



Central Kentucky Jewish Federation

VOL. XI

SEPTEMBER 1988

NO. 6

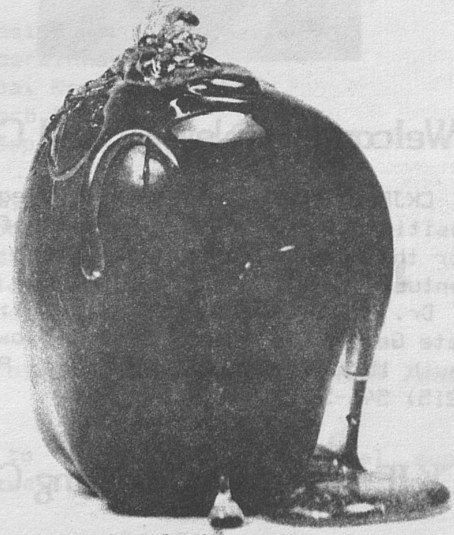
MAY YOU HAVE A GOOD AND A SWEET YEAR.

May we, in the coming year, enjoy a spirit of cooperation within our Lexington community which will improve the quality of Jewish life for all its members.

We also have a great concern for the welfare of the State of Israel. This is a very difficult time for Israel, a time when she needs her friends. It is our responsibility to educate ourselves about the very complicated issues which are involved in the current unrest. In this season of renewal, we pray for a speedy and peaceful resolution of these problems.

On behalf of the officers and board of the Central Kentucky Jewish Federation I wish you and yours a happy, healthy and peaceful New Year.

Saul R. Cohen
President, CKJF



May the approaching year be one of growth, joy and good health for everyone in our community. Let freedom and peace be increased throughout the world, and Judaism strengthened as the days go by.

L'Shanah Tovah

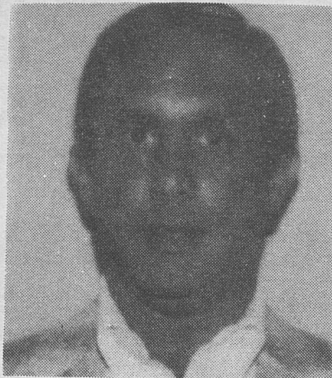
Linda Parson

Administrator, CKJF

Congratulations

Congratulations to David Rose who was elected Regional Advisory Board Vice Chairman to the Anti-Defamation League of B'nai B'rith (Ohio-Kentucky-Indiana) at its annual meeting held recently in Columbus.

David is a lifelong resident of Lexington, past treasurer and president of B'nai B'rith, a former member of the CKJF board, and was active on the Temple Adath Israel building fund committee.



Welcome to New Consul General

CKJF welcomes Dr. Israel Peleg in his position as new Consul General of Israel for the mid-Atlantic states which includes Kentucky.

Dr. Peleg can be contacted at: Consulate General of Israel, Lewis Tower, 225 South 15th Street, Philadelphia, PA 19102, (215) 546-5556.

CKJF Joins Peaceseeking Group

CKJF has joined the Central Kentucky Council for Peace and Justice, a coalition of peacemaking groups, incorporated in 1984. Charlotte Baer is going to be CKJF's representative to council meetings, where a variety of topics of concern around the world are discussed each month. The Council publishes an interesting newsletter, highlighting central Kentucky activities like the Hiroshima Day observance held in downtown Lexington. Any CKJF member who would like to receive this newsletter free of charge, should contact the CKJF office. Anyone who would like Charlotte to bring up specific issues or who would like to attend a council meeting should contact Charlotte Baer, 277-3072.

COUNCIL OF JEWISH FEDERATIONS



57th General Assembly
November 16-20, 1988

"Areyvim Zeh Bazeh: Responsibility and Service--Federation's Role in Creating a Caring Community" will be the theme of the 57th General Assembly of the Council of Jewish Federations.

Speakers will include Simcha Dinitz, Chairman of the Jewish Agency Executive and Former Israeli Ambassador to the US; Professor Arnold Eisen, Chairman of the Department of Judaic Studies at Stanford University; and Mendel Kaplan, Chairman of the Jewish Agency Board of Governors.

More information on the General Assembly and registration forms are available through CKJF, 252-7622.

CKJSingles Announce Events

The Central Kentucky Jewish Singles announce the following two events:

Monday, Sept. 12 - Family Style Dinner
at Ri Gleason's, 273-0095

Friday, Sept. 23 - Shabbat Dinner

For more information contact
Hava Shalit, 271-5106.

Best Wishes to Rabbi Smith

Our best wishes go to Rabbi Uriel Smith who is leaving Lexington for Ambridge, Pennsylvania. His new address is: Beth Samuel Jewish Center, P.O. Box 219, Ambridge, PA. 15003.

