University study, which has not yet been published, include:

- The drop in Jewish involvement is simultaneous with increasing amounts of time spent on homework

and part-time jobs;

- Girls are more likely than boys to express interest in going on Israel experience programs, and they participate at higher rates in formal Jewish education;

- Most report they did not enjoy Hebrew school as much as regular school. (The majority of participants in the study, like most Reform and Conservative Jews, attended congregational schools rather than day schools.) Approximately 25 percent said they never enjoyed being in Jewish school, and approximately 30 percent said they seldom enjoyed it, although the majority said they sometimes, often or always enjoyed regular school;

- Parental opinion strongly affects teens' attitudes on intermarriage: 73 percent of teens whose parents say marrying Jewish is not important also believe this is not important, while 78 percent of teens whose parents say marrying Jewish is very important believe it is somewhat or very important to marry someone Jewish;

- The Holocaust, anti-Semitism and "being ethical" are the most important aspects of being Jewish, say teens, while volunteering for Jewish organizations, observing Jewish law and contributing to Jewish organizations rank the lowest in importance. Israel ranked somewhere in the middle.

"There's no question that the data we have is depressing. We have lost one third of the population before age 13 and another large chunk by the time they graduate high school," Len Saxe, one of the researchers in the study and director of Brandeis University's Cohen Center for Modern Jewish Studies told the

North American Association of Jewish Youth Professionals, after presenting the findings at the group's recent conference.

Jewish teens are hardly being lost to the streets, however, with most reporting they spend a lot of time on schoolwork, part-time jobs and other activities perceived as helping them to get into college, said Saxe.

"These kids are highly motivated and success oriented," he said. "After B'nai Mitzvah, their job is to be successful in school and they work hard at it. Also, they take jobs that earn money and obviously this takes away from involvement in other things."

However, he said, the findings also point to ways the Jewish community might better reach teens, mainly by creating part-time jobs for them in Jewish organizations and selling the importance of Jewish involvement to their parents, who—according to the study—do influence their children's attitudes.

According to Rabbi Art Vernon, the staff person responsible for teens at the Jewish Education Service of North America, Saxe's research shows that Jewish programs have to be more sophisticated nowadays than in the past to appeal to teens.

"Kids are sophisticated consumers. They shop for what they want, like everyone else in America, and content is important," he said.

Look for ENGAGING JEWISH TEENS Part 2—Decline of youth groups forces new thinking for teen outreach—in the September issue of Shalom.

We invite you to join us
as we celebrate
the Bar Mitzvah of our son

David Scott

Saturday, August 26, 2000
at 10:30 in the morning

Temple Adath Israel
124 North Ashland Avenue
Lexington, Kentucky

Aida and David Fine

Please join us for a Kiddush
Luncheon following services

JENSYN

With great pleasure we invite you
to share our happiness at
the Bat Mitzvah of our daughter
Jensyn Bree

Saturday, September 2, 2000

at 10:30 in the morning
Temple Adath Israel
124 North Ashland Avenue
Lexington, Kentucky

Kaye and Al Kaplan

Kiddush Luncheon following the service
Jensyn will also conduct services
Friday evening at 8 o'clock

Our world reflects a rich tradition of yesterday and
the bright promise of tomorrow as our daughter
is called to the Torah as a Bat Mitzvah.

On this special day it would be our pleasure
to have you share in our joy in ceremony and
celebration at the Bat Mitzvah of our daughter

Amanda Danielle

Saturday, September 9, 2000
at 10:30 in the morning

Temple Adath Israel
124 North Ashland Avenue
Lexington, Kentucky

Kiddush Luncheon will follow
Fran and Frankie Dyer

Amanda will also lead Friday
night services at 7:30

Your Community



Around The Community



Central Kentucky Jewish Federation (340 Romany Road, Marty Barr, President, 268-0672)
 Ohavay Zion Synagogue (2048 Edgewater Court, Bennett Bayer, President, 266-8050)
 Temple Adath Israel (124 N. Ashland Ave., Jane Grise, President, 269-2979)
 The Lexington Havurah (Ernie Cohen, President, 272-1459)

