



Shalom



March 1996

Adar/Nisan 5756

Jerry & Rose Rita Wurmser Receive National Conference Award



Rose Rita & Jerry Wurmser

Jerry and Rose Rita Wurmser know how to win friends and influence people, they do it the old fashioned way - they earn it through their many hours of volunteer work. The Wurmser's have consistently opened their hearts and their lives

to the needs of others. On Thursday evening, March 7, The National Conference will honor Jerry and Rose Rita with their highest award, the Lauren K. Weinberg Humanitarian Award.

First presented in 1950, the National Conference's Humanitarian Award is given to a person(s) or organization that demonstrates that they have, advanced the objectives of the National Conference, are recognized for achievements in combating bigotry and prejudice, and have shown specific contributions to better intergroup human relations. The honorees, in turn, bring honor and recognition to the work of the National Conference.

The Wurmser's have met the above criteria many times over. They have tutored for Operation Read, participated in Christian-Jewish and interracial dialogue groups, served food at

the Hope Center, built homes for Habitat for Humanity, and been instrumental in the resettlement of Russian Jews to Lexington.

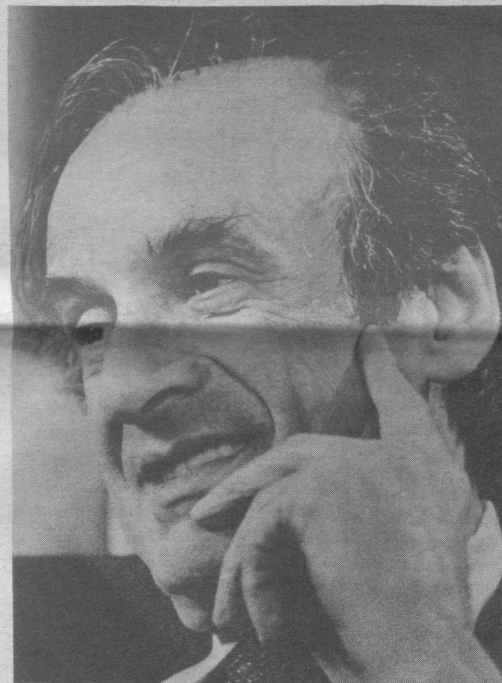
"It's important that we help others," Rose Rita Wurmser said. "No one makes it without some help. It's part of our religion that you pass on what you can do to others."

The Wurmser's will share the Humanitarian Award honor with another Lexington couple, Rona Roberts and Steve Kay. The awards dinner is in the Heritage Hall Ballroom beginning at 7:00 pm, preceded by a reception at 6:00 pm.

The National Conference, founded as the National Conference of Christians and Jews, is a human relations organization dedicated to fighting bias, bigotry and racism. It promotes understanding and respect among all races.

"An Evening with Elie Wiesel"

Nobel Peace Prize Winner • Author
Holocaust Survivor • Human Rights Activist
March 26 • 8:00 pm • UK Memorial Hall



Patron Tickets : \$125 (through CKJF)
General Admission: \$10 UK Students: \$3
Tickets at UK Student Center Box Office and
TicketMaster Outlets

Arrangements for Mr. Wiesel made through B'nai B'rith Lecture Bureau.

Events scheduled for Campaign '96

A Women's Division Dinner and Super Sunday highlight the March events scheduled for the 1996 UJA/Federation Campaign.

The Women's Division Dinner, chaired by Nancy Hoffman, is slated for Thursday, March 21 at Dudley's Restaurant in Lexington.

"The CKJF general campaign provides an opportunity for each member of Federation to participate as a humanitarian on a world-wide basis -- to rescue endangered Jews and to provide dignity through financial assistance to Jews who depend on us. CKJF is the only vehicle we have to allow individuals here to have a global influence."

Ellie Goldman, Women's Division Campaign Chair

A national speaker from the United Jewish Appeal will

address the group.

Dinner participants are requested to make a \$500 minimum pledge to the '96 Campaign. The evening begins at 6:30 PM. Invitations will be in the mail in the next few weeks.

Super Sunday takes place March 24, between the hours of 4:00 PM - 9:00 PM. If you would like to volunteer to help with Super Sunday, please call CKJF at (606) 268-0672 or 268-0775.

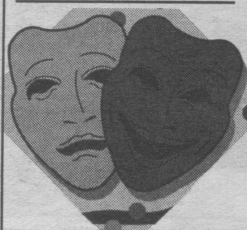
The goal for the 1996 Campaign is \$385,000.

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Purim - March 5th



Calendar15
Editorial 4
Financial Advisor	... 7
Havurah12
Hadassah12
Inside Israel 14
OZS10 & 11
Rabbi Adland3
President's Spot	... 2
TAI10 & 13
Young Artist 5

MILESTONES

Mazel Tov to:

Eric Cole, son of Robert & Karen Cole, who finished second in the 42nd District of the Governor's Cup in Math and fourth in the Language Arts.

Ben Elitzur, son of Moshe & Shlomit Elitzur, who finished fourth in the 43rd District of the Governor's Cup in Science.

Keith Shapiro, son of Robert & Meryl Shapiro, who finished third in English and fourth in Math in the 42nd District of the Governor's Cup; and who has been named as a National Merit Finalist.

Ted Shapiro, son of Robert & Meryl Shapiro, who finished third in the 42nd District (Middle School Level) of the Governor's Cup in Math.

Dr. Daniel Potter, Professor of Entomology at UK, who is the 1995 recipient of the Entomological Society of America's Recognition Award in Urban Entomology.

Judy Saxe on becoming a Hadassah National Vice President.

Gloria Rie on receiving the Healthcare Heroine Award for her work as Director of Volunteer Services at Hospice of the Bluegrass.

Condolences to:

Stan & Phyllis Scher, Robert Scher and Nancy Tate on the death of their son and brother, **Lawrence Scher**, January 26, 1996.

Doug Rank, on the death of his father **Dale Rank**.

Mitchell Eluto, on the death of his grandfather, **Jerome Eluto**.

Matt Cordova, on the death of his grandmother, **Laura Cordova**.

Lucile & Mitchell Barnes, on the death of their husband & father, **Lucian Barnes**.

New Americans Arriving in March

Three generations of a family from the former U.S.S.R. are expected to arrive in Lexington during the month of March. They will join family members Tatiana and Michael Klyachkin and their three children.

Tatiana awaits the arrival of her mother, Alevtina German; her sister, Olga Avgustevich; and Olga's daughter Svetlana.

Though not involved in bringing the Klyachkins to Lexington, the Central Kentucky Jewish Federation is helping in the resettlement of Tatiana's mother, sister, and niece.

Michael, a first year resident at the University of Kentucky Medical Center, hopes someday to bring more family members to Lexington.



Mazel Tov!...to Rose Rita and Jerry Wurmser for being recognized as premier volunteers in our community. A pair of more dedicated, active, selfless people would be hard to find in any community. We are blessed to have them with us.

The Central Kentucky Jewish Federation could not function without the likes of Rose Rita and Jerry. While we are fortunate to have able professionals on our staff, at the core we are a volun-

The President's Spot

by Tomas Milch H.

teer organization. Board members, officers, committee members, fund raisers, we are volunteers! The hours of selfless work, the wise counsel, the sense of shared commitments, and the enthusiasm of all the members of the CKJF make our community a vibrant and exciting place for Jews to live.

Perhaps Rose Rita and Jerry's example can encourage you, dear reader, to join in with us and lend us a hand, give us a few hours of work, share your ideas and concerns with us. Help us to make the Jewish community in central Kentucky even better. Do not feel that you have nothing to contribute, for every one of us

can be of help. What can your contribution be? Call our office and speak to our Executive Director, Joel Eizenstat, or our Program Director, Kim Slaton; they have a large number of tasks that need your input and help. Do you have questions?...or an idea that you would like to present? Call me, or attend our next Board of Directors meeting.

Next time you speak to Rose Rita and Jerry be sure to thank them for their labors for the betterment of our community. Then, honor them by volunteering and carrying on their work!

Purim: the story, the celebration, the hamantashen

The Story:

The story of Purim is found in the *Megillat Esther*, meaning scroll of Esther. There are five megillot: *Song of Songs*, for Pesach; *Ruth*, for Shavuot; *Lamentations*, for Tish B'Av; *Ecclesiastes*, for Sukkot; and *Esther*, for Purim. *Megillat Esther* is unique in that it is the only one of the scrolls which explains the origin of and its relation to the holiday on which it is read, the other four megillot are related to their holidays by association, not by definition. Also notable, is that the name of G-d is never mentioned in *Megillat Esther*.