Needed: Used furniture (beds, chests, dinette set, etc.) for Israeli family with five children moving to Lexington for one year. Contact Joe Kuc (269-6404) or Susan Mason (277-2593).

American Jewish Political Behavior

Editor's Note: The following is excerpted from UJF Virginia News, June, 1988.

NEW YORK- With the presidential election drawing near, is there anything new and noteworthy about the politics of American Jews?

Yes and no, answer two experts on Jewish political behavior.

Milton Himmelfarb, editor of the **American Jewish Year Book**; and Leonard Fein, founder and editor-in-chief of **Moment** magazine and author of the newly published book, **Where Are We**, led a session, titled "The New Jewish Politics," as part of the American Jewish Committee's 82nd Annual Meeting.

Himmelfarb analyzed some of the trends in Jewish voting patterns both nationally and internationally.

"From a strictly American perspective, the Jews continue to be the same anomaly they have always been," he said. "They are uniquely the group that consistently votes to the left of their pocketbooks.."

In a study of the Jewish voting pattern in the 1968 election, Himmelfarb asserted that "while the Jews have the incomes of Episcopalians, they vote like Hispanics." Commenting on an exit poll conducted during the 1984 presidential election that showed more Jews voted for Walter Mondale than did Hispanics, he revised his observation and said that "Jews vote like Hispanics, only more so."

"From a world-wide perspective," Himmelfarb continued, "Jewish behavior corresponded to the political behavior of Jews in other Western countries such as France and Great Britain."

He noted that in Great Britain 25 years ago, 95 percent of the Jewish members of Parliament were Labor, yet in Great Britain today 70 percent are conservative, constituting what he called "a drastic and significant turn-around."

In France, stated Himmelfarb, the Jewish vote can now sometimes be found to the left of the majority and sometimes to the right of the majority.

"What is new and important is that now American Jewish political behavior is anomalous not only from an American perspective but also from a world-wide Jewish perspective," he said.

SAVE A PLACE in your NEW YEAR to help the JEWS in the SOVIET UNION

Your letters, telegrams and moral support build a lifeline to our people in the Soviet Union.

The two families that have been adopted by the Central Kentucky Jewish community are:

Binsion & Purim Shmailov
Naberezhnaya 12
Kuba, Krasnaya Sloboda
Azerb.SSR, USSR
(Adopted by OZS)

Binyamin & Zinaida Abramovich
Teobashevskaya 34/7
Kishinev
Moldavian SSR, USSR
(Adopted by TAI)

Provide a Lifeline for Soviet Jews

ADOPT-A-FAMILY

Write to a family needing moral support while waiting for an exit visa.

TWINNING

Share your Bar/Bat Mitzvah with a refusenik who has been denied the opportunity to celebrate his/her Jewish heritage.

WRITE

Write to your congresspeople, senators and other government officials about the plight of Soviet Jewry, and about your adopted family in particular.

PARTICIPATE

Attend the community-wide rallies, lectures, and concerts held throughout the year in support of Soviet Jewry.

For information contact:
Central Kentucky Jewish Federation
252-7622

Rabbi Jon Adland, Chairman, Oppressed
Jewry, CKJF Community Relations Committee
269-2979

Visas for Israel-bound Jews Only

Editor's Note: The following was excerpted from the Jewish Observer, July 21, 1988.

JERUSALEM (JTA)—The Israeli Cabinet decided that hereafter Israeli visas will be issued only to those Soviet Jews committed to immigrate to Israel.

Other Jews seeking to leave the Soviet Union will have to apply for visas to the country of their choice.

The decision, aimed at eliminating the so-called "dropout" phenomenon, was carried by a vote of 16-2 with three abstentions. But four of the ministers who backed it made clear they voted with reluctance and misgivings.

The move was hailed by Yuli Kosharovsky, a longtime refusenik and aliyah activist in Moscow. But it was denounced by several prominent ex-refuseniks living in Israel.

The decision was enthusiastically welcomed by Simcha Dinitz, chairman of the World Zionist Organization and Jewish Agency executive, and by Mendel Kaplan, chairman of the Jewish Agency Board of Governors.

Both expressed the view that Israel should not assist Jews to go from one Diaspora to another.

But the Israeli leadership is braced for strong criticism from Jewish organizations abroad active on behalf of Soviet Jewry, especially the United States.

The "dropouts" have embarrassed and angered Israeli and Zionist officials. Israel got nowhere trying to persuade Washington to withdraw the refugee status it grants Jews leaving the USSR nor would international Jewish relief and resettlement agencies agree to cease aiding them.

The cabinet vote followed a forceful presentation of the case for restricted visas by absorption minister Yaacov Tsur. He spoke of the anti-Israel propaganda Jews were exposed to in the USSR, which he said robbed them of free choice.

