



Central Kentucky Jewish Federation

VOL. XI

MARCH 1988

NO. 2

DR. ILSA SCHUSTER TO SPEAK AT CKJF FORUM MARCH 20TH



Dr. Ilsa Schuster

The second production of the 1987-88 CKJF Forum Cultural and Entertainment Series will take place, Sunday, March 20th at 8:00 p.m. at Ohavay Zion Synagogue, 2048 Edgewater Court.

Specializing in economic development, social change, and aggression in Africa and Israel, where she has conducted extensive research, **Dr. Ilsa Schuster** is a columnist for KIDMA, the Israel Journal of Development, and lectures at the Golda Meir Mount Carmel Training Center. She is Assistant Professor of Anthropology at State University of New York, Stony Brook; she authored The New Women of Lusaka, numerous articles, and co-edited Culture and Aggression.

Dr. Schuster will speak on "Wither Survival? Israel and the Diaspora."

Arrangements for Dr. Schuster were made through the Jewish Welfare Board Lecture Bureau.

If you do not already hold Series or Patron tickets, tickets for this program are \$10 each and may be purchased at the door. School age children of Patron and Series ticket holders are admitted free. Tickets for students (with valid I.D.) are \$5 each.

The CKJF Forum Series is one of the ongoing programs of this Federation made possible by community support of the annual CKJF-UJA fund raising campaign.

LEXINGTON JEWRY

The next Temple Adath Israel Sisterhood meeting will be **Wednesday, March 16th**, at 12:00 p.m. There will be a discussion on "Lexington Jewry When I Got There - And How It's Changed!" The panel will include Helen Goldfarb, Rose Rita Wurmser, Marge Lerner, Sally Kocen and Susie Johnson.

Lunch will be served and babysitting is available. Make reservations by calling the Temple office at 269-2979.

YOUNG JUDAEA CONVENTION in Lexington

A regional convention of Young Judaea will be held **Friday, March 18th (4 p.m.) until Sunday, March 20th (11 a.m.)** at the Ohavay Zion Synagogue. The conventioners will hail from the southern half of Hadassah's Central States Region (Columbus, Dayton, Cincinnati, Louisville, Lexington and environs).

The convention is open to any Jewish child in the 3rd through 7th grades. The weekend's theme is "Destination Israel." Led by teenage Young Judaea members with adult supervisions, activities will include Shabbat observance, singing, dancing and games. This is a fantastic opportunity for our younger children to experience a local, in-depth educational, cultural, and fun-filled weekend in a totally Jewish environment.

The cost is \$30 per conventioner (plus \$10 dues, if not already paid).

For additional information, please contact Charlotte Baer, Hadassah Chairperson for Lexington Young Judaea (277-3072) or Miriam Aronovsky, Regional Director at 1125 South College Avenue, Columbus, Ohio, 43209.

RICHARD SADOVE to speak at OZS

While unrest and violence spread through Israel's occupied territories, two doctors and a nurse worked in surgery thousands of miles from their homes in Lexington, Kentucky.

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Dr. Sadove will talk about his experiences in the tension-filled Middle East **Tuesday, March 29th at 8 p.m.** at Ohavay Zion Synagogue. Co-sponsored by the CKJF Community Relations Committee and Ohavay Zion Synagogue, the program is open to the public and free of charge.

CAMP SHALOM

Camp Shalom will have another exciting 3-week session this summer from June 6-24. The campsite will be the same 36 acre farmsite as last year. The Director will again be Mark Scarr who will be assisted by an excellent staff including Sandy Adland as one of the senior counselors.

There will be both a half day program for 4 and 5 year olds at a cost of \$90 and a full day program for 6-8 year olds costing \$135 for the entire three weeks. Camperships are available through CKJF.

The theme of this year's session will be "Cycles of Life" with many special activities being planned.

A brochure describing the CKJF sponsored camp, along with an application, will be sent to all CKJF members.

For further information regarding camp or positions as counsellors contact either Cheri Rose (266-9542) or CKJF (252-7622).

CENTRAL KENTUCKY JEWISH FEDERATION, INC.
333 Waller Avenue, Lexington, KY 40504 (606) 252-7622
*** BULLETIN ***

Gail R. Cohen, President
Charlotte Levy, Editor

Linda Ravvin, Administrator
Beth Altenkirch, Office Manager

1987 CKJF-UJA CAMPAIGN

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**ONE PEOPLE,
ONE DESTINY**

THE DYBBUK comes to Berea College

The Tony Award-winning National Theatre of the Deaf will be celebrating its 20th Anniversary season with the production, "Between Two Worlds: The Dybbuk" by S. Ansky. The troupe of deaf and hearing actors will present this haunting love story in Sign Language and spoken English, a unique style which enables audiences to hear and see every word. The play has earned the Company its well-deserved international reputation.

The Dybbuk, a soul-stirring drama about a great human love which fails, until heaven intervenes, is set in that twilight zone where heaven and earth not only meet, but collide. On the earthly side are two young lovers from an Eastern Europe village during the past century. Their marriage is shortchanged by a greedy, but loving father who wants a more profitable match for his daughter. The distraught young man follows the sorry path of so many star-crossed lovers and dies from a broken heart. But heaven steps in and transforms the young lover into an uninvited wedding ghost (dybbuk) at his beloved's marriage to another man. The audience then becomes witness to the most dramatic struggle ever waged between two worlds on stage.