Tuesday, August 1, 2000

CKJF Camp Shalom In Session
 Temple Adath Israel 7:30 p.m. - Board of Trustees Meeting

Wednesday, August 2, 2000

CKJF Camp Shalom In Session
 Hadassah 7:30 p.m. - Board Meeting
 Ohavay Zion Synagogue 7:30 a.m. - Davening, Bagels & Talmud
 10:00 a.m. - Torah Study

Thursday, August 3, 2000

CKJF Camp Shalom In Session

Friday, August 4, 2000

CKJF Camp Shalom In Session
 Ohavay Zion Synagogue 8:00 p.m. - Shabbat Evening Service
 Temple Adath Israel 6:00 p.m. - Kabbalat Shabbat Service

Saturday, August 5, 2000

Ohavay Zion Synagogue 9:30 a.m. - Preliminary Service
 10:00 a.m. - Shacharit
 Temple Adath Israel 9:00 a.m. - Kollel Study

Monday, August 7, 2000

CKJF Camp Shalom In Session

Tuesday, August 8, 2000

CKJF Camp Shalom In Session

Wednesday, August 9, 2000

CKJF Camp Shalom In Session
 Community 7:30 p.m. - Jewish/Catholic Dialogue
 Ohavay Zion Synagogue 7:30 a.m. - Davening, Bagels & Talmud
 10:00 a.m. - Torah Study
 Temple Adath Israel 7:00 p.m. - Fund Raising Committee Mtg.

Thursday, August 10, 2000

CKJF Camp Shalom In Session

Friday, August 11, 2000

CKJF Final Day Camp Shalom
 Ohavay Zion Synagogue 8:00 p.m. - Shabbat Evening Service
 Temple Adath Israel 8:30 p.m. - Special Shabbat & Oneg

Saturday, August 12, 2000

Ohavay Zion Synagogue 9:30 a.m. - Preliminary Service
 10:00 a.m. - Shacharit
 Temple Adath Israel 9:00 a.m. - Kollel Study Group

Sunday, August 13, 2000

CKJF 9:30 a.m. - Strategic Planning @ OZS
 Temple Adath Israel 10:00 a.m. - Brotherhood Meeting

Tuesday, August 15, 2000

CKJF 12:00 noon - Shalom Deadline
 CKJF 6:30 p.m. - J.F.S. Advisory Meeting

Wednesday, August 16, 2000

CKJF CRC Meeting
 Ohavay Zion Synagogue 7:30 a.m. - Davening, Bagels & Talmud
 10:00 a.m. - Torah Study

Friday, August 18, 2000

Ohavay Zion Synagogue 8:00 p.m. - Kabbalat Shabbat Evening Service
 Temple Adath Israel 6:00 p.m. - Kabbalat Shabbat Service

Saturday, August 19, 2000

Ohavay Zion Synagogue 9:30 a.m. - Preliminary Service
 10:00 a.m. - Shacharit
 Temple Adath Israel 9:00 a.m. - Kollel Study

Monday, August 21, 2000

Temple Adath Israel 7:00 p.m. - Sisterhood Board Meeting

Wednesday, August 23, 2000

CKJF 7:00 p.m. - Executive Committee Meeting
 8:00 p.m. - Board Meeting
 Ohavay Zion Synagogue 7:30 a.m. - Davening, Bagels & Talmud
 10:00 a.m. - Torah Study
 Temple Adath Israel 3:30 p.m. - Religious School Teacher in-service

Friday, August 25, 2000

Lexington Havurah 8:00 p.m. - Kabbalat Shabbat Service
 Lexington Hearing & Speech
 Ohavay Zion Synagogue 8:00 p.m. - Shabbat Evening Service
 Temple Adath Israel 6:00 p.m. - Kabbalat Shabbat Service

