Newspaper of the Central Kentucky Jewish Federation

Shalom)

December 1998/January 1999

Kislev-Tevet-Shevat 5759

·*..**.**

Annual Winter Jewish Community Party set for Thursday, December 24th

he Winter Jewish Community Party preparations are underway. Chairperson, Sandra Archer and CKJF Program Director, Kim Slaton have been working diligently to make this year's celebration even bigger and better than in the past. Festivities will kick off at 6:30 p.m. on Thursday, December 24th. The party will be held at Portabella's, 115 North Locust Hill Drive.

This annual event offers fun and games for people of all ages with special entertainment and gifts for the children. Dinner will include lots of great Italian food—pizza, pasta, salads, soup, desserts. This year, as a new and special addition, the meal will be a sit down

service—no buffet line!

The cost for this event is \$13 for adults and \$6 for children ages 6-10, children under six are admitted free. Please bring two non-perishable food items for

each person in your party to be donated to God's Pantry. Tickets for the Winter Jewish Community Party can be purchased by filling out a reservation form and mailing it, along with your check, to the Central Kentucky Jewish Federation. The reservation form can be found on page 13 in this issue of **Shatom**. As in the past, space is limited and this event fills up quickly, so get your reservations in soon!

The Winter Jewish Community Party is sponsored by the Central Kentucky Jewish Federation. If you have any questions, please call the CKJF office at 268-0672. *



Beaten To The Punch

By Joel H. Eizenstat

In the last issue of **Shalom**, the question was asked, "Is it time for a JCC?" As a result of the very favorable response to the question, a business plan was written, plans were made to hold a series of focus groups to further assess the support in the community, a strategy session for the capital campaign was held. But just as the momentum was beginning to build, the rug was pulled out from under us when we learned that the Lansdowne Club had reached an agreement with the Fraternal Order of Police (FOP) on the sale of the Club. After working so hard on the idea of a Jewish Community Center for Central Kentucky, the news was devastating.

But we are not about to stop now. It is now obvious that there is a tremendous desire in our community for a Jewish Community Center. I think part of the reason for this is that so many in our community have come here from other places where they had a JCC. Many of the people I spoke with after the last article appeared talked about how important their JCC experience had been for them, and how much they missed it.

JCC continued on page 22

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Change Service Requested

The Central Kentucky Jewish Federation is pleased to announce
The 1999 Jewish Youth

The 1999 Jewish Youth Leadership Education Award

This year's Award will be a \$1500 scholarship towards the BBYO 30-Day Classic Europe & Israel Journey.

The Award is open to all Jewish high school students in Central Kentucky.

The purpose of the Award is to provide for Jewish high school students of Central Kentucky to participate in European-Israel experiences which will enhance their Jewish identity, increase their understanding of Diaspora-Israel relations, provide opportunities for meeting of their peers in diverse Jewish communities, and enhance their leadership potential and service in the Community of Israel.

Classic Europe & Israel Journey, June 30 through July 29, 1999. Starting on June 30, the Award winner will spend eleven exciting days in four capitals of Europe, visiting London, Paris, Brussels, and Haag. From Europe the recipient will fly directly to Tel Aviv and begin an eighteen day Israel adventure, including the extensive Jerusalem program, the cross-Galilee adventure, and the two day Negev trek including the Dead Sea and Massada.

The Jewish Youth Leadership Education Award winner will be a Central Kentucky Jewish high school student who has demonstrated exceptional leadership ability. Among the selection criteria for the Award will be involvement in community activity and initiative shown by the nominee. All

Jewish Youth Leadership continued on page 22

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MILESTONES

CONDOLENCES TO:

Ken Freedman and Marcia Risk on the death of Marcia's mother, Margaret Tabor Risk on November 12, 1998.

MAZEL TOV TO:

Judy Gewirtzman who was included in the 5^{th} edition of Who's Who Among American Teachers.

REFUAH SHLEMA:

Continued speedy recovery to Helen Partiz. Get Well to Evelyn Moreida Krislov.*

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The Deadline is

Friday, January 15th

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for the February issue of

Shalom



President's Message

by
Evelyn Dantzic Geller

GIVING THANKS FOR FREEDOM AND ...

ith the onset of Fall come the Canadian and American celebrations of Thanksgiving. Tradition would have us manifest our gratitude for the largess and the bounty which have come our way during the past year through prayer and feasting. I remember my childhood Thankgivings followed this custom. My parents - one born in England and the other in Russia - and my first generation American born brother and I would attend a special morning service the only one all year that was primarily in English. There we were reminded that our relatively short history as Americans and our lengthy tradition as Jews obligated us to give thanks both for the blessings of HaShem and to the heroes of both of our nations who had fought tyrants of all sorts so that we could enjoy the many blessings we knew in the present. Then we returned home and, along with a host of relatives, sat down to an inordinately large meal that had been lovingly and deliciously prepared by my immigrant grandmother. In all probability, she well may have breathed the most fervent prayer of Thanksgiving when the day was over.

Today, we probably celebrate Thanksgiving with just as much, although lower fat containing, food. We also seem to express our gratitude for the good we know less with prayer and more with action. We support financial efforts to assist people who are less fortunate, less affluent, less healthy, and even less "blessed" than we are in material ways. We volunteer to counsel and educate and advise and guide those who would become self sufficient. As a people and as individuals we take in the homeless and the orphan. As Americans and as Jews we manifest our appreciation for the good we know by doing good for others.

There is, however, another dimension to our giving thanks. If we move forward a few weeks in time we arrive at the festival of Chanukah. If you think about it, Chanukah can be viewed as a week long freedom festival. Against all odds, our ancestors, the Maccabbees and their minions, overcame a numerically superior enemy and achieved that most priceless and cherished treasure, freedom. It seems to me that we might consider extending our celebration of Thanksgiving by giving thanks the year around for the freedom of religion attained during this historic rebellion. We could find ways to internalize as well as to declare our gratitude for being free to express our Judaism without fear by supporting Jewish causes and Jews the world over. We could demonstrate our appreciation for the freedom our religion gives us to practice Judaism as we wish simply by practicing Judaism; by affiliating with the community in a tangible

President's Message continued on page 8

New Survey of American Jews Reveals Strong Religious Identity

By Debra Nussbaum Cohen

EW YORK, Oct. 20 (JTA) - American Jews' connection with the religious part of their identity is solid but their sense of connection to the ethnic aspect of Jewishness - their sense of peoplehood - is rapidly declining. That is the central finding of a Jewish Community Centers Association (JCCA) study released this week.

It may seem axiomatic, but another major finding of the study is that those who are active in one Jewish organization are likely to be involved in others as well - that any engagement in Jewish life spurs more. The study, conducted by sociologist Steven Cohen for the JCCA, was the first one underwritten by the association that focused on broad communal concerns rather than internal JCC issues. It is part of the JCCA's effort to become a key player in Jewish education and scholarship at a time when many Jewish organizations across the spectrum of American Jewish life are clamoring to make an impact on those issues that are considered central to Jewish continuity.

Cohen, who has been retained as a senior consultant by the JCCA, said more studies will be forthcoming on these wide-ranging issues. He analyzed the findings of a mailed question-naire that was completed in the summer of 1997 by 1,005 Jewish adults between the ages of 25 and 65 who were randomly selected by the Washington research firm Market Facts. Cohen found that the youngest respondents are as religiously oriented as the oldest. More than half of those surveyed scored high on measurers of ritual observance, as did about one-third of respondents when it came to feelings of religious commitment and faith in God. But marked declines among younger Jewish adults became obvious when they were asked about the strength of their ethnic ties, such as attachment to Israel and whether most of their close friends are Jewish.

"Being Jewish is really a combination of religion and ethnicity," Cohen said in an interview. "it's about being 'a holy people."

Communal leaders who believe that more resources should be invested in Jewish education should find encouragement from the study. The findings also show, Cohen said, that "identity can be formed by intensive Jewish education" in any form. That conclusion is borne out in a separate study, also released this week, that Cohen conducted for Young Judea, the Zionist youth movement of Hadassah—the Women's Zionist Organization of America.

In his survey of Young Judaea alumni, Cohen compared their responses to those in the JCCA study.

- * Young Judaea alumni are inherently more likely to be highly engaged with Jewish life than are the statistically average Jews who responded to the JCCA survey.
- * They generally come from Conservative movement-affiliated homes in which there is a sufficiently strong Zionist bent to prompt them to seek out an ideologically based youth group.
- * Among the findings of the telephone survey of 603 alumni of Young Judaea programs—youth clubs, summer camps and trips to Israel for high school and college students—are:
 - * Sixty-one percent regularly engage in Jewish learning, compared to just 27 percent of those in the general population as measured in the JCCA study.
 - * Fifty-nine percent light Shabbat candles, as opposed to 24 percent in the general population.
 - * Seventy-nine percent of the youth movement's alumni belong to a synagogue, compared to less than half of those in the general Jewish population.

The JCCA analysis focuses more intensively on measures of ethnic identification. Among its findings are that:

- * Nearly half of respondents between 55 and 65 feel a significant sense of attachment to Israel, but less than a third of those 35 to 54 do.
- * Some sixty percent of those in the oldest age group said that most of their friends are Jewish, but just a third of those aged 35 to 44 said the same.

The idea of Jewish ethnicity, when expressed in terms of peoplehood, family, history and victimization, garnered widespread endorsement from respondents overall. But more particu-

Survey continued on page 10



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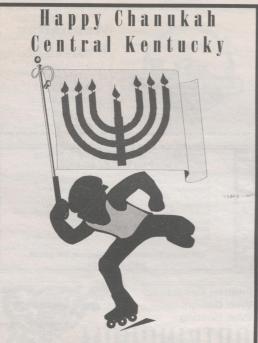
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HOME RUN KINGS

by Michael E. Adelstein

lthough it's football-basketball time, I'm still reflecting about the past baseball year. The season was historical in several ways but mainly with the sluggers. Sammy Sosa and Mark McGire, who both broke Babe Ruth's and Roger Maris' home run records.

These were incredible feats in view of the fact that the records had lasted for so long. To my limited knowledge, no other baseball record except DiMaggio's consecutive game hitting streak has endured for so many years.

But records will be broken. Athletes these days are superior to those of the past. They are better trained, better conditioned, better informed, and better equipped. In sports, such as track, where performance can be minutely measured, new records are constantly being set. In my day, the four minute mile was considered to be just beyond the reach of Glenn Cunningham and Bill Bonthron, the leading milers of the late 1930s, and others. Then along came a medical student, Roger Bannister, who accomplished what seemed impossible. Today, the four minute barrier is regularly broken.