Presented at Berea College's Phelps-Stokes Auditorium at 7:30 p.m. on Thursday, March 24th, the production is open to the public and free of charge.

The Berea College Convocation Series has been supported by a nominal gift from the Central Kentucky Jewish Federation.

TAI Adult Education

Temple Adath Israel's Spring Adult Education program will focus on Reform Judaism:

April 13 - Reform Judaism 1860-1880, Dr. Marc Raphael

April 20 - Reform Judaism's Platforms: 1885, 1936, 1975 and Today, Rabbi Adland

April 27 - What Do We Believe?, Rabbi Adland

May 4 - Issues of Conflict in American Judaism, Rabbi Adland

All sessions begin at 7:30 p.m. and are held at Temple Adath Israel.

CKJF MISSION TO ISRAEL

Enjoy all the features of a UJA Family Mission with adult members of the Central Kentucky Jewish community by taking part in the **CKJF Mission to Israel**, planned to coincide with the UJA Summer Family Mission **June 26 to July 6, 1988**.

Final details for the Federation mission, also under the auspices of UJA, are being worked out by Mission leaders Steven and Susan Caller.

You can join them atop Masada, travel from Tel Aviv to the Golan and on to Jerusalem, attend Oneg Shabbat at the Western Wall, and meet face-to-face with Sabras.

Approximate cost for the trip will be \$2000 with arrangements for a four-day extension either in Israel or a European capital possible at slight additional expense.

For further information contact Steve and Susan at 266-1314 or CKJF Administrator Linda Ravvin at 252-7622.



Sheila and Steven DeKosky cordially invite you to join them as their daughter

Allison Sheryl

is called to the Torah as a Bat Mitzvah Saturday, the 26th of March nineteen hundred and eighty-eight at ten o'clock in the morning at Ohavay Zion Synagogue 2048 Edgewater Court.

Kiddush and luncheon following services. Friday evening services at eight.

ATTENTION SINGLES:

1988 National Summer Singles Missions (Hatikva)

Due to their popularity, UJA is hosting two singles missions this summer, **Mission I, July 17-27 and Mission II, July 31 - August 10.** Both will have a pre-mission to Poland for repeaters only.

With a minimum gift requirement of \$500 for Israel only participants and \$1000 for those participants in the pre-missions, the missions are open to all singles, ages 25-40.

The deadline for registration, including \$500 deposit, is 30 days prior to its departure date.

The cost involved for an Israel only mission is \$2100 based on double occupancy (\$319 single supplement); for a Poland and Israel mission it is \$2800 with a \$494 single supplement.

Meet with professionals, kibbutzniks, soldiers, government officials; see the achievements of Israel's high technology research; witness ancient and contemporary history as they come together; and share the success of Project Renewal neighborhoods and absorption centers.

For more information on the missions and possible CKJF subsidy contact CKJF Administrator Linda Ravvin today (606-252-7622).



The second annual Singles Weekend sponsored by The Leo Yassenoff Jewish Center in Columbus, Ohio will take place **March 25-27.** For more information call Jeanie at 614-231-2731 or write her c/o The Leo Yassenoff Jewish Center, 1125 S. College Avenue, Columbus, OH 43209.

Soviet Life Exhibit

A cultural exhibit about life in the Soviet Union is taking place the month of March at Cincinnati's Union Terminal. It is designed to increase understanding between the U.S. and the U.S.S.R. For further information contact the Jewish Community Relations Council at 513-241-5620.

Cincinnati Sets Yom H'Atzmaut Schedule

The Jewish Federation of Cincinnati will be celebrating Israel's 40th Anniversary with a variety of programs including an Israel Film Festival.

"Noa at 17" will be presented Monday, April 18th at 7:30 p.m. at Hebrew Union College Chapel, 3101 Clifton Avenue at a cost of \$1.50. At the same location, "Hill 24 Doesn't Answer" will be shown on Monday, April 25th at 7:30 p.m. "Kazablan" is scheduled for Monday, May 2nd; and "My Michael" can be seen on Monday, May 9th.

On Sunday, April 24th, beginning at 11:00 a.m. a Salute to Israel Parade will assemble at Swifton Commons and proceed to the JCC on Summit Road. The parade will be followed by "Israel: One People - 100 Faces," performed by Jewish Religious and Day School students of Cincinnati at the JCC Auditorium.

That same day from 1:00 - 5:00 p.m. a "Walk Through Israel" involving hands on taste and touch of Israel through activities and booths for children and adults will take place at the JCC.

The day concludes with a performance of "Life Begins at 40", a gala performance direct from Israel featuring singers and dancers. The program begins at 7:30 p.m. at the Rockdale Temple Auditorium, 8501 Ridge Road. Admission is \$6 at the door.

For more information on any of the Cincinnati Federation's programming call CKJF Administrator Linda Ravvin.

ANYTOWN, KENTUCKY

Anytown, Kentucky, sponsored by the National Conference of Christians and Jews, is a week-long leadership workshop, June 12-18, 1988.

The camp setting offers sports, recreation and hiking in addition to its program for the development of cultural awareness, communication skills, an enhanced self image, and positive race relations.

Interested incoming high school juniors and seniors should contact CKJF for application forms. Fees for the week are \$185, including meals, transportation and housing. Partial camperships are available to those requiring financial aid through CKJF.

I Will Not Apologize

by Elie Wiesel

Editor's Note: The following was provided to us by UJA.