Tsur was firmly supported by both Premier Yitzhak Shamir and Foreign Minister Shimon Peres. "We have nothing more to lose," Peres argued, noting that the "dropout" rate has reached 90 percent in recent months.

Shamir said Israel in effect would be endorsing the dropouts if it allowed every

Jewish emigrant from the Soviet Union to "exploit" an Israeli visa.

Housing Minister David Levy of Likud, one of the three who abstained, warned that the decision would risk reducing the number of Soviet Jews seeking to leave.

But longtime refusenik Kosharovsky told Israel Radio in a telephone interview from Moscow the decision would increase aliyah to Israel and overall Jewish emigration in the long run. He claimed there are 100,000 Jews in the Soviet Union who want to go only to Israel.

Tsur argued that limiting visas only to Jews definitely going to Israel would not impose an obstacle for others. He noted that new Soviet regulations enable relatives living in any country to apply on behalf of would-be emigrants for family reunification.

He said some 6,000 Soviet citizens, most of them Jews, have already applied for exit permits under the new rules.

Critics pointed out, however, that the new rules empower the Soviet authorities to deny family reunification where the applicant is not a first-degree relative (that is, a member of the immediate family).

Israelis, Soviets Begin Trade

Editor's Note: The following was reprinted from the Jewish Observer, June 9, 1988.

TEL AVIV (JTA)—Israel and the Soviet Union will commence trading with each other shortly, using West German business agents to facilitate the transactions, **Maariv** reported.

According to the newspaper, a dozen Israeli factories are preparing for the Germans' arrival here to sign agreements on behalf of Soviet importers.

Israel will export clothing, women's stockings and disposable diapers, **Maariv** said. The Soviets will export a special cloth fabric.



**Natan Sharansky
struggled 9 years to go on
a Mission to Israel.
But we're free to go today.**

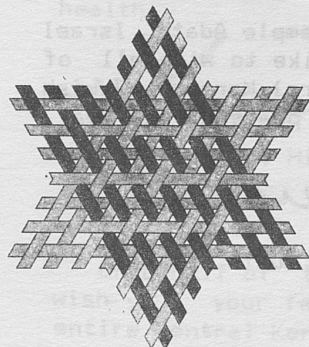
U J A - FEDERATION MISSIONS

- JUBILEE MISSIONS - EUROPE/ISRAEL.....OCTOBER 9-19
- FALL STUDY MISSIONS.....NOVEMBER 6-16
- WINTER FAMILY MISSIONS.....DEC. 22, 1988 - JAN. 1, 1989
- WINTER STUDENT MISSION.....DEC. 25, 1988 - JAN. 4, 1989
- DISCOVERY 1989 MIDWEST MISSION.....JANUARY 15-25, 1989

FOR MORE INFORMATION CALL:

Central Kentucky Jewish Federation - 252-7622
Steve Caller - 266-1314

**DISCOVERY 1989 MIDWEST MISSION TO ISRAEL
January 15-25, 1989**



Cost: \$1,875 per person-double occupancy
Departure from New York
Single Supplement-\$260

Minimum Contribution: \$1,000 minimum gift from the principal contributor

Subsidy: Each individual meeting the \$1,000 minimum gift is eligible to receive a National UJA subsidy of \$500 applicable to the mission cost. CKJF will also subsidize \$500 (on a first come-first serve basis up to a maximum of 20 participants) in order for a participant to receive the National UJA subsidy.

Hotel Accommodations: Deluxe accommodations***** Tel Aviv - Hilton, Tiberias - Plaza, Jerusalem - LaRomme

Registration: \$500 deposit must accompany each completed application.

Changes and Cancellations: Cancellations are subject to a \$25 processing fee per participant plus an additional \$100 fee per participant charged by airlines for cancellations received within 30 days of departure.

Payment: Full payment due 30 days prior to departure - 12/15/88

For more information: CKJF Office - 252-7622
Steve Caller - 266-1314

Rosh Hashanah GREETINGS

May the year 5749 be a year of sweetness and peace for the Jewish Community of Central Kentucky and to Jews throughout the world. Shana Tova Tikatavu. May you be inscribed for a good year.

Rabbi, Ohavay Zion Synagogue

Each new year bring us the opportunity to examine the successes and failures of our past and to renew our efforts to be better. As this joyous season approaches, we at Ohavay Zion Synagogue wish you and yours the happiness and peace of a fruitful holiday and a better year for us all.

L' Shanah Tovah,

President, Ohavay Zion Synagogue

On behalf of the Ohavay Zion Sisterhood, I wish you and your family a year of health, happiness and peace. L'Shanah Tova Tikatevu.

