



CENTRAL KENTUCKY JEWISH FEDERATION

VOL. XIII

SUMMER 1990

NO.6

THE EXODUS HAS BEGUN!

Soviet Jews coming home to Israel. Hundreds of thousands of them. Israelis receiving them, helping them become a part of the country. And American Jews helping too, playing our part in the drama.

The American Jewish effort to help Soviet Jews settle in Israel is called Operation Exodus. Like the Biblical Exodus, a great mass of Jews are moving from slavery to freedom. And Jewish life will never be the same again.

The Soviets have relented, and Soviet Jews are free to leave for a life of freedom, as Jews in the Jewish homeland, Israel. Moving from slavery to freedom -- from oppression to liberty: this is a recurring theme in Jewish history.

The very idea that people could end their oppression and change it through struggle to freedom -- that idea was a revolutionary concept introduced to human culture by the Jewish people.

Who are the Soviet Jews now preparing to leave the USSR or already arriving in such large numbers in Israel? They have lived in conditions of modern oppression -- but they have struggled to be free. They are a generation worthy of freedom. They have earned it during their decades of wandering in the Soviet wilderness. There was no straight line to their freedom. And there is no straight line to their new lives in Israel.

In their dream of freedom, in our dream of an end to the oppression of Jews, our responsibilities begin. We were responsible for helping free Soviet Jews. Now we must be responsible for helping them build new lives as free men and women, as free Jews in the free Jewish land.

Operation Exodus is our way of sharing in the dream and the responsibility. The special UJA/Federation \$420 million campaign is our share in enabling Israel to settle more than 200,000 Soviet Jews. The money is desperately needed for the costs of transporting Soviet Jews from Moscow to Israel and to help with the cost of settling them during their first year in Israel.

Operation Exodus is our way of helping this true exodus of Jews move from oppression to freedom, to new lives in the State of Israel.



David Rubinger

President's Message

We are witness to the most momentous changes in world political systems since World War II. Soviet domination of Eastern Europe has ended and democratic governments are emerging. A united East and West Germany will join NATO and be the strongest nation in the new European community. In Russia the Communist dictatorship is struggling to create democracy and free enterprise.

What do these events mean to the several million Jews in Russia? What do they mean for Israel and the Middle East conflicts? What do they mean for U.S. Jewry?

This year 40,000 Soviet Jews are coming to the U.S. and 200,000 to Israel and more will likely follow. For the initial years the resettlement costs will be great for housing, jobs, education and care. In the longer term the great reward of a stronger Israel with a larger and more skilled Jewish population will far outweigh the costs. Israel absorbed hundreds of thousands of immigrants in its early years under much more adverse conditions and today they are productive citizens. Now Israel again will absorb large numbers of new immigrants who will in future years find a rewarding life and strengthen Israel.

Moreover, we should be thankful (as we remember the world prior to the creation of Israel in 1948 and the highly restrictive immigration policies of the U.S. and other countries) that a free and democratic Israel exists to welcome these Jewish refugees, and that Jewish communities throughout the U.S. also welcome the resettlement of many.

Yes, we are called upon again for a special campaign - Operation Exodus. But how fortunate this time that our support is to resettle Jews in Israel and the U.S., rather than to rebuild an Israel damaged by war as in 1967 and 1973. And, let us recall that for many of us it was only one or two generations ago that our ancestors fled Eastern Europe and Russia. Our ancestors brought us the blessings of Jewish life in the U.S., and we now have the unique opportunity to provide the blessings of Jewish life in Israel and in the U.S. to many others.