But I digress, enjoying my nostalgia. The home run is still a prodigious feat and players who can hit fifty or more are superstars. In my childhood, Babe Ruth was a legend-a gargantuan player, who turned from being a great pitcher for the Boston Sox —his 1916, 1918 record of 29 2/3 scoreless World Series innings lasted until 1960—to an amazing outfielder for the New York Yankees. I saw him play several times and can recall every fan in Yankee Stadium standing each time he came to bat. When this plump man with the thin ankles swung at the ball and missed, a loud moan emitted from the crowd. And when he hit a home run, as he so frequently did, year in and year out (he led the American League in homers for 12 years), there was bedlam.

However, let me turn to my real subject: the Jewish Babe Ruth—Hank Greenberg. Most sports writers seem to have forgotten Hank, but next to Ruth, he was the greatest star in my baseball-crazy youth. And he was truly great. In 1938, he hit 58 home runs, having beaten Ruth's pace until the final week of the season when the

pressure evidently got to him. In 1935 and again in 1940, he was voted the most valuable player in the American League. In later years, he was elected to Baseball's Hall of Fame.

Hank Greenberg played under tremendous pressure, not only as a superstar but as a Jew. Anti-Semiticism was rife before World War II and it was commonly known that Greenberg was a Jew. Racial slurs were directed at him by opposing teams and the fans. If there was any doubt about his being Jewish, it was eliminated by his refusing to play on Yom Kippur. Edgar Guest, America's popular poet, wrote about Hank's decision:

Came Yom Kippur

holy fast day wide over to the Jew-And Hank Greenberg to his teaching and the old tradition true Spent this day among his people and he didn't come to play. Said Murphy to Mulrooney,

'We shall lose the game today. We shall miss him in the infield an we shall miss him at the bat, But he's true to his religionand I honor him for that!"

(Another Jewish Hall of Famer, Sandy Koufax, the Brooklyn Dodgers' star pitcher, also would not play on Yom Kippur or Rosh Hashanah, even refusing to take his turn during a World Series game.)

Like Ted Williams, the great Red Sox hitter, Hank Greenberg had his baseball career interrupted by Army service. Drafted into the armed forces before we entered World War II, Hank was discharged shortly before Pearl Harbor but enlisted promptly after that day of infamy. As a result of his military service, he lost four years at the height of what would have undoubtedly become an even more amazing baseball career.

Hank Greenberg did much for the image of Jews in the United States. Attractive, intelligent, and articulate, he was proud of his heritage and was identified with many Jewish causes in his later years as an executive with the Cleveland Indians. A super athlete and volunteer soldier, who sacrificed his career, Hank Greenberg created an image in the minds of the American public that did much to make our country a safer and more hospitable place for all Jews today. *









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LEISURE CLUB UPDATE

by Ruth Moser

ometimes we "meet and eat" and sometimes we have a program. In September, along with many of our New American friends, we Kvetched and Kvelled with Evelyn Moreida Krislov. Last spring we enjoyed listening to Kim Slaton and Sandy Adland do their delightful R&R.

Now we are getting ready for our annual Channukah party on Tuesday, December 15. The food will be good, and we know you will enjoy listening to our very own Bob Orbach do 'Casey at the Bat,' and to Dr. David Haller's wonderful singing. And we are again inviting our New American friends.

In October we ate in a private dining rom at the Woodland Grill. We sat at a big round table and the conversation went back and forth. Jennie Wilson read several poems by one of her friends, and Annette showed us the ties she is making. It was great. In November we ate buffet lunch at the Campbell House.

On Thursday, January 21 we will be at the Coach House for lunch. There is no Shalom in January, so put the date on your calendar, and RSVP to the office. A mailing will go to regular Leisure Club members, just in case you forget.

See you at Leisure Club, where we always have fun. *

Central Kentucky Jewish Federation

Leisure Club

MEET AND EAT at The Coach House

> THURSDAY, January 21st 11:45 a.m.

RSVP by January 18th 268-0672

Central Kentucky Jewish Federation

Leisure Club ANNUAL CHANNUKAH CELEBRATION

TUESDAY, December 15th
11:45 a.m.

Temple Adath Israel

- * Channukah lunch
- * Lighting of Channukah menorah
- * Channukah gelt
- * Channukah gifts
- * Rendition of 'Casey at the Bat' by Bob Orbach
- * Musical medley by Dr. David Haller (former Director of Theatre, Transylvania University), with piano accompanist
- * Poetry reading by Jennie Wilson

RSVP by December 10th 268-0672

Hadassah/Leisure Club Doll Project Update

by Ruth Moser

We can hardly believe that 50 dolls have now been delivered to UK's Children's Hospital! The next batch should arrive by late spring. If you sew, you are welcome to join our cadre which now includes Natalie Sherman and Sara Fine. Just call Ruth Moser at 278-5191.

If you don't sew but would like to help out in the Resource Room at the Children's Hospital, call Judy Baumann at 223-1299 and she will let you know all about it. *

Lexington Havurah Announcing...

our first
Adult Education Program
of the year

Sunday, December 6th - 3:30 pm

A Price Above Rubies

a film about the life of a Chassidic woman

For further information, contact Judy Levine, Education Committee Chairperson at 269-8792. There will be a discussion of the film during supper. Children and teen-agers interested in seeing this film are welcome to participate.

The remaining services and events will be held at:
The Lexington Theological Seminary Fellowship Hall
631 S. Limestone
with entry from the parking lot in the back

Saturday, December 12th — 10 am Shabbat Morning Service

Hosts/Hostesses: Evelyn Geller, Kathy & David Feinberg

Sunday, December 20th — 6 pm Chanukah Party

bring your menorah and your favorite latkes!

Friday, January 18th — 8 pm Kabbalat Shabbat

Sunday, January 31st — 6 pm Tu B'Shevat Seder

Welcome to our new members . . .

Sylvia Bernstein whose daughter, Carole Wilson, is one of the first members of The Lexington Havurah, and Jill & Frank Kramer

If you wish additional information please call Jeremy Popkin 271-3187 or Judy Baumann, 223-1299. You can also get updated information at our web site: www.uscj.org/ohio/lexhavurah

A Machon in Israel

by Cara Regenstreif

une 29, 1998. I wasn't at all sure how I was going to survive this six weeks journey to Israel. There were all new faces except for a few familiar ones from the Midwest. Although I made some new friends on the first day, I already missed my parents and friends from home and wondered if it would be a constant countdown until going home. As the long plane ride continued, more and more new and interesting teens would sit in the seat next to me. I got up and walked around, meeting people from all over—New York, New Jersey, Florida, Texas, etc. Soon we were in the homeland. We had arrived in Israel and went directly to the Hadassah Youth Center (Beit Riklis) in Jerusalem. Later, as we were walking across the street to the Old City, it seemed as if I were looking at a painting and that if I reached out, I would feel the canvas.

Machon continued on page 9



Hadassah Hosts Community Chanukkah Party

by Elise Mandel

On Wednesday, December 16th from 4:00 to 5:30 pm, Hadassah will host a Community Chanukkah Party at Lexington Children's Museum.

This celebration is part of Hadassah's Mitzvah Day Program where we join over 300,000 members in events celebrating the joy of Chanukkah. Our Chanukkah party will feature songs, dances, stories, crafts and snacks.

We encourage all members of the Jewish community to bring their children, preschoolers and up, and to bring their friends to our very special Chanukkah party.

Come to the museum anytime between 4:00 and 5:30.



Admission to the party is included in the price of admission to the museum. Any questions, call Elise Mandel at 254-1799.

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President's Message continued from page 2

way and by performing the mitzvot. We could make public our pride in being Jewish by supporting and attending Jewish events and undertakings.

If we do not exercise our freedom to be Jewish, its value to our progeny and to the world will diminish. Then, neither Thanksgiving nor Chanukah will have meaning. Give thanks for the freedom to be Jewish by being Jewish. *

Survey continued from page 3

laristic expressions of Jewish ethnicity were found to be decidedly less popular.

When asked if "Jews have a permanent bond," for example, more than 75 percent said yes.

But when asked if they feel a special responsibility to take care of Jews in need around the world, 39 percent said no and 47 percent said yes. Only 9 percent agreed strongly that they have that special responsibility.

In contrast, the Young Judaea alumni evinced a much stronger sense of Jewishness. Almost all—93 percent—said they felt a special responsibility to take care of Jews in need.

They also demonstrated higher levels of community involvement and Jewish philanthropy, greater commitment to Jewish education for their children and a tendency to have close Jewish friends, as well as a stronger connection to Israel than does the general population.

When it comes to marriage, Young Judaea alumni are much more likely to marry other Jews-in this study, 95 percent of married alumni did—than are Jews in general, as reflected in the JCCA study, in which just 77 percent of respondents married Jews.

Some 60 percent of the JCCA respondents, compared to 82 percent of the Young Judaea alumni, agreed with the statement, "Jews should marry Jews."

But, in the JCCA survey, when asked if their child were considering marriage to a non-Jew who had no plans to convert, a clear majority—64 percent—said they would be neutral about it. Just over 25 percent of respondents said that they would oppose the marriage.

To Cohen, the overall findings point to some clear policy directions for North America's approximately 275 Jewish community centers and affiliated organizations.

The Jewish Community Centers Association "needs to capitalize on their ability to shape community and build connections between Jews in conjunction with schools and synagogues more than they do now," he said in an interview.

They all need to give explicit attention to community building rather than seeing it as fortuitous byproduct of good Jewish education," said Cohen, who works as a professor at Hebrew University, in Jerusalem, in an interview.

He suggested, for example, that JCC staff members pay close attention to making connections between constituents.

The staff could ensure that those who use JCC services are introduced to others with similar interests, like parents of pre-schoolers being matched with other parents and encouraged to socialize. *





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Machon continued from page 7

Dreams can't last forever, and the very next day was the hardest day of my life! It was a hike full of buckets of sweat, not enough water, and people gagging and gasping. We trudged through the desert in the heat of the day, climbed on and under rocks, and squeezed through tiny holes. All we wanted to do was collapse, but kept on going and going and going. Fortunately, people who didn't really know one another worked together to help each other. Thankful for the mutual help and trust, our group became very close from this rough beginning. In this our first week we went from an opening hike full of surprises to a peaceful Shabbat. It was time to reflect on the week which had been packed full of enjoyable and diverse experiences including rappelling at

Week two began with a long bus ride which took us to the Ramon Crater and Ben Gurion's Grave. We hiked up and up the mountain and went through a waterfall. Next came a llama ranch visit after which we spent the night camping out under the beautiful Israeli skies. The next day we hiked again in the Negev and ended with an activity about Ben Gurion and the Negev Desert. Given my "love" of hiking, I was happy when we transferred to Eliat. From the underwater observatory we watched bright, colorful fish and ended with a taste of a day in the life of a fish with a wonderful swim in the Red Sea. Soon we were on our way to Kibbutz Ketura. We staved at the kibbutz for four nights and spent our days in a leadership seminar. We discussed all sorts of issues such as child abuse and drug use.