The story goes that King Ahasuerus, ruler of Persia, banished (and probably beheaded) his wife Queen Vashti because she failed to present herself to his liking in front of guests. The King was in need of a new wife. A Jewish man named Mordechai brought his niece, named Hadassah (Esther in Persian) to meet the King. Esther was chosen as his Queen.

Mordechai overheard two men plotting to kill the King, he told Esther, and she in turn alerted her husband to the danger.

At this point Haman, King Ahasuerus' Chief Minister, had received a high position in the court and always insisted people bow down to him. Mordechai refused to bow to Haman, as this showed worship of someone other

than G-d. Haman flared his anger at all Jews, and convinced the King that the Jews were different and needed to be destroyed.

Esther overheard Haman's plot and planned a way to prevent the disaster. She prepared a banquet and invited Mordechai and Haman. The night before the banquet the King read his chronicles and learned of Mordechai's role in saving his life.

The next day, the King asked Haman how to honor a worthy individual. Haman thinking the honor was for himself, suggested royal garb and a procession on horseback. When Mordechai received the recognition, Haman became even more enraged.

At the banquet, Esther asked the King to save her people from destruction. When the King discovered Haman was behind the plot, he had Haman hung on the same gallows that Haman had built for Mordechai's demise.

Since a royal edict could not be reversed, the attack still occurred, but the King allowed the Jews to fight to defend themselves, which they did.

The Celebration:

The *Megillat Esther* is read at Purim. Whenever Haman's name is read, the congregation 'blots out' his name with noise, greggars, foot stomping, or yelling. It is also tradition

to wear costumes and perform spiels (plays). The plays are humorous in nature, and the atmosphere of the celebration is very festive. This is the one time when the Talmud proposes excessive drinking. "On Purim, one should drink until he can no longer tell the difference between 'cursed be Haman' and 'blessed be Mordechai'" (*Megillah 7b*). It is also customary to exchange gifts between friends and to give to the poor.

The Hamantashen:

Hamantashen is a three-cornered pastry filled with poppy seeds, apricots or prunes. The shape of the pastry represents the shape of Haman's hat. German Jews make gingerbread men and eat smoked meat. Egyptians eat ozne Haman, or deep-fried sweets shaped like Haman's ears.

Other foods eaten at Purim are salted beans and chick-peas, reminding us of Esther, who would not eat anything that was not kosher, so she survived mostly on beans and peas.

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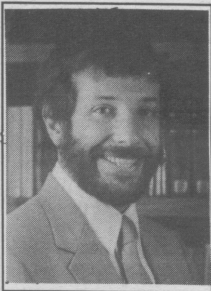
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**Shalom's
Deadline is
March 15**
for the
April issue.



Rabbi Jon Adland Commentary

movement in Israel will be undermined at best, obliterated at worst.

Unfortunately, the struggle for legitimacy of non-Orthodox Judaism continues both in Israel and in the Diaspora. If you don't observe Shabbat, follow the dietary laws, observe the holidays and holy days, or pray as the Orthodox community does, then your Jewish soul is suspect. Who set the Orthodox community up as my Jewish judge? Is their celebration any more authentic than mine? I believe that I lead an observant and committed Jewish life. There are 613 commandments in the Torah. Not every one of these commandments focuses on ritual behavior. Along with the ritual are many ethical mitzvot. These mitzvot teach us how to relate to our family, live with our neighbors, and participate in our community.

I have never been comfortable defining who is a better Jew. Weighing *Shomer Shabbat* (complete observance of a traditional mode of Shabbat) versus one who participates in the giving of *tzedakkah* on a regular basis is a difficult scale to read. Putting the dietary laws over against loving your neighbor as yourself is complicated.

Every Jewish movement has its strengths and weaknesses. No one movement is perfect. We approach each aspect of our great Jewish civilization from a different theological and philosophical perspective. Finding our own personal path to God within the great sea of the Jewish experience is a personal challenge. Each part of the Jewish world - Orthodox, Hasidic, Reform, Conservative, Reconstructionist - offers a different path with different understanding with different signposts to guide the individual on his or her journey.

Examine the Torah portions in the month of March and you can see the great diversity and conflict of discovering what is and who is a Jew. March begins with the building of the Tabernacle in the desert in *Parshat Terzaveh*. Different Jews are assigned different tasks based on their strengths. The next portion *Ki Tissa* finds the Jewish community in the desert in conflict as a result of the Golden

Calf. Later in March, we read about the Temple sacrificial system which underscores how people could bring different sacrifices to satisfy different needs. Even for the type of need, different offerings were available. There was never one way to think about things or do things.

The diversity in Judaism and the Jewish community brings forth tremendous insight and depth. If we all believed and practiced the same way, our homogenous community would become stale and boring. A pluralistic Jewish community forces each of us to confront the emerging ideas and understandings of ancient texts and modern experiences with sincerity and commitment. In these responses we grow as we prepare to take the next step.

The Orthodox community in Israel want to suppress pluralism. The Orthodox community in Israel would like to eradicate Liberal Judaism enforcing its standards and measures on every Jew in every country. We are all not the same and we will never be the same. Through its measure of political coercion, the Orthodox will assume a measure of power and undercut all that we have gained in maintaining and strengthening the idea of a world Jewry united as one.

Rabbi Hirsch writes:

Our friends in Israeli political circles are literally begging us to make our voices heard. If not, they warn, we will be routed. You can start by putting pressure on Jewish umbrella organizations, local and national CRC's, and - especially - local and national federations - so that they will treat this threat as seriously as the "who is a Jew" issue. Send letters to the Prime Minister and Yossi Beilin (who is Peres' chief negotiator on coalition matters). Meet with your local Israeli consulates. They send reports back to Israel.

This next election and the coalition building that will take place, may put Diaspora Jewry on alert as to our future. Let us not allow the Orthodox community in Israel to take away something that belongs to every Jew.

I recently received an e-mail on a list that I am on called **HUCALUM** (Hebrew Union College Alumni) from Ammiel Hirsch, Executive Director of ARZA (Association of Reform Zionist of America). The contents of this correspondence is very discouraging as to the future of Liberal (Reform and Conservative) Judaism. Rabbi Hirsch writes the following:

Orthodox parties know that their leverage is a maximum during this election year, and are using it to heap demands upon both major parties - Labor and Likud. Despite Prime Minister's Peres' denials to us, credible widespread reports persist - including from our own sources inside the government- that a deal has already been made between the Labor party and certain Orthodox parties that may set back our agenda by years. There is even talk of renewed legislation on "who is a Jew."

Lest you think that Rabbi Hirsch is only writing propaganda to encourage more involvement, at a recent meeting with 55 North American Reform rabbis, the current Minister of the Interior said:

"It is our fault that 650 soldiers died in Lebanon, and for the sake of Reform conversions he is not going to allow us to send his child back to Gaza to be killed."

What Rabbi Hirsch is telling us is that the opinion of millions of Reform and Conservative Jews does not matter when considering the political future of Israel. On one hand, the old argument that I don't live in Israel is valid. Certainly, if I wanted a better voice I would make aliyah and move to Israel. But Israel is a country for every Jew living everywhere in this world. Any Jew who has visited Israel or contributed to its welfare has a stake in its future. After so many years, I don't want to be cut out. If the leaders of Israel make a deal with the Orthodox parties, the future of any liberal Jewish

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Evening Appointments Available

CKJF Board Briefs

January Board Meeting

- The 1966 Operating Budget was approved.
- 65% of the 1995 Campaign pledges were collected in the past five months. The 1996 campaign will emphasize a "plus" theme to promote increases in pledges. The 1996 goal is \$385,000.
- Social Services will focus on Jewish youth participation in Anytown, camperships, and Israel scholarships. Molly Schwab is working on a new Resettlement Manual.
- Kim Slaton reported the CKJF Chanukah party and Leisure Club meeting went well. Tickets for Elie Wiesel are available at CKJF for Patron Tickets, and at the UK Student Box Office and TicketMaster Outlets for General Admission.
- Joel Eizenstat reported that the office manager has resigned and he is searching for a replacement.
- The Louisville Federation would like to work with CKJF in developing "Keshet Kentucky", a leadership program for high school students.
- The Community Relations Committee reported - see story on page six.

The Ethiopian Jews: A Lose-Lose Situation

by Michael E. Adelstein, Contributing Editor

It didn't seem possible. Israel with its population of five million had absorbed half a million Russian Jews and should have had little difficulty making room for 30,000 Ethiopian Jews in its melting pot.

But there was a difference with these people. And one aspect of this difference touched off a spark that exploded into a violent protest by 15,000 Ethiopian Jews recently. The result was that more than 70 police officers and protesters were injured, and Israel's worldwide image was affected.