Michael L. Ades
President

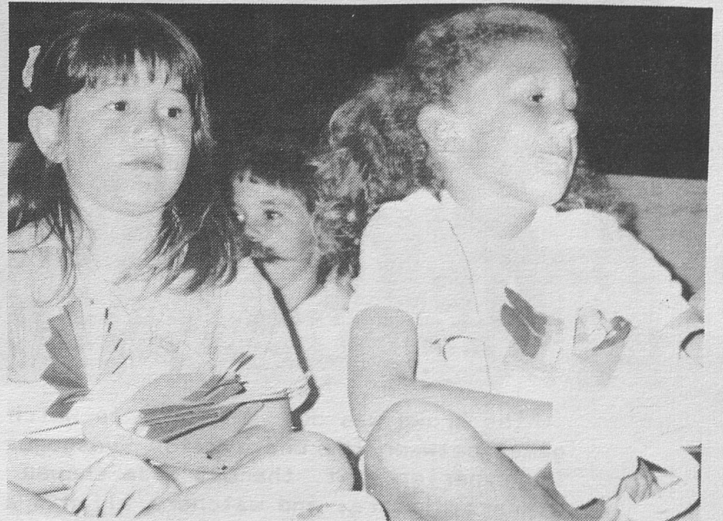
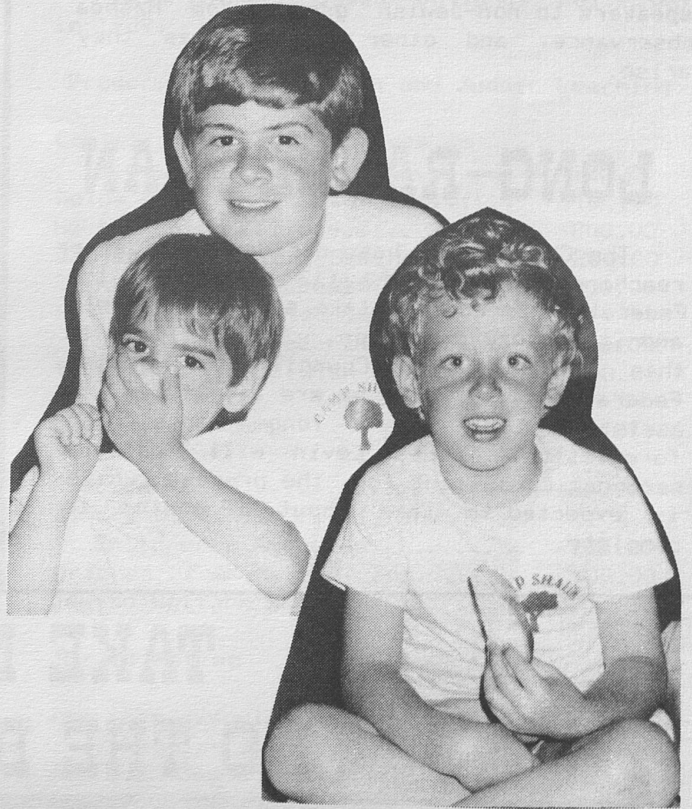
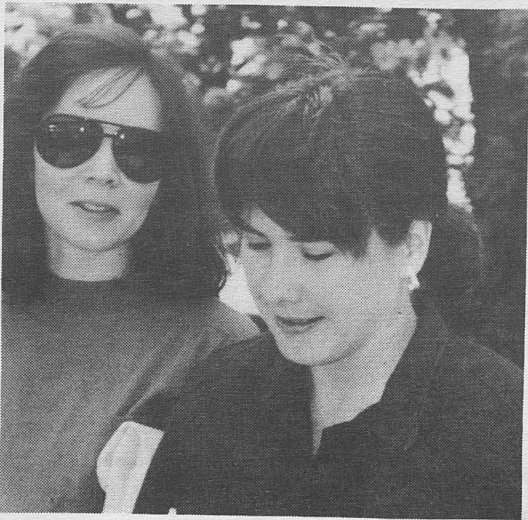
CAMP SHALOM

An excellent session of Camp Shalom was held from June 4-22 at property owned by Steve Caller, Irv and Rob Rosenstein. The 40 youngsters who attended camp were enthusiastic, happy and tired from the wonderful activities arranged by Karen Bogatz, Sara Hoffman and Mark Scarr, our camp directors. Other staff members were: Diane Haber, Aaron Johnson, Andy Leichter, Mike Ravvin, Jonathan Salomon and Eli Scarr. Thanks to all of you and to Terry Goldfarb and Terri Potter for their much appreciated efforts as Camp Shalom chair and co-chair, and the Camp Shalom Committee.

Terri Potter will assume the chair for next year and is looking for committee volunteers. Please call the CKJF office (252-7622 or 252-7600) if you are interested.

Camp Shalom is made possible by your contributions to the CKJF-UJA campaign.





CRC GEARS UP

David Kaplan and Bill Leffler as chair and co-chair of the Community Relations Committee are very anxious to augment this important part of our Jewish community. Anyone in the Jewish community who is interested in serving on the CRC is encouraged to contact the CKJF office (252-7622 or 252-7600). The CRC acts as our liaison with the general community: local, state and national-covering media reports on Israel and Judaism, school relations, speakers to non-Jewish groups, Yom Hashoa observance, and other concerns as they arise.

LONG-RANGE PLAN

The CKJF Board has decided that after reaching Adulthood (13 years) the Federation needs to take stock of itself and its future direction. To facilitate in this effort the Council of Jewish Federations, to which we are affiliated, is assisting us in a long range plan formulation. Les Levin will be our national consultant for the process which is expected to take about 12 months to complete.