How should a Jewish author relate to what is currently happening in Israel? Night after night television pictures show us Israeli soldiers chasing Arab youngsters. They tell us about the oppression, anger, hopelessness, and futility of the young Palestinians, almost to the point of justifying their violence.

Then they ask us, "How can you, the Jewish intellectuals, live with this?"

It happens in the United States, in France, and almost everywhere throughout the western world. In the Communist world, and those aligned with it, the response is far stronger, of course. There, the answers are given before the questions are asked, and the answer is always the same:

"Israel is guilty."

"Of what?"

"It doesn't matter; whatever reason happens to be in season.

What is important is that the Jewish world must make excuses, apologize and defend."

In the 1982 Lebanon war, especially at the beginning, the world wanted to believe that, "Yesterday's victim has become today's hangman." I repeat this quotation, as it was very popular at the time. Moreover, it gave pleasure to left-wing groups who were then able to criticize the Jewish people - through Israel - quite legitimately.

Now the situation is similar. There is hardly a discussion without the Israel-Arab conflict being at the center with Israel being put-down or insulted. In short, Israel is experiencing bad press. Of late, it is far more popular to denounce her.

Clearly, my popularity in certain circles has declined. The reason is very simple - I refuse to blame Israel. I have always refused. As a man living in the Diaspora, I believe I owe something to Israel; to stand at her side and identify with her. Always.

There are those who do not like this. Let it be. Every man has a right to his "quirk." My "quirk" is loyalty to Israel.

Since the current disturbances in the West Bank and Gaza, newspapers and television stations have tried to get me to denounce Israel's policies. This is what I answer, "Of course I follow the events with anxiety, but I have faith in Israel because I have faith in her humanity."

On French television I declared, "Compared to other countries, Israel need not be ashamed, and she is not in need of lessons from anyone. After all, who is judging her? France, with her Algerian past? Britain, with her colonial policy? The U.S.A., whom we all remember in Vietnam? Russia, still occupying a number of conquered nations?"

I raise this because I want my views to be clear. I love Israel far too much to hide my position. Does this mean that all Jews in the Diaspora should adopt this position? I give advice to no one and speak in no one's name. I speak only for myself.

With my background and experiences I cannot, from afar, begin to judge Israel and tell her what to do. I can only share her hopes as I share her difficulties.

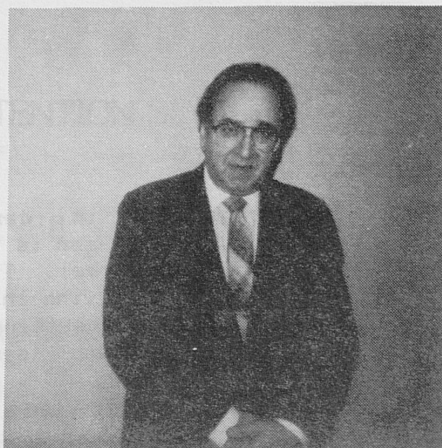
I do not know what the solution to the Palestinian problem is. I do not think anyone knows.

How to compromise between Israel's need for security and the Palestinian desire for independence?

How to defend Israel's life and honor without being apathetic to the Palestinian anguish?

Difficult questions, without an immediate solution. Still, we cannot lose hope. We do not have the right.

(Yediot Ahronot)



Temple Administrator Assumes Post

The Federation's officers and board of directors extend a hearty welcome to the new Temple Adath Israel Administrator **Stanley May** and his wife, **Helen**.

Mr. May has been involved in Jewish congregational and communal work for more than thirty years and has worked at the United Hebrew Congregation in St. Louis, Missouri, Beth Emet The Free Synagogue in Evenston, Illinois, and Jewish Federation in Peoria, Illinois.

He has served on the National Board of the National Association of Temple Administrators, having been editor of the organization's Quarterly and was President of the Regional Association of Congregation Administrators in Chicago, Illinois.

Mr. May joins Temple Adath Israel as they celebrate their 85th year.

UJA/CJF Midwest Small Cities Conference

UJA has announced that **OROT HASHCHUNA** will perform at the Midwest Small Cities Conference, sponsored by CJF and UJA, in Springfield, Illinois, **April 29 - May 1, 1988**.

Celebrate the spirit of Israel and the American-Israeli love affair that has come from Project Renewal with this exciting and young entertainment troupe. The 18 youths come from Project Renewal neighborhoods throughout Israel.

This 40th Anniversary entertainment is only part of the exciting agenda addressing issues and concerns of the American

Jewish community. The conference includes a youth weekend, "Youth Celebrates Israel's 40th," for youth in grades 2 to 8.

Call CKJF Administrator Linda Ravvin today for more information.

AIPAC Conference

The American Israel Public Affairs Committee (AIPAC) announces its 29th Annual Policy Conference, **May 15-17, 1988**. Held at the Sheraton Washington Hotel in Washington, D.C., the conference is entitled "The Forty-Year Partnership: Shaping the Future Agenda."

At last year's conference over 350 members of Congress and Administration officials participated in the Policy Conference and featured speakers such as U.S. Secretary of State, George Shultz and Shimon Peres, Foreign Minister, State of Israel.

This year's conference promises to be even more exciting as it analyzes the candidates in Campaign '88, explores the agenda for the next Administration, and demonstrates the strength of the pro-Israel community in the halls of Congress.

Registration for all events is \$250 (\$195 for students). For more information, contact CKJF at 252-7622.

When next in New York ...

The Jewish Museum, in association with the Yivo Institute for Jewish Research, is presenting three exhibits from now through mid-June.