President, Ohavay Zion Sisterhood

On behalf of Sandy and Joshua, let me extend our wishes to you for a Happy, Healthy New Year. May this year be filled with growth, fulfillment, and a renewed commitment to our Jewish community and our Jewish future.

From the Temple Adath Israel Executive Committee, Board of Trustees and temple members, L'SHANA TOVA V' TEKATEIVU. MAY THE YEAR 5749 BE A YEAR OF BLESSING FOR US ALL.

Rabbi, Temple Adath Israel

On behalf of the Temple Adath Israel Congregation, I would like to wish all of our friends in the Central Kentucky Jewish community a healthy and peaceful New Year.

President, Temple Adath Israel

The Temple Adath Israel Brotherhood wishes Lexington L'Shana Tovah

President, Temple Adath Israel Brotherhood

May the New Year bring fulfillment to your efforts, joy to your heart, and peace to your spirit. L'Shana Tova

Babbi Fried

President, Temple Adath Israel
Sisterhood

On behalf of the Lexington Chapter of Hadassah, I'd like to wish the entire Jewish community a happy and healthy New Year, along with our wishes for peace in the Middle East. Shana Tova

Renee Asser

President, Hadassah

Wishing you a year of peace, joy, and health.

Susan Goldstein

Director, Hillel

On behalf of the Lexington Havurah, I wish you, your family, friends, and the entire Central Kentucky Jewish Community, the Blessings of Peace and Happiness in the New Year. "Le-Shanah Tovah Tikkatevu."

Derry Wilson

President, The Lexington Havurah

Shalom and best wishes for a happy New Year from B'nai B'rith District Two and Stanley Rose Lodge #289

Jim [unclear]
2011/10/14

President, B'nai B'rith

Welcome to New Rabbi

Rabbi Eric Slaton grew up in Minneapolis, Minnesota. He was active in the Jewish community there as a camp counselor, Religious and Hebrew school teacher, B'nai Mitzvah tutor, Junior and Senior Youth Group Advisor, member of the Campus Jewish Appeal and the Minneapolis Jewish Federation's Hillel Board.

In 1979 Rabbi Slaton received a Bachelors Degree from the University of Minnesota, and was accepted as a Rabbinic student at the Hebrew Union College - Jewish Institute of Religion. He spent the first year of the five year program in Jerusalem. At the end of the first year, he took a leave of absence and spent that year studying at Machon Pardes, a center for traditional Jewish studies.

Rabbi Slaton returned to the United States to complete his Rabbinical training at the HUC campus in Cincinnati. In addition to regular studies, Rabbi Slaton completed a unit of Clinical Pastoral Education at the St. Elizabeth Medical Center of Covington, Kentucky. During his second year at HUC, he was appointed Rabbi of Congregation B'nai Tzedek which he served for three years.

After ordination in 1985, Rabbi Slaton accepted a position as Rabbi of Congregation Beth Israel in Plattsburgh, New York. Among his duties in Plattsburgh were the chaplaincy at the Plattsburgh Air Force Base, the chaplaincy at Dannemora State Correctional Facility and advisor of the Plattsburgh Hillel Association.

In 1985, Rabbi Slaton was married to his wife Kimberly. They are expecting twins in October.

NOTICE TO PARENTS: As part of the Central Kentucky Jewish Federation, we have a very active school liaison program. We met recently with Dr. Ronald Walton, Superintendent Fayette County Public Schools, about issues of concern to the Jewish community, and were assured of his support.

We encourage all parents who are experiencing difficulty concerning Jewish holidays at their schools to contact the CKJF Office (252-7622), Charlotte Baer (277-3072) or Phil Berger (277-0997) CKJF Community Relations Committee Co-Chairmen.

THE HOLIDAY OF SUKKOT

This season of the Jewish year is much given to appreciation of the wonder and joy of the world. Its traditions and symbols focus on the awesomeness of experience. It is this awareness of the preciousness of life that lies at the heart of the Sukkot festival. Four days earlier, on Yom Kippur with its fasting and white garments (shrouds), we symbolically experience a kind of dying. With the neilah service, at the end of the day, we are restored to life. Perhaps it is not so extraordinary, then, that immediately after this most life-threatening moment in the Jewish calendar, we move to the outburst of rejoicing called Sukkot. For it is only in recognizing the fragility of life that we can truly gain a sense of how vital and precious is the gift of life itself.

Sukkot is one of the most joyous festivals of the Jewish calendar. The solemn Days of Awe have just passed, and a spirit of hope, renewal and thanksgiving permeates Jewish life. The austerity of Yom Kippur gives way to the multi-colored decorations that characterize Sukkot. The focus of the celebration shifts, too, from the synagogue to the home. Sukkot is a family holiday, filled with visual imagery and activity.