We talked in small groups about wonderful food for a change different Young Judaean issues and voted on changing them relating them more to the Young Judaean movement. After the course of these days, we voted on what would be brought up at National Convention.

The third week was "spe-

included options such as sea to

cial interest week" which

sea hiking, biking, desert trekking and more. I picked an easy but awesome one: sea sports. I tried wind surfing and sailing for the first time in my life. There was plenty of time for lying on the beach, meeting more neat people, getting closer to my machon friends, and just having lots and lots of fun. We spent the weekend with Israeli tsofim (scouts) at their homes. After a home hospitality Shabbat, we began our fourth week camping with them. In our Co-Existence Seminar with them, we learned more about Israeli young adults-how they are like us, what they think, how they feel about certain issues, and how they feel about being Jewish. Other teens talked to us and we had the privilege of learning about them in the Druze village of Ein El Assad and from Arab youths in Acco. We also explored Tel Aviv this week. To me, it's Israel's New York. We had a pretty easy end of the week with all the machon groups on the beach for a day and a flea market where all the vendors hollered at us to buy something for "5 shekel" or something for "15 shekel." On Thursday, July 23rd we split up for a weekend with a family or friends in Israel. I had a wonderful weekend with Iris, Chaim, El-ad and Amit Cohen whom I hadn't seen since they left Lexington a few years ago. In addition to enjoying my stay with them, I was treated to

and didn't have to eat schnitzel for the umpteenth time!

It was week five already. It started at the small Nyot factory where everyone looked and bought Nyot factory where everyone looked and bought Nyot and Teva sandals. Our next stop was Tsfat where we saw the old synagogue which is so holy that it doesn't have a mezuzah. The next day included a ski lift ride and a little hike on Mount Herman. The day ended with a dance on a disco boat. It was awesome because we were with teens from all different organizations and we bonded like at no other time.

Shucks! I was sick the next day and could only watch the others having lots of fun water skiing and kneeboarding on the Jordan River. At the end of the water activities, we went on a "dig-for-a-day." We helped at this archaeological site by digging, sifting, and carrying buckets. We took what we found to the archaeologist time so that they could go through it and take anything they needed. After the dig, we crawled through a little cave and had a fun day in the sun. That night, we had our last Shabbat in Jerusalem. It was unimaginably peaceful

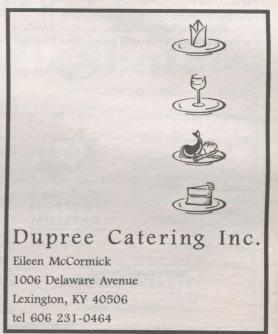
On Sunday, the beginning of our sixth and last week in Israel, we revisited the Kotel for prayers and our goodbyes. In the afternoon we saw the stained glass windows by Chagall at the Hadassah Medical Center. How beautiful they are with their bright colors and pictures. Next to the Flour Caves for an awesome hikemostly in the dark. We spent the night in Bedouin tents and learned about their traditions, partook of a traditional Bedouin meal, and rode their

camels to boot. The next morning we hiked up the snake path to wonderful Masada and watched the sunrise in all its spectacular beauty. The next day we planted trees in Har Heres. I planted mine in memory of a loved one and in honor of my family.

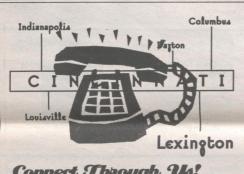
We wound down with a final party in Jerusalem. In half a dream, we got ready to go back to the states. Stateside we spent four days in New York at Camp Tel Yehudah where we evaluated the summer and discussed future plans for next summer as well

as the possibility of Year Course (first year of college) in Israel. Now as I write this paper about my Young Judaean summer in Israel, I feel it was the best life experience I've ever had. I had the most powerful times of my life, whether good, great, bad or ugly. During the trip, I met so many wonderful young people from all over the States. I truly believe that without this trip I might not feel as Jewish as I do now. Even though it now often seems like a dream, I had the time of my life and I wouldn't give it back for anything. *









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The Question of an Undivided Jerusalem

by Rabbi H. D. Uriel Smith

Presumption of Justice and **Fairness**

any people, especially those who like simple answers. have claimed that since Jerusalem is sacred to the three religions, Judaism, Christianity, and Islam, it should be divided equally between them. At a first glance this seems to be just. It seems to follow the rule in the Mishnah, Baba M'tzi'a 1:1:

If two are holding a cloak, this one saying, "I have found it," and this one saying, "I have found it," this one saying, "It is all mine," and this one saying, "It is all mine," then the one shall swear [before a court] that he has no less than half of it, and the other shall swear that he has no less than half of it, and they shall divide it.

But we all would recognize that this rule applies only when there is no further evidence, for example, dust and fibers on he cloak, which can be identified by a forensic lab.

There are three areas where we need to look at the extra evidence, the religious evidence, the national and ethnic evidence, and the international legal evidence. In this article I will only identify the religious

Religious Evidence

There are two types of religious perspective, intolerant and tolerant

The intolerant "know" that they are right, negating the claim of everyone else, and want to take everything. They will deny parts of their own

scriptures in order to maintain their superiority. They may make temporary compromises, but only as a means for further conflict where they hope to destroy their opponents completely. Thus, the Palestinian-Hamas charter of 1988 proclaims the right to commit genocide against the Jews. As a basis for this it quotes a controversial hadith (saying and action attributed to the Prophet Muhammad):

The Day of Judgment will not come about until Muslims will fight the Jews [and kill them], until the Jews hide behind the rocks and trees. which will cry: O Muslim! O Abdullah! There is a Jew hiding behind me, come and kill him!

Neutral scholars (including Muslim ones) have proven that this is a false hadith, but this makes no difference to Hamas.

There is no way of compromising with such groups. The only response is to limit their powers, develop good defenses, and show them up for what they are.

The tolerant groups have different perspectives. In some ways Christianity and Islam are similar. Each believes that it has the correct path to God, and wishes to persuade the whole world to follow that path. But it recognizes from its own scriptures that the Israelis have a special relationship to the Holy Land. These scriptural verses should make it impossible for Christians and Muslims to demand full control over Israel, and especially Jerusalem. The Jewish perspective is different. Judaism



does not wish the conversion of the whole world to Judaism It recognizes many paths to God, including Christianity and Islam, all fulfilling God's covenant with Noah (Genesis 9). However, its scriptures claim that only Israel has the full right to the Land of Israel. The aspect of tolerance arises with the recognition that Jews have a right to live in the Holy Land. Any group wishing to cut the Jews from the Holy Land will itself be vomited ou

Christian claims to Jerusalem are based on the life of Jesus. He was Bar Mitzvah there (Luke 1:41-51). He came there regularly throughout his life. The Last Supper was held in the outskirts of Jerusalem. He was arrested and crucified there. He was buried there, and Christians believe that he was resurrected there. These events give a good basis for title to certain buildings and plots of land, but not to the whole city. The whole Old Testament, which is sacred to the Christians. recognizes that the people of Israel have the first title to the Land of Israel, and in particular, to the city of Jerusalem.

The Quran also gives first title of the Holy Land to Israel.

Sura 5:22-23 states: Remember Moses said to his people: "O my people, call in remembrance the Undivided continued on page 11

Undivided continued from page 10

favor of God unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples. "O my people, enter the Holy Land which God has assigned to you, and turn not back ignominiously. for then you will be overthrown, to your own ruin.

This Sura is the only one in the Quran which talks of a "holy land," and it notes that the land is holy only in relation to Moses and Israel.

In case someone would claim that the Jews lost that title to the Holy Land, Sura 17:7-8 indicates that they have

> If you [Children of Israel] did well, you did well for yourselves. If you did evil, [you did it] against yourselves. So when the second of the warnings [prophesying the destruction of the Second Temple] same to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as

they had entered before, and to visit with destruction all that fell into their power.

It may be that your Lord may yet [again] show mercy unto you. But if you revert [to your sins], we shall revert [to Our punishments]. And We have made Hell a prison for those who reject [faith].

This Sura implies that there could be a possible third return, one which has now occurred. It only demands that we Jews should keep faith with the religion prophesied to them by Moses.

The Muslim claims to Jerusalem are based on two connections. First, the original Muslim Qibla (direction of prayer) was to Jerusalem. And second, a yearly festival, Lailat al-Mi'raj, celebrates the ascension of the Prophet Muhammad into heaven from Jerusalem.

The Qibla during the first few years of Islam, in Mecca and the first sixteen months in Medina, was towards Jerusalem. A mosque in Medina, the Mosque of the Double Qibla, is the place where halfway through the afternoon prayer, Muhammad turned from Jerusalem to Mecca, and the

Central Kentucky Jewish Federation

Community Relations

Committee Update

Rabbi Uri Smith, Committee Chair Please join the Community Relations Committee for the next two CRC meetings scheduled for

Sunday, December 20th and Sunday, Janu-

ary 24th at 10:15 a.m. - 11:30 a.m. at the

Central Kentucky Jewish Federation office

located at 340 Romany Road.

rest of the congregation turned with him. Since then Muslims pray only towards Mecca.

Sura 17:1 states: Glory to Him who took His Servant for a journey by night from the Sacred Mosque [the Ka'ba in Mecca] to the Farthest Mosque. whose precincts We have blessed, so that We might show him some of Our signs; for He is the One Who hears and sees [all things].

Based on this verse the Muslims believe that the Prophet Muhammad rode one night on a miraculous horse, Buraq, bounding from horizon to horizon on each leap, from Mecca to the Farthest Mosque (Masjid al-Aqsa) in Jerusalem, where he bounded up through the seven heavens. there meeting the great prophets from Adam and Noah to Moses and Jesus, and receiving major revelations, after which he bounded down again, and back to Mecca, all within a few minutes. They still show a hole in the rock under Omar's Dome of the Rock which they claim is the hoofprint of the horse where he

bounded into heaven.

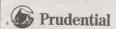
This story may give the Muslims title to some buildings in Jerusalem, but they cannot override the verses in the Quran giving the Israelis title to all of the Holy Land.

The Torah specifically states

Undivided continued on page 12

Tomas Milch H.

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Sat., Jan. 9, 7:30 p.m. Sat., Jan. 16, 7:30 p.m. Sun., Jan. 17, 2:00 p.m. Sun., Jan. 31, 2:00 p.m. Sun., Feb. 14, 2:00 p.m. Mon., Feb. 15, 2:00 p.m. Sat., Feb. 20, 7:30 p.m.