Saturday, August 26, 2000

Ohavay Zion Synagogue 9:30 a.m. - Preliminary Service
 10:00 a.m. - Shacharit
 Temple Adath Israel 9:30 a.m. - Torah Study
 10:30 a.m. - Worship
 David Fine Bar Mitzvah

Sunday, August 27, 2000

Temple Adath Israel Sisterhood Program

Wednesday, August 30, 2000

Ohavay Zion Synagogue 7:30 a.m. - Davening, Bagels & Talmud
 10:00 a.m. - Torah Study
 Temple Adath Israel 7:00 p.m. - 100th Anniv. Committee Mtg.

Thursday, August 31, 2000

Temple Adath Israel 7:30 p.m. - Executive Committee Meeting

Friday, September 1, 2000

Ohavay Zion Synagogue 8:00 p.m. - Kabbalat Shabbat Evening Service
 Temple Adath Israel 6:00 p.m. - Kabbalat Shabbat Service
 Jensyn Kaplan Bat Mitzvah

Saturday, September 2, 2000

Ohavay Zion Synagogue 9:30 a.m. - Preliminary Service
 10:00 a.m. - Shacharit
 Temple Adath Israel 9:30 a.m. - Torah Study
 10:30 a.m. - Worship
 Jensyn Kaplan Bat Mitzvah

Your Community

Jewish Singles Retreat

The national Vanguard/Hadassah Singles Retreat for men and women ages 21-39 will take place this year between August 11 & 13 at Camp Young Judaea in Waupaca, Wisconsin. For additional information, etc., please pick up a brochure in the OZS lobby or contact the OZS office at 266-8050.

Hebrew Classes Forming at Ohavay Zion Synagogue

Adult Hebrew classes will begin at OZS on August 16. Registration, orientation and Hebrew review will take place on Tuesday, August 15 at 7:00 pm in the minyan room. Come to the daily minyan and stay for the Hebrew review. Classes will run approximately 12 weeks as follows:

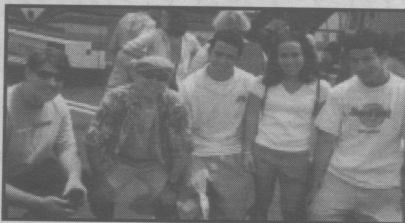
Beginners - Level I Wed., 6:45-8:00 p.m.
No prerequisites

Intermediate - Level II Wed., 8:15-9:30 p.m.
Requires ability to "build words" and read (at least slowly).

For additional information, contact Teddy Garber at 971-0055. Registration may be done by phone if you cannot come to the orientation session on August 15.

Advisor Wanted

The Ohavay Zion Synagogue Middle and High School Youth Groups are seeking an advisor (or two people to share advising roles) for the 2000-2001 year (and beyond). We are looking for a mature (college student or older) individual interested in working with Jewish youth; some experience working with youth is desirable but not necessary. Responsibilities include working with Synagogue Youth Committee and youth leadership to plan, publicize, and implement programming during the year. Expected time commitment is 10-15 hours per month, including 2-3 weekend events, as well as about 2 full weekend trips with youth to conventions per school year. Responsibilities and pay (\$160 per month for 10 months) can involve 1 person or be shared by 2 people. Contact Rich Zimmerman at 223-4475 if interested.



Mike Nelson, Josh Bayer, Ben Ezrine, Elizabeth Rosenberg, Eli Zimmerman; taken 6/4/00 leaving for Camp Anytown - a one week camp sponsored by NCCJ (National Conference for Community & Justice)

OZS Teens Participate in NCCJ Camp Anytown

NCCJ's ANYTOWN KENTUCKY is a week long human relations and leadership camp for high school students. Students have the opportunity to live & interact with a diverse group of people from across Kentucky. By interacting with people from different racial, ethnic, religious, cultural & socioeconomic groups, youth have the chance to create a new community based on inclusivity, respect and understanding.