The Israelis had been confronted with a dilemma. And they had decided to handle it with a white lie instead of the truth. Because of the alleged high rate of HIV infection among the Ethiopian Jews, the medical authorities decided not to use their blood in transfusions. Instead it was dumped.

To admit this practice was to run the risk of offending the Ethiopians, who might have concluded that their blood was not good enough for the Israelis. So its disposal was kept secret.

Then the Ethiopians learned about its disposal and exploded.

Actually, the blood donations were not the entire story. Despite the government's providing funds for housing and educating the Ethiopian immigrants, they did not assimilate as easily as Jews from other countries.

They complained about being placed in trailer camps, about their children being forced to attend religious schools or poor boarding schools, and about having their Judaism questioned by the Orthodox religious establishment, which required them to undergo a symbolic conversion consisting of having a drop of blood let from their penises. And even then, many were not accepted as Jews. As a result of the Ethiopian protest, the Israelis are re-examining their attitudes and procedures toward all immigrants. Sephardic Jews have complained about job discrimination; Russian Jews now feel they are treated like mafiosos, prostitutes, and whiners.

But Ethiopian Jews feel much more discriminated against

because of their color and their disadvantage in moving from a primitive to a highly sophisticated society. They believe that race is the issue.

Ironically, at the other end of the spectrum, the highly educated Russian immigrants - doctors, engineers, mathematicians, and musicians, whose children have generally scored above the Israeli average - also believe that they are being discriminated against by the secular and religious establishments. They have recently formed a political party headed by Natan Sharansky, the former Russian refusenik, to gain political power.

As Israel moves from its earlier agricultural society into the technological era, the Sabras face additional problems in assimilating people that have been scattered throughout the world for over 2,000 years. How they deal with this issue as well as that of making and maintaining peace among its neighbors will be important to its future.

Information for this article was taken from one by Serge Schymemann in the "New York Times."

Editorial

What makes a Jew a "good Jew"?

Recently Andy Rooney devoted his commentary on *60 Minutes* to how ridiculous it was for parents to name their children Junior, rather than think of an original name. I think the deadline for Mr. Rooney's piece came upon him before an inspiring idea.

The reason for mentioning this is that I too face a deadline for this editorial. Happily, nothing in the community has occurred to cause my displeasure. There is this bill in the legislature about allowing prayer in the schools. However, as the last *Shalom* editorial talked about Southern Elementary's dilemma with their December program, I felt that the area of separating church and state had already been touched upon.

The good news is, I did not succumb to Mr. Rooney's superficial level and resort to something lame, like calling Idle Hour Country Club to ask them about their Jewish and minority memberships. Besides, that would be more effective during

the golfing season.

Instead, the definition of being a good Jew came to mind. What makes a person a good Jew? From what I have heard and learned, study is important, as is following traditional rituals, but there's another important part.

Many times over my Rabbi ends his sermon with the phrase, "*Tikkun Olam*", which means to repair the world. That, to me, is the heart of being a good Jew. To repair the world, is to do good and caring things for others. This encompasses many acts, from making chicken soup for a sick friend, to endowing a fund that helps people in need of assistance.

Most of us do at least some good deeds in our lifetime, yet many times the thought is there, but the action is never completed. How many times have you meant to call or write a relative or friend, but failed to take the time to do so? How many times have you put dinner on the table and then thought about someone you should have invited

to join in the meal?

I personally am guilty of not turning my thoughts into actions. For example, there is a friend who recently moved into an assisted living facility. This friend also suffered a minor stroke shortly after her move. Often I think of her, even drive by her home on a daily basis, but have yet to stop and visit.

My grandmother is over 90 years old. Lately her vision has been failing. I have thought about making an audio tape of my daughter to send to her, but I have yet to take the time to do so.

I know another couple who are suffering through a terminal illness in the family. Day to day living has been very difficult for them lately. I haven't visited or called them for over a year.

I wonder how many other friends or family members have thought about these people, but haven't made the time to do anything about it. The people who need, or would appreciate a kind thought, don't know they are in our thoughts or hearts unless

we tell them or show them. They may think they have been forgotten.

Being a 'good' Jew consists of many things, yet one of the most important edicts is so simplistic - be a good and caring person. "Once upon a time" is the way most fairy tales begin, yet if each good Jew were to write the story of *Tikkun Olam* beginning with "once in the 90's, I made the time....", then perhaps the fairy tale would come true.

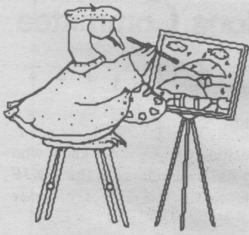
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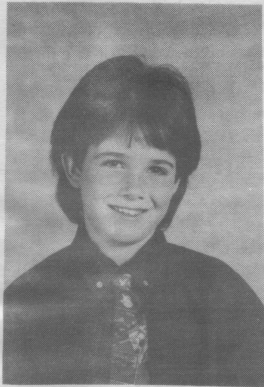
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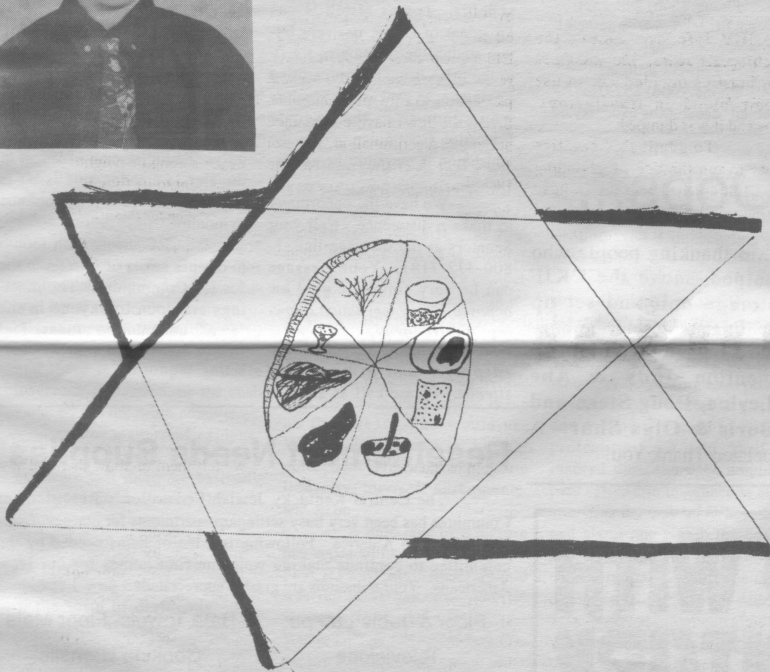
Young Artist

March's Artist: JASON HEYMANN



Jason Heymann, age 10, is a fourth grade student at Sayre School in Lexington. His current objective is to become an experienced and successful actor in the community. Jason is very active in the Lexington Children's Theatre and sings in his school choir. He has already appeared in newspaper and television ads, as well as doing live modeling for several shopping malls. Jason's hobbies include acting, baseball, seeing Broadway musicals, and playing with his friends and two brothers, Miles (7) and Hunter (1).

Jason's drawing represents a Passover Seder Plate.



Attention Young Artists & Young Authors

If you are between the ages of 8-18, and have a talent for drawing, sculpting, painting, photography, writing poems or short stories, *Shalom* would like to feature you as the young artist of the month.

If you would like to submit your work for publication, please contact Holly Barnhill at (606) 268-0672.

MAZON Donates to God's Pantry

MAZON, A Jewish Response To Hunger, has granted more than \$110,625 to nine Kentucky organizations over the last ten years, including \$74,625 in Lexington. In 1995, MAZON provided a \$6000 grant to God's Pantry Food Bank in Lexington for the Funds For Food project, which establishes food-purchasing accounts for 10 of the food bank's poorest rural agencies.

MAZON, the Hebrew word for "food", raises funds principally by asking American Jews to contribute 3% of the cost of their life-cycle celebrations,

and makes grants to non-profit organizations in the United States and abroad to reduce hunger.

MAZON also conducts two annual holiday appeals, during Passover and Yom Kippur. For Passover, Jews are asked to donate the dollars they would have spent to feed one extra guest at their seder.

Ohavay Zion Synagogue and Temple Adath Israel are two of over 730 synagogues nationwide that have joined MAZON as "partners" to raise funds in combatting hunger.



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Austin Cantor:
Phone: (606) 278-2530
email: acantor@ca.uky.edu

or
Daniel Caruthers:
Phone: (606) 252-0537
email: dacaru00@ukcc.uky.edu

Oops...