A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present will be on display through June 19.

Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art, 1912-1928 will be displayed through May 30.

A Russian Impressionist: Paintings and Drawings by Leonid Pasternak, 1890-1945 is featured through May 22.

The Jewish Museum is located on Fifth Avenue at 92nd Street in New York City.

Reviewing a Little Mideast History

by Jeane Kirkpatrick

Editor's Note: The following is reprinted from The Washington Post, Jan. 18, 1988

Day after day, young Palestinians assemble to burn tires, throw stones, threaten motorists, and not-so-young Israelis finally resort to live ammunition. More than 30 Palestinians have already died. The price for Israel is also high in terms of international disapproval of its policies.

It is a classic late-20th century confrontation between not-so-civil disobedience and a not-so-iron fist. Each time Israel uses lethal force to fight off stone throwers (in this region where stoning is a mode of execution), Israel loses, and the demonstrators know it. The media make the difference, and the media know it. It has already gone on for more than five weeks. The end is not in sight.

"It needs time," Israel's defense minister, Yitzhak Rabin, explains. Some of Rabin's colleagues in Israel's divided Cabinet complain that the government only reacts, that it is not in charge. Rabin is forced to agree. The problem is more difficult than anyone originally believed, he avows. The hostility of the Arab population is more widespread than most Israelis understood.

"What benefit is there in being saddled with a huge subject population who hate our guts, knife our soldiers, throw rocks at our vehicles, and force our troops to shoot at them, thus acquiring a halo of martyrdom which arouses sympathy all over the Middle East and all over the world?", wrote David Krivine of the Jerusalem Post. He poses a question arising in the minds of more and more Israelis.

The longer a problem lasts the harder it is to remember what it is about. Since the so-called Arab-Israeli problem is now 40 years old, it is hard for Americans and others to remember that Israel's Arab neighbors still refuse to accept Israel's existence.

It seems incredible that many Arab diplomats still will not speak the name Israel. It seems incredible that Arab states do not show Israel on their maps and that only recently Egypt's education minister barred from his country's schools

a world map that included Israel. It seems incredible that, as punishment for making peace with Israel, Egypt was the subject of a total diplomatic boycott by the Arab world (a boycott that ended only this year).

It seems incredible that two Arab heads of state -- Anwar Sadat and Bashir Gemayel -- were assassinated for the crime of making peace, and incredible that Palestinians in and out of the PLO have been murdered for speaking about speaking with Israeli officials. But all these things are true.

It is important now, when Israel is being reproached on all sides for 20 years of military occupation of the West Bank and Gaza, to recall that this occupation did not begin with Israeli aggression but with aggression against Israel. Who remembers that from 1948 to 1967, Egypt was responsible for the administration of Gaza and proposed no constructive solutions? Or that Israel's occupation of the territories came in 1967 after Israel's Arab neighbors had, for the second time, launched a war designed to eliminate the new State from the region as well as from its maps?

Who remembers that the occupation has continued ever since because Israel's neighbors have doggedly refused to enter negotiations that would provide secure borders for all -- as called for by U.S. Security Council Resolutions 242 and 338 (passed in 1967 and 1973 respectively)? Again and again Israel has offered to exchange "land for peace," and proved its good faith by returning the Sinai to Egypt in the wake of the Camp David accords. Who understands that those same neighbors who will not make peace have been willing to sacrifice a generation of Palestinians in their continued vendetta against Israel?

The United Nations has participated in this human sacrifice through its management of the camps that are filled today with second- and third-generation refugees. The U.N. becomes an accomplice. It's UNRRA is the only refugee program that seeks not to resettle its displaced persons but to keep them in camps for decades. The United States contributes more than \$60 million annually to this "refugee" policy that sacrifices Palestinians to the politics of "return"

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A Little Mideast History, continued

to a "homeland" from which the majority never came.

What would a constructive solution to the Palestinian problem look like? Many Palestinians in the region support the "Jordanian option" of a homeland in confederation with Jordan. But the PLO and its supporters have created the myth that the PLO is the "sole legitimate representative of the Palestinian people." And the U.S. has helped disseminate this myth.

The immediate goal of the PLO is a PLO state whose existence is no more compatible with the stability of Jordan than of Israel. And to further complicate the matter, Jordanian King Hussein, whose country already has a Palestinian majority, declines to discuss the question except in the context of an "international conference" that would bring into the negotiations the Soviet Union and its "Syrian" agenda.

Obviously, Israel must find a solution consistent with its democratic values and cannot indefinitely rule by force a rebellious population. Yet neither can Israel permit the development on its borders of a state dedicated to its destruction and to destabilization of the region.

It seems more and more clear that Palestinians of the West Bank and Gaza (many of whom would become refugees again from a PLO state) need to speak for themselves about Palestinian aspirations.

They now have the world's attention. We are all listening carefully for what they have to say.

1987 Year-End Survey on Soviet Jewry -- After the Washington Summit

Editor's Note: The following is excerpted from a memo from the National Conference on Soviet Jewry, 1/13/88.

The following is data researched through December 31, 1987. Since then there have been disturbing reports about Soviet retrenchment, especially a strict interpretation of the "first degree" family requirement for invitations to people in Leningrad and Moscow. We have

already alerted the press, and made an inquiry through the Department of State, and are waiting to see whether these are local aberrations, or suggestive of a negative trend....