BAT MITZVAH

Sally and Steve Kocen cordially invite you to share their happiness when their daughter, Stephanie Lynn, will become a Bat Mitzvah Saturday, September 1, 1990 10:30 a.m. Temple Adath Israel.

Stephanie will symbolically share the Bat Mitzvah with Erguye T. from Ethiopia.

TAKE ME OUT TO THE BALLGAME



The crowd was out in force to watch and participate in a set of baseball games between the Dhavay Zion Synagogue team and the Temple Adath Israel team. The experience of the OZS team showed as they bested TAI in both games; but winners, losers, and watchers all had a great time.

WHERE THE MONEY WENT

The two graphs on the reverse side show "Where the Money Went." Figures represent collections and subsequent expenditures during 1989.

The first graph, 1989 Campaign Collections, shows the designated areas into which collections fall. Campaign expenses come from each area of campaign. Approximately 2% of all collections went back into the process of raising money.

The 1989 campaign was conducted under the expert leadership of Simone Salomon. Men's Campaign for that year was led by Steve Caller, Women's Division Campaign by Ellie Goldman, Cheri Rose, and Marilyn Gall; Super Sunday by Judy Baumann and Mark Wides; Israel Bonds Campaign by Charles Stern; and the Project Renewal Campaign by David Kaplan.

A full report of the 1990 CKJF-UJA Campaign will be released in the spring of 1991. The 1990 chairs are hard at work completing the solicitations for this campaign year.

In addition to the money collected and disbursed by CKJF for campaign, UJA and local programs, we have other assets which remain as "reserve funds."

These are listed as follows as of December 31, 1989:

BONDS

Ampal-American Israel Corporation.	\$4,400
City of Louisville.....	6,360
State of Israel.....	47,787
Joseph Wolf Endowment Fund.....	17,554
Rosenberg Endowment Fund.....	17,075
Catastrophic Needs Fund.....	17,784

The second graph, 1989 Disbursements of Funds Collected (After Campaign Expenses), shows how funds collected in 1989, minus campaign expenses, were allocated.

The money going to United Jewish Appeal consists of 70 percent of the General Campaign; Project Renewal, Passage to Freedom, and Israel Only money. UJA in turn uses these funds to support the non-military needs of Israel and the needs of Jews throughout the world.

Money retained by Central Kentucky Jewish Federation is used within our local community for programs maintained by the

Executive Committee, Community Relations Committee, Social Services Committee, Community Activities Committee, and Budget and Allocations Committee. In addition, a major portion is disbursed by CKJF to other charities as listed below:

ALLOCATIONS TO OTHER CHARITIES

Made in 1990 based on funds collected in 1989.

Preservation of Jewish and Judaic Learning

Coalition for Alternatives in Jewish Education.....	\$ 125.00
Golda Meir Association.....	100.00
Hebrew Union College.....	200.00
Jewish Theological Seminary.....	200.00
Joint Cultural Appeal.....	150.00
Nat'l Jewish Center for Learning & Leadership.....	100.00
YIVO Inst. for Jewish Research..	200.00

Welfare

American ORT.....	200.00
Assoc. of Jewish Family and Children's Agencies.....	175.00
Friends of AKIM, USA, Inc.....	100.00
Jewish Welfare Board.....	100.00

Social Action

American Association for Ethiopian Jews.....	200.00
American Jewish Committee.....	250.00
American Jewish Congress.....	250.00
Amnesty International.....	25.00
Anti-Defamation League of B'nai B'rith.....	2,500.00
Jewish Fund for Justice.....	150.00
Nat'l Conference on Soviet Jewry.....	200.00
New Israel Fund.....	300.00
Religious Action Center.....	100.00