...in thanking people who helped move the CKJF storage unit and set up apartments during the blizzard of '96 we forgot to mention **Judy & Abe Levine, Doug Stern and Boris & Olga Shur.** A belated Thank You!

Community Relations Committee

• • • • R E P O R T • • • •

by Michael J. Grossman, Chairperson

A number of important issues have recently been brought to the attention of the Community Relations Committee (CRC). Probably the most important issue affecting the Jewish Community is the proposed legislation in Kentucky on student initiated prayer and moment of silence in public schools. At its Board Meeting on January 24th, the Central Kentucky Jewish Federation (CKJF) Board of Directors unanimously adopted a resolution opposing student initiated voluntary prayer and a moment of silence in public schools. Tomas Milch H., as President of CKJF, has sent letters stating the position of CKJF to the State Senators representing Lexington, as well as the Senators who comprise the Senate Education Committee, where the legislation is currently being discussed.

We have the opportunity to make a difference. Call your Senators at the message line, 1-800-372-7181. Your message can be very simple, e.g., *I am opposed to any legislation allowing public prayer in public schools, including student initiated prayer and a moment of silence.* Please call as soon as

possible! If you don't know who to call, please call the CKJF office for the names of your Senators.

CRC recently sent a schedule and explanation of the Jewish Holy Days for the 1996-97 school year to Dr. Peter Flynn, Superintendent of Fayette County Public Schools. We have encouraged Dr. Flynn to share this information with all school principals to assist them in scheduling events so as not to conflict with the major Jewish Holy Days. We plan to send similar schedules to neighboring school districts as well.

CRC has also been closely following the "controversy" surrounding the Winter School program which was held at Southern Elementary School in December. As is indicated from the continuing stream of letters in the Herald-Leader, this issue is not over, and CRC will continue to monitor.

CRC meets each month to discuss issues of interest to the Jewish Community. The meetings are open to anyone in the Jewish community. Please feel free to attend, and express yourself.

Resettlement Needs Supplies

The Central Kentucky Jewish Federation's Resettlement Committee has been very busy setting up apartments for our new families arriving in America. Following is a list of items needed by the committee to continue making welcome first homes for our New Americans. Your donations are greatly appreciated!

Floor & Table Lamps	Bath Towels, Floor Mats
Televisions	Cooking Utensils
Sets of Dishes & Glasses	Flatware
Canister Sets	Blankets & Afghans
Radios	Twin-Sized Bed Frames, Mattresses & Headboards
Clocks	Full-Sized Bed Frames & Headboards
Tablecloths	Twin or Full-Sized Bedspreads
Tea & Dish Towels, Pot Holders, etc.	Pillows
Kitchen Table with Chairs	Sofa Throw Pillows
Coffee & End Tables	Pictures, Candle Holders, Nick Nacks, etc.
Night Stand Tables	Bookcases
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Lounge Chairs	
Small Desks	
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The Financial Advisor

by
Ben C. Kaufmann

Life Insurance

Misconceptions abound with regards to life insurance. There is confusion in the types of insurance that is available. This article is simply to provide definitions, and to a lesser degree, the implementation of different types of policies for stated goals.

Whole Life is a type of insurance that will provide protection for your whole life, thus the name. Payments on this type of policy are typically set out to be paid your whole life, until you die. There are contracts available where premiums can be paid in a lesser period.

Whole life policies have a cash or surrender value. The contract states that the cash value will equal the death benefit, usually at ages 98, 99 or 100. This means that the policy endows, and there is no longer any life insurance protection, as the cash value equals the death benefits.

For matters of explanation purposes only, you need to be aware that there are basically two types of companies that sell insurance. A mutual company, which has no stock holders, and the earnings go back to the policy holders (who own the company) in the form of dividends. The other entity is a stock company, and the stock holders of the corporation that owns the life insurance company receive the earnings and (not the policy holders) infrequently participate in a dividend payment.

Another form of permanent insurance protection is **Universal Life**. The simplest

explanation of this type of insurance is that you are buying term and investing the difference. The difference is going into a savings account, which is paying 6%, 7%, 8%, etc., interest on the savings, and the principle from the savings, in the future, will be used to pay the cost of the term insurance. This policy will not guarantee that the death benefits will be available unless enough premium has been paid to earn enough interest to pay future costs. This policy also provides for cash value, but it does not include non-forfeiture provisions that a Whole Life insurance contract has.

Twenty years ago, when interest rates were 18% to 20%, these policies looked wonderful, and their costs were very competitive to Whole Life prices. In the past two or three years, with interest rates falling to 6% or less, while these contracts are still much less expensive than Whole Life insurance, their appeal is not all that great. You would use Whole Life or Universal Life for permanent needs such as estate liquidity, buy/sell agreements, and so on.

A third type of insurance has appeared on the market in the past five or six years, and is referred to as **Variable Life**, or **Variable Universal Life**. Under Whole Life or Universal Life, the assets are typically placed in mortgages, savings bonds, and fixed assets. The investment assets of a Variable product are placed in the stock market, and each company typically has four to ten areas that the policyholder can decide where their money should go. In the past four or five

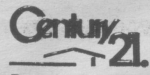
years, this type of contract has been very popular, due to the high rise of the stock market.

The implication of this policy can be used for life insurance, but many clients purchase this policy for investment purposes. Under current tax laws, if one cashes in a contract and receives more than they have paid into the premiums, there is a capital gain; but, if you borrow the cash value in the policy loan, there is no income tax.

The last form of life insurance is **Term**. Term insurance is for a term of years, and at some point will cease to provide protection. There is a level term product and a decreasing term product.

A level term product provides level protection or a level death benefit for a period of years, such as one year, five years, ten years, fifteen years, and so on. A decreasing term product decreases over a period of time, and is typically used to provide protection for a debt, so if the insured dies, the debt would be paid off. Term insurance is about one fifth the cost of Whole Life, and about one eighth the cost of Universal Life insurance. The reason for this cost is its death protection is only for a limited period of time.

Ben Kaufmann is a Lexington businessman involved in life and disability insurance sales, real estate, and financial planning. He is a registered representative for a major broker.



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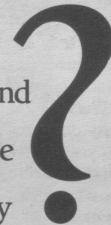
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Did you know

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for the perpetual and
exclusive use of the
Jewish community



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

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

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

The Lexington Cemetery

Established 1849

833 West Main St., Lexington, KY 40508-2094
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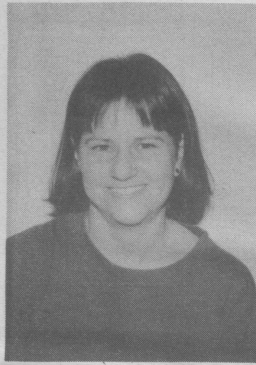
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PROFILE OF Sharon Wainshilbaum

by Michael E. Adelstein

accept responsibility for the tailings. After the Vista assignment, Sharon first lived in Arizona and then went to Ohio State University to do graduate work in plant pathology. She had developed this interest with the native Americans, having raised some sheep and planted gardens where she lived.

As part of her degree requirement at OSU, she worked in a laboratory in Wooster, Ohio, a small town. Here she studied a wheat fungal disease. After receiving her graduate degree, she obtained a job with a government laboratory in Maryland, where she met her husband, Herb Fertig, at a Jewish Community Center class in 1991.

He was doing post-doctoral work in physics at the time. When he accepted a position in the physics department at UK, their courtship was conducted over long distance until they married and she moved to Lexington in June 1993.

Sharon has been active in our Lexington Jewish community since then. She is presently on the Board of Directors of Ohavay Zion, head of its Kitchen Committee, and serves on the Religious Committee. In addition, among other positions, she is on the Board of Directors of Hadassah.

Sharon's main project this year is Jerusalem 3000, an

international celebration of the daring capture of the city 3000 years ago by King David. This event enabled him to unite the kingdom of Israel in the north and the kingdom of Judah in the south. The result was the establishment of a national and religious capital.

Sharon felt that this important occasion should be recognized by the Jewish community in Lexington, as it is also being celebrated in other Jewish communities in the United States. So she has scheduled four classes about Jerusalem to be taught in March and May.

She has also planned a fair to be held at Sayre School on Sunday, May 19, and invited the Jewish community and Lexington church groups to attend. There will be educational materials distributed, food, music, and children's activities. Anyone interested in helping Sharon with this important community event should phone her at (606) 268-2579.

Sharon and her husband live with their two-year-old daughter Ruth on Pepperhill Road.

Jerusalem 3000 class schedules appear on page 14.