Payments to CKJF may be no more than the \$17 face value of each ticket. Proceeds will be applied to the cost of printing Shalom. For informa-

268-0672

tion and ticket reservation call CKJF at:

Undivided continued from page 11

that only Isaac and his descendants had title to the Holy Land, while his brothers including Ismael went to other lands (Genesis 21:10-14; 25:6). It also indicates that any group living in the land can remain there, as long as it does 15:16; cf. Rashi's commennot break certain basic commandments. The Talmud (b. Yoma 9b) identifies the cammandments in a simplehomily:

Why was the First Temple destoryed? Because of three sins that occurred in it: idolatry, fornication, and bloodshed ... But, why was the Second Temple destroyed, when the people in it participated in [study off the Torah, [fulfilling] Mitzvot, and [doing] acts of loving-kindness? Because causeless hatred occurred in it. Which proves that causeless hatred weighs as much as the three sins: idolatry, fornication, and bloodshed.

The Bible indicates that these basic laws of conduct, prohibiting idolatry, fornication, and murder, apply to all communities living in the Holy Land, not just to the Israelites. Idolatry ejects Israelites and non-Israelites from the land (e.g. Deuteronomy 8:19-20). The Israelites were warned not to defile themselves with adultery or incest, "for by these acts the nations I am casting out before you defiled stranger living among you" themselves. The land became defiled, so that I punished its iniquity, and the land vomited out its inhabitants." (Lev. 18:24-25). Murder just as much defiles the land (Num. 35:33-34; Deut. 21:1-9). Antithetically, without such defilement a people, Jewish

or non-Jewish, may not be expelled. Abraham is promised that his descendants will own the Holy Land, but only several centuries later, "for the iniquity of the Amorites is not yet complete" (Gen. tary there).

The Bible indicates further (as far as I know, uniquely among the world's sacred texts), that the exact range of culpability for each nation is set not by Jewish laws, but by the laws of the nations dwelling there. Thus, though the Philistines continued to worship idols during the First Temple period (cf. 2 Kings 1:2), Israel never challenged their right to stay in the Holy Land, for the Philistines supported King David's rule over Jerusalem and over Israel, and even provided household troops for the Davidic dynasty (cf. 2 Samuel 15:18-22; 20:23; Kings 1:38, 44; 2 Kings 11:4, 19). As a result these household troops lived in Jerusalem with their families (cf. 2 Samuel 15:22), and after an original rocky start Philistia lived in peace with Israel.

Thus, if the Palestinians are willing to support the Israeli presence in Jerusalem as the Philistines finally did, they have a full right to remain in the land, and have to be treated fairly. As the Bible puts it bluntly: "There shall be one Torah [set of rules] for the native and the (Exodus 12:49; Numbers 15:15). (The term ger, "stranger," in the Bible covers both resident alien and convert.) Of they do not wish to live with the Israelis in the land, they need not do so, but it is they who will have to leave. *



Show your support for Martin Luther King's Dream by joining the Lexington Jewish Community for the Martin Luther King March.



Martin Luther King March Monday, January 18, 1999 10:00 a.m. Heritage Hall

The CKJF Community Relations Committee is sponsoring a free Continental Breakfast immediately before the Martin Luther King March for members of the Jewish Community planning to march in the Parade



Monday, January 18, 1999 • 8:30 a.m. Central Kentucky Jewish Federation Office 340 Romany Road, Lexington, KY

Following breakfast we will meet again at 10:00 a.m. at Heritage Hall for the March.

Resolution on the Murder of Dr. Barnett Slepian Adopted by the **Central Kentucky Jewish Federation Board of Directors** Wednesday, November 18, 1998

e condemn the murder of Dr. Barnett Slepian, an obstetrician who provided a full range of reproductive services including fertility counseling and contra ception, abortions and childbirth. Dr. Slepian was shot to death through his kitchen window following his return from synagogue on Friday evening, October 23.

We denounce this act of terrorism and the use of murder and violence to achieve a political end. We condemn the misrepresentation of the Bible by those who try to use religion to mitigate the depravity of this crime.

We urge the authorities to act swiftly to apprehend and bring to justice the perpetrator of this heinous crime. We must enforce the rule of law in a civilized society.

The CKJF Board of Directors extends its deepest sympathies to Dr. Slepian's wife and four children. On behalf of the CKJF Board of Directors, a sympathy letter was sent to the Slepian Family. *

Project Otzma Celebrates Its Bat Mitzvah Year 87 Participants Selected for Early Leadership Identification Program

EW YORK, NY-Project OTZMA is celebrating its Bat Mitzvah. The early leadership identification program supported in part by the UJA Federations of North America and participating Jewish Federations, heightens Jewish identity and commitment and strengthens the bonds between North American communities

and Israel.

This year's participants, 87 recent college graduates representing 32 North American Jewish Federations, recently took off for 10 months in Israel, following in the footsteps of over 1,000 Project OTZMA alumni.

According to Jay Yoskowitz, Executive Vice President of the Council of

Jewish Federations, "Project OTZMA gives young Jewish men and women an opportunity to explore their Jewishness in Israel and helps them develop valuable interpersonal and professional skills. The communities benefit from Federation funding of Project OTZMA because the alumni return to North America prepared and ready to take on

leadership roles."

Exploration, enrichment and adventure are key ingredi- projects; three weeks spent on ents to the program's success. It always involves a twotiered approach: 10 months of service in Israel followed by a commitment to serve within the local Jewish community upon return. The Israel component is divided into

volunteering on a kibbutz; 10 weeks of community service an elective designed to meet their personal interest; and two months working with young immigrants and Israeli youth from disadvantaged backgrounds.

All OTZMA participants also explore Jewish and Israeli OTZMA continued on page







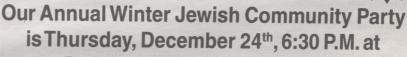












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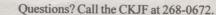
Bring the kids! There'll be gifts and entertainment for them.

New this year! Sit down service—No Buffet Line



Dinner will include lots of great Italian food-pizza, pasta, salads, soup, desserts. The cost for this event is \$13 for adults and \$6 for children ages 6-10, children under six are admitted free. Please bring two non-perishable food items for each person in your party as donations to God's Pantry. The reservations, with payment (checks or cash accepted), should be sent to the CKJF; use the handy reservation form below. Reservation forms are on a first-come, first-served basis. We're printing tickets when the tickets are gone, we will stop accepting checks.





There will be no solicitation during this evening.

The Winter Jewish Community Party is sponsored by the Central Kentucky Jewish Federation.















- send tickets to:

Name (s) of adult(s) and kids over 10

Names of kids 6 to 10

Names of kids younger than 6 (no charge)

No. of adults No. of kids

x\$13

x \$6

Please enclose a check for the total amount payable to CKJF and mail with this form to:

> Central Kentucky Jewish Federation 340 Romany Road, Lexington 40502

OTZMA continued from page 13

history, tradition and society through an ongoing education program consisting of lectures, discussions and field trips. Each is paired with an Israeli adopted family for the duration of the year.

"The OTZMA program represents a true partnership and model for Israel-Diaspora relations," says Caryn Rosen Adelman of Chicago, UJA Federations' North American Chair of OTZMA. "This unique Andrea Hendler, Project program allows for Jewish life in Israel while at the same time

experiencing tremendous personal growth."

Project OTZMA is supported by UJA Federations of North America and participating Federations, the Israeli Forum, the Jewish Agency for Israel and its Education Department.

For additional information about the OTZMA program, contact your local Federation OTZMA Coordinator or OTZMA Director, at (212) 284-6720. *

Consulate General Dan Ashbel speaks at CKJF **Israel 50 Program Closing**



he Honorable Dan Ashbel, Consulate General of Israel in Philadelphia spoke to the Lexington Jewish Community last month for the Central Kentucky Jewish Federation Closing Israel 50 Program. Over 75 people attended the lecture titled "Looking to the Future for Israel and the Middle East." Other engagements during the Consul General's two day visit to Lexington included: having dinner with the CKJF Future Directions group, breakfast with Jewish community leaders, meeting with Deacon Wolterman from the Catholic Diocese, being interviewed on Talk Radio WVLK, and having lunch with the Patterson School of Diplomacy and Judaic Studies students at the University of Kentucky.

The CKJF would like to extend a special Toda Raba, Thank You to the following volunteers for their time, talent, and hard work in making the above mentioned events a success: Sharyn Sharer, Alan Stein, Doug Rank, Barbara Hymson Frommer. *

London Jews criticize chief rabbi for attending Prince Charles' party

By Douglas Davis

ONDON, Nov. 15 (JTA)—It's not easy being Britain's chief rabbi. Jonathan Sacks is at the center of a communal controversy over his decision to attend a reception to mark the 50th birthday of Prince Charles last Friday evening.

Sacks, head of the mainstream Orthodox United Synagogues movement, made the 30-minute journey to Buckingham Palace on foot from the Marble Arch synagogue in London's West End.

He defended his decision on the grounds that it was established protocol for chief rabbis to accept direct royal invitations.

While conceding that "the importance of keeping Shabbat together with the family is fundamental," Sacks said that "we only make an exception [for the] expression of Jewish loyalty to the country and its head of state."

As chief rabbi, he would "always accept invitations from the queen on state occasions," adding that "Prince Charles has long been a friend of the Jewish community and recently showed his support by attending a service to mark Israel's 50th anniversary."

Just before the event, he said he would attend the palace reception only to "pay his respects" to the royal family and then leave to spend the rest of the Sabbath with his wife.

"Buckingham Palace has been marvelous in understanding the limitations," he said.

Concern that Sacks had accepted an invitation to attend the birthday party of the heir to the British throne on Shabbat was expressed in a stream of letters to the editor of the London

"I would never contemplate attending a function and leaving my wife on a Friday night," wrote Ronald Michaels. "I believe that we are taught to remember the Sabbath day and keep it

Sheila Goldsmith wrote: "If the chief rabbi finds it possible to attend Prince Charles's birthday party on a Friday night, how can one possibly expect one's children to accept that Friday night as Shabbat is sacrosanct?" *

HIAS Answers Your Questions

Each month Sholom will feature questions and answers on a variety of immigration-related issues for our new American citizens. These will provide updates on important changes in immigration and refugee law and will be printed in both English and Russian for your convenience.

Refugees Applying for Green Cards Must Pay \$25 for **Fingerprint Fees**

8. QUESTION: Basya L. from Brooklyn, N.Y., writes: "I arrived as a refugee last year and will soon apply for my Green Card. My grandson tells me that I must pay INS \$25 for fingerprints at the time that I mail my application to the Nebraska Service Center. I thought that refugees did not have to pay for fingerprints or for applications for lawful permanent residence. What should I do?"

ANSWER: Refugees who are at least 14 years old and under age 80 must include a check or money order for \$25, payable to the Immigration and Naturalization Service, to pay for fingerprints. This fee should be attached to your application for a Permanent Resident Card. However, refugees do not have to pay the usual application fee of \$130 when they file an I-485 Application to Register Permanent Residence or Adjust Status. After INS receives you I-485 application, a notice will be mailed with instructions on where and when to get fingerprints

Until July 6, 1998, refugees were submitting their applications for Permanent Resident Cards directly to local INS offices. Since these offices were not equipped to accept the fees and set up fingerprint appointments, they instructed refugees not to send the \$25 fee with their applications. This caused widespread confusion because refugees assumed that the fingerprint fees were being waived rather than deferred. They may have to pay at the time they are

HIAS prepares all types of immigration applications, including refugee Green Card applications. Our service includes the required photographs. If you would like assistance with your application, you may telephone the HIAS Appointment Desk at (212) 613-1419.