Jewish and Israeli Youth

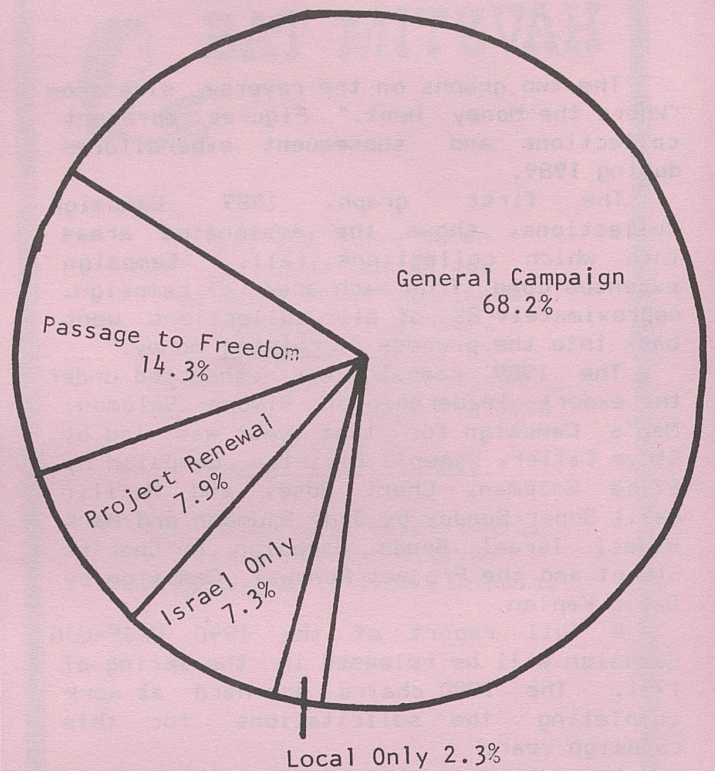
Camp Young Judaea.....	2,500.00
Goldman Union Camp Institute...	2,500.00
Hillel - UK.....	1,220.00

Local Humanitarian

BIAC International Magnet School, Fayette County.....	100.00
Community Kitchen.....	400.00
God's Pantry.....	400.00
Hospice of the Bluegrass.....	100.00
Hospital Hospitality House.....	100.00
Jewish Prisoners.....	100.00
KY. Special Olympics.....	50.00
Lexington Public Library.....	150.00
National Conference of Christians and Jews.....	400.00
Resource Office for Social Ministries.....	100.00

In addition to these monies allocated to the above charities, the CKJF Board allocated \$8,000.00 for local Soviet Resettlement.

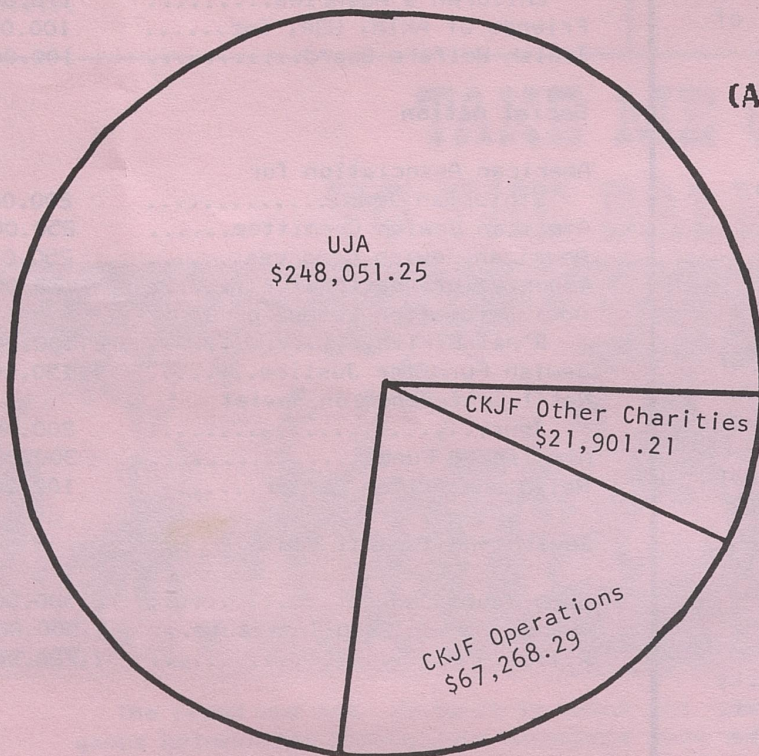
I. 1989 CAMPAIGN COLLECTIONS



II.

1989 DISBURSEMENTS OF FUNDS COLLECTED

(After Campaign Expenses of 2%)



Essay

Charles Krauthammer

Judging Israel

Jews are news. It is an axiom of journalism. An indispensable axiom, too, because it is otherwise impossible to explain why the deeds and misdeeds of dot-on-the-map Israel get an absurdly disproportionate amount of news coverage around the world. If you are trying to guess how much coverage any Middle East event received, and you are permitted but one question, the best question you can ask about the event is: Were there any Jews in the vicinity? The paradigmatic case is the page in the *International Herald Tribune* that devoted seven of its eight columns to the Palestinian uprising. Among the headlines: "Israeli Soldier Shot to Death; Palestinian Toll Rises to 96." The eighth column carried a report that 5,000 Kurds died in an Iraqi gas attack.