In biblical times, Sukkot was known as heh-hag--THE holiday. It was apparently the most important celebration of the ancient Jewish world. In fact, when the Maccabees succeeded in liberating the Temple from the Syrian-Greeks, they decreed a delayed celebration of Sukkot, which they had been unable to observe during the war. (Our Hanukkah festival, therefore, is a direct descendant of that delayed Sukkot--and may have more to do with the number of days we observe Hanukkah than do any of the "miraculous" explanations.)

The festival of Sukkot marks the final harvest of the year, an event of great importance to ancient Israel, an agricultural society. Jews traveled from all over Israel to Jerusalem, to offer their finest produce as tribute to God in the Temple. Sukkot was one of the shalosh regaleem--the three "pilgrimage" holidays (the other two, marking the harvesting of the first fruits, are Passover and Shavuot).

There is also a historical aspect to Sukkot, as the Torah instructs us

You should live in booths seven days; all citizens of Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Lord your God. (Leviticus 23:42-43)

Sukkot is also called Hag Heh-ah'seef--the festival of the harvest (literally, the "ingathering"), and z'man sim-ha-taynoo--the time of our rejoicing. Giving thanks for the harvest, and rejoicing in the abundance of the crops and the regular alternation of the seasons characterize this festival. The value of Sukkot and its special significance were not lost on the founding fathers of our country. The American holiday of Thanksgiving is based directly on Sukkot.

Sukkot begins on the 15th of Tishri, five days after Yom Kippur, and continues for seven days. The first two (first only, in Reform congregations) are considered major festival days; the five intermediate days are known as hol ha-mo-ayd sukkot. (Hol means secular, workday, etc. Mo-ed means "festival.") The seventh day of Sukkot is known as Hoshanah Rabbah. The eighth day, in Orthodox and Conservative congregations, is observed as the festival known as Sh'mini Atzeret, the effective conclusion of Sukkot. The following day (the ninth consecutive festival day) is Simhat Torah. Reform congregations, which observe Sukkot for seven days, combine the celebrations of Sh'mini Atzeret and Simhat Torah, as is the practice in the State of Israel.

Several unusual items are used on Sukkot: the temporary "house", covered with leaves or corn stalks, known as the sukkah; the lulav, consisting of the branch of a date palm, bound together with two branches of willow and at least three sprigs of myrtle; and the etrog, the fruit of the hadar tree. The association of these items with Sukkot comes directly from Leviticus:

Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the Lord seven days...On the first day you shall take the product of hadar trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God seven days...You shall live in booths for seven days...

Once Again Into the Breach

On Shabbat, 6 August 1988, I saw first-hand one example of the wanton devastation of Israel's forests. My cousin had driven us to that section of the B'nai B'rith Martyr's Forest in which stands the magnificent Scrolls of Fire monument. As we neared this solemn - almost holy - place, an ugly, twisted scar intruded upon our pilgrimage. Acres of trees which had been planted in memory of the 6,000,000 holocaust victims had been laid to waste by an arsonist's hand. As the Nazi terrorists had burned our people's bodies, Arab terrorists now are burning our people's land.

Lives, once lost, cannot be replaced. The trees can be - must be - replaced. The trees in this particular forest must be replanted in recognition of our eternal commitment to the memory of our people who perished during World War II. The trees in all forests must be replanted in recognition of our commitment to Eretz Yisroel - the Land of Israel.

The reclamation of our land, a land vandalized and abused by countless other people, is the responsibility of the Jewish people. Other Jews have given their lives for Israel. We can do no less than to contribute the extra dollars that now are needed so desperately. Our contributions to CKJF-UJA assure the land development of Israel, but are not earmarked specifically for reforestation.

Campaigns to raise the additional money required to replace Israel's lost forests have been undertaken by a number of major Jewish groups. Hadassah, the Masorti movement, the Reform movement, and the Jewish National Fund all are asking us to contribute the extra funds that are critically needed for this effort. I urge you to contact the organization of your choice and participate in the reforestation of Israel - now.

Evelyn D. Geller

Criminal Investigation of Nazi War Criminals

The Justice Department Office of Special Investigations (OSI) asks your assistance in locating survivor witnesses in connection with a pending deportation action.

OSI would like to interview persons who were imprisoned at the Nazi concentration camps of Kattowitz (also known as Eintrachthuetten) or Gleiwitz I between November of 1943 and January 1945. These camps were subcamps within the Auschwitz system. Survivors of these camps who were already interviewed need not contact OSI.

Replies should be addressed to Michael S. Bernstein, Assistant Deputy Director, Office of Special Investigations, Criminal Division, Bond Building, 1400 New York Avenue, Washington, D.C. 20530, (202) 786-5005.