Vaccination Requirements for Refugees

9. QUESTION: Aaron B. from Brooklyn, N.Y., writes: "I am a refugee who will soon apply for my Green Card. Do I have to go to a U.S. civil surgeon to get my vaccinations?" ANSWER: No, you may get your vaccinations through your own doctor, but a U.S. civil

HIAS continued on page 16



WE THANK YOU

"for the miracles, and for the salvation, and for the mighty deeds, and for the victories, and for the battles which You per formed for our ancestors in those days, at this time." (Al hanisim in the Amidah during Hanukkah)

Some kids think the miracle of Hanukkah is that they get eight days of presents (YES!!) while their non-Jewish friends, only get one day. While true, this is a very narro understanding of the word miracle don't you agree? UH-HUH!! The Maccabees swung the swords, but like at the Red Sea, God came to their aid and allowed the few to beat the many, the weak to beat the strong! RIGHT ON DUDE!

Does God still perform miracles? If so, what are 6 they? If not, why not? Log on to Sparksmag.com and give waitin' to disagree with you.





PRESENTS BANISHED selves off the floor, cuz I'm only jokin'; but be truthful, if you woke up to that headline, would you still

be psyched about Hanukkah? Without tons of presents, you'd have to find a new reason to celebrate. Do the miracles tickle your fancy? You say an ancient military victory doesn't turn you on, and the miracle of the oil is a cute story, but it doesn't grab you like it did when you were a kid. WELL CHEW ON THIS! Hanukkah is worth celebrating because it teaches us that power isn't everything. Remember, the powerful Greeks LOST the war. "Not by might, not by power, but by My spirit alone." Rabbi Heschel taught that when humans devote all their time to acquiring power they lose touch with their humanity. Power hungry people only think about using the world around them. The light of the menorah opposes this idea. We don't use it, we merely enjoy it. That's an important

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lesson; stop and enjoy the mira-

cles that fill the univ

FOR POWER

WARNING - slick down your hair with that buttery goop they put on

popcorn cuz you're gonna be blown away by the special effects in the awesome new flick, the Prince of Eavpt! You'll be clutching for a seat belt as young **Moses** and **Ramses** careen out of control during a wild and crazy chariot race. Another scene that'll hum your dinger is Moses' hieroglyphic nightmare. (Remember, the movie is an adaptation so s parts aren't in the Torah!) The folks in Hollywood made up this murky episode to help us imagine how Moses felt when he learned his true identity. I won't spoil it, but I guarantee you'll be flattened by the experience. There are plenty of laugh too...most of 'em provided by Steve Martin and Martin Short who are the voices of Pharaoh's magicians. After they asily duplicate the first sign Moses performs before Pharaoh (his staff turns into a serpent), they launch into a Broadway production, singing, "you're playin' with the big boys now." It'll bust your gut!

Our incredible story about freedom, faith, and the miracles of God, sparkles on the silver screen thanks to amazing 3 dimensional filming, computer graphics and phenomenal nimation.. The stunning seven minute sequence showing the

Red Sea parting took more than two years and over 318,000 hours to create, it puts you right on the shore, trembling as the Egyptians attack. And then, instantly, you'll marvel at the miracle before you. When you leave the theater, you just might agree with Whitney Houston and Celine Dion who sing "There Can Be acles...When you believe.

For more about the movie, visit the web site at www.prince-of-egypt.com.

An old lady came across small boy crying. "What's the matter?" she asked.

"Aooowww!" he sobbed. "It's Hanukkah and I got a bicycle and some in-line skates, and I'm having a party with lots of candy and gelt."

"That's great," said the old lady. "Why on earth are you crying?

"Cause I'm lost, aren't !?"





LOOK FOR MIRACLES!

The racial hatred in Selma, Alabam n 1965 was intense; and yet, Rabbi Abraham Joshua Heschel marched arlessly into it, arm in arm with Martin Luther King Jr. and other civil rights leaders. Their couraged actions inspired a rising tide of justice and righteousness which swept aside

the hatred and discrimination that aripped most of southern society. Like Moses and the children of Israel at the Red Sea, Rabbi Heschel and his counterparts marched fearlessly into harms way,

trusting that their cause was just and that God would save them. The March on Selma focused the

of the non-Jewish world on Rabbi Heschel, but he had long since captivated world Jewry by his eloquence. His whole life (he died in 1972) was dedicated to teaching the Jewish people how to get closer to the Divine. God, Heschel explained, still performs miracles, but because we are so occupied by our efforts to conquer nature's resources, and use them in our own selfish interests, we fail to look for the beauty and grandeur in the world. 众

WOW! That's something to get the ole' brain crankin. Sparks traveled to Congregation Olam Tikvah to hear what some cool kids there thought about miracles.

TALKIN BACK!

Michele is 11, she said "Since we all believe in God, and God is a force greater than all forces, than maybe God could make miracles

> Ben A., who is 10 years old, wondered "why didn't God send a miracle during the Holocaust when stuff much worse was happening?"

Joanna is 9 years old. She said, "There are many miracles happening today, but not like in the Bible because we're not in need of those types of miracles."

Ben W. is in sixth grade, he told us that "people have to really want a miracle...like being cured by cancer, that's a real miracle today.'



HIAS continued from page 14

surgeon must sign the INS medical form, Supplement to Form I-693, verifying that you meet the vaccination requirements for U.S. refugees. The civil surgeon—a doctor approved by INS—will return the signed form to you in a sealed envelope. The envelope must remain sealed and must be included with your application for a Permanent Resident Card

If your own medical doctor believes that a specific vaccination would be medically inappropriate for you, he/she must communicate this to the civil surgeon. Of course, if you already have satisfactory proof that you had the vaccination earlier, then you can simply provide the proof to a civil surgeon.

We remind refugees that they do not have to get a complete medical examination on Form 1-693 Medical Examination of Aliens Seeking Adjustment of Status, since this was done before entry to the United States. Only the supplemental vaccination form is required. *

БЕЖЕНЦЫ, ПОЛАЮЩИЕ ПЕТИЦИИ О ПОЛУЧЕНИИ СТАТУСА ЗАКОННОГО ПОСТОЯННОГО ЖИТЕЛЯ, ДОЛЖНЫ ЗАПЛАТИТЬ 25 ДОЛЛАРОВ ЗА ДАКТИЛОСКОПИЮ

8. ВОПРОС: Бася Л. из Бруклина, Нью-Йорк пишет: "В прошлом году я приехала в США со статусом беженки и скоро буду подавать петицию о выдаче мне гринкарты. Мой внук сказал мне, что одновременно с подачей петиции в Центр Обслуживания в Небраске, я должна заплатить СИН 25 долларов за снятие отпечатков пальцев. Я думала, что беженцы не должны платить ни за дактилоскопию ни за подачу петиции о предоставлении им статуса постоянного жителя. Так ли это?"

ОТВЕТ: Беженцы от 14 до 80 лет должны приложить к своей петиции о предоставлении статуса законного постоянного жителя чек или почтовый перевод на 25 долларов, выписанный на Immigration and Naturalization Service, за снятие отпечатков пальцев. Однако, при подаче петиции I-485 Application to Register Permanent Residence от Adjust Status, беженцы освобождаются от уплаты процессуального сбора в размере 130 долларов. После того, как СИН получит вашу петицию I-485, вы получите по почте инструкцию, в которой будет указано, где и когда вы должны пройти дактилоскопию.

До 6 июля 1998 года беженцы должны были посылать свои петиции о предоставлении им статуса постоянного жителя в районные отделения СИН. Поскольку эти отделения не имели необходимого оборудования для получения платежей и назначения дактилоскопии, беженцы были уведомлены, что они не должны были посылать 25 долларов вместе со своей петицией. Это привело к большой путанице, поскольку беженцы предполагали, что они полностью освобождаются от платы за снятие отпечатков пальцев. На самом деле, они должны были оплатить дактилоскопию тогда, когда она проводилась.

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9. ВОПРОС: Арон Б. из Бруклина, Нью-Йорк пишет: "Я - беженец и скоро буду подавать петицию о выдаче мне гринкарты. Должен ли я посетить Civil Surgeon, чтобы получить прививки?"

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Jewish Agency struggles to reprioritize its mission

By Mark J. Joffe

ERUSALEM, Nov. 16 (JTA)—Facing a future when its historic mission of rescue and resettlement may one day be completed, the Jewish Agency for Israel is struggling to reposition itself and reorder its priorities.

And it is doing so at a time when the landscape of American Jewish philanthropy is rapidly changing around it.

Delegates from around the world grappled with that reality this week as they convened here for the Jewish Agency's Annual Assembly. After hours of debate that included a fair amount of vociferous criticism, they adopted a "Shared Vision and Mission Statement" that redefines both the agency's work and the way it is supposed to accomplish it.

The adoption of the statement is the first major milestone in a strategic planning process that may determine whether the agency continues to enjoy the support of most Jewish community federations in the United States beyond Dec. 31, 1999, when its contract for funding by the United Jewish Appeal expires.

Many federations have been openly critical of the agency and have reduced their annual allocations to it over the years, in some cases funding their own programs in Israel separately.

If this trend leads to the abrogation of a binding arrangement between the federations and the Jewish Agency, it will change the way American Jews have been contributing money to Israel for the last half century.

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But, in fact, that process is already changing, as the three central institutions of American Jewish philanthropy—the United Jewish Appeal, the Council of Jewish Federations and the United Israel Appeal—put the finishing touches on a merger into a single, streamlined entity.

While many of the specifics of the merger are still being ironed out, one thing is clear, said Bennett Aaron, chairman of UIA. "The federation system in North America wants to have much more control" over the money its donors send to Israel and how that money is being spent.

The mission and vision statement, adopted Monday after three days of extensive debate, was crafted to respond not only to changing needs in Israel but to the changing priorities of the federation system and its donors in North America.

The statement identifies five major areas of activity for the agency:

- aliyah and rescue, which it defines as its "primary priority at this time";
- strengthening the relationship between Israel and the rest of world Jewry;
- enhancing Jewish unity;
- enhancing Jewish identity; and
- strengthening the State of Israel as a state for all Jews.

All but the "aliyah and rescue" functions are essentially new.

While the agency has always underwritten Jewish and Zionist education in the Diaspora, never before has it assumed responsibility for such things as "cultivating Jewish identity," promoting the "enrichment of Jewish life" in Israel and striving to "create an appetite and an environment for developing Jewish values and Jewish cultural creativity."