1987 was a year of change in U.S.-Soviet relations, as well as in the status of Soviet Jewry. During 1987, 8,155 Jews emigrated from the Soviet Union -- substantially higher than the 914 Jews permitted to leave in 1986, but still far less than the 51,320 Jews who left in 1979.

Some analysts saw the overall picture for Soviet Jews improving somewhat, as demonstrated in the increases in emigration and the decrease in the prosecution of refuseniks. For the first time in the Soviet Union, "regimeniks" -- those refuseniks denied visas on grounds of knowledge of "state secrets," held an unofficial symposium in Moscow to draw attention to their plight. The KGB did not try to prevent the symposium, nor did they attempt to prevent the participants or Western media from attending.

The signs of "permissiveness," however, stood in stunning contrast to the disruption of a demonstration by refuseniks in Moscow on the eve of the December U.S.-Soviet Summit meeting in Washington, where hundreds of KGB plainclothesmen overwhelmed the few dozen peaceful protesters, pushing and shoving them off the triangular park at Smolensky Square.

Just two weeks before the Summit, the KGB broke up another demonstration in Moscow outside the All Union OVIR (Visa Office).

While Mikhail Gorbachev was obdurate on the possibility of any major changes in the overall human rights issue, some modest, but positive shifts affecting emigration were discerned, perhaps in conjunction with the Summit. There is some easing of the first-degree family restriction as a requirement for invitations to leave. Indeed, in some cities, from 25% to 30% of new applicants receiving permission did not have such invitations. There are signs of flexibility in the application of "regime considerations" or "state secrets" for many applicants, even though hundreds of long-term refusenik families are still in that category.

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5748

1988

MARCH – APRIL

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
20 2 NISAN 9:45 am-Adopt a Refusenik, OZS CKJF FORUM: Dr. Ilsa Schuster, 8 pm, OZS	21 3 NISAN 7 pm-TAI Adult Bar Mitzvah Classes	22 4 NISAN 9 am-OZS Sisterhood Board Meeting	23 5 NISAN 8 pm-CKJF Brd. Mtng.	24 6 NISAN 7:30 pm-The Dybbuk, Berea College	25 7 NISAN 	26 8 NISAN 9:30 am-TAI Torah Study 10 am-Allison DeKosky Bat Mitzvah, OZS 
27 9 NISAN	28 10 NISAN 7 pm-TAI Adult Bar Mitzvah Classes 8 pm-Hadassah Brd.Mtng.	29 11 NISAN 8 pm-OZS/CKJF: Dr. Sadove & Middle East Update, OZS	30 12 NISAN 7:30 pm-TAI Outreach	31 13 NISAN SEARCH FOR CHAMETZ	1 14 NISAN FIRST SEDER 	2 15 NISAN PESACH 
3 16 NISAN PESACH EASTER	4 17 NISAN 7 pm-TAI Adult Bar Mitzvah Classes CHOL HAMOED	5 18 NISAN INTERMEDIATE DAYS OF PESACH	6 19 NISAN	7 20 NISAN 	8 21 NISAN CKJF office closed  PESACH	9 22 NISAN 10 am-Havurah Services Lex. Hring & Speech PESACH
10 23 NISAN	11 24 NISAN FAYETTE CNTY SPRING BREAK 7 pm-TAI Adult Bar Mitzvah Classes	12 25 NISAN 8 pm-Hadassah general meeting: Nutrition & Health	13 26 NISAN OZS Yom Hasheoa program	14 27 NISAN YOM HASHOAH	15 28 NISAN 	16 29 NISAN 9:30 am-TAI Torah Study  Shemini
17 30 NISAN 8 pm-Allan Gould speaks at TAI ROSH CHODESH	18 1 IYAR 7 pm-TAI Adult Bar Mitzvah Classes	19 2 IYAR 8 pm-CKJF Camp Shalom mtng, C. Rose	20 3 IYAR YOM HAZIKARON	21 4 IYAR 8 pm-Hadassah Women's Discussion YOM HA'ATZMAUT	22 5 IYAR 	23 6 IYAR Angie Newman Bat Mitzvah, TAI 

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Soviet Jewry, continued

Still, one must conclude that even with the modest increases in exit visas, "the emigration law and practices of the Soviet Union," according to a report recently conducted by the international law firm of White & Case, "are outside what may be safely regarded as the common core on which civilized nations agree and the common ground that has emerged under international law." Especially as regards state security restrictions, the report finds that the Soviet Union is alone among major developed nations in routinely concluding that ordinary citizens possess "state secrets" to justify preventing their leaving the country.

On cultural and religious issues, the kosher take-out kitchen at the main Moscow Synagogue recently became operational, as has an unofficial Jewish library set up in the Moscow apartment of Yuri Sokol. With the exception of the Hebrew classes in

Baku, the teaching of Hebrew remained proscribed, as did the dissemination of Jewish cultural and religious materials in the Russian language, which is the only language spoken by the overwhelming majority of Soviet Jews.

In addition, while the Soviet Union has halted jamming of the BBC, and VOA, Vatican Radio and Radio France, Kol Israel (Israel Radio) is still being jammed, preventing Soviet Jews from receiving information concerning Israel.

These limited developments might signal a real Soviet policy modification, or may be merely a shift in tactics designed to diminish the sense of isolation and deprivation felt by Soviet Jews. At the moment, though, it is clear that glasnost has not brought an end to the restrictions on the Jewish emigration and cultural movements in the Soviet Union. At best, despite some positive and welcome changes, the measures taken in 1987 serve to highlight the fundamental problems which Soviet Jews continue to face.