Whatever the reason, it is a fact that the world is far more interested in what happens to Jews than to Kurds. It is perfectly legitimate, therefore, for journalists to give the former more play. But that makes it all the more incumbent to be fair in deciding how to play it.

How *should* Israel be judged? Specifically: Should Israel be judged by the moral standards of its neighborhood or by the standards of the West?

The answer, unequivocally, is: the standards of the West. But the issue is far more complicated than it appears.

The first complication is that although the neighborhood standard ought not to be Israel's, it cannot be ignored when judging Israel. Why? It is plain that compared with the way its neighbors treat protest, prisoners and opposition in general, Israel is a beacon of human rights. The salient words are Hama, the town where Syria dealt with an Islamic uprising by killing perhaps 20,000 people in two weeks and then paving the dead over; and Black September (1970), during which enlightened Jordan dealt with its Palestinian *intifadeh* by killing at least 2,500 Palestinians in ten days, a toll that the Israeli *intifadeh* would need ten years to match.

Any moral judgment must take into account the alternative. Israel cannot stand alone, and if it is abandoned by its friends for not meeting Western standards of morality, it will die. What will replace it? The neighbors: Syria, Jordan, the P.L.O., Hamas, Islamic Jihad, Ahmed Jabril, Abu Nidal (if he is still around) or some combination of these—an outcome that will induce acute nostalgia for Israel's human-rights record.

Any moral judgment that refuses to consider the alternative is merely irresponsible. That is why Israel's moral neighborhood is important. It is not just the neighborhood, it is the alternative and, if Israel perishes, the future. It is morally absurd, therefore, to reject Israel for failing to meet Western standards of human rights when the consequence of that rejection is to consign the region to neighbors with considerably less regard for human rights.

Nevertheless, Israel cannot be judged by the moral standards of the neighborhood. It is part of the West. It bases much of its appeal to Western support on shared values, among which is a respect for human rights. The standard for Israel must be Western standards.

But what exactly does "Western standards" mean? Here we come to complication No. 2. There is not a single Western standard, there are two: what we demand of Western countries at peace and what we demand of Western countries at war. It strains not just fairness but also logic to ask Israel, which has known only war for its 40 years' existence, to act like a Western country at peace.

The only fair standard is this one: How have the Western democracies reacted in similar conditions of war, crisis and insurrection? The morally relevant comparison is not with an American police force reacting to violent riots, say, in downtown Detroit. (Though even by this standard—the standard of America's response to the urban riots of the '60s—Israel's handling of the *intifadeh* has been measured.) The relevant comparison is with Western democracies at war: to, say, the U.S. during the Civil War, the British in Mandatory Palestine, the French in Algeria.

Last fall Anthony Lewis excoriated Israel for putting down a tax revolt in the town of Beit Sahour. He wrote: "Suppose the people of some small American town decided to protest Federal Government policy by withholding their taxes. The Government responded by sending in the Army . . . Unthinkable? Of course it is in this country. But it is happening in another . . . Israel."

Middle East scholar Clinton Bailey tried to point out just how false this analogy is. Protesting Federal Government policy? The West Bank is not Selma. Palestinians are not demanding service at the lunch counter. They demand a flag and an army. This is insurrection for independence. They are part of a movement whose covenant explicitly

declares its mission to be the abolition of the state of Israel. Bailey tried manfully for the better analogy. It required him to posit 1) a *pre-glasnost* Soviet Union, 2) a communist Mexico demanding the return of "occupied Mexican" territory lost in the Mexican War (Texas, New Mexico, Arizona, Utah, Nevada and California) and 3) insurrection by former Mexicans living in these territories demanding secession from the Union. Then imagine, Bailey continued, that the insurrectionists, supported and financed by Mexico and other communist states in Latin America, obstruct communications; attack civilians and police with stones and fire bombs; kill former Mexicans holding U.S. Government jobs ("collaborators"); and then begin a tax revolt. Now you have the correct analogy. Would the U.S., like Israel, then send in the Army? Of course.

But even this analogy falls flat because it is simply impossible to imagine an America in a position of conflict and vulnerability analogous to Israel's. Milan Kundera once defined a small nation as "one whose very existence may be put in question at any moment; a small nation can disappear and knows it." Czechoslovakia is a small nation. Judea was. Israel is. The U.S. is not.

It is quite impossible to draw an analogy between a small nation and a secure superpower. America's condition is so radically different, so far from the brink. Yet when Western countries have been in conditions approximating Israel's,



when they have faced comparable rebellions, they have acted not very differently.