And while the Jewish Agency has always billed itself as the principal link between Israel and the Diaspora, never before has it assigned itself the task of securing the "future of the Jewish people" or creating a "global Jewish community."

The move to broaden the agency's mandate is "an attempt to grapple with a post-aliyah period," said Shoshana Cardin, immediate past chairman of UIA, which distributes and monitors the use of funds raised by Jewish federations in the United States for the Jewish Agency.

With just 50,000 Jews from the former Soviet Union now coming to Israel each year and with all but a few thousand Jews rescued from Ethiopia, "we had to have a vision of what the agency would do in the 21st century," Cardin said.

Beyond the expanded mandate, the mission statement calls for a new mode of operating, using many of the buzzwords of American corporate culture in an era of "downsizing" and "re-engineering."

The agency plans to continue to "act collectively while also facilitating and coordinating individual community action and interaction," according to the statement. It will strive to be a "flexible, responsive, dynamic learning organization" that will "encourage consultation, mutuality, accountability and controlled risk taking."

What that means is that the Jewish Agency "should concentrate on only those issues where our added value is important," said Salai Meridor, the agency's treasurer and next chairman.

"We have to go through a serious process of cultural change in the agency," he said last Friday in an address to assembly delegates.

Whether these changes will succeed in countering the agency's image as a bloated Israeli bureaucracy that is unresponsive to the needs of its donors—in the words of one federation executive—remains to be seen.

According to some delegates, that change has already happened.

"This is not the same animal that existed a few years ago," Nicky Capelouto of South Africa, a member of the agency's Board of Governors, said last Friday, during one of the assembly's several break-out discussions.

JDC preparing to resume assistance for Ethiopians

By Julia Goldman

EW YORK, Nov. 3 (JTA)—The American Jewish Joint Distribution Committee is preparing to return to Ethiopia, just four months after it virtually shut down its operations in the African nation at the request of the Israeli government.

Reports of death, illness and impoverished conditions among the thousands of Ethiopians who have flooded into the capital city of Addis Ababa and Gondar City prompted this move by the relief agency.

"We hope that this matter can be brought to an early resolution," Michael Schneider, JDC's Executive Director, told national Jewish organizational leaders in New York, "so that the Falash Mura population can be clear as to their future and begin to plan accordingly."

JDC's decision underscores what many American Jews are beginning to see as the need for expeditious action regarding the Falash Mura, who consider themselves Jewish and want to immigrate to Israel, but are not recognized as Jews by Israel.

The JDC wants Israel to step up its work screening the thousands of aliyah applicants, who currently live in shacks around the compounds where the JDC operated—and where Israel has its government offices—in Addis Ababa and Gondar City.

But Schneider stresses that the JDC is determined to remain neutral on the question of religious status and that it "is not responsible for deciding who should go to Israel."

Just as it closed its operations on July 1 at Israel's request, the JDC will not implement its emergency plan without discussing it with Israeli officials later this month.

Further pressure is expected at the General Assembly of the UJA Federations of North America, where a protest by thousands of Ethiopian Jews is planned to coincide with the arrival in Jerusalem of the 2,600 American Jews who will participate in this year's annual meeting, which will take place from Nov. 16 to Nov. 19.

Since July some 15,000 Falash Mura have uprooted themselves from their agrarian communities and relocated to the larger towns, transforming themselves into what the JDC describes as "a population of urban slum dwellers."

A grass-roots letter-writing campaign and reports of the refugees' living in squalor have put the JDC in "a kind of nutcracker," Schneider said, with pressure mounting from the American Jewish community to return to Ethiopia and pressure from Israel to stay out.

"Regardless as to how the current situation has arisen, JDC, as a humanitarian organization, cannot ignore the plight of hungry children," Schneider told a meeting of the Conference of Presidents of Major American Jewish Organizations.

JDC says it is prepared to provide blankets and clothing and supplemental food, medical screening for the children in the shanty towns and technical assistance to the community leaders to help them establish medical clinics.

But an advocate for the Falash Mura says the commitment falls short of the need.

"People are dying. We need to save the people," said Avraham Neguise, the director of the Israel-based South Wing to Zion, which recently reported that 59 people have died of disease and malnutrition this summer in the shanty towns.

Neguise wants JDC to restore housing allowances and stipends and to reopen an employment program. The refugees currently subsist largely on funds sent by relatives in Israel.

"The facilities exist there: the clinic and all the necessary expertise," Neguise said in a telephone interview from Jerusalem. "They have the expertise."

JDC and the North American Conference on Ethiopian Jewry, a U.S.-based advocacy group, provided health care, education, food services and vocational training to roughly 3,000 Falash Mura left behind after the mass 1991 exodus of Ethiopian Jews in Operation Solomon. Most of this group was finally grated entry into the Jewish state after seven years of deliberation by Israel.

A separate population of about 2,500 Ethiopian Jews from the Kwara region has been recognized by Israel—and plans for their immigration are currently under way. By all accounts, however, the processing of the Kwara Jews is advancing at a snail's pace.

Most of the current Falash Mura refugees claim relatives in Israel and say they want to be reunited with their families. Many say they were persecuted as Jews or feared anti-Semitic persecution.

Responding to those claims, the NACOEJ chose to continue its operations in Ethiopia beyond the July deadline agreed to with Israel. JDC sent two investigative teams, which failed to find

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Others warned that such changes could go too far.

"We have made a fetish out of efficiency and professionalism," exclaimed Jacques Torczyner of New York, a Zionist delegate and member of the Board of Governors.

The heated debate sometimes degenerated into fierce battle over semantic minutiae. But in the end, the delegates adopted the two-page statement, agreeing that it was time to move forward.

Avraham Burg, chairman of the Jewish Agency, put the assembly's discussions in a broader context.

The Jewish world is "going through a very deep and difficult crisis about identity," he said. The real question, he said, is, "Can the Jewish people survive without an external enemy?" *

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Ethiopians continued from page 19

conclusive evidence of widespread persecution.

Israel insists that thousands of recent arrivals in Addis Ababa and Gondar are ineligible for immigration under family reunification because their relatives were admitted under a special humanitarian application of immigration law rather than the Law of Return, which requires immigrants to have at least one Jewish grandparent.

The Law of Entry was used "because those people arrived during Operation Solomon in 1991 under the belief that they would be going to Israel," experienced Avi Granot, Israel's former ambassador to Ethiopia and the current minister for public affairs at the Israeli Embassy in Washington.

He insisted that the policy pertained only to those 4,000 individuals, "not to a general community that refers to itself as Falash Mura."

Advocates counter that the Falash Mura are "returning to Judaism" with the guidance of rabbis and religious instruction. The JDC contends that refugees may have been encouraged to uproot themselves by relatives in Israel and by advocacy groups hoping to create what Schneider called "a hot situation to blackmail Israel and the JDC."

Israel's position has been that allowing the current group of refugees on the basis of family reunification would open up a never-ending flow of immigrants aspiring for a better life in a prosperous country.

"Once people's lives were endangered because they were Jewish," Bobby Brown, the prime minister's adviser on Diaspora affairs, said in an interview. "Today, many people whose lives are in danger say they are Jewish.

"If you are sitting in Ethiopia with tuberculosis, the only chance you have to live is to come to the State of Israel. If you were in that situation, what would you do to come in?" Brown said. "There is definitely an issue of humanity, families, and it has to be studied carefully. It is not a simple issue with one answer that holds true for everyone."

Israeli officials say applicants will be considered on a case-by-case basis. "It has to be handled with a surgeon's scalpel and not a hatchet," Brown said. *

A STATE OF THE STA

U.S., Israeli scientists close to manufacturing human tissue

By Mica Schneider

WASHINGTON, Nov. 16 (JTA)—Patients in need of tissue and organ transplants are one step closer to receiving laboratory-produced replacements, as a result of a breakthrough made by a team of American and Israeli scientists.

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In January, the scientists became the first to extract human embryonic stem cells—the parent cells of all tissues in the body—and the first to trigger continual cell division. If programmed correctly, this cell division will develop into human tissues and allow scientists to create, from a petri dish, anything from human heart muscle to bone marrow and skin.

The advance is expected to benefit transplant medicine, drug discovery and basic developmental biology. Doctors may utilize it in the future to treat victims of heart disease, diabetes, Parkinson's and Alzheimer's diseases, spinal cord injuries and some kinds of cancers.

"Although a great deal of research needs to be done before these cells can lead to human therapies, I believe that in the long run they will revolutionize many aspects of transplant medicine," said James Thomson, a developmental biologist at the University of Wisconsin at Madison and the head of an international research team that published news of the scientific breakthrough in the Nov. 6 issue of the journal Science.

Joseph Itskovitz, an Israeli in-vitro fertilization specialist and a member of the medical faculty at the Technion-Israel Institute of Technology in Haifa, joined Thompson's collaboration efforts two years ago and provided the study with embryos and research assistance.

"We are searching now for a way to control the differentiation of the cells," Itskovitz said in a telephone interview. "We cannot direct the cells changing into other human tissue cells—it happens on its own randomly."

With so many scientific hurdles to cross, Thomson does not expect his labs to create specialized cells and tissues overnight.

"We're looking at 10 to 15 years before these treatments go to trial on humans," Terry Devitt, a spokesman for Thomson said. "Science is a slow process."

Due to the lack of suitable organ donors, the breakthrough is especially critical to transplant surgeons who hope to use the technology to repair or replace damaged or diseased tissues or organs, according to Jon Odorico, a transplant surgeon at the University of Wisconsin at Madison.

"The principal theoretical advantages of this type of treatment for organ replacement over current organ transplantation is the fact that cells can be grown in large quantity, and can be genetically engineered outside the body to escape immune attack," Odorico said.

Thomson expects the most immediate use of the human embryonic stem cell technology will be for the development of new drugs. Drugs currently in the trial stage will be injected into the cells to check for their impact on the cells, including possible side effects.

The announcement puts the American and Israeli researchers at the head of a pack of scientists who have worked for 17 years to capture and to isolate human embryonic stem cells.

Devitt explained the embryos used in this project were originally intended for in-vitro fertilization clinics.

"Often times, when a couple uses in-vitro fertilization there are leftover cells," Devitt said. "Some couples choose, in writing, to donate the embryos to research."

Eventually scientists hope to manipulate a human adult cell and clone it to become an embryonic cell. Once a string of dividing stem cells can be controlled, its uses are unlimited, Iskovitz said. *

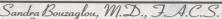




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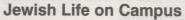
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Jewish Youth Leadership continued from page 1

finalists will be interviewed by the Selection Committee.

Prospective candidates for the Jewish Youth Leadership Education Award can be nominated by any member of the Central Kentucky Jewish community (including themselves). For information on how to submit a nomination, contact Joel Eizenstat at the CKJF office (268-0672). The deadline for nominations for the is March 1, 1999.