PASSOVER, 5748

Passover is the central festival of our people. The holiday evokes fond memories of family, home and hearth in almost every Jew who has participated in the extensive pre-holiday preparations and partaken of the Seder at which three and four generations are often present. Yet, Passover is more than individual fond memories; it is the collective, trans-generational memory of a people.

One of the four Hebrew names for Passover is z'man hay-roo-tay-noo, the season of our freedom, because it marks the liberation of the Jewish people from slavery. The Exodus from Egypt was one of the core, formative events of our people. And, since our exodus from other lands has been such an ongoing occurrence, the Exodus has become deeply embedded in the Jewish psyche and has been lifted out of its purely historical context. That is why the seder meal, the reading of the Haggadah, and all the extensive Passover preparations and rituals are consciously designed to give us an ever present sense of the past.

As Jews, we are commanded to remember continually that we were slaves in Egypt and that we ourselves were redeemed. In remembrance of the historical event, we eat the Passover matzah, the "bread of affliction" (Deut. 16:3) and are reminded that others are less fortunate. We are thereby stimulated to be ever vigilant in protecting the freedom of others -- in our own communities and around the world.

This year, as we celebrate Passover, we should turn our thoughts towards the not-yet-complete redemption of our people in our own day. To help us place Passover in this current context, a contemporary Dayenu, written by two CLAL (National Jewish Center for Learning and Leadership) scholars -- one Reform and one Orthodox -- can be found in the middle of this pull-out section.

Moreover, while we rejoice in the redemption of the more than 8,000 Jews who were finally allowed to leave the USSR in 1987, we must be reminded to redouble our efforts for those still waiting to go up to the land of Israel, to rejoin families, and to live freely as Jews. The revised "Matzah of Hope" can be found on the last

page of this pull-out. Its incorporation into our seders will serve to remind us that many Soviet Jews will recite "L'Shana Habah-ah b'Yerushalyim" still locked in the USSR.

Central Kentucky's Soviet Liberation Efforts

The Central Kentucky Jewish community will take on a commitment to help obtain the freedom of specific Soviet refuseniks. The Temple Adath Israel and the Ohavay Zion Synagogue have decided to adopt Soviet refusenik families.

A meeting of TAI's Social Concerns Committee has been tentatively scheduled for March 16th at 7:30 p.m. at the Temple to make arrangements for specific strategies for letter writing, etc. The Ohavay Zion Synagogue will host an open meeting on Sunday, March 20 at 9:45 a.m. at the Synagogue.

The "adoption" program is of vital importance; it can make a difference in the contemporary liberation of our people. For the programs to be effective, we need you. Please show your interest by attending the OZS and/or TAI meetings or by calling Dr. Martin Kaplan (TAI) at 277-3992 or Charlotte Levy (OZS) at 273-5410.

DAYENU!

The popular Passover song "Dayenu" is an important part of any Seder. It recounts the events from the Exodus to the establishment of the Israelites as a great nation in their own land, emphasizing the miraculous nature of every step of the journey.

"Dayenu" can easily be misunderstood, however, in two ways. First of all, the words seem to say that any one of the miracles described would have been sufficient without the entire process. But how could this be so? "If God had brought us to the Red Sea but not allowed us to cross over on dry land, it would have been

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"IT WOULD HAVE BEEN ENOUGH ..."

Had God upheld us throughout two thousand years of Dispersion,
But not preserved our hope for return Dayenu!

Had God preserved our hope for return,
But not sent us leaders to make the dream a reality Dayenu!

Had God sent us leaders to make the dream a reality,
But not given us success in the U.N. vote Dayenu!

Had God given us success in the U.N. vote,
But not defeated our attackers in 1948 Dayenu!

Had God defeated our attackers in 1948,
But not unified Jerusalem Dayenu!

Had God unified Jerusalem,
But not led us towards' peace with Egypt Dayenu!

Had God returned us to the Land of our ancestors,
But not filled it with our children Dayenu!

Had God filled it with our children,
But not caused the desert to bloom Dayenu!

Had God caused the desert to bloom,
But not built for us cities and towns Dayenu!

Had God rescued our remnants from the Holocaust's flames,
But not brought our brothers from Arab lands Dayenu!

Had God brought our brothers from Arab lands,
But not opened the gate for Russia's Jews Dayenu!

Had God opened the gate for Russia's Jews,
But not redeemed our people from Ethiopia Dayenu!

Had God redeemed our people from Ethiopia,
But not strengthened our hands throughout
forty years of Statehood Dayenu!

Had God strengthened our hands throughout forty
years of Statehood,
But not planted in our hearts a covenant of
one people Dayenu!

Had God planted in our hearts a covenant of one people
But not sustained in our souls a vision of a
perfected world Dayenu!

DAYENU



*A special contemporary Dayenu
created in honor of the fortieth anniversary
of the birth of the State of Israel*

by Mordechai Rosenstein

enough! We rush to protest at the thought! No, it would not have been enough! For if we had not crossed over the sea-bed, or if any of the other steps in the process had not occurred, the redemption would have been a failure!