We do not even have to go back to Lincoln's Civil War suspension of habeas corpus, let alone Sherman's march through Georgia. Consider that during the last Palestinian *intifadeh*, the Arab Revolt of 1936-39, the British were in charge of Palestine. They put down the revolt "without mercy, without qualms," writes Middle East scholar Fouad Ajami. Entire villages were razed. More than 3,000 Palestinians were killed. In 1939 alone, the British hanged 109. (Israel has no death penalty.)

French conduct during the Algerian war was noted for its indiscriminate violence and systematic use of torture. In comparison, Israeli behavior has been positively restrained. And yet Israel faces a far greater threat. All the Algerians wanted, after all, was independence. They were not threatening the extinction of France. If Israel had the same assurance as France that its existence was in no way threatened by its enemies, the whole Arab-Israeli conflict could have been resolved decades ago.

Or consider more contemporary democracies. A year ago, when rioting broke out in Venezuela over government-imposed price increases, more than 300 were killed in less than one week. In 1984 the army of democratic India attacked rebellious Sikhs in the Golden Temple, killing 300 in one day. And yet these democracies were not remotely as threatened as Israel. Venezuela was threatened with disorder; India, at worst, with secession. The Sikhs have never pledged themselves to throw India into the sea.

"Israel," opined the *Economist*, "cannot in fairness test itself against a standard set by China and Algeria while still claiming to be part of the West." This argument, heard all the time, is a phony. Israel asks to be judged by the standard not of China and Algeria but of Britain and France, of Venezuela and India. By that standard, the standard of democracies facing similar disorders, Israel's behavior has been measured and restrained.

Yet Israel has been treated as if this were not true. The thrust of the reporting and, in particular, the commentary is that Israel has failed dismally to meet Western standards, that it has been particularly barbaric in its treatment of the Palestinian uprising. No other country is repeatedly subjected to Nazi analogies. In no other country is the death or deportation of a single rioter the subject (as it was for the first year of the *intifadeh*, before it became a media bore) of front-page news, of emergency Security Council meetings, of full-page ads in the *New York Times*, of pained editorials about Israel's lost soul, etc., etc.

Why is that so? Why is it that of Israel a standard of behavior is demanded that is not just higher than its neighbors', not just equal to that of the West, but in fact far higher than that of any Western country in similar circumstances? Why the double standard?

For most, the double standard is unconscious. Critics simply assume it appropriate to compare Israel with a secure and peaceful America. They ignore the fact that there are two kinds of Western standards, and that fairness dictates subjecting Israel to the standard of a Western country at war.

But other critics openly demand higher behavior from the Jewish state than from other states. Why? Jews, it is said, have a long history of oppression. They thus have a special vocation to avoid oppressing others. This dictates a higher standard in dealing with others.

Note that this reasoning is applied only to Jews. When other people suffer—Vietnamese, Algerians, Palestinians, the French Maquis—they are usually allowed a grace period during which they are judged by a somewhat lower standard. The victims are, rightly or wrongly (in my view, wrongly), morally indulged. A kind of moral affirmative action applies. We are asked to understand the former victims' barbarities because of how they themselves suffered. There has, for example, been little attention to and less commentary on the 150 Palestinians lynched by other Palestinians during the *intifadeh*. How many know that this year as many Palestinians have died at the hands of Palestinians as at the hands of Israelis?

With Jews, that kind of reasoning is reversed: Jewish suffering does not entitle them to more leeway in trying to prevent a repetition of their tragedy, but to less. Their suffering requires them, uniquely among the world's sufferers, to bend over backward in dealing with their enemies.

Sometimes it seems as if Jews are entitled to protection and equal moral consideration only insofar as they remain victims. Oriana Fallaci once said plaintively to Ariel Sharon, "You are no more the nation of the great dream, the country for which we cried." Indeed not. In establishing a Jewish state,

the Jewish people made a collective decision no longer to be cried for. They chose to become actors in history and not its objects. Historical actors commit misdeeds, and should be judged like all nation-states when they commit them. It is perverse to argue that because this particular nation-state is made up of people who have suffered the greatest crime in modern history, they, more than any other people on earth, have a special obligation to be delicate with those who would bring down on them yet another national catastrophe.

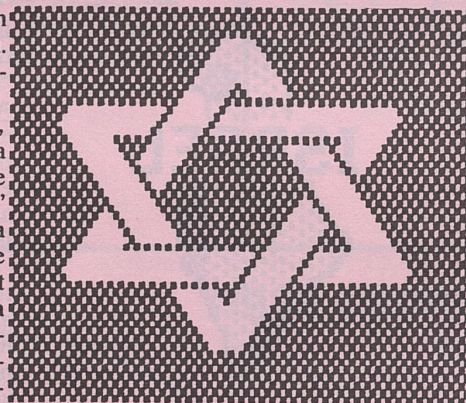
That is a double standard. What does double standard mean? To call it a higher standard is simply a euphemism. That makes it sound like a compliment. In fact, it is a weapon. If I hold you to a higher standard of morality than others, I am saying that I am prepared to denounce you for things I would never denounce anyone else for.