UJA Warns Against Unapproved Solicitation

CKJF has received information from the United Jewish Appeal concerning solicitation by The Commission on the American Promenade in Israel, on behalf of the so-called Judean Hills Foundation, initiated by Kiryat Telshe Stone. The Director is Rabbi Eliot J. Sherman of Kiryat Telshe Stone, with addresses in Wickliffe, Ohio, home of Telshe Yeshiva, and in Jerusalem. According to Hy Sainer of the National Committee on Control and Authorization of Campaigns of the Jewish Agency for Israel, this project has not been approved. If you are contacted on behalf of this group, please call CKJF (252-7622) so that appropriate action may be taken.

THE
CURIOUS
THING IS
THAT..



BY THEIR
READINESS
TO BURN
UP THE
LAND



THEY
SHOW US
ALL



THAT DEEP
IN THEIR
HEARTS



IT IS
THEIR
BELIEF



THAT THIS
LAND IS
OURS



A Mideast Peace—Is It Impossible?

Editor's Note: The following article is reprinted from the New York Times, June 23, 1988. It was written by Elie Wiesel, author and lecturer, who won the Nobel Peace Prize in 1986.

Was it an accident or an illusion? Wishful thinking perhaps? Gaza seemed calm, if not peaceful. No burning tires, no riots. I saw children going to school. The stores were open. Bathing in dust and sun, just another city in this region whose destiny is named hatred.

The Israeli military presence was more felt than seen, as was the implacable plight of the tens of thousands of refugees who dwell in inhuman conditions in two camps nearby. Their suffering could be sensed everywhere, as if it had a life of its own.

Earlier, in Israel, I had asked political leaders and military officers: How long could this situation go on? What will the future bring to this land, whose past is so fertile in promise and violence? What is the meaning of all these clashes between Jews and Arabs, these security considerations, these moral principles?

The Palestinians with whom I spoke expressed themselves freely, without fear, paying no attention to the Israeli officers who were present as observers. Some complained about various forms of harassment by Israeli soldiers. A renowned lawyer, Fayez Abu Rahme (the uncle of the assassinated Abu Jihad, Yasir Arafat's No. 1 aide) struck me by his courage and moderation.

"Are you reticent to talk with Israelis around?" I asked.

"I am a free man."

His aspirations? "A Palestinian state. Demilitarized. The police would carry sticks, not guns."

How would he describe the Israeli occupations? He refused to commit himself. Not too critical, though. He denounced the lack of freedom, the administrative arrests.

Cases of torture?

"Yes, some time ago." He was not sure about the present.

Did he understand Israel's permanent fears for its security?

"Israel's military might ought to assuage all her fears."

I spent an hour with young Israeli soldiers. Very young, all of them. Did they take into consideration the Palestinians' desire to live freely, to plan their future - and even suffer freely?

We discussed Jewish history vs. general history, politics vs. ethics, demography vs. faith. How should one deal with the sufferings of the Palestinians? Is insensitivity the answer? Isn't a Jew called upon to be sensitive to his fellow human beings' concerns? How then is one to reconcile the needs of security with Judaism's concept of humanism?

The debate grew animated, the faces became dark as we touched the question of questions: What was their response to the international criticism of the way they handled the uprising?

"What do they want us to do? Uprising means war. We have no choice but to defend ourselves."

Against women and children?

"It is not our fault that the enemy hides behind children."

Did they feel that the Palestinians hated them?"

"No doubt."

Did they hate the Palestinians?

"Hatred can be answered by hatred alone."

A soldier with dreamlike eyes intervened, "I do not hate them. I feel sorry for them."

What can one do to alter the course of events? What must one do to break the cycle of suspicion and bloodshed linking Israelis and Palestinians? The soldiers were at a loss for answers; their eyes reflected determination and sadness.

These soldiers did not have a good press in the world. Were they aware of it? They were. They knew the impact that televised images had everywhere. The beating of prisoners, breaking of bones, demolition of houses. Who was not outraged by the reports about Arabs being buried alive by soldiers? Ignoring the fact that these cases were regrettable exceptions--immediately corrected by Israeli authorities--public opinion rushed to condemn Israel.

Consequently, Israel took the place of America during Vietnam, France during Algeria and the Soviet Union during the Gulag. Many critics were outdone by some

Jewish intellectuals who had never done anything for Israel but now shamelessly used their Jewishness to justify their attacks against Israel.

Should Israel be above criticism? No one says that. Israel's society is human, with its own shortcomings. But it is being presented as mostly bloodthirsty - and that is simply not true. In certain pro-Arab circles, the argument is even more vicious and ugly: Israel is being compared to Hitler's Germany, its policy to Nazism and the Palestinians of today to the Jews of yesterday. How are we to convince Israel's political adversaries that the Holocaust is beyond politics and beyond analogies?