(NOTE: The total cost of the Classic Europe & Israel Journey is \$3,940. Additional scholarship money may be available based on financial need.) *



by Austin Cantor

he UK Jewish Student Organization/Hillel Foundation (JSO) will be holding our annual Latke Party on Sunday, December 6th at 5 pm at Temple Adath Israel, 124 N. Ashland Ave. Please come to enjoy Susan's famous potato latkes along with a lot of other good food, our dreidl competition, and lots of great fun. We are celebrating Chanukah a little early so that we don't interfere with studying for finals.

JSO is seeking an individual to serve as a program coordinator.

The responsibilities of the program coordinator include maintenance of the mailing list, assisting in the development and conduct of program activities, publishing monthly newsletters and handling publicity for JSO events.

The candidate selected for the position should be knowledgeable about Judaism. In addition, the individual should have the following traits and skills: ability and willingness to work with people, especially college age students; excellent organizational and communication skills; and ability to use word processing, graphics and database computer programs.

The program coordinator will be a self-employed provider of services. The program coordinator will work under the supervision of the JSO director and in cooperation with student officers. The position will require approximately 20 hours per month for 10 months per year. The position will be available next semester. Anyone interested in the position should contact Austin Cantor, JSO director, at 257-7531 (office) or 278-2530 (home). *



JCC continued from page 1

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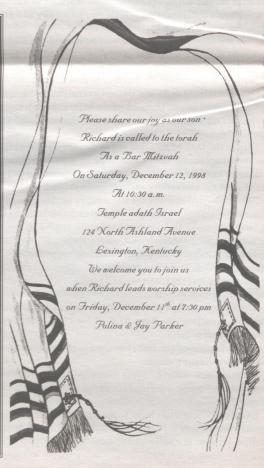
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Rachel will also lead services Friday, December 18 at 7:30 PM





Sunday	Monday	Tuesday	Wednesday	Thursday-	Friday	Saturday	
S M T 1 2 3 8 9 10	4 5 6 7 11 12 13 14 18 19 20 21	ESL Class 12:30 pm OZS Board Meeting 7:30 pm TAI Board Meeting 7:30 pm UK vs Kansas @ Great Eight 9:30 pm	Hadassah Board Meeting 7:30 pm	ESL Class 2:30 pm	4	UK vs. Miami @ Lexington 3:45 pm	
Havurah Adult Educational Event 3:30 pm JSO/Hillel Latke Party TAI 5:00 pm	7	Chabad Study 12:00 pm ESL Class 12:30 pm CSE Benedino Committee 7:00 pm Social Action Comm TAI 7:30 pm UK vs. Indiana @ Louisville 7:30 pm	9	10 ESL Class 2:30 pm	Julie Silver In Concert TAI	Richard Parker Bar Mitzvah TAI UK vs. Maryland @ Maryland 8:30 pm	
Blood Drive OZS 9:00 am First Candle of Chanukkah	14	Leisure Club Chanukah Party TAI 11:45 am ESI. Class 12:30 pm Community Memorah Lighting Joseph Belh Lexington Green 7:30 pm Chanukkah Refreshments Free	Hadassah Mitzvah Day Community Chanukkah Party Children's Museum 4:00 pm CKLF Executive Committee 6:00 pm Board Meeting 7:30 pm	ESL Class 2:30 pm Hadassah Women's Discussion Group For Location, Call 268-2596 7:30 pm	Chanukkah Potluck TAI 6:30 pm	Rachel Leep Bat Mitzvah TAI UK vs. Georgia Teoh @ Delta Classic 7:30 pm	
	Chanukkah						
CKJF Chanukkah Party Champs Rollerdome 12:00 pm	21 ukkah	JFS Advisory Committee 6:30 pm UK vs. Duke @ Jimmy V Classic 9:00 pm	23	24 CKJF 4th Annual Winter Jewish Community Party Portabella's 6:30 pm	25 CKJF Office Closed Christmas	UK vs. Louisville @ Louisville 1:00 pm	
27	28	UK vs. Tennessee St @ Lexington 8:00 pm	30	31	SMT	WT F S W T F S 6 7 8 9 13 14 15 16 20 21 22 23 27 28 29 30	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				the state of	New Years Day	UK vs. Florida @ Lexington 4:00 pm
3	4	5 ESL Class 12:30 pm OZS Board Meeting 7:30 pm TAI Board Meeting 1:30 pm US vs. South Carolina @ South Carolina 9:30 pm	Hadassah Board Meeting 7:30 pm	7 ESL Class 2:30 pm	8 OZS New Member Shabbaton 6:00 pm	9 UK vs. Vanderbilt @ Vanderbilt 6:30 pm
10 Future Directions: Solicitation Workshop	11	I2 ESL Class 12:30 pm UK vs. Tennessee @ Lexington 9:30 pm	Rosh Chodesh TAI 7:30 pm	14 ESL Class 2:30 pm	Deadline for Shalom 12:00 pm	Eli Bayer Bar Mitzvah OZS UK vs. Ole Miss @ Ole Miss 3:00 pm
17	18	19 ESL Class 12:30 pm	UK vs. Auburn @ Lexington 8:00 pm	21 ESL Class 2:30 pm	22	23 Havdallah Dinner OZS UK vs. Mississippi State @ Lexington 1:00 pm
24	25	26 ESL Class 12:30 pm UK vs. Georgia @ Georgia 9:30 pm	CKJF Executive Committee 6:00 pm Board Meeting 7:30 pm	28 ESL Class 2:30 pm	29	UK vs. LSU @ Lexington 3:00 pm
Community Celebration of Tu Bishvat Sponsored by Hadassah TAI 12:30 pm		December S M T W T 1 2 2 6 7 8 9 10 13 14 15 16 11 20 21 22 23 24 27 28 29 30 3)	F S 3 4 5 0 11 12 7 18 19 4 25 26	S M 1 7 8 14 15	40 KI AN AD	

TEMPLE ADATH ISRAEL

Worship Announcements

SHABBAT SERVICES

Friday, December 4 Shabbat Vayishlach Service 7:30 PM
Torah will be read Marilyn Langley will sing Candle Blesser: Marsha Vandervort Kiddush: Alison Plavin Oneg Shabbat Hostesses/Hosts Harriett Rose & Chuck Elton Marsha & Darrell Vandervort Deborah & Sandy Isenstadt Ushers: Odette Kaplan Bill Spickard

Saturday, December 5 Torah Study 9:30 AM Worship 10:30 AM Vayishlach - Genesis 32:4-36:43 Andrea Utay will read Torah

Child Care Available

Friday, December 11 **Shabbat Vayeshev** Family Shabbat 7:30 PM Richard Parker Bar Mitzvah Julie Silver in Concert TAI Makhela will sing Story Sermon ndle Blesser: Polina Parker Kiddush: Jay Parker & Richard Parker Oneg Shabbat Hostesses/Hosts The Parker family and friends Ushers: Ben Baker Shirley Bryan Jane Grise NO Child Care Available

Saturday, December 12 Torah Study 9:30 AM Worship 10:30 AM Richard Parker Bar Mitzvah Vayeshev – Genesis 37:1-40:23 Kollel Study Group 3 PM

Friday, December 18 **Shabbat Miketz** Hanukkah Pot Luck 6:30 PM Erev Shabbat Service 7:30 PM Rachel Leep Bat Mitzvah Candle Blesser: Peggy Leep Kiddush: David Leep & Rachel Leep Oneg Shabbat Hostesses/Hosts The Leep family and friends Ushers: Alan Bemard David Brown Child Care Available Israeli Dance following services

Saturday, December 19 Torah Study 9:30 AM Worship 10:30 AM Miketz - Genesis 41:1-44:17

Friday, December 25 Shabbat Vayigash Kabbalat Shabbat 6 PM Genesis: 44:18-47:27 NO Oned NO Child Care Available

Saturday, December 26 Kollel Study Group 9 AM

Friday, January 1 Shabat Vayechi Kabbalat Shabbat 6 PM Usher: Greg Davis
NO Child Care Available

Saturday, January 2 Shabbat Vayechi Kollel Study Group 9 AM Vayechi – Genesis: 47:28-50:26

Friday, January 8 **Shabbat Shemot** Kabbalat Shabbat 6 PM Usher: Alan Kaplan NO Child Care Available

Saturday, January 9 Torah Study 9:30 AM Shemot - Exodus: 1:1-6:1

Friday, January 15 Shabbat Va'era Kabbalat Shabbat 6 PM Usher: Jason Goldfarb NO Child Care Available

Saturday, January 16 Kollel Study Group 9 AM Va'era – Exodus: 6:2-9:35

Friday, January 22 Shabbat Bo Kabbalat Shabbat 6 PM Usher: Larry Gerson NO Child Care Available

Saturday, January 23 Torah Study 9:30 AM Bo - Exodus: 10:1-13:16

Friday, January 29 **Shabbat Beshalach** Kabbalat Shabat 6 PM Kiddush: Brian Silberman Alan Kaplan NO Child Care Available

Saturday, January 30 Kollel Study Group 9 AM Beshalach - Exodus: 13:17-17:16

> BULLETIN DEADLINE

The next Bulletin deadline for the February issue is January 12th

JULIE SILVER TO **RETURN AS CANTORIAL SOLOIST** ON DECEMBER 11, AT

THE 7:30 PM SERVICE

Julie Silver will be the cantorial soloist at our December 11 Family Shabbat Service. Julie is an accomplished musician, singer and songwriter. She performed at TAI last year and was a tremendous success. The TAI Makhela will sing a couple of songs with Julie during the service. Instead of a story sermon that evening, Julie will offer us a sermon in song.

The TAI community thanks the Harold and Anita Baker Trust Fund for making Julie Silver available to the congrega-

FROM THE PRO-GRAM COORDINA-TOR - TONI REISS

PLEASE NOTE THAT THESE PROGRAMS ARE OPEN TO THE WHOLE JEWISH COM-MUNITY

IMMEDIATE ATTENTION REQUIRED! Tour of the Plum Street

Come with us to Cincinnati to tour the historic and exceptionally beautiful Plum Street Temple. We will eat lunch at Izzy's Deli and do a bit of shopping

We will leave on Wednesday, December 16th at 9 AM for an 11 AM tour. Call the Temple office no later than December 8th to make your reservation so appropriate arrangements can be

PROGRAMS SCHEDULED FOR THIS WINTER AND **NEXT SPRING**

Introduction to Meditation

Meditation is a practice that is known to reduce the negative effects of stress. lower blood pressure, and strengthen the immune system. It is also an aspect of Jewish prayer that has been practiced for centuries. Join Jim Concotelli of the Lexington Wellness Center when he comes to Temple to do a workshop on meditation with Toni Reiss on Wednesday, December 9, 7:30If you are interested in improving your health and well being through a mental practice, or looking for a way to broaden or strengthen your relationship to God and prayer, this workshop is for you. The cost is \$5 per person.