If I were to make this kind of judgment about people of color—say, if I demanded that blacks meet a higher standard in their dealings with others—that would be called racism.

Let's invent an example. Imagine a journalistic series on cleanliness in neighborhoods. A city newspaper studies a white neighborhood and a black neighborhood and finds that while both are messy, the black neighborhood is cleaner. But week in, week out, the paper runs front-page stories comparing the garbage and graffiti in the black neighborhood to the pristine loveliness of Switzerland. Anthony Lewis chips in an op-ed piece deploring, more in sadness than in anger, the irony that blacks, who for so long had degradation imposed on them, should now impose degradation on themselves.

Something is wrong here. To denounce blacks for misdemeanors that we overlook in whites—that is a double standard. It is not a compliment. It is racism.

The conscious deployment of a double standard directed at the Jewish state and at no other state in the world, the willingness systematically to condemn the Jewish state for things others are not condemned for—this is not a higher standard. It is a discriminatory standard. And discrimination against Jews has a name too. The word for it is anti-Semitism. ■



THANKS

The CKJF Office wishes to express their deepest appreciation to the following:

Jana De Benedetti - for her assistance with the new computer system.

Tomas Milch - for providing a desk and chair for Program Coordinator Sharyn Sharer.

Joe Rosenberg - for providing a truck and men to move the desk for Sharyn.

Doug Harrison, Jack Sharer, David Wachtel, and Marty Friedman for their time in picking up items from various homes in Lexington for the Soviet families.

Kathy Grossman, Kate David-Rosenbaum, Sandy Adland, Jana DeBenedetti, Nancy Sethi, Chas Hite, TAI, OZS, Lexington-Fayette County Health Department Educational Service, Buckley Wildlife Sanctuary, Humane Society, Community Kitchen, Steve Caller, Irv and Rob Rosenstein, BFI and everyone else who helped to make Camp Shalom a huge success.

PRIDE IN KENTUCKY

The Lexington Chapter of Hadassah will be holding a premier event on Sunday, September 16 at Temple Adath Israel. Kentucky crafts and art work will be offered at auction in cooperation with the Guild Gallery representing the Kentucky Guild of Artists and Craftsmen.

CENTRAL KY. JEWISH FEDERATION NEWSLETTER
333 Waller Avenue, Suite 5
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(606) 252-7622 or 252-7600
Michael L. Ades, President
Linda Ravvin, Executive Director
Sharyn Sharer, Program Coordinator
Betty Hickey, Office Manager
Member of Council of Jewish Federations

MAZEL TOV FOR MITZVAH

A big thank you to all who worked on CKJF's Mitzvah Sunday "schlepping", driving or inventorying for our Soviet Resettlement effort. Without all your help Mitzvah Sunday would not have been such a huge success.

Those who participated were: Doug Harrison, Steve Schwartz, Jerry Wurmser, Jimmy Mischner, Gene Doren, Ted Friedman, Myrna Rosen, Penny Miller, Harold and Kaye Frankel, Steve Caller, Alan Stein, Jack Sharer, Rabbi Jon Adland, Sandy Adland, Larry and Eli Crane, Bobby Levine, Bruce Broudy, Martin Friedman, David Wachtel, Bruce Peltzer, Lee Baer, Steve Schwartz and his crew, Cherie and Eddie Adkinson, Bill Riske and Larry Silver. And a special thank you to all who donated items to our new Soviet families.

Susan Caller's efforts in organizing the entire event are especially appreciated - without her cheerful and organized presence, the event would not have flowed as smoothly as it did. Steve Caller is also to be thanked for his generous donation of storage space for the items collected.

We are doing an inventory so that all items will be ready for our anticipated families and we may call upon volunteers to assist in the effort. Of course, when our families actually arrive, community participation in integrating them into American society will be essential.

CKJF SUMMER PICNIC A SUCCESS

Despite a 90% chance of rain forecast and despite a continual deluge of storms, the CKJF Summer Picnic was held and turned out to be a huge success. Though original plans for dodge ball, a tug of war and a game of softball were not held; face painting, water balloon toss, dancing and singing were enjoyed by many.

We would like to thank all those who participated, and a special thanks to Jana De Benedetti for leading group singing and Elise Mandel for leading dancing.