ASK Jewish Family Services

By Mollye Schwab

Ask Jewish Family Services is a regular column in *Shalom* that is intended to reflect personal and family situations that may provide information and resources to readers in the community. It is intended to provide general information, but it may not necessarily relate to all readers. Letters and phone calls to ASK JFS are welcome and can be sent to Jewish Family Services, 340 Romany Road, Lexington, KY 40502; or call (606) 269-8244.

Dear JFS,

I am a single female new to the Lexington area. I'm having a difficult time finding meaningful male companionship. I would like to meet someone, but worry that there may not be available Jewish men in the central Kentucky area. Do you have any suggestions that may help me meet a nice Jewish man?

Looking for Love

Dear Looking,

Being single can be frustrating, and looking for a Jewish mate in Lexington can make it even more so. If you are affiliated with the temple or synagogue, and participate in activities, you may find yourself coming into contact with men you may be interested in, or even friends of eligible men. Another option to consider, whether you are affiliated or unaffiliated with a congregation, is the Jewish singles network called the Wise Jewish Dateline. This was established to provide the opportunity for interested singles like yourself to meet other singles.

The Wise Jewish Dateline is a Cincinnati-based network which can help facilitate meetings between Jewish singles in the Ohio-Kentucky-Indiana area. The application and registration process is easy and open to any Jewish single 21 years and over. Once the application is processed, participants look through the "profile book" located at Isaac Wise Temple in Cincinnati, to identify possible matches. When a member makes a selection, the requested individual is immediately notified, and asked for consent to give out a first name and phone number. The rest is up to you.

The cost is \$50 for a one-year membership. Applications and information are available at the JFS office, or by writing to the Wise Jewish Dateline directly at 8329 Ridge Road, Cincinnati, OH 45236; or call (513) 745-9573.

ASK JFS is for informational purposes to the readers of *Shalom*. For other personal and confidential requests for services, contact Jewish Family Services at the JFS office or call (606) 269-8244.

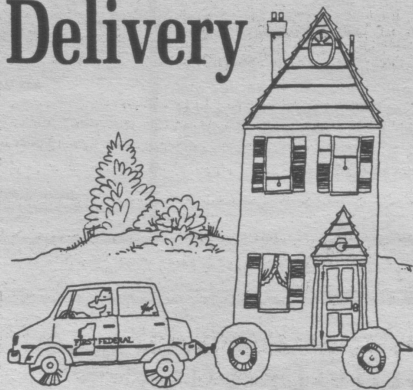
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The Holy People and the Holy Land

by Rabbi H. D. Uriel Smith

The Mishnah (*Kelim* 1:6) states:

"The Land of Israel is the holiest of all lands. How is this holiness manifested? The (sheaves of the) Omer (*Leviticus* 23:10), the First Fruits (*Deuteronomy* 26:2), and the two loaves (of new grain) (*Leviticus* 23:17) are brought from it (from the Holy Land), and from any other land."

This aspect of holiness is dependent on the Holy People, Israel, fulfilling mitzvot in the Holy Land, bringing these farm products to the Temple. It does not express the independent, full intrinsic holiness of the Land of Israel. Nevertheless, it expresses something very important, the close relationship of the land to the people: when the People of Israel are not in the land, the Land of Israel loses some of its holiness; it regains its health when Jews are there.

The Holy People also lost some of their health when they lost their contact with the land. They were able to make up for much of their loss by cultivating another territory, that of the Torah. But we see that loss in their descriptions of human relations to the land.

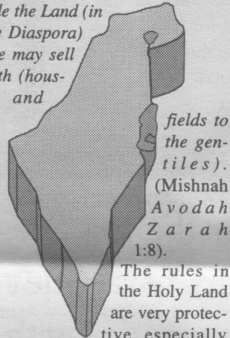
The rabbis of the Talmud identified two stages in the extrinsic holiness of the land, the first (*q'dushah rishonah*) arising when the land became the Land of Israel under Joshua's leadership, and lasting till the Babylonian Exile; while the second (*q'dushah sh'niyah*) arose with the return under Zerubbabel, and had lasting echoes continuing through the Middle Ages. At the end of the last century, with the rise of modern Zionism and the First Aliyah, the third wave of *q'dushah* began. It is still developing. During each wave, while Israel was secure in the land the holy relationships were strong enough to overflow to others. But when Israel felt it was losing the Land, it became very protective of what it had.

In the Tanakh the Land of Israel and its cities are described as the mothers of the inhabitants (1 Samuel 20:19; Jeremiah 50:12; Ezekiel 19:2,10; cf. 2 Esdras 9:38-10:54). The people are sufficiently secure to accept Jebusites and Hittites living in Jerusalem, and the Philistines living along the coast, and even serving as household troops of King David. In metaphorical terms, a mother can mother several children, even

adopted outsiders. But during the Babylonian Exile the exilic prophet, identified as Deutero-Isaiah, talks of Israel marrying the land (Isaiah 62:4-5). And nobody is willing to share a wife.

After the destruction of the Second Temple the rules governing our relation to the Land became again rather exclusive. As the second wave of holiness was being dimmed, and the Jews struggled to remain in the land, the Mishnah was codified (about 200 C. E.). Rabbi Yosef ruled the official halakhah:

In the Land of Israel one may rent (but not sell) to them (to the gentiles) houses, but not (even rent to the gentiles) fields. In Syria one may sell houses and rent fields (to the gentiles). And outside the Land (in the Diaspora) one may sell both (houses and



when the G'mara comments, that renting in the Holy Land should be limited to no more than three gentile families in any neighborhood. We understand this miserliness only when we understand the historical context.

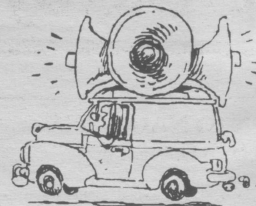
In 130 C.E., sixty years after the Romans had destroyed Jerusalem with its Temple, the Roman emperor Hadrian decided to rebuild Jerusalem as a Roman city, naming it Aelia Capitolina, and building on the Temple Mount a Temple of Jupiter. The Jews under Bar Kokhba revolted (132-135). The Romans, in battles in which both sides suffered heavy losses, managed to subdue the country. After winning, the Romans decreed that no circumcised person may enter the Aelia Capitolina. Jerusalem remained barred to Jews for five centuries, until it was captured by the second Muslim Caliph, Omar, (in 638) who allowed the Jews to return.

Rabbinic tradition gives a different reason for limiting non-Jewish holdings in the Holy Land. Rabbi Yosef's prohibitions arise because non-Jews are not obligated to keep the land-

dependent mitzvot. They are obligated to keep only the seven Noahide laws formulated with Noah and his family after they left the ark (Genesis 8:20-9:17). Thus they cannot give the land the same level of extrinsic holiness. Nevertheless, there are several limitations applying to these prohibitions. First, needs of higher security can override them. King Solomon gave twenty towns of Galilee to King Hiram of Tyre as payment for the timber and expert help given in building the temple and the palace in Jerusalem (1 Kings 9:10-14). Second, this legislation was written under foreign domination, with the Jews under a continual threat of losing what land they had. In the biblical period, when the Israelites were masters of their land, these rules did not apply. King David had Philistines, the Cheretites and the Peletites (2 Samuel 8:18, 15:18; 20:7, 23), among his household troops, even though in Philistia the Philistines continued their polytheism (1 Samuel 5:5; 2 Kings 1:2). His troops owned their houses in Jerusalem. Third, the gentiles referred to in the Mishnah are idolaters, celebrating the "Calends and Saturnalia" (*Avodah Zarah* 1:2), and the fear of transferring houses and fields to them is that they would use their purchases for idolatry (ibid. 1:5,9). It does not automatically apply to righteous gentiles, fulfilling the mitzvot of the covenant with Noah. (Christians and Muslims fulfill the Noahide laws.) Nowadays these prohibitions are overridden every Sabbatical year in Israel in order to allow Israelis to continue farming their land: the lands are "sold" to a Muslim or a Christian prior to the Sabbatical year, and then, since it is "not Jewish land", the land continues to be farmed. This cancels to a degree the mitzvah of the Sabbatical year (except for the odd fields not sold and symbolically not farmed), but it saves the lives of the Jewish farmers and enables them to keep their lands in the long run. Economical necessity shows that otherwise they would lose their lands.

The extrinsic holiness of the Land of Israel thus leads to some exclusiveness, but one that is very open. When we focus further on the intrinsic holiness of the Holy Land in the next article (*April issue of Shalom*), we will find a much greater equity than expressed here.

OZS...continued from page 11



**CALLING
ALL
ABLE
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YES, We need you! If you are an able-bodied and/or able-minded individual, OZS needs and wants YOU!

Just donate any "unwanted" items - like cars, trucks, boats, furniture, jewelry, real estate, computers, etc.