ANYTOWN KENTUCKY is a growth experience that gives teens the chance to participate in learning activities that focus on racial, ethnic, and cultural identity; stereotypes and discrimination; inter-religious respect; and building a more inclusive community. This year, Anytown, KY was at the Cathedral Doman in Irvine, Kentucky from June 4 to June 10. Says Ben Ezrine of his week there, "Anytown was a wonderful experience. I learned a lot about myself and about others. Everybody should get the chance to experience it; it's amazing."



Susan Callor accepts a collage print of the original Ohavay Zion Synagogue by Alexis Roth, recipient of the Bluegrass Trust Award. The artwork was donated by the Roth family in honor of Leon Sperling. Prints are available.

Ohavay Zion Synagogue

Feed your spirit AND your body! Join us every Wednesday morning at 7:30 am at OZS for Davening, Bagels & Talmud!

Join us for our lively Torah Study Group every Wednesday at 10:00 am at Ohavay Zion Synagogue! All readings are in English, so don't be shy! Come one! Come all!

HELP US HELP OZS!

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



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

**CALL Jerry Cerel at
(859) 268-7255**

Your Community

Golf Outing

The First Annual
Ohavay Zion Synagogue &
Temple Adath Israel
Men's Golf Outing will be held on
Wednesday, August 9
at the Greenbriar Golf
& Country Club.
For more information,
please contact
Barry Ezrine 299-4404
or
Mike Mayer 273-8605



Temple Adath Israel Social Action Mitzvah for Month of August

The Social Action Committee continues its "Mitzvah of the Month" program (formerly Charity of the Month) by selecting the Harrison Elementary School as the August recipient of \$54 from the Tzedakah Fund. TAI members are encouraged to donate to the school directly or to the Tzedakah Fund to help keep this program going.

Harrison Elementary is located in downtown Lexington and has a high percentage of students from low-income families, including children who live at the Salvation Army. The Family Resource Center is in need of funds in order to buy school supplies, such as notebooks, paper and pencils for students whose families cannot afford to buy such items. Monetary donations can be made to the **Family Resource Center, Harrison Elementary School, Attn: Mary Anne Higgins, 161 Bruce Street, Lexington, KY 40507.**

Volunteers are also needed to mentor Harrison Elementary students starting in the fall. Join volunteers from Temple Adath Israel, Ohavay Zion Synagogue, and area churches to mentor one or two children. Mentors offer children a positive adult role model who provide consistent support and encouragement. Mentors spend one hour a week at school. Shared activities could include playing games, doing art activities, working on the computer or eating lunch together and spending time during recess. For more information about mentoring, call Anne Graff at 264-9424.

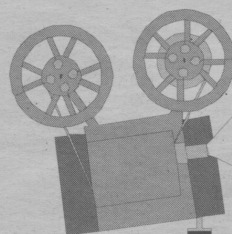
Tisha B'Av

A day of fasting, though we are permitted to work and do other necessary activities. The book of Lamentations are read in Synagogue and dirges (*kinnoth*) are recited. Congregations are seated on low stools, lights are dimmed, the curtain (*parochet*) is removed from the ark and visits are made to the cemeteries in order to stress the sense of mourning. *Tefillin* are not worn during the morning (*Shacharit*) service, but rather in the afternoon (*Mincha*). The Torah is read and a haftarah is changed.

Tisha B'Av
Services at OZS:
Wednesday August 9, 7:30 p.m.

RESTORE US, GOD, AND WE WILL BE RESTORED,
RENEW OUR DAYS AS OF OLD
Lamentations, final verse.

Temple Adath Israel
Film Festival 2000-2001
SAVE THE DATES
October 21 December 9
March 24 April 28



Adult Jewish
Growth Committee
and
the members of
TRYB
are planning four
evenings of
Film
Food
And Fun

*I wish I were
at the bank.*



Experience first-class, five-star private banking
at Vine Street Trust. We treat you so unbelievably well,
you'd almost rather be at the bank
than anywhere else.
*You never thought you'd feel
this way about your bank.*