I understand the anger of young Palestinians. Frustrated, diminished, disappointed, they feel cheated and unwanted by society and betrayed by the whole world, including the Arab world. They are treated as nonpersons. Objects of pity, at best. Why shouldn't they have chosen violence as a means of attracting attention to their existence and their dreams of obtaining national identity?

Self-determination is a sacred principle of civilized society. Should it not apply to Palestinians, too? It should. But what is it? Palestinians have been escalating their goals for some time.

A modern poet, Mahmoud Darwish, recently stirred up angry passions in Israel with his poem urging the Israelis to "get out" and take their dead with them. Nablus and Gaza would no longer satisfy the Palestinians. Now they are after Haifa and Tel Aviv.

When Israel accepted the United Nations partition plan, it thus was the only nation ever to recognize a Palestinian state. Arab armies responded with war. Had Israel's peace offer been accepted in 1948, Jaffa and Lydda would be Palestinian today. If after the 1967 war the Old City of Jerusalem and the West Bank had remained under King Hussein's control, would he have transformed them into a Palestinian state? I doubt it. What is certain is that Israel did not want those territories; they were imposed on Israel in war.

Contrary to some doubts voiced in the press, Israel has not "lost its soul." Its soldiers are not sadists. They do not enjoy fighting stone-throwing adolescents.

But confronted by them, what should a soldier do? Retreat? How far? Run away? Where?

I do not accept all that Israel has done in recent months, but I must defend it against malicious attacks by those who offer simplistic solutions; they are misleading and unworkable. If there is a realistic solution to the problem, I do not know it.

Israel is the only country that feels its existence threatened. Some right-wing Israeli fanatics speak about "transferring" all of the Palestinians to Jordan; the suggestion is a disgrace. Some liberals are ready to give up all the territories immediately. To whom?

As long as the P.L.O. remains a terrorist organization, as long as it has not given up on its goal of destroying Israel, why should Israel negotiate with its leaders? But then, the the P.L.O. is not an interlocutor, Who could be? There must be, and are, moderate Palestinians. But many have been assassinated - not by Israelis.

And yet, one must not lose hope. Somehow there must be a solution, acceptable to both sides, that would end a tragedy that generates such hatred. If extremists in both camps gain ground, all will suffer.

I think of the Arab children whom I watched walking to school - and of the young Jewish soldiers with their tormented gaze. How long will joy be denied to all of them?

More than ever, I would like to believe in miracles.

CENTRAL KENTUCKY JEWISH FEDERATION
NEWSLETTER

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Linda Ravvin, M.L.S., Administrator
Charlotte Levy, Editor
Betty Hickey, Office Manager

MEMBER
Council of Jewish Federations

Ethiopian Jews Still Despair

Editor's Note: The following is excerpted from the Near East Report, June 13, 1988.

Thousands of Ethiopian Jews remain trapped in Ethiopia and the prospect for their release is grim, according to Rep. Gary Ackerman (D-NY). "It's very difficult to say in an encouraging fashion that things are happening quickly," he said in Washington recently.

"In a lot of peoples' minds Operation Moses took place and one-two-three it's all over and everything is 'hunky dory' and there are no more Jews left in Ethiopia. And that's far from the case," Ackerman said.

Ackerman is a member of a Congressional caucus working to reunite the remaining Jews in Ethiopia with their families in Israel.

In 1984-85, over 8,000 Ethiopian Jews were rescued from neighboring Sudanese refugee camps and brought to Israel in secret airlifts called Operation Moses and Operation Joshua. But in March 1985, the rescue missions were brought to a halt before all of the Jews could be evacuated.

Ethiopia is a Marxist country where emigration is prohibited. The Jews are called Falashas, meaning stranger or landless, by their non-Jewish neighbors. In addition to religious discrimination and anti-Semitism, they are threatened by famine, drought, disease, and a civil war in neighboring Tigre province.

Most of the Jews remaining in Ethiopia are women, children and the elderly. The most serious problem facing Ethiopian Jews in Africa and Israel is the separation from their families. According to Will Recant, executive director of the American Association for Ethiopian Jews, there are 1,500 orphans living in Israel whose parents are trapped in Ethiopia. Approximately 16,000 Ethiopian Jews now live in Israel.

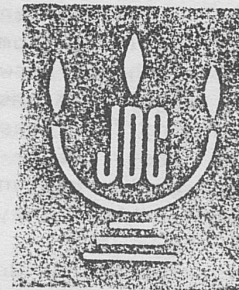
Solomon, an Ethiopian Jew who recently spoke to members of Congress about Jews in Ethiopia, escaped from Africa and now lives in the United States. He knows the pain of family separation since some of his family remain in Ethiopia. "These people are not free, they are isolated from their families," said Solomon, who does not use his real name for fear of reprisals against his family.