Got any good fund-raising ideas that you'd like to share? We'd love to hear them!

Or would you just like to volunteer your helping hands? We definitely need that! Everyone's help is vital!

Just call

**Jimmy Mischner at
269-3783**

**TAI...continued from page 13
TAI SISTERHOOD NEWS**

COMING SOON: Mark your calendars and don't miss the major Sisterhood Fund Raiser on March 16th. Twenty men, women and children will be modeling clothes from the Cotton Patch, Laura Ashley, Worlds Apart, Chatters and Philip Gall with outstanding sport clothes. Families are welcome for a special evening with desserts and friends. There will also be a live auction and great door prizes, even a raffle for cash. Tickets are on sale now for \$10. To get your ticket, call Starr Gantz at 269-1657 or Martha Pearson at 269-1533.

Our **March 20th** meeting will be held at **12:15 PM**. Eileen McCormick will present a Passover cooking demonstration. Cost is \$5 per person. Contact the Temple to make reservations at 269-2979. **PLEASE NOTE:** Temple Sisterhood is ordering 1996-97 Mah Jongg cards now. Please contact Starr Gantz at 269-1657 to order.

Check Your Checkbook To See If You Paid The Current Year Sisterhood Dues. If You Have Not, The Time Is NOW!!

UAHC Adult Mitzvah Corps is coming to Lexington: We need your help!!!!

The Union of American Hebrew Congregations is sponsoring its first Adult Mitzvah Corps July 28-August 3. The Mitzvah Corps concept has been used in several of our youth regions for years. The idea is to gather individuals for an extensive Social Action project. The UAHC chose Lexington as its first site. This program is open to only 60 adults. The actual work is Monday July 29-August 2. The main project is the construction of a house for Habitat for Humanity.

Temple Adath Israel is helping the project by preparing dinner Monday and Tuesday evening, lunches for Tuesday and Thursday, arranging for one night of home hospitality on Thursday, and hosting a pot-luck Shabbat dinner on Friday. If you can help with hospitality, contact **Chas Hite 266-0246** or with cooking, contact **Rose Rita Wurmser 277-0217**. There are other time limited tasks as well. Contact Rabbi Adland if you can do any little thing that week to make the project a success.

For Lexingtonians interested in participating, there possibly will be a small fee. Most **importantly**, the leader of the project, Rabbi Joel Soffin from Succasunna, NJ, asks that anyone from Lexington who wishes to participate also attend the study sessions and group building exercises. If you wish to participate in the project, contact Rabbi Adland at the Temple (606) 269-2979.

Ohavay Zion Synagogue

OHAVAY ZION SYNAGOGUE SERVICE SCHEDULE

March 1996 Adar-Nisan 5756

March 1-2, Adar 11
Shabbat Tetzavveh Zachor

Friday Evening 8:00 pm Bima Bret Caller Oneg Margaret & Jerrold Gale Jessica & Terence Ross Lissa & David Satin	Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Jonathan Hodes
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SPECIAL GUEST SPEAKER: TERESA ISAAC

March 8-9, Adar 18
Shabbat Ki Tissa Parah

Friday Evening 8:00 pm Bima Jim Mischner Oneg Dawn Vermye Andrea & Gene Doren Rae & Howard Eldot	Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Kathie Kroot
--	---

March 15-16, Adar 25
Shabbat Va-Yakhel Pekudei


Friday Evening 8:00 pm Bima Rick Zimmerman Oneg Marilyn & Franklin Moosnick Sonia Moosnick	Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Alan Kirschenbaum
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March 22-23, Nisan 3
Shabbat Va-Yikra

Friday Evening 8:00 pm Bima Sharon Wainshilbaum Oneg Harriet & Mike Ades Sharon Wainshilbaum & Herg Fertig	Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Nancy Hoffman
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March 29-30, Nisan 10
Shabbat Tzav Ha-Gadol

Friday Evening 8:00 pm Bima Jack Sharer Oneg Janet & Jonathan Hodes Kathy & Alan Stein Sue & Jack Westerman	Shabbat Morning Preliminary Service 9:30 am Shacharit 10:00 am Bima Harold Roth
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Purim Carnival

Sunday, March 3rd


After Religious School (~12:30) -
2:00 pm

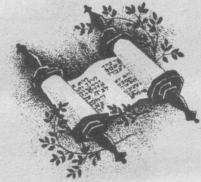
Something for everyone -
ages 1 to 9!

Games, bingo, raffle for great prizes
Even bigger and better
than last year!

Lunch and hamantaschen
Fortune teller, clown, face painting
Everyone come and have
lots of fun!

All proceeds go to support Youth
Groups



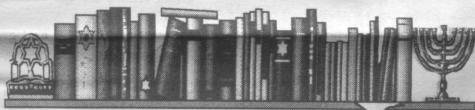


WOMEN'S TORAH STUDY

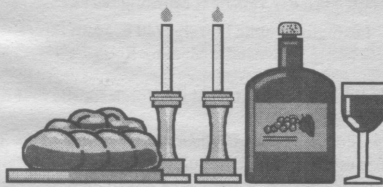
Second Tuesday of Every
Month:

March 12th
April 9th
May 14th
June 11

Ohavay Zion Synagogue
12:15 - 1:15 pm



Join Rabbi Slaton for a lively discussion every Tuesday morning at 10:30 am at
Ohavay Zion Synagogue's weekly Torah Study!



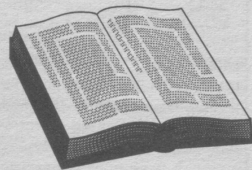
March Shabbaton

Friday night, March 22nd at 6:30 pm
the Religious School will host a service and
shabbaton.

Come join us for a hearty soup and potato
supper including a potato fixin's bar.
Dinner starts at 6:30 and
the service at 8:00 pm.

The dessert oneg afterwards will be hosted
by the 5th grade class.

Reservations are due by Sunday, March 17th.
Prices are \$8.00 for adults and
\$5.00 per child (under age 13)

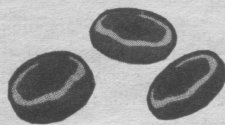


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Join us every Thursday
morning at 7:30 am

at OZS for

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OZS CALENDAR OF EVENTS MARCH

- | | |
|----------|--|
| March 3 | Religious/Hebrew School 9:00am
Purim Carnival 12:30-2pm |
| March 4 | Erev Purim
Megillah Reading 6:30pm |
| March 5 | Purim
Hebrew School 4:45pm
OZS Board Meeting 8:00 pm |
| March 6 | Judaism 102 7:45 pm |
| March 7 | Daven, Bagels & Talmud 7:30 am
Social Action Committee at Hope Center 5:30pm |
| March 10 | Religious/Hebrew School 9:00am
Biblical Hebrew 12:30-2 pm |
| March 12 | Torah Study 10:30 am
Women's Torah Study 12:15 pm
Hebrew School 4:45pm
Religious Committee Meeting 8:00pm |
| March 14 | Daven, Bagels & Talmud 7:30 am |
| March 16 | Children's Shabbat 10:45 am |
| March 17 | Religious/Hebrew School 9:00am
Teachers' Meeting noon-1pm
Biblical Hebrew 12:30-2 pm |
| March 19 | Torah Study 10:30 am
Hebrew School 4:45pm |
| March 20 | Judasim 102 7:45 pm |
| March 21 | Daven, Bagels & Talmud 7:30 am
Education Committee Meeting 7:00pm |
| March 22 | Relig School Service and Shabbaton 6:30pm |
| March 24 | Religious/Hebrew School 9:00am
Family Educ: Creating a Family Seder 11am-noon
Biblical Hebrew 12:30 - 2 pm |
| March 26 | Torah Study 10:30 am
Hebrew School 4:45pm
Executive Board Meeting 8 pm |
| March 28 | Daven, Bagels & Talmud 7:30 am |
| March 31 | Religious/Hebrew School 9:00am
Model Seder 10:00-11:00 am
Biblical Hebrew 12:30-2 pm |

Lexington Chapter of Hadassah

Lexington's First Women's Community Seder

March 31, 1996
6:00 p.m.
at Temple Adath Israel

Sponsored by:



Cost \$15.00 per person
Limited to the first 100 pre-paid people by 3/15/96
Kosher style - Passover food will be served

Send RSVP form with check made payable to:
The Lexington Chapter of Hadassah
c/o TAI, 124 N. Ashland Ave., Lexington, KY 40502

Name: _____

Address: _____

Phone: _____

I will help with (participation necessary, circle one):
Shopping (1-2 weeks prior to 3/31/96)
Cooking (group session 3/31/96 - all ingredients supplied)
Set-up (Sunday afternoon - 3/31/96)
Clean-up (Sunday night - 3/31/96)

Hadassah on Health

by Shirley Bryan, President

Henrietta Szold was astounded by health conditions in Palestine in 1912; today, we are astounded by the lack of attention given to the health care issues facing women, especially American Jewish women. Henrietta organized programs to send nurses to Jerusalem; we must organize programs through our powerful network of chapters, or through coalitions, to heighten awareness that Your Body is a Beautiful Responsibility.