This is clearly not the intention of the Haggadah text. The whole purpose of our Pesach celebration is to acknowledge and rejoice over the successful redemption that allowed us to become a People. The text is not saying that any single step in the process would have been sufficient for us, even had the process gone no further. Rather, "Dayenu" tells us that any single step is so wondrous that it deserves to be met with gratitude, rejoicing and exultation! "Even if He had only brought us to Mount Sinai, but had not given us the Torah, this would have been miraculous enough to deserve our thanks and praise." Thus should the words be understood. For how often in life do we fail to celebrate the small victories, the little steps towards a not-yet-successful endeavor, because we are so overwhelmed with the distance still separating us from our goal. Of course our redemption is not yet complete, and the world is certainly far

from perfection. But let us rejoice, nevertheless, at each step forward, at each small accomplishment, at every minor miracle.

The second possible misunderstanding comes in the interpretation of God's role in history. Let neither the traditional text of "Dayenu" nor this contemporary version be taken to mean that God has intervened magically, while we sat with folded hands. We are Shitufei ha-Kadosh Baruch Hu -- partners with the Holy One in the struggle to perfect the world. It is human minds, hearts and hands that have fought and built and planted. Our lives are suffused with God's Presence, working around us and through us.

This contemporary Dayenu, written in honor of the fortieth anniversary of the birth of the State of Israel, celebrates some of the small steps taken by our people towards the not-yet-complete redemption in our own day. It is divided into three sections. The first recounts some of the historical events that have moved us toward our goals, the second celebrates the growth and blossoming of our Land, and the third focuses us on the centrality of redemption in the life of our people.

דִּיּוּנוֹ

- דִּיּוּנוֹ אֱלוֹ קִיָּמְנוּ שָׁנוֹת אֲלֵפִים בְּגִלוֹת
וְלֹא שָׁמַר בָּנוּ אֶת תְּקוּנַת שׁוּבְנוֹ
- דִּיּוּנוֹ אֱלוֹ שָׁמַר בָּנוּ אֶת תְּקוּנַת שׁוּבְנוֹ
וְלֹא שָׁלַח לָנוּ מְנַהֲיִגִים לְהַגְשִׁימָהּ
- דִּיּוּנוֹ אֱלוֹ שָׁלַח לָנוּ מְנַהֲיִגִים לְהַגְשִׁימָהּ
וְלֹא זָכְנוּ בְּהַצְבָּעַת הָאוֹ"ם
- דִּיּוּנוֹ אֱלוֹ זָכְנוּ בְּהַצְבָּעַת הָאוֹ"ם
וְלֹא נִצַּח אֶת רוּדְפֵינוּ בְּתַש"ח
- דִּיּוּנוֹ אֱלוֹ נִצַּח אֶת רוּדְפֵינוּ בְּתַש"ח
וְלֹא אֶחָד אֶת יְרוּשָׁלַיִם
- דִּיּוּנוֹ אֱלוֹ אֶחָד אֶת יְרוּשָׁלַיִם
וְלֹא הוֹלִיכְנוּ לְקִרְאָת שְׁלוֹם עִם מְצָרִים
-
- דִּיּוּנוֹ אֱלוֹ הִחְזִירְנוּ לְאַרְץ אֲבוֹתֵינוּ
וְלֹא הִרְבָּה בָּהּ יְלָדְנוּ וְטַפְנוּ
- דִּיּוּנוֹ אֱלוֹ הִרְבָּה בָּהּ יְלָדְנוּ וְטַפְנוּ
וְלֹא הִפְרִיחַ אֶת הַמְדַבֵּר
- דִּיּוּנוֹ אֱלוֹ הִפְרִיחַ אֶת הַמְדַבֵּר
וְלֹא בָּנָה לָנוּ עִיר וְכִפָּר
-
- דִּיּוּנוֹ אֱלוֹ הִצִּיל אֶת שְׂרִידֵינוּ מֵאֵשׁ הַשׁוֹאָה
וְלֹא קִבֵּץ אֶת אֲחֵינוּ מִתְּפוּצוֹת עָרֵב
- דִּיּוּנוֹ אֱלוֹ קִבֵּץ אֶת אֲחֵינוּ מִתְּפוּצוֹת עָרֵב
וְלֹא פָתַח שַׁעַר לִיהוּדֵי רוּסְיָה
- דִּיּוּנוֹ אֱלוֹ פָתַח שַׁעַר לִיהוּדֵי רוּסְיָה
וְלֹא גָאַל אֶת אֲחֵינוּ מֵאַרְץ כּוּשׁ
- דִּיּוּנוֹ אֱלוֹ גָאַל אֶת אֲחֵינוּ מֵאַרְץ כּוּשׁ
וְלֹא הִחְזִיק אֶת יְדֵינוּ בְּמַדִּינָה אַרְבָּעִים שָׁנָה
- דִּיּוּנוֹ אֱלוֹ הִחְזִיק אֶת יְדֵינוּ בְּמַדִּינָה אַרְבָּעִים שָׁנָה
וְלֹא נָטַע בְּלִבְנוּ בְּרִית עִם אֶחָד
- דִּיּוּנוֹ אֱלוֹ נָטַע בְּלִבְנוּ בְּרִית עִם אֶחָד
וְלֹא קִים בְּנַפְשֵׁנוּ חֲזוֹן תְּקוּנַת עוֹלָם

DAYENU!

Ilu kiy'manu shnot alpayim b'galut,
V'lo shamar banu et tikvat shuvenu Dayenu!

Ilu shamar banu et tikvat shuvenu,
V'lo shalach lanu manhigim l'hag-shimah Dayenu!

Ilu shalach lanu manhigim l'hag-shimah,
V'lo hitz-liach lanu et hatz-ba'at ha-um Dayenu!