Ethiopian Jews who have emigrated to Israel can't appreciate their new-found freedom because they fear for the lives of their families in Ethiopia. "Physically they are there [in Israel] but mentally they are not there," Solomon explained.

A program in Ethiopia of "villagization" threatens to disperse and separate the Jewish people. The government claims the program will enable it to make food distribution and provide services easier. But the Jews fear that it will lead to greater anti-Semitism and assimilation.

"The Jewish tradition is not going to be practiced anymore," Solomon warned. The displacement of people due to war and famine have caused non-Jews to move into Jewish villages.

The government of Israel, although it has no formal relations with Ethiopia or Sudan, has "given assurances that they are exploring all possible options to help the Ethiopian Jews," said Recant.









The American Jewish Joint Distribution Committee has been the overseas relief arm of the American Jewish community for more than 70 years. Since 1914, JDC has provided relief, reconstruction, rehabilitation, and education services to millions of Jews in more than 70 countries on all continents except North America. Its services are supported with your contributions to the CKJF-UJA annual campaign.

5748-5749

1988

SEPTEMBER / OCTOBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11 29 ELUL 7 & 9 pm-TAI 7:15 pm-OZS EREV ROSH HASHANAH 	12 9 am-OZS 10 am-TAI 10 am-Havurah at Lansdowne Club 10:30 am-OZS 1 & 7:15 pm-OZS ROSH HASHANAH 	13 2 TISHRI 10 am-Havurah at Lansdowne Club 9 & 10:30 am-OZS 7:15 pm-OZS ROSH HASHANAH	14 3 TISHRI Forum Mtg. 7:30pm-CKJF FAST OF GEDALIAH	15 4 TISHRI 8pm-OZS Sisterhood Opening Mtg.	16 5 TISHRI 	17 6 TISHRI Vayelech SHABBAT SHUVAH 
18 7 TISHRI 2 pm-TAI & OZS Memorial Service Lexington Cemetery	19 8 TISHRI	20 **CKJF Office Closed** 7 pm-TAI & OZS 7:15 pm-Havurah at Lansdowne Club 9 pm-TAI KOL NIDRE 	21 10 TISHRI 9:30 am-OZS 10 am-TAI 10 am-Havurah at Lansdowne Club **CKJF Office Closed** YOM KIPPUR	22 11 TISHRI FALL BEGINS	23 12 TISHRI 	24 13 TISHRI  Ha'azinu
25 14 TISHRI 10-11:30am TAI Bagel & Study EREV SUKKOT 	26 15 TISHRI **CKJF Office Closed** 7 pm-OZS SUKKOT 	27 16 TISHRI 9:30 am & 7 pm-OZS SUKKOT	28 9:30 am-OZS 12noon TAI Sisterhood 8 pm-CKJF Bd. Mtg.	29 18 TISHRI INTERMEDIATE DAYS OF SUKKOT	30 19 TISHRI 	1 20 TISHRI 3-5 pm-Havurah at 2942 Montavesta Rd. CHOL HAMOED 
2 21 TISHRI 7 pm-OZS HOSHANAH RABAH 	3 22 TISHRI 8 am-TAI **CKJF Office Closed** 9:30 & 10:30 am-OZS 7 pm-OZS Havurah to be announced Speech/Hear Center 	4 23 TISHRI 9:30 am-OZS SIMCHAT TORAH Vezot Habrachah	5 24 TISHRI	6 25 TISHRI	7 26 TISHRI 	8 27 TISHRI  Bereshit
9 28 TISHRI	10 29 TISHRI 7-9pm TAI Adult Ed COLUMBUS DAY CANADIAN THANKSGIVING	11 30 TISHRI ROSH CHODESH	12 1 CHESHVAN 7:30pm TAI Outreach	13 2 CHESHVAN	14 3 CHESHVAN 	15 4 CHESHVAN  Noach

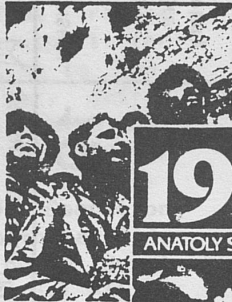
1948

INDEPENDENCE



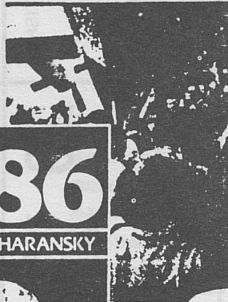
1967

SIX DAY WAR



1976

ENTEBBE



1985

ETHIOPIAN RESCUE



1986

ANATOLY SCHARANSKY



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