Through the new National Hadassah Health Department, Hadassah can, and will, provide information campaigns on a host of health concerns of women of all ages such as menopause and premenopause, with its associated concerns of osteoporosis, hormone replacement therapy, anxiety, and heart disease, as well as

breast cancer, nutrition, exercise, stress and AIDS.

We will continue our national "Hadassah Cares" breast cancer awareness campaign. Here in Lexington our chapter is helping organize the city wide event "Run for the Cure" a run slated for the spring of 1997. Hadassah's newest campaign called "Act Against Osteoporosis" initiative is to educate women, especially our younger women, to the prevalence, treatment and prevention of this silent, debilitating disease that will affect 50% of post menopausal women. You can read more about Osteoporosis in our next chapter bulletin.

Of course, our members will continue to demand political action on women's health issues. Hadassah can, and will, be the vehicle through which Jewish

women improve their understanding of health issues, and become advocates for more focused research and increased research funding.

It is up to us to translate our ideas for health education into action. We must develop the health and wellness programs, study groups, home activities and community events that will inform our membership and attract new women to Hadassah.

Hadassah should be known as the women's organization that cares and acts on women's health and wellness issues -- here in the United States, and through our hospitals in Israel.

For more information about the Lexington Chapter of Hadassah, meetings, or membership, contact Shirley at 272-1851.

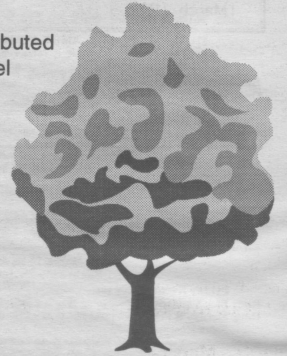
Jewish National Fund of America

The Tu B'Shevat Tree Drive has concluded with the following donation results:

Temple Adath Israel Religious School - 18 Trees
Ohavay Zion Religious School - 3 Trees
Community-at-Large - 6 Trees

Thanks to all that contributed in helping to make Israel "Green"!

Trees are available year-round, contact:
Nancy Menard
Hadassah - JNF
Representative
4950 Hartland Parkway
Lexington, KY 40515
(606) 271-8912



Lexington Havurah

Calendar of Events



Monday, March 4 Purim Schpiel 7:30 PM
Lexington Theological Seminary - 631 S. Limestone,
parking lot and entrance are in the back

.....
two celebrations are scheduled for...
Saturday, April 6 Shabbat Morning Services 10 AM
Lexington Public Library, 140 E. Main Street
Downstairs Meeting Room

Joellen Kaiser will read from the Torah for the first time.

Rachel Mandel and David Wilson will be called to the Torah - the *aufruf* ceremony-in honor of their forthcoming marriage.

Anyone interested in learning more about the Lexington Havurah is welcome to attend services. For information about the Lexington Havurah contact David Wekstein, (606) 269-4454.

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

Temple Adath Israel

SHABBAT SERVICES

Friday, March 1

Erev Shabbat Service 8 PM
Torah Portion: Tetzaveh
Exodus: 27:20-30:10
Scholar-In-Residence
Rabbi Norman J. Cohen
Professor of Midrash, HUC-JIR
Midrash: Our Struggles as Parents And Children

Board of Trustees Candidates to be introduced
Sandy Adland will read Torah
Kiddush: Jason Goldfarb
Oneg Shabbat Hostesses/Hosts
Steven Bernzweig
Odette Dutton
June & Lenny Lipton
Child Care Available

Saturday, March 2

Torah Study 9:30 AM
Worship 10:30 AM

Friday, March 8

Erev Shabbat Service 8 PM
Torah Portion: Ki Tisa
Exodus: 30:11-34:35
Marilyn Langley will sing
Candle Blessor: Cookie Wenneker
Oneg Shabbat Hostesses/Hosts
Wendy Miller
Karen & Jerry Sander
Cookie & Bill Wenneker
Kaye & Harold Frankel
Child Care Available

Saturday, March 9

Spirituality Study 9:30-11:30 AM

Friday, March 15

Family Shabbat Service 7:30 PM
Torah Portion: Vayekhel/Pekude
Exodus: 35:1-40:38
TAI Makhela will sing
2nd Grade Presentation
Story Sermon
March Birthday Blessings
Candle Blessor: Jane Grise
Kiddush: Elissa Brown
Oneg Shabbat Hostesses/Hosts
Sandy & Jon Adland
Fran & Bill Bloom
Sarah & Adam Danow
Jane & Bill Grise
Sandy & Marvin Heymann
NO Child Care Available

Saturday, March 16

Torah Study 9:30 AM
Worship 10:30 AM

Friday, March 22

Erev Shabbat Service 8 PM
Torah Portion: Vayikra
Leviticus: 1:1-5:26
Ben Potter Bar Mitzvah
5-9 Grade Choir will sing
Candle Blessor: Terri Potter
Kiddush: Ben Potter & Dan Potter

Oneg Shabbat Hostesses/Hosts

Terri & Dan Potter
Adele & Norman Potter
Child Care Available

Saturday, March 23

Torah Study 9:30 AM
Ben Potter Bar Mitzvah
10:30 AM

Friday, March 29

Erev Shabbat Service 8 PM
Torah Portion: Tzav
Leviticus: 6:1-8:36
Guest Speaker: Vice-Mayor
Theresa Isaacs
Marilyn Langley will sing
Candle Blessor: Janet Taff
Kiddush: Heather Ravvin
Oneg Shabbat Hostesses/Hosts
Barbara & Marty Barr
Barbara & Richard Grossman
Janet Scheeline & Bill Spirkrcak
Janet & Kenneth Taff
Child Care Available

JEWISH SINGLES

WEEKEND

APRIL 19-21

IN INDIANAPOLIS

The Midwest Council of the Union of American Hebrew Congregations, Indianapolis Hebrew Congregation and the Indianapolis Jewish Community Center will co-sponsor the UAHC's Fifth Annual Jewish Singles Weekend on April 19-21 to be held at the Westin Hotel in downtown Indianapolis, Indiana.

Reservations may be made through the UAHC Office by calling Ms. Weissenburger at (314) 997-7566. The registration fee is \$150.00

SPIRITUALITY STUDY: A Dialogue on meaning, purpose, cosmic vision.



What does God expect from me?
What do I expect from God?
Study 9:30-11:30 AM
Upcoming Dates: March 9 & 30
April 6 & 20

Bar/Bat Mitzvah Date Setting for children born in 1985 scheduled for March 6, 1996

The annual Bar/Bat Mitzvah Date Setting meeting for the parents of children born in 1985 will be held March 6, 1996, beginning at 7:30 PM. It is important for parents to be present at this meeting. No dates will be pre-selected. If you cannot attend this meeting, then please schedule an appointment with Rabbi Adland at a time after March 6.

Rabbi Norman J. Cohen
Professor of Midrash, HUC-JIR in
New York

March 1-3, 1996
"Confronting Ourselves: Improving Our Family Lives: Struggling with the Tradition"

Friday evening, March 1 - "Midrash: Our Struggles as Parents and Children"

Saturday morning, March 2 - Rabbi Cohen will not lead the Torah Study as planned, but he will be here at noon. See below

Saturday afternoon, March 2 11:30 AM-1:30 PM - "Abraham's Struggle as Father and Husband" -
Sunday morning, March 3, 10-11 AM - "Sibling Rivalry: A Fascinating Response to a Perennial Problem"

COMMITTEE MEETINGS

Board of Trustees - Tuesday, March 5, 7:30 PM

Budget Committee - Thursday, March 14, 7 PM (if needed)

Sisterhood Board - Monday, March 18, 7:30 PM

Vision Committee - Wednesday, March 27, 7:30 PM
home of Beth Engel

Executive Meeting - Thursday, March 28, 7:30 PM

Board of Trustees - Tuesday, April 2, 7:30 PM

Sisterhood Board - Monday, April 15, 7:30 PM



Rosh Chodesh
a Jewish women's spirituality study group
will meet at
T.A.I., at 7:30 PM
on March 19, 1996
and April 23, 1996
All women are invited to attend

TORAH STUDY &
SHABBAT MORNING WORSHIP
March 2, 16, & 23
April 13 & 27
Study at 9:30 AM
Worship 10:30 AM

YOUNG ??? COUPLES PROGRAM

Has the cold weather given you the blues?
Well cheer up, here's some good news.
The Young?? Couples is setting a date,
And the entertainment will be first rate.
So come and join us all you folks
For wine and beer and many jokes.