Ilu hitz-liach lanu et hatz-ba'at ha-um,
V'lo nitze-ach et rodfenu b'tashach Dayenu!

Ilu nitze-ach et rodfenu b'tashach,
V'lo i-ched et Yerushalayim Dayenu!

Ilu i-ched et Yerushalayim,
V'lo holichenu likrat shalom im Mitzrayim Dayenu!

Ilu hech-ziranu l'erezt avotenu,
V'lo hirbah bah yaldenu v'tapenu Dayenu!

Ilu hirbah bah yaldenu v'tapenu,
V'lo hifriach et ha-midbar Dayenu!

Ilu hifriach et ha-midbar,
V'lo banah lanu ir u-ch'far Dayenu!

Ilu hitzil et sridenu me-esh hasho'ah,
V'lo kibbetz et achenu mit'futzot arav Dayenu!

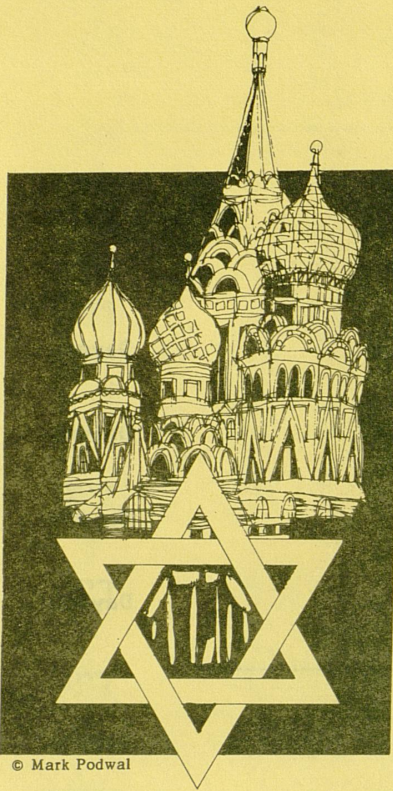
Ilu kibbetz et achenu mit'futzot arav,
V'lo patach sha'ar li'hudei Rusia Dayenu!

Ilu patach sha'ar li'hudei Rusia,
V'lo ga-al et achenu me-eretz Cush Dayenu!

Ilu ga-al et achenu me-eretz Cush,
V'lo hoch-zik et yadenu bam'dinah arba'im shanah Dayenu!

Ilu hoch-zik et yadenu bam'dinah arba'im shanah,
V'lo nata b'libenu brit am echad Dayenu!

Ilu nata b'libenu brit am echad,
V'lo kiyem b'nafshenu chazon tikkun olam Dayenu!



© Mark Podwal

At the seder, we drink four cups of wine for the following expression of freedom declared to the Jewish People when we were slaves in Egypt.

"I will **bring you out** from under the burdens of Egypt and I will **deliver you** out of their bondage and I will **redeem you** with an outstretched arm and with great judgments; and I will **take you** to me for a people . . . and I will **bring you** in to the Land which I swore to give to Abraham, Isaac and Jacob." (Exodus 6:6-8)

Tonight, when we drink the four cups, let us dedicate our thoughts to Soviet Jews.

🍷 Our work will not cease until you are **brought out** from under the oppressive thumb of Soviet harassment.

🍷 Our hearts and our hands stretch out across the ocean in untiring efforts to **redeem you**.

🍷 We pray that our labor will **take you** from repression to liberty.

🍷 We anxiously await the day when the expression of freedom will be fulfilled— When the Jews of the Soviet Union are **brought** into the Land of our ancestors.

THE MATZAH OF HOPE מִצָּה זוֹ—עַל שׁוֹם הַתְּקוּהָה

At an appropriate point during the Seder, the leader takes a matzah and says:

מִצָּה זוֹ, שְׁאֵנוּ מְיַחֲדִים, עַל שׁוֹם מָה?

עַל שׁוֹם הַתְּקוּהָה שִׁישׁ לֵאחִינוּ בְּנֵי יִשְׂרָאֵל, יְהוּדֵי בְּרִית־הַמוֹעֲצוֹת. מִצָּה זוֹ מַעֲלָה עַל לְבַנו אֶת הַקֶּשֶׁר בֵּינֵינוּ לְבֵינֵם אֲשֶׁר בֵּל יִתַּק לְעוֹלָם.

עֲתָה, בְּחַג הַפֶּסַח שֶׁהוּא זְמַן חֲרוּתֵנוּ, נִזְכֵּר שִׁיְהוּדֵי בְּרִית־הַמוֹעֲצוֹת אֵינָם בְּנֵי חוּרִין.

אֵינָם בְּנֵי חוּרִין לְצֵאת וּלְעֵלוֹת צִיּוֹנָה. אֵינָם בְּנֵי חוּרִין לְלַמַּד מְסוֹרֶת אֲבוֹתֵינוּ וּלְשׁוֹנָם. אֵינָם בְּנֵי חוּרִין לְהַכְשִׁיר מוֹרִים וְרַבֵּנִים לְדוֹרוֹת הַבָּאִים.

אָנוּ עוֹמְדִים בְּצַדָּם, וְנַעֲמֵד יַחַד אִתָּם עַד שִׁירְאוּ אֶת הָאוֹר הַגָּדוֹל— אוֹר הַפְּרוֹת וְהַגְּאוּלָּה.

This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We will stand with them in their struggle until the light of freedom and redemption shines forth.



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National Conference on Soviet Jewry
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