CKJF BOARD AND COMMITTEE CHAIRS

The following is a list of CKJF board members. The Executive Committee is listed first followed by other board members. If a board member is appointed by one of the local Jewish organizations that is listed in parenthesis.

Michael Ades, President
 Robert Baumann, 1st Vice President
 Judy Saxe, 2nd Vice President
 David Kaplan (TAI), Secretary
 Nancy Hoffman, Treasurer
 Martin Berk (OZS), At Large
 Ellie Goldman (HAD), At Large
 Gail Cohen, Past President

Sandy Adland
 Jo Belin (TAI)
 Austin Cantor
 Arlene Cohen
 Arthur Frank (OZS)
 Marilyn Gall
 Chas Hite (B'nai B'rith)
 Gloria Katz
 Judy Levine
 Tomas Milch, (TAI)
 Cheri Rose
 Richard Sadove
 Kathy Stein (OZS)
 David Wachtel
 David Wekstein
 Carole Wilson (HAV)

The committee chairs for CKJF are also listed with their positions:

Executive Committee: Michael Ades
 Campaign Committee: Ellie Goldman
 Community Activities: Judy Levine
 Community Relations: David Kaplan and Bill Leffler
 Social Services: Judy Saxe
 Budget & Allocations: Bob Baumann



OPERATION EXODUS

*This Time We Can Save Them
 ... And Bring Them Home.*

ISRAEL OPENS OFFICE IN CHINA

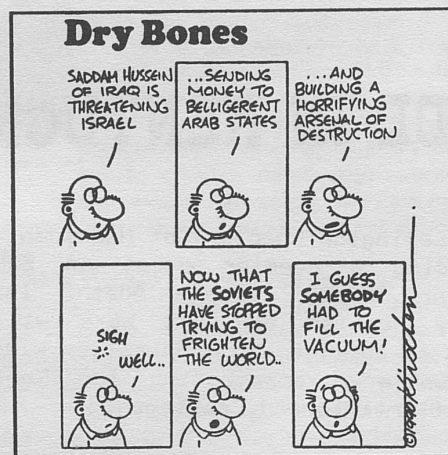
Israel established its first official presence in China with the opening last week of an academic liaison office in Beijing.

The Israeli office in the Chinese capital is the counterpart of China's government-run travel bureau, which opened in Tel Aviv in February.

Many western diplomats in China are reported to believe that the presence of such an office, run by the Israel Academy of Sciences and Humanities, is a significant step toward the establishment of diplomatic relations between the two countries.

The agreement to exchange representatives was reached following discreet contacts at the United Nations in the fall of 1987 between Wu Xueqian, the Chinese foreign minister at the time, and Shimon Peres, then the Israeli foreign minister.

Israel and China have no diplomatic relations, and both deny frequent press reports of extensive arms dealings between them.



Hadassah Newcomers Picnic

August 12th
 12:00 - 3:00 p.m.

Carnahan House
 Newtown Pike

Children's Activities Provided

See your mail for further details.

August, 1990

AV-ELUL 5750

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7 OZS & TAI BOARD MTGS.	8 TAI ADULT ED MTG. 7:45	9	10	11
12 HADASSAH NEWCOMERS PICNIC 12:30-3:00 PM	13	14 HADASSAH BD. MTG.	15	16	17	18
19	20	21 OZS SISTER- HOOD TAI TEACHERS WORKSHOP 7:30 PM 1ST DAY ROSH CHODESH	22 2ND DAY ROSH CHODESH	23 FAYETTE CO. PUBLIC SCHS. BEGINS	24	25
26 TAI RELIGIOUS SCH. BEGINS TAI PICNIC OZS NEWCOMERS PARTY 3PM	27	28	29 CKJF BD MTG. 8PM	30 CKJF SOCIAL SERVICES MTG 8PM	31	

Upcoming September Events

- Sept. 1 - Stephanie Kocen Bat Mitzvah, TAI
- Sept. 9 - CKJF Operation Exodus Rally
- Sept. 16 - Hadassah Art Auction
- Sept. 20-21 - Rosh Hashanah Sept. 29 - Yom Kippur

**Whoever saves
one life is as though
this person has saved
the entire world.**

-The Talmud, Sanhedrin 37a.

**OPERATION
EXODUS**



CKJF
OPERATION
EXODUS
RALLY

September 9

MORE DETAILS
TO FOLLOW

**CENTRAL KENTUCKY JEWISH
FEDERATION, INCORPORATED**
333 Waller Ave.
Suite 5
Lexington, KY 40504

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