MARCH 23rd 7-8:30 PM at
COMEDY OFF BROADWAY
meet at 7 PM at
3199 Nicholasville Road

Cost \$9.25 per person
Cocktails after the show at
Tony Roma's

RSVP WITH YOUR CHECK
TO THE TEMPLE OFFICE
BY MARCH 15TH.
Questions, call Gary or Cindy
Dunn at (606) 272-4144

שבת שלום
Family Shabbat Service
MARCH 15,
7:30 PM
TAI Makhela will sing! Rabbi Adland will tell a story! March birthday blessings will be offered! Second Grade presentation!!
Next Family Shabbat
April 12

TAI PRESCHOOL ENROLLMENT

During the month of March, enrollment for the TAI Preschool is open to the public.

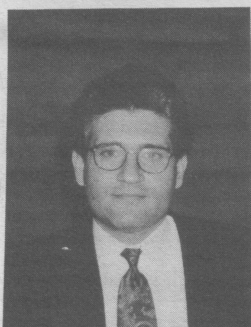
TAI ...continued on page 10

Inside Israel

Israeli Diplomat Visits Lexington to Report on Peace Process

The Honorable Eli Avidar, a diplomat from the Consulate General of Israel (Philadelphia office), made his second visit to Lexington and reassured the Jewish community that the Israeli/PLO Peace Process was indeed working. In 1994, at the University of Kentucky's Patterson School of Diplomacy, Mr. Avidar expressed optimism about the peace talks saying, "We are on the road of peace, we are moving forward and we will make sure to use the necessary security elements - it will be fine."

His sentiments in 1996 remain the same, "Now thank G-d, it's working in a way that if it continues this way, we are on the right track." The Gaza strip is a prime example of this success according to Mr. Avidar. Support



Eli Avidar

for the Islamic groups Jihad and Hamas has diminished since the PLO occupation of the Gaza area. Without the presence of Israel in Gaza, the Palestinians do not have the need for a terrorist group to

fight the enemy because there is NO enemy.

"The Gaza now has a less religious atmosphere. It is more modern with new restaurants, even alcohol is being served," said Mr. Avidar. Before alcohol was strictly forbidden. Avidar also said, "99% of the Israeli public do not want to return to Gaza. Before the PLO occupation, 60% of Israelis wanted to leave and 40% wanted to stay."

The Palestinians know that more terrorists attacks only slow down the peace talks. The Palestinians must also change their covenant that calls for the destruction of Israel as an independent state before peace negotiations move further.

Avidar pointed out that the next move towards peace

negotiations would be with Syria. In the past Israel negotiated with one country at a time. Now the idea is to include all Arab countries interested in peace. "This inclusive policy," says Avidar, "makes the Syrians more comfortable."

The Golan Heights is in question with the Syrian issue. There are three points of contention: water usage in the Golan Heights, security resolutions, and the education of the Syrian public towards peace, which would include open borders and an exchange of ambassadors. Avidar feels if Syria agrees to peace, other countries will follow. He estimates two years to achieve peace with Syria.

"Jerusalem will be the last of the peace talks, as it repre-

sents the most difficult decisions," said Avidar.

With the Peace Agreement comes other changes for Israel. The Israeli military budget now equals the education budget, whereas before the military was 60% of the budget and education received only 20%. Israel is moving from a military state to a more 'normal' country, concerned with economic development, education, and the usual problems that accompany such a change - drugs and crime.

Israel never believed a political leader would be assassinated by another Israeli, now it knows with peace comes compromise on all levels.

Camp Shalom 1996 Want Ads



Paid Positions Available

Camp Shalom Director
Camp Shalom Assistant Director

The Central Kentucky Jewish Federation is accepting applications for the positions of Director and Assistant Director of Camp Shalom for the 1996 season. Camp Shalom will be in session from August 5th through August 16th and will be at The Lansdowne Club. If you are interested in applying for either position, send a letter and resume (if applicable) briefly describing your strengths and talents.

Camp Shalom
Central Kentucky Jewish Federation
340 Romany Road
Lexington, KY 40502



Jerusalem 3000

Class Schedule - Learn about Jerusalem!

Date	Title	Instructor
March 20	Archeology of Jerusalem	Dan Caruthers
March 28	A Mythical History of Jerusalem	Rabbi Slaton
May 1	History of Jerusalem	Rabbi Adland
May 9	Songs of Jerusalem	Rabbi Smith

No previous knowledge is required for any of these classes. All classes will be held at Temple Adath Israel at 7:30 PM. There is no charge. Please RSVP to the CKJF office (606) 268-0672.



DEADLINE

March 15, 1996

for CKJF Scholarships/Camperships

This includes all requests for:

- Overnight Camps
- Israel Study
- Camp Shalom

ALL CKJF scholarships for the year will be disbursed only for applications received by March 15.

For applications contact:
Central Kentucky Jewish Federation
340 Romany Road • Lexington, KY 40502
(606) 268-0672 or (606) 268-0775

Bar Mitzvah...

It would be our pleasure
to have you join us
in ceremony and celebration
at the Bar Mitzvah
of our son
Ben Potter
on Saturday,
March twenty-third
Nineteen hundred ninety-six
at ten-thirty in the morning
Temple Adath Israel
124 N. Ashland Avenue,
Lexington, Ky.
Dan and Terri Potter
Kiddush Luncheon
following services

Precision Graphics

887 Spyglass Lane
Lexington, KY 40509
Phone: (606) 263-2111
Data / Fax: (606) 263-9111
Pager: (606) 222-0177
Internet: pgraphic@mis.net

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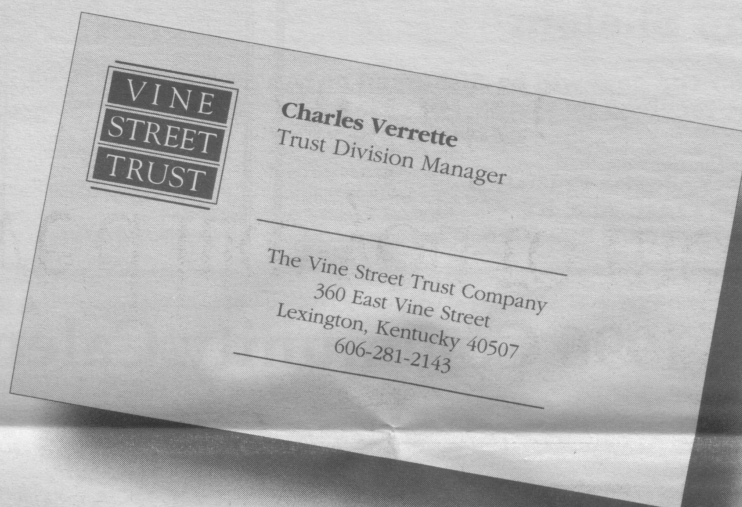
Dave Messner



March 1996 Community Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2 UK vs Vanderbilt 7:30 Zachor T'zaveh TAI Scholar in Residence Rabbi Cohen
3 TAI Scholar in Resid...	4 Havurah Purim Schpiel 7:30 pm L.T.S. T'anit Ester	5 7:30 pm TAI and OZS Board Meetings Purim	6 Shoshan Purim	7	8	9 Parah Ki Tissa
10 Camp Shalom meeting CKJF 10:30 am	11 Direct Mail Piece ... OUT!	12 12 noon Chabad Study 7:30 PM Hadassah Board Meeting HADASSAH Board Solicitation	13	14	15 Deadline for Shalom	16 TAI Sisterhood Fashion Show 7 p.m. HaHodesh, Pkudav
17	18	19 7:30 PM Resettlement Committee Meeting	20 7:30 PM CKJF Executive Committee Hadassah to Frankfurt 'On The Hill' 's Luncheon TAI Sisterhood Program 12:15 p.m. TAI	21 Possible Leisure Club Luncheon Women's Division Dinner Rosh Hodesh Nisan	22	23 Benjamin Potter Bar Mitzvah Va'vikra
24 SUPER SUNDAY!	25 7:30 PM Social Services Committee Meeting Super Sunday Follow-Up	26 An Evening with ... ELIE WIESEL UK's Memorial Hall	27 7:30 PM CKJF Board Meeting	28	29	30 Shabbat HaGadol Tzav
31 Hadassah Women's Seder TAI sponsored by Triumvirate Alliance	February S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29		April S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30			

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