Bridge

Our Monday morning and Wednesday evening bridge sessions will continue. Note that the time of the Monday morning sessions has been changed to 10 AM effective immediately The Wednesday evening sessions will remain at 7 PM. Please call the Temple office to sign up for each five-week session. The sessions are scheduled on Monday mornings on December 7, 14, 21 & 28 and Wednesday evenings on December 2, 9, 16, 23, & 30. Harry Gordon will be available for lessons on Wednesdays evenings only.

ISRAELI FOLK DANCING

Perhaps you've seen us dancing at the Oneg Shabbat and wanted to join us but haven't known the dances. We can remedy that. On January 20 and 27 at 7:30, there will be classes to teach mayim, zemer atik, mah na'ayu, and od lo ahavti dai. These are the dances that are currently being taught to the students in religious school

You can sign up for both classes or only one. Whether you're refreshing your memory, learning for the first time, or coming to dance a dance you love, you will be welcome. Call the Temple office to reserve your space in the

Bowling

We continue to recruit for bowling team members. If you are interested in being part of a team that participates in a weekly bowling league, call Toni at the Temple and let me know. We can form all women's, all men's or mixed teams. League play can be in the evening or during the day depending on the time that each individual team wants to bowl

TRIPTO THE HOLOCAUST MUSEUM IN WASHINGTON. D.C.

Are you interested in a trip to the Holocaust Museum in Washington D.C.? I have started investigating our options for such a trip and would like to hear from you if

you are interested. The design of the trip (e.g. how long we stay when we go, what we do there) will depend on the feedback I get from you. Call me and tell me vour ideas

Rachel Leep's Mitzvah Project—Keep a needy person warm this winter Give your old winter coats! All donated coats will go to Hart's Dry Cleaners where they will be cleaned and sent to the Salvation Army to be distributed to needy

people. There is a collection box in the foyer in front of the gift shop of the Temple for your donation of coats

To contact Rachel Leep, call 272-

FROM THE TAI PRE-SCHOOL DIRECTOR, SANDY ADLAND

Preschool is going great! Our classrooms are bustling with happy children playing and earning together.

We're enjoying our fall activities, and soon we will explore the winter season through our five senses. Our new preschool furniture has arrived, and a special thank you goes to John McDonald and his "crew" of Brotherhood members for assembling the furniture. Also, thanks to Martha Pearson for arranging a Discovery Toys Show for our preschool parents last month. Our preschool received a gift of several toys as a bonus from the sales. Thanks also to Beth Engel who contributes many hours as Chair of our preschool committee, and to Jennifer Ruditsky who takes care of our monthly Scholastic Books orders.

Believe it or not, registration for the 1999-2000 school year will soon be upon us. The enrollment policy is as follows:

January 1 – February 1: Pre-registration for class members and siblings. A sibling is defined as a sister or brother of a child attending TAI Preschool presently or who has graduated from the four year old class

• February 2 – March 1: Pre-registration for Temple and Synagogue members, with Temple members securing

March 2 - Pre-registration open to the public.

SISTERHOOD NEWS

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December Sisterhood Program Wednesday, December 16th, 7 PM

Please join Sisterhood for the Paint-a-Thon led by Lisa Miller. Bring your own T-shirt, sweatshirt or other clothing item you would like to paint. Sisterhood will provide paint and brushes.

If you like, you can purchase a T-shirt, dress, or romper for children sizes newborn to 5-6, for a cost of \$8-10 to paint.

RSVP to the Temple office at 269-2979 no later than Dec. 14th.

January Sisterhood Program-Wednesday, January 20th, 12:30 PM

This program is still in the planning stage so watch the Temple bulletin board for an announcement of the Jan. program.

Gift Shop

This year Hanukkah begins on December 13. Anyone wanting a box(es) of Gelt, please contact me at the Temple or at 266-1240. There will be a choice of milk or dark chocolate. Please specify when ordering.

The Gift Shop is open Friday evenings from 7-7:30 PM and on Sunday at 10 AM – 12 noon when Religious School is in session. We will be open on December 6th and December 13th . Thank you for your continued support. Marilyn Lieber Gift Shop Chairperson

Adult Jewish

Growth Opportunities

Almost every Sunday morning (when Religious School is in session) an informal discussion group meets in the Temple Sisterhood lounge from 10-11:30 AM. Bring an article, a topic, the newspaper, an idea from NPR, a Jewish concern to the "Sunday in the Lounge Discussion Group" for discussion and contemplation. Everyone is certainly welcome. Remember: coffee and bagels are available in the Social Hall each Sunday morning!

December dates are: 6 & 13 January dates are: 10, 24 & 31

TEMPLE ADATH ISRAEL Adult Jewish Growth presents: jewisk biteracy

The UAHC is asking every Jew to read at least four significant Jewish books. As a participating congregation in this project, each member of this congregation is encouraged to read the four books selected by the UAHC and attend, if possible, the discussions at Temple abouteach book's content. The second book is titled <u>The Sabbath</u>, by Rabbi Abraham Joshua Heschel. The discussions on this book will be

December 2 & 9, at 7:30 PM, at the Temple The next book is <u>As A Driven Leaf</u>, by Milton Steinberg. We will discuss this book Feb. 3 & 10.

COME JOIN SISTERHOOD ON DEC. 16 AT 7PM CISA MICCER WICC GUIDE US IN PAINTING OUR OWN CREATION!

BRING YOUR OWNTSJHRT OR SWEATSJHRT. SISTERJIOOD WILL TROVIDE PAINT AND BRUSJIES. OR TSJHRTS. DRESSES. ROMITES. SIZES NEWBORN 5/6 CAN BE TURCHASED TO PAINT FOR \$8-10.

RSTTTO THE TEAM CE BY DEC. 14



TOMPLE **FOOD** DRIVE A SUCCESS

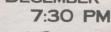
This year's Sukkot Food Drive had the best response ever as we gathered 2,948 pounds (last year we took in 2,861 pounds) for God's Pantry. Thank you to the Bruce Engel and the Temple Social Action Committee for all of its work in preparing the bags and seeing the project through. Thank you also to everyone who took the time to shop for and bring in a bag or two of food.



Time: arrive 6 PM. We will begin saying Hanukah and Shabbat blessings at 6:15.

What to bring: a main course to feed 6 and a side dish of latkes (with trimmings) or a vegetable/salad RSVP: IT IS VERY IMPORTANT TO LET US KNOW YOU ARE COMING, 269-2979. What else to bring: a Hanukah menorah for the family or Hanukah menorahs for everyone in the family, as well as candles (7 candles per menorah) Final notes: Please stay for the Shabbat Service. Child care is available.

Family Shabbat Service DECEMBER 11.



SPECIAL GUEST CANTORIAL SOLOIST JULIE SILVER WILL

LEAD THE MUSIC AND SING WITH OUR TAI MAKHELA.

December and January birthday blessings will be offered!

Indianapolis Hebrew Congregation invites

Our Temple Adath Israel 7th and 8th graders to a

Bittersweet, Kalamazoo, MI January 17-18,1999

Cost: \$150 -- includes all ski equipment rental, lesson, lifts, bus transportation (from Indianapolis), overnight accommodations at Best Western and dinner.

Take extra spending money for breakfast, lunch, snacks and dinner on the way back to Indy.

Please return the enclosed form (both sides please!) and a \$50 check (payable to IHC) to Rabbi Adland by December 11, 1996, in order to hold a space. Space is limited and is first come, first served.

Rabbi Adland will be arranging transportation to and from Indianapolis. The type of transportation will be determined by the number of youth going on the trip. The participants will need to leave on Saturday, Jan. 16th.

NOLLEL: A dialogue on

meaning, purpose, and cosmic vision.

What does God expect from me? What do I expect from God? December 12 (3 PM) & 19 (9 AM) January 2, 9, 16 & 30 (9 AM) NO Worship in December & January _4_

Rosh Chodesh

a Jewish women's spirituality study group will meet at T.A.I., at 7:30 PM

December 23, 1998 January 13, 1998

All women are invited to attend

December 1998/ January 1999

OHAVAY ZION SYNAGOGUE









Congregation Ohavay Zion Chronicles



December 1998

Kislev -Tevet 5758

December 4-5, Kislev 16 Shabbat Va-Yishlach

Friday Evening 8:00 pm Bima Kathy Grossman Oneg Kathy & Alan Stein Teri & Len Harper Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Sandy Berger Gabbai Harold Roth Torah Reader Uri Smith

December 11-12, Kislev 23 Shabbat Va-Yeshev

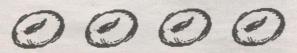
Friday Evening 8:00 pm Bima Kathie Kroot Oneg Liz & Bruce Broudy Linda & Joe Eizenstat Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Bruce Broudy Gabbai David Marwil Torah Reader Oscar Haber

December 18-19, Kislev 30 Shabbat Mi-Ketz

Friday Evening 8:00 pm Bima Jerry Cerel Oneg Gail and Ernie Cohen Judy and Stanley Saxe Shabbat Morning
Preliminary Service 9:30 am
Shacharit 10:00 am
Bima Mike Ades
Gabbai Sue Ezrine
Torah Reader Rafi Finkel

December 25-26, Tevet 7 Shabbat Va-Yiggash

Friday Evening 8:00 pm Bima Charlie Spiegel Oneg Kim & Rabbi Slayton Fryda & Oscar Haber Hannah & Uri Smith Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Sue Westerman Gabbai Leon Cooper Torah Reader OZS



Feed Your Body and Your Spirit!
Join us for Daven, Bagels & Talmud
every Tuesday morning at 7:30 am
at Ohavay Zion Synagogue!

OHAVAY ZION SYNAGOGUE



HELP US HELP OZS!

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



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

CALL Jimmy Mischner 269-3783

JUDAIC STUDIES COURSES SPRING 1999

Department of Russian and Eastern Studies

RAE 425 - 001 TOPICS IN JUDAIC STUDIES: PHARISEES AND THE BIBLE (3 CR)

Ref. #05545 TR - 11am-12:15 pm - FB B3 - Slaton





Adult Education Committee Programs
Please plan to join us at OZS!

December 11 "The State of American Jewry-A Conservative View"
by Sarae Crane
Friday evening service

December 12 "U.S. - Israel Foreign Policy" by Sarae Crane Saturday morning service

December 13 "The Israel - Palestinian Peace Process" by Sarae Crane Sunday morning 10:30 am

December 18 "New Aspects of the Maccabees" by Professor Dan Frank Friday evening service

For more information please call
Mike Ades @ 288-4619 (office) or 266-1291 (home)



TORAH STUDY AT OZS

Join us for a lively discussion every Tuesday at 11:00 am in our weekly Torah Study Class!

I wish I were at the bank.



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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

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this way about your bank.

